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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

VOL. XI.—NEW SERIES.

1849.

LONDON:
PUBLISHED BY BENJAMIN L. GREEN,
PATERNOSTER-ROW.

P R E F A C E .

WE are enabled, through the good providence of Almighty God, to present our readers with the last number of another volume of the General Baptist Repository. The pages of a Religious and Denominational Periodical, though they are not devoted to the general record of passing events, present in some sort, the form and feature of the times through which we pass. They take a complexion and tone from the subjects which agitate and influence the public mind, and are in this view adapted to be interesting to the mind of a reflecting person who peruses them long after they were issued. In reference to events and vicissitudes in the Denomination itself they have an especial interest, as they record the chief transactions of the body, in its public assemblies of a general or a local character, in relation to its various Institutions, and also the changes and progress of individual Churches. In this view the present volume has its measure of interest. Here are recorded the openings of Chapels, their enlargements, additions to the Churches, the removal and settlement of Ministers, as well as the Biographies of departed saints. Through this medium also the attention of the body may be and is frequently directed to subjects and suggestions of public and practical importance. The various difficulties of honest and enquiring minds may be proposed and solved, and any course which judicious friends may suggest as desirable to be pursued for the general good may be urged on the body for its adoption. In relation to the operations and success of our Missionary brethren, this Periodical has not been, it is presumed, without its benefit. Communications from our honoured and valued brethren who are contending in the high places of the field, from time to time report their trials, their toils, their hopes, their fears, and their success. By this means the friends of the Missionary enterprise are supplied every month with intelligence which is adapted to awaken their gratitude, to stimulate their exertions, to animate their devotions, and to inspire their hopes. Surely, as to our Mission among the heathen, God has done great things for us, whereof we are glad. In the Essay department, we have a means of communicating and acquiring benefit, to which it would be well if our more talented ministers, and those who are rising to activity would give a higher degree of attention. Every well-written Essay may be perused by some ten thousand of our people—perused in the quiet retirement of the Lord's day, or in the tranquil family circle. They may thus become the means of fortifying the principles, of sustaining the faith, and contributing to the edification and well-being of thousands of their fellow-Christians! Surely if this idea had its due weight, the desire to do good would prompt those whom God has invested with the ability to be useful in this important and extended sphere, not to bury their talent in the earth! The department appropriated to selections from the fields of literature, science, and anecdote, has, the Editors are aware, a varied character. Some of the selections are of a most valuable kind; others, while they may not suit the taste of all, will by some be highly appreciated. It is hoped that this department is not devoid of general interest and utility.

We have passed through times of comparative religious dearth, and we are still as a nation more or less exposed to the influx of the insidious infidelity with which almost the entire literature of a neighbouring country is charged, and infidelity the more dangerous as it adopts the phrase and speech of the Holy Scriptures; and while it professes itself to be following

after the truth of God, is endeavouring with serpent-like cunning and malignity, to sap the foundations of our hope, and to neutralize the grand peculiarities of the religion of the cross of Christ. With all its vaunted pretences to thought, candour and liberality, it seeks to conceal its own nature, and shudders to be called by its own name. We are rejoiced to find that its true character is being exposed by some of the masterly reviews of the day, and hope that ere long, through the vigorous and vigilant attention of the truly religious portions of our publications, Periodical and otherwise, its leaven will be purged from our general literature, and those who have been deluded by its vain pretences will be delivered from the snare of the wicked one.

We have been visited by a pestilence 'which has wasted at noon day' and carried into eternity almost without warning an unprecedented number of immortal souls. Whatever may be the instrumental cause of the generation and extension of this justly dreaded plague, and how important soever it may be for the people everywhere in relation to their own persons, habitations, and localities to adopt every means to secure themselves from its influence, it must be regarded as under the control of Providence and in the hands of God. And in this view it is proper that sentiments of humility and contrition should be awakened in every breast. While it is impossible for any one to state with propriety that this visitation has had respect to any particular national sin, it is fearfully manifest that the number of national transgressions are such as to justify an allwise and merciful Sovereign to visit the people for their rebuke and correction. Nor are those who profess to be his peculiar people exempt from their portion of this guilt. What coldness has there been in many hearts! What worldliness! What dishonourable dealings! How much to cause them to feel the just judgments of the Almighty! May we hope that the result of this visitation, now happily abated, will be to induce a spirit of deeper seriousness and devotion amongst christians, to induce them to have a more earnest regard to practical godliness, and to shine more as lights in this world! And that as regards them that are without, they may be led to seek the Lord while he may be found!

Our thanks are due to those kind friends whose compositions have enriched our pages. We hope they and others of their class will be anxious with ourselves that our Denominational Periodical shall be a means of good to the readers in our body, and furnish a fair specimen of the literary and theological talent and piety of our ministry. We urge this upon them on public as well as on private considerations. We would also present our acknowledgments to those brethren who have furnished us with intelligence of the proceedings of their respective localities, and to those who have supplied us with the obituaries of departed friends. We would most earnestly call on all, as they value the interests of religion in our denomination, as they regard its unity and prosperity, to promote these important objects by their continued support and encouragement of their own Periodical.

The agents for the sale and distribution of the General Baptist Repository will scarcely need to be reminded that the commencement of a new volume is the proper time for the obtaining of new subscribers. As the enlarged size of our numbers entails on the publication an increased degree of expense, it is only by an increased and extended sale that it will be able to pay its own expenses. In times past, the profit of the work has secured considerable benefit to the Connexion; this may again be realized by a circulation increased in proportion to the augmentation of our numbers.

In conclusion, the Editors promise that every attention they can command shall be given to the wishes of their correspondents, and to the promotion of the value and efficiency of the work, and once more commend their labours, and the interests of the General Baptist Connexion, to the blessing of God.

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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 121.]

JANUARY, 1849.

[NEW SERIES.

THE PAST AND THE NEW YEAR.

BY J. BURNS, D. D.

*'Tis greatly wise to talk with our past hours,
And ask them what report they bore to heaven.'*
YOUNG.

TIME, how it flies and passes swiftly away! Another year is gone, and is now numbered with those of all preceding generations. Not one of its hours can be recalled—not one of its proposed advantages embraced—not one of its privileges now improved. It is gone, and has borne on its silent gliding stream the momentous concerns of at least eight hundred millions of immortal beings. To myriads it was the year of life, and to myriads of others the year of death. It began and terminated the probation of thousands upon thousands of our fellow immortals. To multitudes it has been a year of adversity, sorrow, and affliction. To multitudes of others, a year of prosperity, happiness, and health. To multitudes more it has been a year of change and unlooked-for visitation for good or evil.

It is a great fact that no nation, or family, or individual, occupies precisely the same position as when the depart-
Vol. 11.—N. S. A

ed year dawned upon them. Never, perhaps, was any year's history so identified with convulsions and change to the nations of Christendom. At its beginning, the political atmosphere was as serene and undisturbed as in bygone years, and no one dreamed that the time of the shaking of the nations had come. But the strife of tongues is heard, and the clang of arms arouses the slumbering nations. Anarchy and agitation characterize men as they ask with astonished and terrified spirits, 'Watchmen, what of the night? What of the night?' Intolerance in strange alliance with professed liberation, invades the rights of the religious and noble-minded inhabitants of the Canton De Vaud. There the flocks are scattered, and pastors wander to seek shelter from one of the most base of religious persecutions.

France, in the spirit of infatuation, seemed slumbering on the very edge of the fearful crater; and in a moment, when men were crying peace and

safety, sudden commotion came, as unexpected as the tropical tornado, or as the destructive whirlwind. The monarch became an exile, and thirty millions ceased to bow at the shrine of royalty, and paid their enthusiastic homage to an undefined republicanism. Rapine and violence seize the multitudes of the desperate and unprincipled, and a revolution which men were exulting as the result of enlightened and better days, is suddenly baptized in blood, and Paris more than ever in the days of her former sanguinary conflicts became the theatre of atrocities which baffle description, and filled the civilized world with astonishment and horror.

The frightful shock affects nearly all the kingdoms of Europe, and the rippling of the waters disturbed the harmony of our own shores.

But who shall write the history of German disruptions, Neapolitan treachery, Italian throes for freedom, and Austrian and Danish sanguinary conflicts? In one of the chief pontifical cities the pope is published and advertised to all nations as the sceptred anti-Christ, and his tears derided as the production of treachery, imbecility, and superstition.

How restless and daring are the multitudes of the nations! Doth it not seem that crowns and sceptres, armies and navies, are no longer powerful, in the absence of just and wholesome laws, to overawe or rule the people?

No more do we see the signs of brightness or stability: our prisons are crowded with political offenders, and the various portions of the community seem to have little in common, and next to no sympathy with each other.

In the midst of civil commotion and bloodshedding, a disease of the most fatal tendency visits the northern portions of Europe, and with pestilential devastation sweeps from the stage of life and probation hundreds of thousands of our fellow-men. It in-

sidiously advances until by slow degrees and faltering steps it reaches our own land. Already have many felt its fatal touch, and no one can even surmise the extent of the commission with which God has invested it.

Again, too, we have been visited with a partial failure in one of the most necessary productions of the earth, and Ireland is arranging her schemes of appeal for help for her miserable and perishing masses, to the government and benevolent of our nation.

How obvious that the age of energy, emotion, and enterprize has set in. Where will it stop? What will it overturn? How shall it be directed? are questions alike momentous to the statesman, the pastor, and the patriot; yet, amid all the revolutions of the past year, we have had national peace, and our civil privileges and religious mercies have been uninterrupted. Yet with these we have had no inconsiderable amount of commercial depression and suffering. Numerous groups of our countrymen are migrating to other lands, and America, Africa, and Australia are being peopled from our crowded and perplexed population. What shall the end of these things be? Has Britain passed her meridian glory? Is the night of permanent want setting on her populous cities? Or is it only a temporary eclipse of her national brightness, which shall speedily pass away? There are many strange anomalies among us: deep and general suffering, and fearful national profligacy and extravagance; an unnatural, rich, and pampered aristocracy, and a starving peasantry; a multitudinous standing-army and navy—a divided and powerless government—an oppressing state-church—an intolerable taxation—a declining trade, and a rapidly increasing people.

But is not the most fearful feature of the last year, the want of spiritual vigour, the absence of health and

power in the church of Christ? The world is in earnest, but the church is slumbering; the world is active and enterprising—the church is supine and apathetic.

We want a general revival of religion—an intense earnestness among all the followers of Christ. And this God requires of us; this our country requires; this the state of the world requires. Then let the sins and defections and unfaithfulness of the past year be bemoaned and confessed before God. Let us put on the garments of mourning and humiliation by genuine repentance. Let us turn again to the Lord, and seek his blessing. Ought we not to seek to imitate in spirit and united enterprize the children of Issachar, men who had understanding of the times, and knew what Israel ought to do?

Let us put away the spirit of isolation and selfishness, and live to God, and thus live for the good of the world in which his providence has placed us. Let the new year witness

new vows and resolutions, which shall be embodied and exemplified in the months, and weeks, and days, as they pass before us.

The old, slow processes of reasoning and acting have become obsolete. We live in a day of rapid locomotion, and almost instant communication with distant cities, and our spirit, and plans, and labours should have the right mark of progress and improvement upon them. The eras of clay and even iron have passed away. Ours is the era of electrical power and dispatch, and the man who is right-hearted, that is, whole-hearted, on the side of God and the interests of souls, may crowd into the space of a week what former generations were contented to beat out so as to cover the surface of the year.

1848 has gone, but its indelible impress on countries, churches, and individuals will not only affect this year on which we have entered, but succeeding ones, until time itself shall be no longer.

ON THE OFFICE AND OPERATIONS OF THE HOLY SPIRIT.

In Acts ii. 1—4 we have set before us the office and operations of the Holy Spirit as poured out upon the apostles, which was according to the prophecy of Joel. This prophecy appears to have been delivered about 723 years before its fulfilment, and it was according to the promise of the Saviour, and at the commencement of the economy of grace which was committed to his care. The narrative is concise, but circumstantial.

The least remarkable circumstances in the description given us, are those which establish the reality of the event which it records, and disprove the possibility of its having originated from natural causes. The end of the miracle would have been completely answered by an internal inspiration,

without any outward manifestation; but we are assured that the Holy Spirit revealed his presence by a visible appearance. They, the apostles, were not only 'filled with the Holy Ghost,' but, 'there appeared unto them cloven tongues like as of fire,' and the whole occurrence was preceded by a sound from heaven, as of a rushing mighty wind. Had the evidence of the Spirit's descent consisted in a mere mental impression, the reality of the fact might be disputed, or the belief of it ascribed to delusion. But it being external and sensible, no more than the exercise of simple observation was necessary to enable the apostles to decide upon its reality.

And as it was real, so it must

have been preternatural. There is but one phenomenon in nature to which the extraordinary appearance can be at all assimilated, namely, the descent of lightning. But from such it was essentially distinguished; as the fire which descended assumed the form of 'cloven tongues,' and 'sat upon each' of the apostles.

It was the manifestation of the presence of the Holy Ghost. Fire had long been regarded by the Jews as the shechinah, or visible symbol of the Deity. Exod. iii. 2, 3; Deut. iv. 24. With singular fitness and beauty was it chosen as the sign of that infernal illumination which the apostles received. Nor could any form more natural or appropriate, than that of cloven tongues, be assumed by it, as the sign of a gift of languages.

But besides the wonderful appearance which attended this event, the still more wonderful endowment which it conveyed is entitled to notice. 'And they began to speak with other tongues as the Spirit gave them utterance.' Here, there was evidently as little room for deception as collusion. At the time when this event took place, an innumerable multitude was collected at Jerusalem, from every part of the world, for the purpose of keeping the feast of Pentecost, this being one of the three periods wherein the Jews were required, by their law, to present themselves in the holy city.—Deut. xvi. 16. The miraculous powers with which the apostles were endowed, in the acquirement of languages, must have received the fairest opportunity of trial; and to such a test we are expressly assured that it was submitted.

Acts ii. 6, 7, 8. Had they been merely native Jews before whom the miracle was wrought, they must have

been unqualified to appreciate its effects. But as exhibited before the natives of every part of the civilized globe, from Parthia to Lybia, from Pontus to Arabia, their evidence, as to the effects produced, must have been decisive. Taking, therefore, into our estimate the number and adequacy of the witnesses, no period could have been chosen more wise and suitable than the present for attesting the Divine commission entrusted to the apostles.

Admitting that any credit is due to the account of the apostles, we must necessarily allow, that this extraordinary occurrence really happened, and proceeded from causes supernatural and divine. But as particularly illustrative of the consistency and design displayed in the event, it may not be unnecessary to call other circumstances into notice.

Let it be, therefore, observed, in the first place, that the whole occurrence took place according to antecedent predictions. It was generally foretold by the prophet Joel, as Peter particularly observed. It was as expressly foretold by the prophet Isaiah, who declared, 'that out of Sion should go forth the law, and the word of the Lord from Jerusalem.'—Isa. ii. 3.

The time of its occurrence, as we shall shew, was chosen not without design; and the place of its occurrence was expressly designated by our Lord. 'And behold,' he declared, 'I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high.'—Luke xxiv. 49. And the end which it was intended to answer was expressly defined: to such, the circumstances under which it happened were wonderfully accommodated.

Ripley, 1848.

(To be Continued.)

THE BRUISED REED AND SMOKING FLAX.

'A bruised reed shall he not break, and the smoking flax shall he not quench.'—Isaiah xlii. 2.

INSERTED BY REQUEST OF THE WARWICKSHIRE CONFERENCE.

THESE words form part of a prediction, having reference to the character and work of the Lord Jesus Christ. His character, as a teacher, benefactor, and Saviour, forms a perfect contrast to that of many others who have arrogantly assumed these titles. In all things Jesus stands pre-eminent. Many of the pharisees were professedly teachers and public benefactors. View them in the discharge of these functions. They use their utmost exertions to attract the attention and secure the applause of the people. For a pretence, or to gain credence for superior sanctity, they made long prayers. They loved to pray, standing in the corners of the streets, as well as in the synagogues, that they might be seen of men. Christ, however, did not cry, nor lift up, nor cause his voice to be heard in the streets, in order to secure popular applause.

The pharisees were ambitious and vain. They loved the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the market, and to be called of men, Rabbi, Rabbi. In short, they went boasting among the people, endeavouring to make the impression that they were demi-gods, and not mere men. Not so the Saviour. He was humble and retiring. Hence, when he had healed great numbers of people, diseased, halt, and blind—when he had exhibited an amount of power and goodness, for a thousandth part of which, had he been an ambitious imposter, he would have desired and demanded the implicit adoration of the people—he strictly charged them not to make his miracles known. And when by force they would have taken him to make him a king, he retired into a mountain himself alone. He at all times instinctively shrunk from human applause.

The pharisees trusted in themselves that they were righteous, and despised others. The poor publican and Zaccheus were thus despised. The woman who was a sinner, who visited Jesus at the house of the pharisee Simon, who stood at the feet of Jesus behind him weeping, who washed his feet with tears, and wiped them with the hair of her head, who kissed his feet, and anointed them with ointment—was thus despised.

*'The frown and the murmur went round through them all,
That one so unhallow'd should stand in their hall;
And some said the poor would be objects more meet,
For the wealth of the perfume she pour'd at his feet.'*

Not so the Saviour. Other and more blessed thoughts occupied his mind. 'He looked on that lost one' with pity. He broke not the bruised reed, nor did he quench the smoking flax. He justified the poor, heavy-laden publican—took salvation to the house of the diminutive and despised Zaccheus—and in accents sweet and tender pronounced the sins of the woman forgiven. Mary came to the house of Simon with a heart bruised and broken, but retired from it with that heart bound up by the great physician. Coming, every breeze was laden with her sighs—on her return, 'sounds seraphic fill'd the air.' Her heart beat in unison with the spirits above, and she had learned a few notes of the song they sing.

There is many a bruised reed now, and many a smoking flax now. There is, too, many a pharisee now; and, blessed be God, there is a Saviour still; and, whatever others may do, he will not break the bruised reed, nor quench the smoking flax.

In our explanation of this passage,

and in attempting to derive from it that instruction and encouragement which it is calculated and intended to impart, we would show,

I.—What persons we are to understand by 'the bruised reed,' &c.

'Zion's a garden wall'd around.'

'A garden inclosed is my sister, my spouse.' In this garden of the Lord, the church, there is a great variety of trees and plants. Some are palms, others are cedars. 'The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon.' Palms are remarkable for their beautiful appearance, their fruitfulness, and the value of their fruit, and for the length of their existence; hence, by most of the oriental nations they were considered the emblems of immortality. 'They were supposed to rise under a weight, and to thrive in proportion to their being depressed.' Such are some in the church of Christ. They are 'neither barren nor unfruitful.' They are 'filled with the fruits of righteousness.' 'They still bring forth fruit in old age.' They are 'fat and flourishing.' 'In the beauties of holiness, from the womb of the morning, they have the dew of their youth.'

The cedar is a noble and valuable tree. Its substance, we are told, never decays or rots. Hence the ark of the covenant was made of cedar. The girth of a full-grown cedar is enormous. One of the giants of 'hoar Lebanon' measured in circumference more than twelve yards. It strikes its root deep and wide, and the shade it affords by its branches is extensive and pleasant.

Some in the church of Christ are cedars. They are strong in faith, giving glory to God. 'They add to their faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity, or love.' Their love, too, 'abounds yet more and more, in knowledge, and in all judgment.'

They 'discern between things that differ;' 'approve things that are excellent—are sincere, and without offence;' they 'have overcome the wicked one'—are 'pillars in the temple of God'—and whether 'the messengers of the churches,' or not, they certainly are 'the glory of Christ.'

While some, however, are strong, others are weak. While some are palms and cedars, others are reeds. The reed is the emblem of fragility and weakness. It bears no fruit—yields no shelter; it is easily shaken; it bends to every breeze.

When applied to persons, it denotes those who are humble, contrite, and sincere, but whose acquaintance with Scripture doctrines and precepts is very limited, whose faith is weak, and whose abilities are small—those who know little more than that they are sinners, and that Christ Jesus came into the world to save sinners, even the chief. Some, however, are bruised reeds. Their natural weakness is increased by external circumstances; such as persecution, temptation, poverty, and affliction, &c. Can anything be more weak and helpless than a bruised reed? Such are some in whom the blessed Saviour takes a peculiar interest. His words to such are gentle words, and his treatment of such is tender as an angel's touch.

This character is further illustrated by another significant figure—smoking flax.

The people of God are sometimes compared to lights. 'Ye are the light of the world.' Some are stars, 'He had in his right hand seven stars.' 'The seven stars are the angels of the seven churches.' Some are lamps. David was called the light or lamp of Israel. The wick of the lamp, it appears, was made of flax, and when the wick was supplied with plenty of oil, the lamp would burn brilliantly, and be of considerable service. Smoking flax, then, when applied to persons, denotes those whose piety is humble and sincere, but so small as

to be about to expire—nothing clear, or pleasant, or useful to any but themselves. There is light, but in the smallest proportion. There is fire, but the least pressure will extinguish it. This, then, we conceive, is the character we are to understand by the bruised reed and smoking flax: a person truly humble and contrite, but, at the same time, little acquainted with the word of God—whose faith is weak, whose abilities are small, who has to contend with temptation, or poverty, or affliction, or persecution, or the corrupt propensities of an evil heart. One who possesses true piety, but of so small amount, and surrounded by so much of a crushing and cloudy nature, that it is almost imperceptible, and indeed quite so excepting to those with eagle's eyes, and who are intimately acquainted with those in whom it exists.

II.—The treatment such persons frequently receive from their fellow-men.

There is always opposition manifested by the ungodly toward the godly. It has always been so. It is no new thing to suffer persecution. The son of the bond-woman has in every age been a mocker of the son of the free-woman. And this spirit of mockery will continue, so long as the things of the Spirit of God are foolishness to the natural man. But some of the characters referred to, possess scarcely piety enough to excite the attention and opposition of the worldling. Those, however, that do are generally made the butt of ridicule and every kind of annoyance. The contemptuous inquiry, What do these feeble Jews? is proposed by others than Sanballat, the Horonite, and meets with a response in the hearts of many beside Tobiah, the Ammonite.

We would, however, that this ill-treatment were confined to unbelievers. Sometimes even believers forget their first acquaintance with Christ, and therefore do not exercise that tenderness toward the bruised reed and the

smoking flax which they ought. It matters not how deep and horrible a pit they have been rescued, or what the filthiness of the rags in which they were formerly clothed, or what the number and malignity of the demons from which they have been delivered, or what the moral poverty which formerly characterized them—they now stand on an eminence, they are clothed and in their right mind, they are rich, and want for nothing; they live in prospect of a better land, and a spiritual pride swells their hearts, and this destroys that sympathy which ought ever to be manifested by every child of God toward the weak and feeble.

In speaking of the treatment received from believers by the bruised reed and smoking flax, we would remark,

I. That they are often treated with indifference and neglect.

We are shocked when we hear or read of the prevalence of infanticide, both among ancient and modern heathen nations. Our emotions at such times are of the most poignant kind. The effect is produced as described by the poet, in a different connection originally, but applicable in this:—

'I could a tale unfold, whose lightest word
Would harrow up thy soul, freeze thy young
blood,
Make thy two eyes, like stars, start from their
spheres,
Thy knotty and combined locks to part,
And each particular hair to stand on end,
Like quills upon the fretful porcupine.'

We are thus moved when hearing or reading of physical infanticide. There is, however, such a thing as moral infanticide, and we conceive that it prevails to a fearful extent in the church of Christ. A serious defect or a sickly appearance is sufficient to lead to entire abandonment. The day of small things is despised. That no good thing can come out of Nazareth, is an axiom with many. While some with more shining parts, occupying a better position, and whose advantages

have been greater—excite and secure attention, the poor bruised reed and smoking flax are treated with cold indifference and cruel neglect. While the healthy and vigorous, the hardy and robust, are treated with all the care and attention which an individual is capable of exerting; the weak and crushed are left to sustain their own burdens and to struggle with their own infirmities. Too few care for the souls of such.

2. Sometimes they are treated with disgust. To some persons a literal smoking flax or lamp is not more offensive than one whose piety is of so small proportion, and so feeble, and of so smoky a nature. Talk to some about admitting such to their society, affording them instruction, bearing with their infirmities, sustaining their burdens, recognizing them as brethren, loving them as Christ has loved us, and in every respect treating them as they require—and you could not propose anything more disgusting to their tastes and feelings. The crimson blush, the curling lip, the knitted brow, indicate beyond dispute that this is an act of condescension to which their proud spirits are not prepared to submit. Thus, while the healthy and vigorous, the hardy and robust, are met with a smile and cheered by a hearty shake of the hand, and a warm word of encouragement—the bruised reed and the smoking flax are either shunned, or met with a scowl, or they receive only a torpedo touch, as if they were infectious. Thus those who should feed the feeble lambs of Christ's flock, and gather them in their arms, and carry them in their bosoms—leave them an easy prey to wild beasts. Thus inferior stones are cast from the temple of God, and thus the eye says to the hand, I have no need of thee, and the head to the foot, I have no need of thee.

3. Sometimes the bruised reed is unceremoniously, and without the least compunction, crushed; and the

smoking flax is deliberately quenched.

This is done in various ways. By an entire abandonment of them—by withholding the sympathy and assistance they absolutely require—by repulsing them with an icy coldness,—and sometimes by demanding from them the strength and firmness of the cedar and the fruitfulness of the palm.

This is the treatment many receive from man. Let us now exhibit,

III.—The conduct of the Lord Jesus Christ toward them.

Jesus Christ is not only a Saviour, but he is a Saviour adapted to every class and condition of men. Each individual christian, whether a bruised reed or a gigantic cedar, may adopt the language of Paul, 'We have not a high priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.' The family of Christ is a large family, and there is a great diversity in the health, and strength, and wants, of its members; but it is in this family as it is in common families—while all receive the care and attention they really need, the weak and feeble require and receive special care and special sympathy. Hence, while to some in straits and difficulties Christ simply says, My grace is sufficient for you, to the weak and feeble he is a good Samaritan. He has compassion on such. He goes to them—gently raises them up—binds up their wounds—pours in oil and wine. He gathers the lambs in his arms, and carries them in his bosom. He brings them to the inn, and takes care of them. He makes every provision for them—oil for the wounded—wine for the sickly—milk for babes. He commands the host to take care of them—'Feed my lambs,'—and when I come again I will repay you.

The sweet poet Cowper has beau-

tifully describes the tenderness of the Saviour to the poor, wounded, deserted, solitary soul:—

'I was a stricken deer that left the herd
Long since; with many an arrow deep infix'd
My panting side was charged, when I withdrew
To seek a tranquil death in distant shades.
'There was I found by one who had himself
Seen hurt by th' archers. In his side he bore,
And in his hands and feet, the cruel scars.
With gentle force soliciting the darts,
He drew them forth, and heal'd, and bade me
live.'

Weak and wounded souls, bruised reed and smoking flax, take encouragement. Whatever treatment you receive from your fellow-men—if they are priests and Levites that with cruel indifference and icy coldness pass you by on the other side, and leave you to perish—there is a good Samaritan,

'Whose heart is made of tenderness,
Whose bowels melt with love'

toward you. He will take care of you. He 'will never leave you, nor forsake you. He came into this world for the express purpose of 'binding up the broken hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to comfort all that mourn; to impart gladness to the mourners in Zion; to give them a beautiful diadem instead of ashes; the oil of joy instead of sorrow; the garment of praise instead of the spirit of despondency.'

These are predictions of what the blessed Saviour would be, and that he fulfilled these predictions in his own conduct, will be evident from a few examples. Many examples might be adduced, but a few must suffice.

Witness his treatment of Thomas, as referred to in John, chap. xx. The Lord Jesus, after his resurrection, appeared to his disciples, and conversed with them; but Thomas was absent at this interview. Those that were present, however, afterwards meeting with Thomas, 'said unto him, We have seen the Lord.' Thomas did not believe them, and there-

fore replied, 'Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.' Here is a smoking flax. Is not such a curiosity exceedingly sinful? Does it not argue extreme weakness of faith? Is not this disciple within a shade of infidelity? Does it not require an eagle's eye to detect the least spark of piety in such a man? O cruel test! to

'—crucify the Lord afresh,
And open all his wounds.'

Is there not more of the essence of cruelty in the heart of Thomas than in his who drove the nails into the hands and feet of the Saviour, and made Golgotha ring with the sound?

Well: how did Jesus treat this smoking flax? Eight days after, the disciples were together, 'and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, peace be unto you.' He then fixed his eyes upon Thomas. What an exciting moment! What will he say? What does Thomas deserve? Jesus speaks, but, hark! he does not reproach him—not a single angry word blows upon him to ruffle him. Compassionating his weakness, he said to Thomas, 'Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless but believing.' It was enough. Thomas answered, 'My Lord and my God.' In this way the Saviour fanned the expiring fire in the soul of Dydimus, and you know that this smoking flax afterwards became a burning and a shining light. A single rough blast might have extinguished the diminutive spark of faith in this disciple's soul.

Take Peter as another example. Jesus just before his agony in the garden, had given intimation of what was about to take place, namely, that all his disciples would be offended and

desert him that night. Peter immediately steps forward and declares, 'Though all men shall be offended because of thee, yet will I never be offended.' Jesus replied, 'This night, before the cock crow, thou shalt deny me thrice.' Peter answered, 'Though I should die with thee, yet will I not deny thee.' Mark this boldness, this determination to follow Jesus through 'floods and flames.' Pass over a few hours and you find Peter among the servants of the high priest. A damsel comes to him, saying, 'Thou also wast with Jesus of Galilee.' No, says Peter, 'I know not what thou sayest.' This is the first fruit of his vow. Peter slunk away from this damsel, and went into the porch; there, another saw him, and, to the confusion of Peter, remarked to those present, 'This fellow was also with Jesus of Nazareth.' Again he denied, but at this time with an oath, declared, 'I do not know the man.' He consummated his wickedness by cursing and swearing and denying that he knew the Lord. Looking at Peter at this moment, we think we have before us only a blasphemous sailor, to whom cursing is as natural as breathing; and remembering his previous solemn protestations, and seeing the awful deficiency in their fulfilment, to what conclusion can we come in reference to Peter? Is there the smallest spark of sincerity in his cowardly soul? Multitudes would reply, No! no! It is utterly impossible that the smallest amount of pure religion can exist in so foul a heart. His heart is a nest for the gory vulture, but not a residence for the gentle dove. Disown him. Excommunicate him! 'Cast him out!'

Not so the Saviour. He heard all, or he knew all. He was touched with the feeling of his infirmities. He therefore uttered no reproaches. He looked on Peter simply—but it was such a look of mingled pity and love that it penetrated and opened the fountain of Peter's heart, and he

went out and wept bitterly. Jesus broke not this bruised reed, nor did he quench this smoking flax.

In some of the houses in the East, in addition to the accommodation provided for the family, there are seats fixed to the wall around the room, and persons, although uninvited, often go in, and take a place on these side-seats, and enter into conversation with any that are present. The house of Simon, the pharisee, appears to have been of this kind; and on one occasion, when Jesus was present as a guest, a woman came in who was a sinner, and placed herself immediately behind him. According to the custom of the East, Jesus would be reclining on a couch, and his feet, being drawn up, would slope toward the back of the couch. The woman stood at his feet, the subject of intense grief. Her sins lay heavy on her heart. Simon, and most of his guests, viewed her with disgust. Looks full of meaning were exchanged, and suspicious whispers passed from one to the other.

'She said not a word, she spake but in sighs,
She dare not look up to the heaven of his eyes,
And the hot tears gush'd forth at each heave
of her breast,
As her lips to his sandals she throbbingly
press'd.'

Jesus, however,

—'look'd on that lost one—her sins were
forgiven,
And Mary went forth in the beauty of heaven.'

So pure, so peaceful. Blessed Jesus! Happy woman! He broke not the bruised reed, nor did he quench the smoking flax.

The blessed Saviour not only developed this tenderness while on earth, but even before he took upon him our nature. He had intercourse with man, and his delights were in the sons of men, previous to his incarnation. There are many passages of Scripture in which 'the angel of Jehovah' is referred to, and we have the most satisfactory reason to conclude that this 'angel of Jehovah' was none

other than the second person in the Godhead. Admitting this, we shall find that this feature of Christ's character, on which we have been discoursing, was not fitful, but one which he has always manifested. Many examples might be adduced in proof of this, but let one suffice.

Take the case of Elijah, as referred to in 1 Kings xix. The treatment he received is remarkable, and forms a perfect contrast to what man would have awarded. Elijah had, on Carmel, before multitudes of his brethren, incontrovertibly proved that the Lord was God, and had slain the prophets of the idol Baal, and had by his prayers brought from heaven fire for one purpose, and rain for another, when he became alarmed by the threatenings of an idolatrous queen. Such was his terror that he fled from the abodes of man into the wilderness. Having gone a day's journey, 'he came to and sat down under a juniper tree; and he requested for himself that he might die; and he said, It is enough; now, O Lord, take away my life, for I am not better than my fathers.' Here was 'a reed shaken by the wind.' How flickering must have been his faith at this moment! But how was he treated? 'As he lay and slept under a juniper tree, behold, an angel touched him.' An angel 'touched' him. Man would have been enraged, and struck him. Man would have overwhelmed him with a torrent of abuse, and have despised him as a coward and a recreant. Not so 'the angel of Jehovah,' or Christ. An angel touched him, not roughly, but as Gabriel touched Daniel when he said to him, 'Thou art greatly beloved;' and as the hand of Christ touched the same favoured individual, accompanying it with the exclamation, 'O Daniel, a man greatly beloved.' In the same spirit, and with equal tenderness, the angel touched Elijah, 'and said unto him, Arise, and eat. And he looked, and be-

hold there was a cake baked on the coals, and a cruise of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise, and eat, because the journey is too great for thee.'

The journey is too great for thee! What sympathy! Would not these few words, uttered with angelic sweetness, reach and touch the good man's heart — enflame his love — and restore his confidence? This bruised reed was not broken — this smoking flax was not quenched. The broken heart was bound up, and the mourner was greatly comforted. Could treatment be more gentle than this?

We have thus, by several examples, shown how the Lord Jesus Christ conducts himself toward the bruised reed and smoking flax, and we would conclude this part of our subject by reminding such feeble and trembling ones of a great and precious promise to them; 'Fear thou not, for I am with thee; be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded; they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee. Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel.'

1. This tenderness of spirit and conduct in the Saviour is a strong proof of his Messiahship. Paul was at one time gentle among the children of God, even as a nurse cherisheth her children. But he was not al-

ways so. Among the bruised reeds, &c., he was once as a furious wild beast; and John, eminent as he was for a spirit of love, would at one time have executed summary vengeance on a Samaritan village, by bringing down upon it fire from heaven, because the inhabitants would not receive the Saviour. No one has answered to it more thoroughly than did the Messiah.

2. All are not cedars or palms in the church of Christ. Some are reeds—bruised reeds—and smoking flax. This is not the only Scripture where a variety in the appearance and magnitude of the members of the church of Christ is taught. In 1 Cor. xii. twelfth and following verses, the church is compared to the body. Christ is the head; and of those united to him, some are eyes, others hands, and others feet. 'The body is not one member, but many.' Some are weak in faith; others are strong, and those 'that are strong are enjoined to bear the infirmities of the weak, and not to please themselves.' Recognize this truth, and let it have its rightful influence in your decisions in reference to character.

3. From the conduct of Christ we should learn how to treat the bruised reed, &c. We should not crush it, or extinguish it. 'Whoso shall offend one of these little ones, who be-

lieve in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.' We should treat the bruised reed tenderly, not expecting from it the qualities of the palm and cedar. We should act thus, too, from the consideration that, while the magnificent cedar and the graceful and fruitful palm, and even the sturdy oak, are oftentimes uprooted by the storms which blow and rage around and upon them, the fragile reed maintains its position and stands safely after the storm. John Newton remarks, 'I have seen some tall cedars sadly shaken, and almost overturned, by the storms of temptation which frequently blow here; but I, though a shrub, am still sheltered and preserved.' 'Be not high-minded, but fear.'

4. While the bruised reed should take encouragement from the interest the Saviour feels in his welfare, he should not rest content with present attainments. You develop as yet but the common cement of the work of grace, the blade of piety. You are but a lamb—a babe in Christ. You have made some progress, but a longer ladder yet, remains to scale.' Grow in grace, therefore, and in the knowledge of our Lord and Saviour Jesus Christ.

PORTSEA CHURCH.

A short extract from a Jubilee Sermon preached in Clarence street Chapel, Portsea, on Sunday morning, Nov. 19th. 1848.

'My motive in selecting this Scripture (Leviticus xxv. 9, 10) will, I have no doubt, be obvious to your minds. It is nine years to-day since the first Sabbath services were held in this sanctuary, and fifty years, or nearly, since the original foundation was laid,—the ninth anniversary of the second temple, and the fiftieth

anniversary of the first. And it is interesting, on such an occasion as this, to observe that the text of the venerable Dr. Bogue, who preached the first sermon here, was strictly and properly a jubilee text,—'Blessed are the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance,' Psa. lxxxix. 15.

'It is not my intention to refer at any considerable length to the early history of this society; I may, however, without impropriety, remind you that it originated in the labours of the Rev. J. Kingsford, a respectable inhabitant of this place, and formerly one of the pastors of the church worshipping in St. Thomas'-street, Portsmouth. Divisions in churches are not always pleasant, nor are they always to be justified, neither are they at all times productive of good. The division, however, in which this foundation originated, was abundantly justified by the circumstances of the case. The cause of the separation was heterodoxy of sentiment; heterodoxy, I mean, on the part of the original church. The leaven of Socinianism had affected very extensively the minds of the members, and the other pastor, the Rev. T. Mills, was found to be decidedly Socinian in his views. Now our worthy friend, the original minister of this society, was not a man to compromise the truth—he was not a person who held in light estimation those cardinal doctrines of christianity, the Deity and atonement of Christ. While, however, he was eminently a lover of the truth, he appears not to have been a lover of dispute. He mildly said to Mr. Mills, and the disaffected members of the church, as old Abraham said to Lot, 'Let there be no strife between us—the land is before us. If thou wilt go to the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left,' and so anxious was this esteemed minister of Christ to avoid even the appearance of ill feeling or opposition, that he promised not to be a party to the erection of another place of worship within a mile of the one he and his friends were about to quit; and having made the subject one of frequent counsel, deliberation, and prayer, they ultimately agreed to pitch their tabernacle here. The first erection was a small one, and would only

accommodate a hundred hearers at the most. It is now large and commodious, and will accommodate ten times that number tolerably well; and when another fifty years has rolled away, and the pastor and the people of that generation are celebrating their jubilee or their centenary over your ashes and my own — unless some great convulsion should disturb it—it will still be strong and fit for service; and even then I trust its sacred walls will echo with the praises of that Saviour who has promised to be with his church alway, even to the end of time.

'Wide as the world is his command,
Vast as eternity his love;
Firm as a rock his truth must stand.
When rolling years shall cease to move.

'In the year 1802, four years after the chapel was built, the church of Christ meeting here consisted of sixteen members, and there was a congregation of about fifty; but now, in spite of the ravages produced from year to year by removals, apostacy, and death, we have nearly 250 members in fellowship with us; and, I need not add, that for the last nine years our spacious chapel has, on the average, been comfortably filled, while now and then on the Sabbath evening we have the encouragement of seeing it crowded to excess. What, then, is our spirit? what are our emotions? and what is our language on this the morning of our jubilee? Ought they not to correspond with those of the old prophet of Israel, when he raised a stone between Mizpah and Shen, and inscribed upon it, *Eben-ezer*; or like those of David, when he said, 'I will take the cup of salvation, and call upon the name of the Lord.'

The year of our Lord 1798, in which Clarence-street chapel was built, was a very remarkable year in various respects. It was a year of political excitement and also great religious activity and effort. I should

not think it proper to refer much to political events, or else it would be easy to speak of the then state of things on the continent of Europe, and to show you that they were not very dissimilar from what they are now. Napoleon Bonaparte was in his glory. He invaded Egypt in the early part of this year, and his navy—that is, the French navy—including a great many sail of the line, was thoroughly defeated, and nearly destroyed, in the celebrated action of Aboukir Bay. * * * *

It was also a year of considerable activity and enterprize in the church of Christ. This year, as many of you are aware, gave birth to the Religious Tract Society, to the Church Missionary Society, and to a variety of other public institutions, which will no doubt be a blessing to our country and the world as long as time shall last. * *

‘Not many of you, my brethren, will survive the vicissitudes of another fifty years: some of these dear children may;* and though, my dear young friends, I did not intend to address you publicly this morning,

* At this stage of the address several of the classes in the Sunday school simultaneously rose up; and as such a movement seemed to be entirely unexpected, it produced a very striking effect; so deep and general was the feeling that prevailed that it was not without great difficulty the minister proceeded with the service.

I would wish on this very solemn and exciting occasion to say, that if you should live to see another Jubilee, I trust you will remember this. If you live to see the congregation then, do not forget the congregation now. If you live to see the pastor then, do not forget your friend and minister who speaks to you this morning. You can tell them what manner of man he was: that he was rather tall in stature, with a tolerably healthy expression of countenance; that he was a person of a nervous constitution; not without his frailties, but upon the whole, sincere, and earnestly devoted to the welfare and prosperity of the church; you can tell them that the time of the jubilee was the fourteenth anniversary of his ministry at Clarence-street, during which time the peace of the church was unbroken, and no inconsiderable measure of success was granted to the ministry of the word.

‘Beloved brethren, I thank you for your kind and indulgent attention on this deeply interesting occasion. I could not say more about our circumstances as a church—it would hardly look diffident; nor could I have said less, without the appearance either of inattention or ingratitude. May the God of Israel continue to bless us, and be unto us as “a wall of fire round about, and our glory in the midst.” Amen.’

DIVINE INFLUENCE AND MORAL AGENCY.*

BY REV. J. J. OWEN.

THE former of the works, the titles of which we have placed at the bottom

of the page, was briefly noticed in the Repository some months ago; but the

* *The Holy Spirit, — His Personality, Divinity, Office, and Agency in the Regeneration and Sanctification of Man.* By D. DEWAR, D. D., LL. D. Principal of Marischal College and University, Aberdeen; and professor of Ecclesiastical History in the said University. London: Ward and Co., 27, Paternoster Row.

The Freedom of the Human Will. A sermon preached before the Annual Association of the New Connexion of General Baptists, held at Boston, June 27—30, 1848. By the REV. E. NOYES, M. A., one of the deputation from the Free Will Baptists of America. Leicester: W. H. Burton.

topics which are discussed in it are of such high practical importance that we feel disposed to bring it more prominently before our readers. In doing this, however, we intend, as the doctrine of divine influence is intimately connected with that of the freedom of the human will, to glance at the two great antagonist theories which are current on this much agitated subject. The progress of a century since the days of Edwards has furnished opportunities of examining mental science in attitudes and relations, not distinctly recognized by the giant intellect of that distinguished man, and which have led to the conviction that he has used forms of speech which do not accurately describe the intimations of consciousness respecting the phenomena of mind. By many therefore, it is thought that his system has been entirely subverted, and that we have no alternative but the adoption of the opposite principles, — that henceforward metaphysics and theology must be grounded on the belief of the self-determining power of the will. How far this decision is correct we shall presently endeavour to ascertain. Meanwhile we would observe that we conceive it is as equally essential in the investigation of this profound theme, to guard against the exclusion of the Divinity from all participation in the government of moral agents on the one hand, as against fatalism on the other.

Our observations on the influences of the Divine Spirit will bring us into direct contact with these important points. Dr. Dewar's work on the subject is one of great excellence; indeed, though we cannot endorse every principle it contains, we have seldom perused a volume more eminently useful in its tendency and better adapted to advance the triumphs of the church. Though living under the promised dispensation of the spirit, and approaching the expected glories of the latter day, all as with one consent mourn his absence, and the painful declensions of Zion. May not want of discrimination as to his agency and work, contribute in no small degree to the present state of things, and be among the impediments to the dawn of a brighter day?

The agency of the Holy Ghost in the economy of redemption is generally summed up under three heads, — inspiration, miraculous gifts, and the spiritual renovation of the hearts of men. The two first need not be here introduced, we shall therefore confine ourselves to the last. If it is true that without shedding of blood there is no remission, it is equally true that except a man be born of the spirit he cannot see the kingdom of God. We feel perfectly convinced that no system of external instrumentality, however wisely constructed and faithfully used, can, independently of divine influence, avail to the conversion of the world. This fact we think is interwoven with all the arrangements of divine providence. It is impossible to look on the history of the past without perceiving how, in every process through which great spiritual results have been achieved, God has shown himself exceedingly jealous of his own honour; how, in accomplishing his purposes, he has not selected any complicated apparatus, such as human wisdom might pronounce competent, but has employed feeble and apparently insufficient means, to develop the most glorious issues. The divine supremacy in the spiritual world, the nothingness of man in contrast with the sufficiency of God, are seen everywhere throughout the gospel; and when its dispensation shall be finished, this sublime truth will shine forth conspicuously before the entire intelligent universe, 'Not by might, nor by power, but by my spirit, saith the Lord of Hosts.'

A distinct perception and belief of this truth, a felt and controlling sense of its vast importance, constitute in our apprehension, a barometer to indicate the state of the spiritual atmosphere in any and every church. The state of religion, the vigor of christian character and effort, the success of the gospel in accomplishing its purposes, are to be estimated not by any outward show, not by the number of external formalities, not by the variety or extent of outward means, but by an effective, pervading sense of absolute dependence on the agency of the Divine Spirit as promised by the Father.

It seems to us self-evident that the

early history of christianity presents scenes fatal in their influence to every theory which fails to recognize as their exponent, a special power from on high. Where is it possible for any man to look for a greater apparent disproportion between means and ends,—a more wondrous and magnificent issue from such feeble causes, than is presented in the preaching, and its effects, of the first promulgators of our faith? Suppose we take our position on some eminence overlooking the scene, where the first disciples of the Redeemer commenced their efforts for the dissemination of the gospel. It was the golden age—the age of all that was commanding and elevating in civilization, all that was vigorous in philosophy, and all that was beautiful in the arts. The human intellect seemed in the zenith of its power. Human pride, too, was at its height, and human sensuality was rampant. Against this mighty combination, christianity arrayed itself. It could advance only by showing the folly of human wisdom,—only by securing the crucifixion of human lust,—only by trampling down human altars, demolishing gods many, and lords many, and planting upon their ruins the standard of the cross. And how was this accomplished? How was the transforming element infused into the mass of ignorance and pride, superstition and sensuality? The only instrumentality which human wisdom would pronounce at all competent to such a result, or to any degree in keeping with an enterprize so magnificent, would be that of men to whom impossibilities are unknown; men of wondrous energies and power of endurance; men perfectly equipped at all points with skill and learning, and prepared to grapple with all the mighty principalities of evil. Now upon the supposition that the gospel was to achieve its results by mere human agency, such reasoning would be perfectly correct. But God, as though he would set at nought all human calculations, and give a decisive demonstration of the reality of the influences of the Holy Spirit, constructed all his arrangements upon a principle directly the opposite. The men who at the first establishment of

christianity, entered the lists to contend with the philosophy and learning, the pride, the superstition and sensuality of the world, were to human appearance, of all men, least calculated to meet the exigencies which had called them forth. To an eye of carnal wisdom, the primitive apostles, deficient in early training and accomplishments, lacking in physical courage and energy, seem as they go out in their insignificance to contend with the wise and the mighty, little better than a band of daring and desperate enthusiasts. But let us mark the issue. The effect of their instrumentality upon every thing which opposed the kingdom of the Redeemer, was like an effect upon the earth when an earthquake stirs it. Every thing gave way before it. The prejudice of the Jew, which had but just shown its strength in the successful plotting against Jesus of Nazareth, and the time-consecrated superstition of the Gentile, yielded; adherents clustered around the cross, and in a very short time the influence of that cross wrought an entire revolution, triumphing wherever it went, until eventually it became ascendent in the world.

How are we to explain this wondrous march of christianity? who that values his reputation as a man of wisdom or even common sense, will pretend to solve these mysteries by the operation of the laws of natural causes and effects? This we know has been attempted, but the attempt has only proved how hatred to religion can bring down a mighty mind to the veriest puerilities. We look at the scene, and can in no way comprehend it, except as presenting to us the fulfilment of the promise, that the spirit should descend and convince the world of sin, of righteousness, and of judgment. Nor do we view the scenes of Pentecost, and of the times immediately succeeding, as at all anomalous, or called for only by the exigencies of the establishment of christianity, and the infant state of the church, but as exhibiting the grand principle pervading all God's arrangements for building up his kingdom,—types of similar scenes which are to mark the history of the church, until the coming of the

end, and through which the final triumphs of the gospel are to be secured.

The mighty power of the Holy Ghost, not merely as an agent pervading all nature, superintending its operation, causing the sun to shine, and the rain to fall, and the grass to grow; the mind to think, the heart to feel, and the hand to act, but as a special agent discharging a peculiar work, in the execution of an influence over and above, and different from that of all means and natural laws, constitutes the sole ground of our dependence now, and the object of our hope as truly as it did the ground of dependence and the object of hope to the apostles while they were waiting at Jerusalem in obedience to the Saviour's command.

The experience of the past, no less than the word of God, has taught us that a forgetfulness or denial of this doctrine has prepared the mind for the reception, and made way for the working of the most dangerous errors. When men have been too blind to see, too infatuated to confess the necessity of spiritual influences, God has abandoned them to the vanities of their own wisdom. The vital truths of the gospel have been lost sight of, religion has become little else than a cold, heartless, and almost heathen morality. There has been no moving among the dry bones in the valley of spiritual death, and everything has presented the aspect of dreariness and desolation. While Dr. Dewar firmly adheres to the absolute necessity of Divine influence in the conversion of the soul, he carefully guards against that system which makes man a mere machine, and thus daringly takes away his accountability. One whole chapter is devoted to show that it is our duty cordially to embrace the gospel. The work, therefore, is directed against Pelagianism on the one hand, and Antinomianism on the other. The Doctor says, 'Every rational and accountable creature is bound to give implicit credit to the testimony of God.' 'Compliance with the call of the gospel is an act of obedience which the declared will of God demands. There is nothing in the obedience which these commands require, but what accords with the dictates of reason and wisdom.' 'The required obedience of the gospel is what God may justly de-

mand from mankind as rational and accountable creatures, because there is nothing in it but what such beings, if they are truly willing, may perform.' These arguments, or propositions, though not very logically expressed, are of infinite importance, and we are not aware that better weapons can be employed against the ultra school. It is our conviction, that the power of both right and wrong action is inherently and under all circumstances an attribute of all amenable to law. It follows, then, that the work of the Spirit is not for the purpose of supplying defective faculties of mind. We have all the faculties now which we had before the fall, or will ever have, and all that are needed for the sphere of our existence and responsibilities. To give up the integrity of man's mental constitution is to surrender the testimony of consciousness, and with it both the sense of accountability to law, and the fact of its intelligent application to us. Nay, we go further; however strongly we contend for Divine influence, we are equally strenuous in maintaining that this influence is not vouchsafed in order to render the mind capable of responding to truth. This capability is innate. The mind is constitutionally adapted to the apprehension of truth, and truth adapted to influence mind. The element of reason in man, embracing in the term all that in him is the subjective ground of responsibility, is like reason in an angel, or in God himself. It is his image in the soul. To it he reveals himself, as to that which can understand and appreciate his communications, as well as apprehend the true relations and fitness of things. Reason is essentially unique in the universe of moral beings, and alike in its legitimate intimations, whether existing in the Supreme Intelligence, in angels, or in men. If not, there can possibly be no correspondence in the parts of the Divine economy in this respect, because if reason is one thing in the Deity, and another in angels, and still another in man—what foundation for intellectual intercourse can there be between the parties? What common reference to the same rule of right, the one same bond of relationship?

Nor can we think that the work of the Holy Spirit is to make men responsible for the issue of truth communicated to them. Responsibility is the natural

result of beings constituted as we are: it is an element, a law of our moral nature. Increased light, means, and privileges, doubtless, augment the measure of responsibility, but do not lay the foundation of it. It springs legitimately from our own attributes and relations to the Divinity as creatures. Of ourselves, and without the presence of the Holy Ghost, we are justly held answerable for all the truth that meets the eye, for all the inducements to right action which cross our path. Truth is obligatory without the Spirit. Men are bound to obey the gospel, even if the Spirit be withheld from them; they would have been, if the doctrine of the Spirit had never been revealed, or if this element of mercy had never entered into the economy of the Divine dispensations. Equally evident is it, that it is not the work of this almighty agent to create a conscience. It is not more certain that we have an intellect to investigate and understand the relations of truth, than we have an inherent provision in our nature, or a moral sense, to feel amenability to law, obligation to right action, and compunction for wrong. Early childhood evinces the existence of conscience; its scorpion sting extorts confessions from men steeped in crime; and its province in a future world we discover in the anguish of the worm that never dies. Conscience may be stifled for a time, but cannot be destroyed. It may be misinformed, but so far as it has light and opportunity, its intimations are in behalf of law and duty. Its struggle is for the supremacy of right in the soul. It is the antagonist of sinful passion and propensity. With reason and truth, and the Spirit of God, it forms the antagonist force of all that is wrong in man. It is God's vicegerent in us, for our recovery and restoration to his image and favour.

The operations of the Divine Spirit have to do with the reason and the conscience. He comes as a benevolent agent with the armoury of heaven to help the will against the suggestions and motives presented by sin, and all the incentives to wrong action arising from our native depravity. He comes to give ascendancy to truth, reason and right in the will, and induce action in accordance with the requirements of heaven. By going in with the truth of God to the constituent elements and

susceptibilities of the mind, and gaining for Christ the predominant motive in the will, and securing the consequent right action of the will in repentance, or faith, or love, or whatever may be the form of the incipient right affection, volition, and action; he breaks the empire of sin, and begins the demolition of Satan's throne in the heart. Through his mighty power, the will acts right in respect to God and religion, though it never did before. Thus a new and right affection is born of the constituent powers of the mind and will, a new and counter-life to the past begins, which through the medium of Divine agency is sustained and prosecuted with increasing power and triumph against sinful propensity and lusts, until at length their lingering influence and effects are all uprooted from the soul, and the intended, eventual issue of the Spirit is gained in the full and perfect man in Christ Jesus. As soon as the first right exercise of will occurs, it may be affirmed of the man that he is converted, regenerated, born again, and stands to God in the relation of a child; and as soon as the last remains of sinful appetite and propensity are effectually and finally overcome and effaced, and all wrong action ceases in the full and uninterrupted energies of the new life in Christ, thus begotten and thus sustained, it may be said that he is wholly sanctified.

But a little further illustration of the efficiency of the Holy Ghost in influencing the will and superintending that voluntary action in man which involves obedience to God is requisite. The Spirit does not repent, believe, or love in our stead. He does not detract from but sustains every way our personal obligation, and the character consequent on moral action. Repentance, faith, and love are truly the personal and conscious emotions of the sinner returning to God; yet, as they never would occur without the Spirit, and as they do occur under his successful agency, they are properly styled the fruit of the Spirit, and the sinner is said to be born of the Spirit. While all the emotion and voluntary conduct of a moral agent, all that in him which is of the nature of obedience or disobedience is personally and responsibly his, he may be influenced to it from without. External influences, whether from good or bad agents, visible or invisible, and all contributing in

harmony or mingling in conflict to form the predominant motive, or ground of choice, do not destroy the personality or responsibility of that movement of the will. We are daily conversant with this principle. So the Spirit contravenes no law of mind, nor subtracts from our personal responsibility in anything which relates to the nature of obedience or disobedience to the Divine requirements. We may further observe, that this great work is in direct harmony with revealed truth. Divine operation is co-ordinate with the principles of the gospel. The aim of the Holy Ghost is to make truth effectual, on the voluntary principle, in men, and to bring them responsibly and cheerfully into obedience to God's demands. 'We are begotten through the gospel.' The word of God is 'the sword of the Spirit,' and 'effectually worketh in them that believe.'

Now we appeal at once to the human consciousness and the plain statements of Holy Writ for confirmation of the above account of the moral change which the sinner undergoes through the influence of the eternal Spirit. See John iii. 3—8, v. 24, 25; Rom. vi. 4; 2 Cor. v. 17; Titus iii. 4—7. It is the Holy Ghost that is said to produce the new nature, to create a clean heart, to renew a right spirit, and to put the Divine law in the mind.

The doctrine of the Spirit does not, in the slightest degree, disparage the use of appropriate means for giving effect to objective truth on the minds of men, but stands in intelligent connection and correspondence with them. All the laws of influencing the will are in as full play on the subject of religion, as on any other whatever. The superadded and benevolent economy of the Spirit does not confound and embarrass them, but is a helper to all, co-ordinate and direct. A sound mind and a good heart in the preacher—wide research and accurate theology—fair logic and cogent reasoning—making full use of the truth—acceptable words and happy illustrations—good rhetoric, and a wise regard to time, place, and circumstances—definite aims, and a judicious and skilful use of the appropriate means of conviction—striving after just that in the hearer which God requires, are of essential importance.

If, then, our conclusions are just, Mr. Noyes' theory must be radically

wrong. According to him, the reception of the truth is made wholly to depend on the self-determining power of the human will, and no room is left for Divine interposition. Read the eleventh page of his sermon and this fact will at once force itself on the attention. But we must examine his propositions and proofs a little more fully, and investigate their bearings and tendencies.

Mr. Noyes' definition of his theory is by no means carefully expressed. It wants conciseness and point. We feel, therefore, at a loss how to place it before our readers without transcribing a whole page. As, however, this is impracticable, we must be satisfied with a condensed epitome of his views. We premise by observing that his using the terms *free-will*, and *self-determining will*, assynonymous, is a mere assumption. As to the freedom of the will there can be no question, but does it follow that a free will must necessarily be a self-determining will? This, in fact, is the grand problem which required solving, but which Mr. Noyes has taken for granted. He says, 'By a free-will we mean, a will which is not necessitated by any order or decree of heaven—which is not obliged to follow the highest or greatest apparent interest, our tastes, our natural dispositions, and is not under the absolute control of any motive whatever.' Thus, not content with liberating the will from all bondage of necessity, or elevating it to the rank of an independent faculty, having its own laws and sphere of operation, our author exalts it as that to which mental activity *exclusively* belongs. The will in this sense is the *me*, or *myself*. We are greatly mistaken if the above definition is not in itself absolutely fatal to the doctrines which Mr. Noyes seeks to establish. If the will determines the will, or volition, then volition determines volition, choice orders choice, and acts of choice are subject to other acts of choice; therefore, every free act of choice must be determined by a preceding act of choice. But this involves a contradiction, because it clearly supposes an act of will *preceding* the first act—unless we acknowledge an act of the will in which the will is not self-determined, and consequently not free, according to the system we are examining. But granting that volition determines volition, then it follows that the

mind cannot exert such a volition without first forming an antecedent choice to do so, and cannot change the volition without first changing this choice. The liberty, then, which this scheme allows to the mind in volition, is that of forming a volition after it has formed certain antecedents, and of changing the volition after it has changed the antecedents. Now this is precisely the liberty which a stone has—liberty to move when the antecedents of motion exist, and to stop moving when other antecedents occur, but no liberty to change its state without a previous change of antecedents. In given circumstances, therefore, only a given effect is possible—there must be some change of circumstances to render any other possible. Now is not this the liberty of any physical cause, that is, liberty to produce a different result, whenever it is placed in different circumstances? Besides not only is this theory inconsistent with liberty of volition, but it renders such liberty positively absurd. If *while* a certain

choice exists, (and it must exist, if choice determines choice,) the mind is capable of forming a different choice, then the mind at the same moment may have a choice in one direction and a choice in the other, which, as both are acts of the will, amounts to willing both ways at once. If it be contended that the mind is competent to put forth a volition or choice at variance with an existing predetermination, then it is contended that the mind is competent to will in opposite ways at the same moment. The whole, then, may be resolved to a very simple dilemma: either the mind *can*, while under the influence of a predetermination, exert a volition in opposition to that predetermination—or it *cannot*. If it can, it can will both ways at once; if it cannot, there is an end to the liberty of volition. There must, in fact, be an *absolute necessity of volition*. Thus Mr. Noyes' theory leads to principles in every respect antagonistic to his views both theologically and metaphysically.
(*To be continued.*)

CONSOLATION.

Paraphrased from the French of Lamartine.

WHEN Friendship herself turns aside from the path
Where together we often had stray'd,
And pierces the heart, like the hollow reed staff,
Where the hand was so trustfully laid;

When the future has lost the last charm that could make
The lorn spirit desire a to-morrow,
And when every morsel of bread that we take
Is moisten'd with tear-drops of sorrow:

'Tis then through the desolate silence I hear
Thy voice, O my God! speaking rest;
Thy hand can alone raise the weight of dull fear
That lies chilly and cold at my breast.

Then I feel that no words like thine have the power
The wild flood of my grief to control;
From them consolation is pour'd in that hour,
When all others have ceased to console.

Then my soul mounts aloft in the spirit of prayer,
And melts in communings so high,
And, self-dried on my lids, ev'ry tear that stood there
Has been chased, like the dew, from my eye.

'Tis thus the bright sunbeam from rock or from spray
Can absorb the last droppings of rain;
While the blast and the shadow, without heaven's ray,
Might have swept o'er the moisture in vain.

HOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

THEOLOGICAL CABINET.

SCHOOLS OF THEOLOGY.

Rev. E. Dodge's address at the New Hampton Anniversary.

The address before the Theological Lyceum was delivered by Rev. E. Dodge, of New Hampton. His theme was—*A Historical Sketch of the Schools of Theology.*

The address, which was delivered without any aid from manuscript, was characterized by the free and natural style of extemporaneous efforts; while a frequent sententiousness, comprehensiveness, and precision, showed that the speaker had not spared labour in securing fulness and distinctness of conception. The following analysis presents but a meagre outline.

I. *The Schools of the Christian Fathers.*—Theology did not begin to assume a form—to develop itself as a science—as a system, till it was forced to defend itself against the attacks of heretics and infidels. The Greek *speculated*, the Roman *acted*; hence the Roman civilization has exerted a controlling influence on *law, morals, and manners*; while the Grecian civilization has had to do with *philosophy, science, and art*. In this period, therefore,—which extends down to the establishment of the Papacy,—we must look to the East for the schools of theology.

1. *The School at Alexandria.*—Here the Grecian and the Oriental spirit met. The school grew out of the attacks of philosophers on Christianity. It sought to meet them on their own ground. A grand defect, however, was that the teachers were themselves too strongly influenced by the prevalent philosophy.

The most able and celebrated teacher of this school was *Origen*. He was in the East what Augustino was in the West. In genius, culture, learning, and taste, the great Oriental teacher excelled the Roman; but Augustino

was superior in depth of thought and feeling. This school followed tradition as well as Scripture; and in interpretation adopted the allegorical method, assigning a three-fold meaning to Scripture—a literal, a moral, and a mystical one.

2. *The School at Antioch in Syria.*—This flourished in the fourth century, a little later than the Alexandrian.—Its greatest teacher was Theodore, of Mopsuestia. It differed from the Alexandrian school in three points
1. It held to the Scriptures alone as the source of doctrine; the Alexandrian to *Scripture and Gnostic tradition*.
2. It manifested a *logical*, the Alexandrian a *speculative* tendency.
3. It followed the *grammatical* method in interpretation, the Alexandrian, the *allegorical*. The influence of the Alexandrian, however, prevailed. This influence was salutary so far as freedom of thought, opposition to crude notions of the Deity, and general culture were concerned; but many were the corruptions and errors which grew out of intermingling Christianity with philosophy.

II. *The Schools of the Monks.*—Monasticism is founded on the ascetic element in human nature. In the West the monk was not simply a recluse, but often, also, a teacher and preacher. The convents had connected with them schools for the nobility and clergy. Their motto was Obedience, Abstinence, and Diligence. England and Ireland furnished the best specimens of these schools from the sixth to the ninth century. *Twelve hundred* monks were slain in one of the battles between the Saxons and the ancient Britons,—so says the venerable Bede.

The monks spent their time either in devotion, or manual labour, or in copying the Scriptures and the classics, or in writing the lives of saints, &c. By an exchange of manuscripts they collected large and valuable libraries. The schools were the grand re-

positories of learning for ages. The defects in the instruction were, that it was ascetic and did not embrace a theological system. The *earliest* schools in Ireland followed the Scriptures to a great extent. These schools were missionary in their character, and from time to time sent forth to savage nations little colonies which formed similar schools. Many of the monks were truly pious as well as learned.

III. *The Schools of the Scholastics.*—The introduction of Aristotle's philosophy gave a new impulse to mind. John of Damascus was the first who applied the scholastic philosophy to theology. He wrote the first complete theological *system*. He lived at the close of the eighth century. The *University of Paris* was the great centre of the scholastic theology; and hither students flocked from almost every country in Europe. Among the theological students we find at one time twenty cardinals and fifty bishops. Here lectured Abelard, Peter Lombard, Thomas Aquinas, Bonaventura, and Duns Scotus. Lombard's '*Book of Sentences*' was the chief text book for centuries throughout Europe. The characteristic of the book was that it settled every disputed question by sentences collected from the fathers, especially from Augustine.

The scholastics were men of great capacity. They pushed their investigations to the farthest limits. On the nature of Deity, and on the mystery of the Trinity, they show an unsurpassed depth. Theology became a *science* under them. The freedom which they allowed themselves promoted intellectual freedom, and thus tended to overthrow the Roman faith. One great defect, however, was that they loved to *think* more than to *know*, and yet they helped to prepare the way for the great epoch in modern history—the Reformation.

IV. *The Schools of the Reformers.*—The reformers built their system on the simple facts and truths of the gospel. The most important school of this period was that at Geneva. Calvin was the theologian of his age—he has had equals only in Paul and Jonathan Edwards. Theology was taught by lectures. Each student every Sabbath composed his '*thesis*'

in Latin which was read and criticised. In the afternoon of the same day one read a sermon in French, or Latin, which was criticised by the others. The only great defect in this school was a faulty interpretation, which led them to support their views by many irrelevant proof-texts.

V. *The Schools of the nineteenth Century.*—The speaker here confined his attention to the German schools, notices of which may be found in the *Biblical Repository*, *Bibliotheca Sacra*, and *Christian Review*. These are characterized by freedom of thought, and among the evangelical party and a portion of the rationalists, by a correct interpretation. But a large portion of the rationalists avow an independence of revelation.

This system of the rationalists, the speaker showed to be *irrational*, for, 1. *It assumes the impossibility of anything supernatural.* But this is neither an *axiom*, nor can it be *proved*. 2. It fails to account for Christianity on the supposition of its human origin.

No man could *originate* it,—since there is in it nothing partial—local—peculiar to one age, or to one set of opinions.

It is not an *eclectic* system. None of the philosophers furnish the requisite materials.

3. It fails to account for the effects of Christianity on the supposition of its human origin.

The speaker closed with two practical remarks, suggested by the subject,—first, the utility of Christian schools of theology,—second, the necessity of following neither Plato nor Aristotle, but the *one Master—Christ*.

PREDESTINATION.

From Dr. Burns' 'Doctrinal Conversations.'

Inquirer. What are we to understand by the doctrine of Predestination?

Minister. It is the determination of God's mind in reference to things to come.

In. Does God then infallibly know all future events?

Min. Unquestionably; or he would not be an infinitely perfect Being—able to govern the world.

In. But can nothing counteract or prevent what God has foreknown and predetermined?

Min. No; for God's knowledge being unerring, he cannot possibly be mistaken.

In. But has God predestinated every thing that comes to pass?

Min. No; for then God would have been the Author of sin, or moral evil. As the Father of light there can be no darkness in him, nor can moral evil possibly proceed from him.

Nay, more; if God had predestinated what we call sin, it would be no longer sin—seeing that it would be the result of God's purposes, and therefore agreeable to his own mind and will; while we invariably understand sin to be utterly opposed to God's mind, and rebellion against his will.

In. How then could sin exist, if God did not predestinate it?

Min. God resolved to permit its entrance into the universe. And thus he acted in harmony with another department of his work, in creating angels and men, responsible creatures—able to stand or capable of falling.

In. Then is there a real distinction between God's foreknowledge and predestination?

Min. Certainly: for foreknowledge does not involve the idea of influence being exerted; but simply facts being perceived and apprehended.

In. Has God predestinated or fore-determined in reference to man's final destiny; so as necessarily to include the final condition of all that will be lost, and of all that will be saved?

Min. He has; but God's predestination has invariably reference to the moral character and state of men. He has predestinated that all obstinate impenitent sinners shall perish. That all repentant and believing sinners shall be saved.

In. But is not predestination with God absolute?

Min. It is as absolute and irrevocable, as his immutable throne and holy laws. So much so, that no incorrigible sinner will ever be saved, and no contrite believer will ever be lost.

In. But this view of predestination seems to be mixed up with conditions and contingencies.

Min. So it is; and thus it differs from foreknowledge. For thus—when God placed our first parents in Eden, their state was one of conditions and

contingency. So it was also after the fall. So also God declares in reference to Cain and Abel; Gen iv. 7. So through the whole of the Scriptures in reference to every dispensation and people. As to contingency, there is none in reference to God himself, as he knows all things, and infallibly discerns the course that all men will pursue.

In. Then have we no instance in Scripture where God has predestinated men to eternal life, irrespective of character?

Min. Not one. Such an instance would be contrary to God's holy nature. A violation of his holy government. And would shake the confidence of all holy beings as to the moral rectitude of the divine character. God essentially hates iniquity, and as essentially loves righteousness. He must therefore punish the one, and reward the other.

In. But does not the apostle speak of some persons being predestinated?

Min. He does. In writing to the Romans, chapter viii, and verse 29. And you will observe he there states, that they were predestinated 'to be conformed to the image of his Son.' That is, to be holy persons. And he further states, that such predestinated persons were foreknown. 'For whom he did foreknow them he also did predestinate.' Thus putting his foreknowledge before his predestination. God, foreknowing their repentance and faith, determined or fore-appointed them to a holy resemblance to their Lord and Saviour Jesus Christ. Such is the predestination of God's word—which is alike in harmony with the equity and goodness of God, and the free agency and responsibility of man.

In. Have you any other reasons in favour of that view of predestination?

Min. Yes, for it accords with God's solemn declaration, that as he liveth, he takes no pleasure in the death of a sinner. But if he had predestinated all events, and had not acted on the ground of the foreknowledge of character; then it must be manifest, that either God had changed, or that the declaration I have referred to in the Scriptures, was not true. If sinners do perish, and God has no pleasure in it—then surely he did not foreappoint and predetermine it. But if God re-

solved that the impenitent should perish, and predestinated that only—then the sinner's ruin is his own act, and it remains a truth honourable alike to God's equity and truth, that he has no delight therein.

Moreover, predestination as it is generally taught, is but another name for necessity; and cannot be effectually separated from the doctrine of fatalism, in which all human responsibility and agency are entirely destroyed.

In. But are you not thus reasoning because you are unable to understand it, or reconcile it with human reason; while you admit most truths on the ground that God has declared them, and not because human reason can perceive their fitness or propriety?

Min. Predestination, as we have explained it, is easily understood. Is in perfect harmony with the justice of God. Obviously commends itself to our minds as reasonable and accountable beings. And is supported by all the weight of Scriptural authority. The other view, that God has absolutely predetermined men's destiny, and yet the asseveration that he has no pleasure in the death of the ungodly, is indeed not so much a profound mystery, as a most palpable contradiction; and therefore in the very nature of things must be untrue. But we shall perceive the truth of this doctrine more and more, as we contemplate the other subjects before us.

In. I confess that what you have stated as to the Divine foreknowledge, being distinct from predestination; and also that in Scripture it precedes it, has opened quite a new moral scene before me. I begin to think, that one of the difficulties which I previously deemed insuperable, is almost, if not entirely, removed.

Min. I rejoice to hear it, and have no doubt if you will humbly hearken to the Divine oracles, that you will happily perceive that the Divine word is never inconsistent with sound reason, and much less can it ever be opposed to man's responsibility.

FAMILY CIRCLE.

AN INCIDENT, WITH A MORAL.

A MINISTER of the gospel, in one of our Northern cities, some years ago,

became deeply impressed with a desire for increased usefulness. He thought much upon the most probable means for the accomplishment of this object. The ordinary opportunities of access to his people, by pulpit ministration and customary pastoral visitings, did not satisfy his soul. He longed to lead his flock directly to Christ—to witness a greater degree of spirituality among them. At length, he resolved to visit every family, and, as far as practicable, to ascertain the spiritual condition of each of its members, by personal conversation upon religious experience. At an appointed time, he entered upon his labours of love. He called on one and another of the families of his people—had every household gathered—and with much affectionate concern, spoke to them of the necessity of living each day for God and for eternity. His own soul was comforted, and he felt that his labours were not in vain in the Lord.

A day or two after he had commenced this heavenly employment, he called at the house of one of his most pious and influential members—a man of wealth. The father was absent at his place of business, but the mother, an amiable and pious woman, was at home. On making known to the latter his desire that she should summon her family to the parlor, and acquainting her with his design to speak personally to them—to admonish, exhort, or encourage, as they might need—the mother thanked him with tears of gratitude, but said:

'I have one request to make of you, sir.'

'What is that?' said the minister.

'It is, that you will say nothing to my eldest daughter, Mary, on the subject of religion. I have prayed for that child for years. I have talked to her again and again. But her heart is set upon vanity. Fashion and the world are predominant in her affections. She has become, of late, exceedingly sensitive to reproof or admonition. Respectful in every other relation, she will not permit me to speak to her on religious subjects, without returning a violence of language entirely unbecoming a daughter.

I have determined, therefore, to refrain from any direct appeal to her,

until she shall give evidence of greater docility. You will please, therefore, say nothing to Mary, whatever you may say to the others. I should be very sorry to have your feelings injured, as well as my own, by the manner in which I am but too confident, she would respond. May God bless your admonition to the rest.'

In a few moments the family were gathered in the presence of the minister. Mary sat among them. She had entered with a respectful courtesy, and taken her position at a window looking upon the street, apparently more interested in what was going on without, than attentive to the conversation within. The minister spoke first to the mother, of her responsibilities and duties; then to a son, a youth of intellect and promise; then to a younger daughter, and so on, until he had administered his kind and fatherly instruction to all. I mean all except Mary. To her he said nothing.—He seemed to be unconscious of her presence.

As the tears of tenderness flowed freely from all who participated in the delightful interview, Mary sat at the window playing idly with the tasselling at the silken curtains, her proud spirit refusing the first intimations of sympathetic feeling. The brightness of her eye was undimmed by any gathering tear; the loftiness of her carriage was not for a moment relaxed by the affecting scene before her; and when the minister said, 'Let us pray!' she arose not from her seat to bow with the rest, but remained still in her position of scornful unconcern, her delicate fingers toying with the silken fringes of the drapery before her. The minister poured out his soul in a fervent prayer to the throne of grace. Oh! how earnestly committed he that family to the guardianship of Heaven, referring to them in his supplication individually, and appropriately presenting them to the mercy of the Father through the merit of the Son. But he offered no prayer for Mary. Unconcernedly and proudly, she still played with the silken toys. The prayer ceased—the good man arose. Taking each by the hand, he affectionately gave a parting admonition and invocation; and bowing coldly to Mary, who as coldly returned his civility, he left the room,

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and made his way to the entrance of the building.

He had scarcely passed the threshold when the words of the Redeemer, 'I am not come to call the righteous, but sinners to repentance,' flashed upon his mind.—Suddenly pausing, he said to himself, 'Shall I refuse exertion for any soul to save which my Master came down from Heaven? Nay—God being my helper, I will return!'

Again he stood in the parlour. The family sat just as he had left them, musing upon the things he had spoken. Mary was, to all appearance, still cold and unmoved.

With a courage imparted by the Holy Spirit, he walked to where she sat, and taking her hand in his, said, 'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners. Shall he save you?'

The rock was smitten! The waters gushed forth freely, and fully! Mary, proud and scornful as she seemed to be, needed only the word of invitation to bow, and weep, and pray. Then was heard the bitter cry of 'God be merciful to me, a sinner!' Angels hovered over that little assembly, and ere the descending sun gave place to the gathering twilight, the shout of conversion ascended to the throne, and there was joy in heaven over the sinner that had repented.

It has been years since the above was related to us; and we do not know that it has ever been in print before. Its moral—which is twofold—is borne upon its very face. Mothers may learn from it never to despair, and ministers may learn from it never to falter.—*American Methodist Protestant.*

INJUDICIOUS EDUCATION.

(From the *Power of the Soul over the Body considered in Relation to Health and Morals*, by George Moore, M. D.)

THE government of fear and force is the plan of every imaginable hell, where each evil begets a greater, and terror and hatred ever torment each other. If then, we would know how to manage a little child, let us imagine how Jesus would have treated it. Would he not have engaged its happiest feelings and affections, won its heart, and blessed it? While sitting on his knee, would not

the child have gazed into that 'human face divine,' and learned the gentleness and power of its Heavenly Father? Let it not be forgotten that the Saviour said, 'Whoso shall receive one such little child in my name, receiveth me: but whoso shall offend one of these little ones that believeth in me, it were better that a mill-stone were hanged about his neck and he drowned in the depths of the sea.' If the words from which we obtain the notion do not deceive us, superior and holy beings are concerned about our offspring, and each child has its guardian angel, who beholds the face of God. How would that angel, if conversing with it, in visible beauty, talk to the child and kindle its affections? Surely by showing the might of graciousness with sublime simplicity; like that of the disciple whom Jesus loved, when he said, 'Little children love one another.' That angel would be more successful in his teaching only because he would be more accommodating to the body; more earnest, more gentle, more attractive, and more sympathizing.

Piety itself is not unfrequently rendered terrible by a perverted application of memory, to descriptions in which Omnipotence is associated with the final judgment and the terrors of guilt. Many a little child, whose susceptible heart is as ready to yield to the gentlest breath of affection as the aspen leaf to the zephyr, and whose spirit sparkles with love as readily as a dew-drop with the light, acquires the habit of terror, and scarcely dares to look up, because he is taught, as soon as he can speak, to repeat—

'There's not a sin that we commit,
Nor wicked word we say,
But in the dreadful book is writ,
Against the judgment day.'

And the thoughtless and fond parent too frequently makes that appear to be wickedness and sin, which, however proper to childhood, is inconvenient to those who should tenderly train it. Surely that is a dangerous expedient for the correction of a child, conscious of having offended the only being he has learned to love, and while, perhaps in agony of heart, begging pardon from a mother, to be told to remember—

'There is a dreadful hell,
And everlasting pains,

Where sinners must for ever dwell
In darkness, fire, and chains'—

'Can such a wretch as I
Escape the cursed end, &c.'

There is another abuse here demanding remark. No treatment can be more injudicious and injurious than that often resorted to, even in schools of high character, namely, the exertion of memory, not for the sake of acquiring and retaining a knowledge of facts, which must always be useful, but merely to punish some dereliction. What good can arise from thus fatiguing the brain, by excessively straining that faculty, in the happy and spontaneous associations of which all the value of every acquirement consists? No plan is more likely to disable the mind and impair the body, as the servant of mind; for by this practice the idea of fixing the attention on words becomes peculiarly irksome. The very countenance of a boy thus distressed is apt to assume an expression of vacancy or irritability, and every function of his life to indicate the mischief arising from a debilitated brain under disorderly associations.

DETRACTION.

AMONG the manifold proofs and disastrous consequences of the fall, none are more lamentably obvious or prevalent than the evils of the tongue. Speech—that delightful channel of thought and electric chain of society, by which the animating thrill and simultaneous glow of reciprocated sentiments and feelings are felt; that choice gift of Divine Providence which so eminently distinguishes man from the mere animal creation—is too often, alas! prostituted to the worst of purposes.

Various are the ways in which Detraction works, and as diversified the language she assumes: she seldom, however, comes to the light, and *inuen-do* is a form of speech with which she is particularly conversant. Having experienced its power in effecting her purposes, she most frequently adopts it. For her features are so revolting when seen in their native and naked form, and her voice so discordant and disgusting when she speaks openly and without reserve, that it is now some time since she saw the necessity of altering her plans. To this she was

urged by the following occurrence. It chanced on a certain occasion when Detraction was privily on the alert, and watching an opportunity of effecting her malevolent designs, that Candor appeared, and so angelic was her mien and melodious her voice, that many of the children of men were enamored of her person, and hung with rapture on her lips. While she spake a holy serenity reigned around; the very air was impregnated with the halmy odours she shook from her wings; the sweet influence of amity and love was felt by each heart, and beamed in every eye. It seemed as though the Prince of Peace were again ushered into the world, and the cherubic band had once more attuned their harps to the heart-ravishing song—'peace on earth; good will toward men!' Detraction retired in confusion, she could not endure the music, nor exist in such an atmosphere. But though foiled, and greatly chagrined at her rival's success, she continued unconquered. She still retained her enmity, and to accomplish her design, had recourse to stratagem. She determined to construct and wear a mask in imitation of the features of Candor, and at the same time to affect, as well as she could, the silvery tones of her voice. And in this vizard, and with borrowed language, she now generally appears. We often hear her descant with much assumed kindness and apparent good nature on the excellencies of an individual, till she arrives at the *close* of a sentence, which is usually rounded by the emphatic and fearful monosyllable—*but!* Or she will say, 'it is a great pity there should be any drawback on such and such a character. Mr. A. is, to be sure, a person of some merit: it is, therefore, to be hoped, that what is said to his disadvantage is not true; but then, there *must*, one should think, be *something* in it.' 'Have you heard what is whispered about Mrs. B.? However, the least said is the soonest mended. Besides, she used to be considered as amiable and praiseworthy, and the world, you know, is very censorious.' And thus the best of characters are too often assassinated by the hand of affected friendship; just as 'Joab took Abner aside in the gate to speak to him quietly, and smote him there under the fifth rib, so that he died.' Or, as he said to Amasa, 'art thou

in health, my brother?' and while he saluted, slew him.

Detraction is then, to drop personification, a *mean* and *despicable* vice. And to *insinuate* anything to another's disparagement is the *most* despicable form of it. It evinces a base pusillanimity. It betrays a dastardly fear of being confronted and confounded—which would in all probability be the case, were an explicit, a full, and frank assertion made. It is the result of *conscious* littleness on the part of the detractor, and of jealousy, with reference to the admitted superiority of him against whom the empoisoned dart is hurled.

'Base envy with'ring at another's joy,
Which hates the excellence it cannot reach.'

PREACHING AND PRACTICE.

Did you ever hear the anecdote about the two Dr. Channings? You know there are two? They are 'own brothers.' One is a Doctor of Divinity (or was, before he moved to a place where all sorts of doctors are scarce) and the other is a doctor of drugs. They both lived in Boston once. The drug doctor does now, and is as good as a drugman can be. Well, the M. D. was called upon one day by a countryman who was in search of the D. D. The mistake was probably chargeable to the door-plate. But, however that may be, the M. D. himself came to the door, and then ensued the following dialogue.

C. Does Dr. Channing live here?

D. Yes, sir.

C. Can I see him?

D. I am he.

C. Who—you?

D. Yes, sir.

C. You must have altered *considerable* since I heard you preach.

D. Heard *me* preach!

C. Certainly. You are the Doctor Channing that preaches, *aint you?*

D. Oh, no! I see your mistake now!—It's my brother who preaches, I'm the doctor who *praactises*.

CURE FOR FITS.

For a fit of Passion.—Walk out in the open air; you may speak your mind to the winds, without hurting any one, or proclaiming yourself to be a simpleton.

For a fit of Idleness.—Count the tickings of a clock. Do this for one hour,

and you will be glad to pull off your coat the next, and work hard.

For a fit of Extravagance and Folly.—Go to the workhouse, or speak to the ragged and wretched inmates of a jail, and you will be convinced—

Who makes his bed of brier and thorn,
Must be content to lie forlorn.

For a fit of Ambition.—Go into the church-yard and read the grave-stones; they will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and your sister.

For a fit of Repining.—Look about for the halt, and the blind, and visit the bed-ridden, and afflicted, and deranged; and they will make you ashamed of complaining of your lighter afflictions.

For a fit of Despondency.—Look on the good things which God has given you in this world, and at those which he has promised to his followers in the next. He who goes into his garden to look for cobwebs and spiders, no doubt will find them; while he who looks for a flower, may return into his house with one blooming in his bosom.

For all fits of Doubt, Perplexity, and Fear.—Whether they respect the body or the mind: whether they are a load to the shoulders, the head, or the heart, the following is a radical cure, which may be relied on, for I had it from the Great Physician—'Cast thy burden on the Lord; he will sustain thee.'

SOMETHING FOR OUR YOUNG PEOPLE.

LETTER TO CANDIDATES FOR BAPTISM.

To the Young Men, Candidates for Baptism from the Sabbath-school, Aeon Chapel, London.

Leicester,

MY DEAR YOUNG FRIENDS, —With some of you it was my happiness, two months ago, to converse on the subject of religion, and now having heard that you are about to give yourselves publicly to the Lord and his church, on the following Sabbath, I cannot forbear taking up my pen to address you immediately before your baptismal dedication.

Receive, my dear friends, my most ardent congratulations that you are so near that interesting moment, and that by Divine Grace you have resolved that let others do as they will, you will serve the Lord.

Concerning the peculiar privileges and benefits of youthful religion, you have repeatedly read and heard; and indeed if there be pleasures at all in religion, it must be wise to possess them as early as we can, that our period of their enjoyment may be the longer; and if it be any benefit to be relieved from the yoke of the great adversary of souls, the benefit of spiritual emancipation in the days of youth is too plain to be overlooked. Can we have too much delight? can we be too much profited? and what delight is so great as having God for our fatherly friend, and Christ for our sympathizing brother? and what profit can be equal to the preservation of the soul, the loss of which would be more dreadful to us than the destruction of the material world?

But while there are peculiar advantages attending youthful piety, there are peculiar trials—trials of temperament, and the gigantic trial of associations. 'Evil communications corrupt good manners'; and you must, unwilling as you may be, live much among those who fear not God and revere not his commandments, nor keep holy day; you will have before you examples of worldliness, carnal-mindedness, and moral corruption. Oh! ever be fearful of becoming infected by the evil which is in the world through lust—that is, through evil desires, which war against all those holy desires which it is the christian's duty and joy to cherish. And never will you be so safe as by making it the one great point of your existence, to be more Christ-like—to look with steadfast, constant eye to Jesus, who was made perfect through suffering, that he might become the author of your eternal salvation. If you do this thing you shall never fall: you will be making your calling and election sure, and an abundant entrance will be administered to you into the everlasting kingdom of our Lord and Saviour.

I pray you, to close the gates of your hearts against evil thoughts; and you may do this always by fleeing from temptation, and not stepping into its way for the sake of resisting it. Let

your prayer be, 'Lead us not into temptation'—and when it is allowed to present itself before you, turn away from it with a swift foot as from an accursed thing; but if called upon to face it and to do it battle, let your confidence be in the Lord and in the power of his might, and in his everlasting strength you will become its conquerors.

There are two great truths which should ever be held before your attention,—the possibility of your apostasy, and the power of God to save you from it. Think that you may fall—and think how awful is the doom of those who look back and become unfit for the kingdom!—then will you be careful with a godly solicitude, and 'watch and pray lest ye enter into temptation;' and while you feel thus, entertain the strongest possible confidence in His willingness and power to complete your salvation, who has now commenced it in your hearts.

My words must be few. What, my dear friends, do I wish you? All heaven's enriching blessings; and if you retain the pearl of great price—if you continue one with the Redeemer, every thing else is yours. May He who delivered Joseph from the hands of his unnatural brethren, and raised him to be the first man in Pharaoh's court, give you a deliverance from the powers of darkness, and bestow upon you the dignity of sanctified believers—a crown that never dims—a kingdom that is everlasting as God's throne.

May the God who called Samuel to be his prophet and the spiritual ruler of his people, call you to be fruitful in good works, and instruments of doing good to a wandering, perishing world. Let your trust ever be in David's Lord, who elevated him from a shepherd to a kingly destiny, that he would raise you to his kingdom and glory. Invoke God as did Solomon, that above all things he would give you divine wisdom which is beyond all price. Be devout worshippers of Jehovah, as was the good young Josiah; and search diligently the Scriptures as did Timothy, Paul's fellow-helper and son in the gospel. And that grace, mercy, and peace, from the Father, the Son, and the Holy Ghost, may be ever yours; and that you may have Divine help to perform the vows you take upon yourselves this day; and having witnessed a good confession, preserve

it inviolate unto the end, is the most earnest prayer of, my dear young friends,

Your affectionate brother in Christ,
DAWSON BURNS.

'THE AGE WE LIVE IN.'

'THIS is the age of great discoveries in all directions. The railroad has become the magician's rod, the electric telegraph a wire of wonders, and ether and chloroform mysterious alchemies. A tooth can be extracted, a leg cut off, or an incision made into the most sensitive parts, and the patient at the close ask if the operation has begun. Gutta Serena from Australia is turned into boots in England. There are now extempore shoemakers as there are extempore preachers. Such is the perfection to which this has arrived that every man may now become his own shoemaker. Speeches uttered at ten o'clock at night are printed while we are asleep, and they appear in beautiful type upon our breakfast tables at eight o'clock in the morning. The rapidity with which change follows change is also remarkable. Things that took a century to do some time ago are now finished off in the course of a day. Event follows event, crisis comes crashing on crisis, with such kindling succession, that we no sooner begin to wonder at one than we are overwhelmed by the startling splendour of another. The whirlwind is the chariot of the nineteenth century; the lightnings are its lamps. Every body is in the Great Western express. Days disappear like mile-posts, politicians and cabinets only serve to urge on at a greater speed those who are behind. Every body seems to act as if he felt the time was too short, and the remainder of the world barely sufficient to accomplish the great work he has to do. On they rush and hurry, and if any one falls down, like the wolves of old who ate up the weary ones, he is trodden down and cast away.

'A new feature, however, of the present age, is, that religious men have ceased to be afraid, as they used to be, of the discoveries of science. Religious men, on the contrary, hail them. They used to be in fear lest light from the stars should put out the Sun of Righteousness; they used to be apprehensive lest the hammer of the geologist should break the rock of ages, or lest some arrangement among the strata of the earth

discovered by some Buckland, should discredit the truth of God. "The world moves," cried Galileo. "Imprison the heretic," shouted Pope and Cardinals in unison. It is not so now. Do not be afraid of the discoveries of science; do not stand in the way of truth with your silly fears. Let truth emerge from the mine. Let it come from the laboratory of the chemist; let it descend from the observatory of the astronomer, it will fall in with and not darken the truths of the gospel, for all truths are radii from the infinite circumference, and all shall meet and mingle and cluster in Christ the centre. Another interesting feature is that mind, genius, and talent, are much more appreciated in the present day, under whatever guise or garb, or denomination they appear. I do see, and I say it advisedly, a new and noble aristocracy appearing in shops and warehouses, at the desk and behind the counter—the aristocracy of mind, and ready to take 'the shine' out of the great aristocracy that has preceded them; and though genius still pays the penalty of its existence, it has a fairer chance, and a freer field than in former days. Petrarch and Dante wrote their illustrious poems in banishment. Ariosto and Tasso both lived in want, and one died in despair. Cervantes, the author of 'Don Quixote,' could not command bread. Galileo saved his life by recanting the conclusive inductions of science. Locke was banished from Oxford; Selden was thrown into the tower; Milton sold his copyright of 'Paradise Lost' for five pounds. In contrast with this, it is only needful to refer to the immense sums received for their writings by Scott, Byron, Dickens, Warren, and others. Let first-rate talent be displayed in any one, and there is a market for its product, a respect for its possessor. There is no elevation in the social pyramid short of the throne to which genius, sustained and directed by true piety and unflinching industry, may not carry you. Such is the force of real genius, that it will publish itself, though its possessor should be dumb, and command the homage of all, while it appears to be the willing servant of all. Once it had no chance of emerging from obscurity, except by being tied to some great patron's tail. Society had its strata, and there was rarely to be discovered a drift through which genius

might shoot upwards, and shew the precious things around and below. Now, the noblest patronage is fair opportunity. Mind is admitted to be a competent element of true greatness. Coronets, prebends, purple robes, and lawn sleeves, M.A.'s and D.D.'s are more and more felt to be mere wrappage; while the goods are in the inner man, the substance is the soul. In short, the diploma that gives currency to credit is that which is first received from God, and in its absence, all the degrees that all the universities of the earth can give are but mere waste paper. As I have already said, genius sustained by true merit is incapable of being hid; and it will find patrons, and outlets, and recognition everywhere. I may state to every young man in this assembly, that the son of a village draper sits upon the archiepiscopal throne of York, in the year 1848. We prefer to all patronage free and unfettered opportunity; intellect will then rise, and reach the place of rank which God has marked upon her brow. Repression to its energies acts like resistance to the electric fluid; it adds to its volume and augments its intensity; it makes it flash with coruscations of greater brilliancy and splendour. It is mind that shapes the actions of mankind by moulding their opinions; and if there be kings upon the earth, surely they are those who rule the minds of mankind, and stamp the signet of their genius on the thoughts and literature of the age. One of my most earnest desires is, to kindle within your breasts a divine flame—to waken within you a consciousness of endless capabilities—an inextinguishable sense of your superiority to the mere mechanical or manual or commercial means by which you earn your bread. You are to toil, as I must, that you may live; but you are to live that you may think; and your thinking is to rise from earth to heaven: and, guided by the lamp of everlasting truth, to send upwards its soaring thoughts till they cluster and grow around the throne of Deity. Shrink not, I beseech you, into mere calculating machines. Be connoisseurs or paupers, be old bachelors even if you like, rather than pieces of mere animal mechanism. Be not chisels if you can be statuary. Let no statement or pretension enter your minds unexamined, because you prefer indo-

lence to active effort; and let no statement escape your lips on which you have not previously concentrated light, thought, and investigation. Do not bow to circumstances; make circumstances bow to you. Make the world feel its want of you, and it will respect you. It is not the situation that makes the man great, but the great man that makes the situation shine.—*From a Lecture by Dr. Cumming*

VOLTAIRE AND HALYBURTON.

AN excellent little book, entitled 'The Bible True,' by Rev. Dr. Plummer, has been issued by the American Tract Society. The contrast of the characters above named, in their experience and reliances, will interest the reader:

I will contrast the feelings of the prince of infidelity with those of an humble yet learned and pious servant of God.

Voltaire says, 'Who can, without horror, consider the whole world as the empire of destruction? It abounds with wonders: it abounds also with victims. It is a vast field of carnage and contagion. Every species is without pity pursued and torn to pieces through the air, and earth, and water. In man there is more wretchedness than in all other animals put together. He loves life, and yet he knows he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative. Other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow creatures for pay; in cheating and being cheated; robbing and being robbed; in serving that he might command; and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate; and the globe contains rather carcasses than men. I tremble at the review of this dreadful picture, and find it contains a complaint against Providence itself. *I wish I had never been born.*' This is the testimony of him whom kings courted and nations flattered. This is the sum of all to him, 'I wish I had never been born.'

Turn we now to Halyburton, a good man, who loved his Maker and his Maker's word. In the midst of pain he said, 'I shall shortly get a very different

sight of God from what I have ever had, and shall be made meet to praise him for ever and ever. O, the thoughts of an incarnate Deity are sweet and ravishing. O, how I wonder at myself that I do not love him more, and that I do not adore him more. What a wonder that I enjoy such perfect composure under all my bodily pains, and in the view of death itself. What mercy, that having the use of my reason I can declare his goodness to my soul. I long for his salvation. I bless his name that I have found him, and I die rejoicing in him. *O, blessed be God that I was born.* O, that I was where he is. I have a father and mother, and ten brothers and sisters in heaven, and I shall be the eleventh. O, there is a telling in this providence, and I shall be telling it forever. If there be such a glory in his conduct towards me now, what will it be to see the Lamb in the midst of the throne? *Blessed be God that I was born.*' Here is a contrast indeed—a contrast in which the blind themselves may discern between the righteous and the wicked, the man that loves and the man that bates the word of God.

PROCRASTINATION DANGEROUS.

The late Dr. Clark of Philadelphia, in one of his sermons, illustrates the absurdity of deferring the work of salvation by the following striking fact. He was present on an occasion when a most solemn appeal was made to the young, to seek God without delay; the preacher urging as a motive, that, should they live to be old, difficulties would multiply, and their reluctance to attend to the subject would increase with their years. As he descended from the pulpit at the close of the service, an aged man came forward, and extending his hand to him, with much emotion, remarked, 'Sir, what you said just now is unquestionably true. I know it from my own experience. When I was young, I said to myself, I cannot give up the world now, but I will by and by, when I have passed the meridian of life and begin to sink into the vale of years; then I will become a christian; then I shall be ready to attend to the concerns of my soul. But here I am, an old man. I am not a christian. I feel no readiness nor disposition to enter upon the work of my salvation. In looking back, I oftentimes feel as though I would give worlds if I could be placed where I was when I was twenty years old. There were not then

half as many difficulties in my path as there are now.' But though the big tears coursed down his cheek as he gave utterance to these truths, the emotions that were then stirred up within him, like the early dew, soon passed away. He did not turn to God.

LITERARY AND SCIENTIFIC SELECTIONS.

GEOLOGICAL STATE OF THE EARTH.

By Rev. Dr. Harris.

Now revelation and science harmonise with reason, and are decided on the subject, that as far as *the visible universe* is concerned, the formation of its material preceded the formation of every thing else. Turning first to the inspired record to ascertain the origin of things as they now are, we learn of our earth that it assumed its present state a few thousands of years ago, in consequence of a creative process, or of a series of creative acts, concluding with the creation of man, which extended through a period of six ordinary or natural days.

Possessed of this fact respecting the date of man's introduction on the earth, we proceed to examine the globe itself. And here we find that the mere shell of the earth takes us back through an unknown series of ages, in which creation appears to have followed creation at the distance of mighty intervals between.

But though in the progress of our inquiries, we soon find that we have cleared the bounds of *historic* time, and are moving far back among the periods of an unmeasured and immeasurable antiquity, the geologist can demonstrate that the crust of the earth has a *natural* history: that he cannot determine the chronology of its successive strata is quite immaterial. We only ask him to prove the order of their position, from the newest deposit to the lowest step of the series; and this he can do, for nature itself, by a force calculable only by the God of nature—lifting up in places the whole of the mighty series in a slanting, ladder-like direction to the surface, has revealed to him the order in which they were originally laid, and invites him to descend, step by step, to its awful foundations.

Let us descend with him and traverse

an ideal section of a portion of the earth's crust. Quitting the living surface of the green earth, and entering on our downward path, our first step may take us below the dust of Adam, and beyond the limits of recorded time. From the moment we leave the mere surface-soil and touch even the nearest of the *tertiary* beds, all traces of human remains disappear, so that let our grave be as shallow as it may, in even the latest stratified bed, we have to make it in the dust of a departed world. Formation now follows formation, composed chiefly of sand, and clay, and lime, and presenting a thickness of more than a thousand feet each. As we descend through these, one of the most sublime fictions of mythology becomes sober truth, for at our every step an age flies past.

We find ourselves on a road where the lapse of duration is marked—not by the succession of seasons and of years—but by the slow excavation by water, of deep valleys in rock marble, by the return of a continent to the bosom of an ocean in which ages before it had been slowly formed; or by the departure of one world and the formation of another. And accordingly, if our first step took us below the line which is consecrated by human dust, we have to take but a few steps more, before we begin to find that the fossil remains of all those forms of animal life with which we are most familiar are diminishing, and that their places are gradually supplied by strange and yet stranger forms; till in the last fossiliferous formation of this division, traces of existing species become extremely rare, and extinct species everywhere predominate.

The secondary rocks receive us as into a new fossiliferous world, or into a new series of worlds. Taking the chalk formation as the first member of this series, we find a stratification upwards of a thousand feet thick. Who shall compute the tracts of time necessary for its slow sedimentary deposition? So vast was it, and so widely different were its physical conditions from those which followed, that only one trace of animal species still living is to be found in it.

Crowded as it is with conchological remains, for example, not a shell of one of all the seven thousand existing species is discoverable. Types of or-

ganic life, before unknown, arrest our attention, and prepare us for still more surprising forms. Descending to the system next in order, the oolitic, with its many subdivisions, and its thickness of about half a mile, we recognize new proofs of the dateless antiquity of the earth. For, enormous as this bed is, it was obviously formed by deposition from sea and river water. And so gradual and tranquil was the operation, that in some places the organic remains of the successive strata are arranged with a shelve-like regularity, reminding us of the well-ordered cabinet of a naturalist. There, too, the last trace of animal species still living, have vanished. Even this link is gone. We have reached a point when the earth was in the possession of the gigantic forms of Saurian reptiles—monsters more appalling than the poet's fancy ever feigned; and these are their catacombs. Descending through the later red sandstone and saliferous marls of two thousand feet in thickness, and which exhibit in their very variegated strata, a succession of numerous physical changes, our subterranean path brings us to the carboniferous system, or coal formations. These coal strata, many thousands of feet thick, consist entirely of the spoils of successive ancient vegetable worlds. But in the rank jungles and luxuriant wildernesses which are here accumulated and compressed, we recognize no plant of any existing species. There, too, we have passed below the last trace of reptile life. The speaking foot-prints impressed on the preceding rocks, are absent here. Nor is there a single convincing indication that these primeval forests ever echoed to the voice of birds. But between these strata, beds of limestone of enormous thickness are interposed, each proclaiming the prolonged existence and final extinction of a creation. For these limestone beds are not so much charnel-houses of fossil animals as the remains of the animals themselves. The mountain masses of stone which now surround us, extending for miles in breadth and length, were once sentient existences—testaceous and coralline, living at the bottom of ancient seas and lakes. How countless the ages necessary for their accumulation, when the formation of only a few inches of the strata required the life and death of many generations. Here the mind is not merely

carried back through immeasurable periods, but, while standing amidst the petrified remains of this succession of primeval forests, and extinct races of animals piled up into sepulchral mountains, we seem to be encompassed by the thickest shadow of the valley of death. On quitting these stupendous monuments of death, we leave behind us the last vestige of land-plants, and pass down to the old red sandstone.

The geological character of this vast formation, again tells us of ages innumerable. For though many thousand feet in depth, it is obviously derived from the materials of more ancient rocks, fractured, decomposed, and slowly deposited in water. The gradual and quiet nature of the process, and therefore its immense duration, are evident from the numerous 'platforms of death' which mark its formation, each crowded with organic structures which lived and died where they are now seen, and which, consequently must have perished by some destructive agency too sudden to allow of their dispersion, and yet so subtle and quiet as to leave the place of their habitation undisturbed. Immeasurably far behind us as we have already left the fair face of the extant creation, while travelling into the night of ancient time, we yet feel, as we stand on the threshold of the next, or silurian system, and look down toward 'the foundations of the earth,' that we are not half-way on our course. Here, on surveying the fossil structures, we are first struck with the total change in the petrified inhabitants of the sea, as compared with what we found in the mountain limestone; implying the lapse of long periods of time, during the formation of the intervening old red sandstone which we have just left. But still more are we impressed with the lapse of duration while descending the long succession of strata, of which the *primary* fossiliferous formation is composed, when we think of their slow derivation from the more ancient rocks of their oft-repeated elevation and depression; of the long periods of repose, during which hundreds of animal species ran through their cycle of generations and became extinct; and of the continuance of this stratifying process, until these thin beds had acquired by union, the immense thickness of a mile and a half. Next below, we reach

the cambrian system, of almost equal thickness and formed by the same slow process. Here the gradual decrease of animal remains admonishes us that even the vast and dreary empire of death has its limits, and that we are now in its outskirts. But there is a solitude greater than that of the boundless desert, and a dreariness more impressive than that which reigns in a world entombed. On leaving the slate-rocks of the cambrian, and descending to those of the cumbrian formation, we find that the worlds of organic remains are past, and that we have reached a region older than death, because older than life itself. Here at least, if life ever existed, all trace of it is obliterated by the fusing power of the heat below, but we have not even yet reached a resting place. Passing down through the beds micaschist, many thousand feet in depth, to the great gneiss formation, we find that we have reached the limits of stratification itself.

The granitic masses below, of a depth which man can never explore, are not only crystallized themselves but the igneous power, acting through them, has partially crystallized the rocks above. Not only life but the conditions of life are here at an end. Now is it possible for us to look from our ideal position backwards and upwards to the ten miles height, supposing the strata to be piled regularly, from which we have descended, without feeling that we have reached a point of immeasurable remoteness in terrestrial antiquity? Can we think of the thin soil of man's few thousand years in contrast with the succession of worlds we have passed through—of the slow formation of each of these worlds on worlds, by the disintegration of more ancient materials and their subsidence in water—of the leaf like thinness of a great proportion of the strata—of the consequent flow of time necessary to form only a few perpendicular inches of all these miles, or of the long periods of alternate elevation and depression, action and repose, which mark their for-

mation, without acknowledging that the days and years of geology are ages and cycles of ages? Let us conceive if we can that the atoms of one of these strata have formed the sands of an hour-glass, and that each grain counted a moment, and we may then make some approximation to the past periods of geology; periods in the computation of which the longest human dynasty, and even the date of the pyramids would form only an insignificant fraction; or, remembering that no one species of animals has, so far as we know, died out during the sixty or seventy centuries of man's historic existence upon earth, can we think of the thousands, not of generations but of species of races which we have passed in our downward tract, and which have all run through their ages of existence and ceased; of the recurrence of this change again and again even in the same strata, and of the many times over these strata must be repeated in order to equal the vast sum of the entire series, without feeling that we are standing, in idea, on ground so unmeasurably far back in the night of time as to fill the mind with awe? 'How dreadful is this place!' Here, at as incalculably a sæcular distance, probably from the first creation of organic life, as that is from the last creation,—here silence once reigned: the only sound which occasionally broke the intense stillness being the voice of subterranean thunder; the only motion, (not felt, for there was none to feel it,) an earthquake; the only phenomenon, a swollen sea, shot up from the fiery gulf below to form the mighty framework of some future continent. And still that ancient silence seems to impose its quelling influence and to allow in its presence the activity of nothing but thought, and that thought—what direction more natural for it to take than to plunge still farther back into the dark abyss of departed time, till it has reached a First or Efficient cause.—*Pre-Adamite Earth.*

REVIEW.

A HISTORY OF THE VAUDOIS CHURCH FROM ITS ORIGIN, AND OF THE VAUDOIS OF PIEDMONT TO THE PRESENT DAY. By ANTONIE MONASTIER, formerly pastor of the Canton de Vaud, and a native of the Vaudois valleys of Piedmont. Translated from the French. 12mo. pp. 432. Tract Society.

EVERY protestant, every scriptural christian in Europe and the world, feels an interest in the ancient Waldenses, or, as they are termed in this volume, the Vaudois. Their high antiquity, their scriptural sentiments and practices, their resolute and prolonged resistance of the corruptions of Rome, their holy zeal, as well as their extended and almost unparalleled sufferings—give them a high claim to the affectionate regards of all those who love the pure truth as it is in Jesus. They constitute the connecting link between the scriptural and evangelical protestantism of the present day, and the apostolic times. So thought Milton when he penned his immortal sonnet relative to the massacre of the Vaudois by the duke of Savoy, at the instigation of the bigoted Louis XIV., against which, as the secretary of Oliver Cromwell, he had so eloquently written to those persecutors.

'Avenge, O Lord, thy slaughter'd saints,
whose bones
Lie scatter'd on the Alpine mountains
cold;
Even them who kept thy truth so pure
of old,
When all our fathers worshipt stocks and
stones,
Forget not.' * * *

The same sentiments are properly cherished by the author of the excellent and valuable work before us. He says, 'The Vaudois church is a link that unites them, (that is, the evangelical churches,) to the primitive church. By means of it they establish the anterior existence of their constitution, doctrine, and worship, to that of the papistical idolatries and errors. Such is the object of the work now before the

public. It is intended to prove by the fact of the uninterrupted existence of the Vaudois church, the perpetuity of the primitive church, represented in the present day not only by the church of the Vaudois valleys of Piedmont, but by all her sister evangelical churches founded solely on the word of God.'

The history of M. Monastier deserves an honourable place amongst the volumes devoted to the annals of the church. It has cost him great labour—'the materials to be consulted were immense,'—and he has devoted more than ten years to the accomplishment of his task. Himself a Vaudois, the work to him has been a labour of love; a circumstance which will enhance its value in general estimation. Commencing at the time of Constantine, it brings down the history to the present period. It is well arranged, is written in an agreeable style, and contains a larger amount of information as to the Vaudois than is to be found in any work in our language. We write this without the slightest disposition to disparage the valuable and elaborate History of the Waldenses by the late Mr. W. Jones, but after a careful perusal and comparison of the two works. Jones' history may be perused with singular benefit in connection with Monastier's, and in some respects will appear to advantage on comparison; but the latter author had evidently access to sources of information which were not within reach of the former. The account, for instance, which Robinson gives of the name 'Leonists,' which was sometimes applied to the Vaudois, and to which Jones gives his assent, as being 'more probable than any other he had seen,'—that it was from the city of Lyons, where in the twelfth century a great reformation began, the partisans of which afterwards uniting with the Vaudois, gave to them their name, &c.—is corrected by a reference to the traditions maintained by the Vaudois themselves, and alluded to at length in this work. They not only maintain that they have held their re-

ligion from 'time immemorial,' but that they received 'their religious belief from Leon, an associate and contemporary of Sylvester, bishop of Rome, under the emperor Constantine the Great,' who preferred 'poverty to a rich benefice,' and freedom from state patronage, with the independence it secured, to that which might be the 'cause of servility and dissoluteness.'

The wonderful preservation of the simplicity of primitive christianity by this people, through so many ages, notwithstanding their sufferings and persecutions, is a pleasing proof of the vitality of true religion, and the goodness and fidelity of God, who ever gave them strength proportioned to their day. Their history fills the soul with just abhorrence for the spiritual tyranny of Rome.

We have great pleasure in urging our readers, and especially the junior part of them, to possess themselves as soon as may be of this very valuable and instructive volume.

MISSIONARY BIOGRAPHY. *The Memoir of Sarah B. Judson, member of the American Mission to Burmah.* By FANNY FORRESTER. With an Introductory notice by EDWARD BEAN UNDERHILL. 12mo pp 180. *Aylott & Jones*

MRS. BOARDMAN JUDSON'S maiden name was Hall. She was born at Alstead, N. H., Nov. 4th, 1803. Her parents removed to Salem, Mass., where she received her education, which was scanty, owing to their poverty, and the heavy pressure of a numerous family. She, however, applied herself privately with great diligence to the cultivation of her mind, and early gave indications of a superior understanding and a rich poetic taste. In her eighteenth year she became the subject of Divine grace, and united herself to the church. She married the Rev. G. D. Boardman, July 4, 1825, with whom she embarked the same month for the East Indies, to join the American missionaries in Burmah. She lost her husband in Feb. 1831, and was married again to Dr. A. Judson in 1834. Returning to America with her husband in 1845, as the only means of preserving her valuable life, she expired on ship-board in the port

of St. Helena, September the 1st, 1845.

The interesting biography which constitutes this volume was compiled by the succeeding Mrs. Judson, a lady not unknown to literary fame in the United States. She was sought for by Mr. Judson to write the memoir of his departed wife, and she not only executed her task, but consented to occupy her place as the wife of the apostle of Burmah! The biography is a fascinating work; and being full of strange incidents, has more of the charm of fiction and novelty, than belongs in general to this species of writing. We doubt not that it will have an extensive circulation.

THE LIFE OF MRS. SAVAGE. By JOHN BICKERTON WILLIAMS, KNT., LL.D., F.A.S., &c. *A new Edition. Trac. Soc.*

THE daughter of Philip Henry, and the sister of Matthew Henry, has strong relative claims on our regard: but on her own account she is not destitute. Her piety was of a high order, and the various graces which eminently adorned her character, render her name and excellencies worthy of a lasting memorial. This work is chiefly compiled from the private diary and writings of Mrs. Savage.

THE ORIGIN AND PROGRESS OF LANGUAGE — OUR ENGLISH BIBLE — THE TAHTAR TRIBES. *Monthly Series. Tract Society.*

THE first of these numbers contains an elaborate and learned treatise on the origin and progress of language. The main object of the author is, to prove that language is not an invention of men, but a gift of God. The harmony of this fact with the biblical records is exhibited, and the folly and absurdity of the opposite idea exposed. The first sentence in the opening chapter deserves to be written in letters of gold: — 'The tongue is the glory of man; inasmuch as its wonderful power of embodying living thought in appropriate and intelligible language, for the purpose of communicating it to others, distinguishes him from the brute creation. His intellect does not more surely indicate his ennobled birth as the offspring of God, or intimate his exalted destiny as an immortal being, than does this capacity of expressing his most abstruse and consecutive ideas demonstrate his superiority to the various orders of animated creatures by which he is surrounded.'

The second number is full of valuable instruction. It gives a history of the English translations of the Bible, with notices

of the great labours and perils through which its translators passed in the execution of their godlike design. Indebted as England is to the Bible for all that is good in her people, and her laws and liberties, and for her preservation from the popery, infidelity, and confusion of continental nations; and above all, for the hopes inspired by intelligent and scriptural christianity, a cheap and popular account like the present, is a valuable acquisition. It will be perused with profound interest.

The third gives a very interesting account of the origin, social organization, customs, &c. of the Tahtar tribes; the illustration they give to sacred history, and the customs of the Hebrews. It is a valuable number of this useful series.

THE SUNDAY-SCHOOL TEACHER'S HANDBOOK. *Reprinted from a Work published by the American Sunday-school Union.* 32mo. pp. 168. Ward and Co.

LET every Sabbath-school teacher who wishes to be efficient in the highest degree possible, obtain and ponder over the suggestions of this manual. It will improve and stimulate the best; and convince all who are engaged in that honourable office that intelligence, and a desire to improve the mental and spiritual condition of the young, are essential qualifications for the office.

SKETCHES. *Part I. Joseph Lancaster, and his Contemporaries. Part II. William Allen—his Life and Labours.* By HENRY DUNN. 32mo. pp. 145. Houlston and Stoneman.

THESE interesting biographical sketches have already appeared in the Eclectic Review. They furnish a very graphic and instructive account of the very extraordinary men whose names are given. The contrast between Bell and Lancaster is finely given, and admirably represents each with their great faults and more promi-

nent qualities. The sketch of William Allen is delightful. The mind rejoices to repose in the contemplation of such excellence.

THE IMPORTANCE OF RIGHT VIEWS ON BAPTISM. *An Appeal to Pious Pædobaptists.* By FRANCIS CLOWES HEATON, Leeds. B. L. Green, Pat. Row. 12p. tract.

THIS is a well written pamphlet. Excuses and frivolous objections to attend to this subject are judiciously met. The harmony of believers' baptism with the gospel system, and its importance in the present state of parties are well exhibited. It is a very suitable tract to put into the hands of a pædobaptist.

LITTLE MARIA. Houlston and Stoneman.

'YES, there are little ones in heaven.' A beautiful piece of juvenile biography.

SCRIPTURE QUADRUPEDS. — SCRIPTURE BIRDS. Tract Society.

Two little gilt edged books, full of instruction and pictures.

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The others are similar to those of former years, and speak for themselves.

CORRESPONDENCE.

A SUGGESTION FOR THE NEW YEAR.

To the Editors of the General Baptist Repository.

GENTLEMEN,—As a sequel to my letter on 'the Adequate Support of the Ministry,' inserted in your November number, will you allow me a few lines on a subject nearly allied to it, and one that imperatively demands the prompt and generous attention of our churches. The subject I

refer to is, *the desirableness of making some provision for the widows and families of deceased ministers.*

It is well known that many of our pastors receive from their people a remuneration for their services which with the sternest economy is but barely sufficient to meet their necessary expences, and in many cases, especially where they have young families, not even that. But very few are able to make any certain and permanent

provision for their widows and families after their decease, the consequence of which is that when that event occurs they must either become dependent upon precarious charity for support, or else endure all the privations of abject poverty.

In the case of many of our brethren it cannot be doubted that if they had devoted the same amount of diligence and talent to a secular calling as they have done to the christian ministry they would have been able to have supported themselves in comfort while they lived and to have made an adequate provision for the dependant portion of their family after their decease.

It is equally certain (though some from their conduct would seem to dispute it) that ministers are men of like passions with others—that a tender, anxious concern for the welfare of their wives and children, is a feeling operating as powerfully in them as in other classes of the community,—and that therefore they cannot look forward and anticipate the probability of those now dependant upon them being exposed to severe privation or reduced to absolute destitution without feelings of keen and consuming anguish.

Now these three things being assumed as undeniable facts, I would ask whether something should not at once be done in relation to this subject? Is it either just or generous—is it conducive to the prosperity of the denomination or the honour of the voluntary principle, to allow our pastors, not only in life to maintain a constant struggle with poverty, but in death to be compelled to leave the objects of their fondest love without any certain provision or any permanent support? Must the affliction of the family, caused by the removal of their natural protector by the stroke of Providence, which none can resist, be intensely aggravated by the sudden withdrawal of that needful support which a little generous feeling and forethought and system on the part of the churches might prevent? One of our ministers occupying an important station in the denomination, and presiding over an influential and respectable church, told me that on an occasion not long ago, when brought near to the gates of the grave by illness, his malady was aggravated, his peace disturbed, and his mind continually harassed and tormented by the conviction that if his affliction should be unto death his beloved wife and little ones would be left homeless and pennyless; and yet his income had not been sufficient to enable him to make a small provision to prevent so dire a calamity. Nor is his case a solitary one: it is, unfortunately, but too accurate a sample of many others. I would ask, then, most earnestly, is this state of things

to continue amongst us? Are we to lag behind almost every other denomination in this respect? In my last, when referring to the average income of our ministers compared with those of ministers of other denominations, I stated that they were less than any other with the single exception of the Primitive Methodists. In the present case I cannot make even such an exception. The widow of a Primitive Methodist preacher, of a certain standing, is entitled to £15. per annum, and about £4. for each child till sixteen years of age. This is indeed but little; but a small income of a certain and permanent character is vastly better than none; and the widows of our ministers, as such, have none. The Wesleyan Methodists adopt a much more liberal scale of allowance to the widows of their ministers. Besides a donation of £30. at the death of her husband, the widow of a Wesleyan minister is entitled to a sum ranging from £20 to £60. *per annum for life*, which is regulated according to the duration of his ministry, with an allowance of eight guineas per annum for each daughter, and £12. for each son, until fourteen years of age. Ponder these facts and figures! Contrast the care which these two bodies of christians manifest for the widows and families of their deceased ministers with the entire neglect which is manifested by ours. Why is the contrast so wide—so distressing—so reproachful? Is it that they are wealthier than we? *No*, for one of them is notoriously the poorest body in christendom; and considering the great difference in point of numbers, it may fairly be doubted whether the Wesleyans are richer than ourselves? Why then is it? I dare not answer: let others reply. But whatever be the reason, let it cease from now. *It may do—it ought to do.* Will the churches say, *it shall do?* It would be an auspicious commencement of 1849 if the churches would thus resolve. It would tend almost more than any other single measure to consolidate the denomination. It would afford substantial comfort to its pastors, driving from their minds the haunting ghosts of privation and distress ever and anon fitting across their view of the future. It would be an expression of kindness and consideration on the part of the churches, challenging the grateful confidence and cordial esteem of their pastors.

I have said that the painful contrast between ourselves and the two bodies referred to on this subject *may* cease. There is nothing utopian in my views. I plead for no extravagant provision, for none that would entail a crushing burden upon our churches, but simply for that which is within the power of every church to effect.

The 'Protestant Union, for the benefit of the widows and children of Protestant ministers of all denominations,' offers peculiar facilities for making the desired provision. This institution is an old established, respectable, and efficient one. It has now been in existence upwards of fifty years. Among its members are some of the most eminent ministers of the day—such as Drs. Bennett, Raffles, Campbell, Halley, &c. During the past year it distributed £854. amongst twenty-six widows, being on the average nearly £33. each. And what is very important to be known is, that the terms for securing an interest in its benefits are very moderate. In the case of a minister thirty years of age, by the annual payment of £5. 9s. 6d. an annuity of £25. may be secured to his widow for life. If he should die without leaving a widow, his family would still be benefited. If he left one child, £100. would be paid to it within three months; if two, £150.; if three, £175.; and if four or more £200. To secure the same advantages to a minister more advanced in life, a small increase in the annual payment is needed; and any amount of annuity up to £50. may be secured by a proportionate increase of payment. I repeat, then, most emphatically, the declaration, that the wide and painful contrast existing between our own and other bodies in reference to provision for the families of deceased ministers *may* cease.

To attempt to prove that it *ought* to cease appears to me a work of supererogation, for I believe that no one can calmly reflect upon the matter without being perfectly and painfully convinced that it *ought*. Then the practical question comes,—*Shall* this contrast cease? I trust the response of every church will be, 'IT SHALL.' A

church at Truro made their late minister a member of this institution, and now his widow is entitled to £25. per annum for life. They made his predecessor also a member, and for nineteen years his widow received £25. per annum. The Rev. Mr. Jerment was made a member, and his widow received in annual payments no less than £712. 10s. At present only two of our ministers are members of the institution.* I hope three months will not be allowed to pass away without seeing at least fifty added to their number. All that is necessary to accomplish this most desirable result is that some active and kind hearted *female friend* in each church should undertake the business. Let her place herself in communication with the deacons, that there may be nothing irregular in the proceeding, and that the act may be a church act. Let her then, on the first week of the new year, urged onward by her own sympathy and the importance of the case, set about collecting the needful sum to constitute the pastor a member of this society, and before January is out she will have the satisfaction of presenting him with the most acceptable '*new year's gift*' that a church can offer or a minister receive. I do most earnestly hope that this suggestion may be generally adopted. The delightful result will be that many of our dear brethren will be relieved from a burden of constant anxiety. Many a widow's heart will be comforted, and many an orphan family will be preserved from the trials and privations of helpless poverty.

I am, yours very truly,
FRATER.

* Full information respecting this admirable institution may be obtained by application to the secretary, the Rev. John Hunt, Brixton Rise, Surrey.

OBITUARY.

MR. WILLIAM HYDE.—The Ticknall branch of the church at Melbourne has sustained a serious loss, in the sudden removal of Mr. William Hyde, who died July 21st 1848, in the twenty-seventh year of his age. For a considerable number of years he was connected with the General Baptist Sabbath-school at Ticknall, first as a scholar and afterwards as a teacher, which connection was honourably maintained until the time of his decease. In the year 1844 he was brought as an humble supplicant to the foot of the cross, obtained forgiveness through faith in the atonement, and was baptized, with three others, on March the 24th

in that year, by the Rev. R. Stanion, then pastor of the church, who rejoiced over him as the fruit of his ministry. Although the union of our departed brother with the church militant only continued little more than four years, his labours were considerable, and his usefulness pleasingly apparent. His personal demeanour was quiet, unassuming, and friendly; and as a christian he was eminently pious and remarkably serious. 'He was a good man, and feared God above many.' His spiritual duties were discharged without ostentation, and his engagements fulfilled with promptitude and punctuality. He never sounded a trumpet

before him. When most actively employed in his Master's service there was nothing in his movements to excite the attention of the multitude, or disturb the equilibrium of his friends. Not only amongst his christian friends, but also amongst his unconverted neighbours, his character stood high; and where he was best known he was most respected. During his short career of christian activity it is believed he was useful to many and injured none; and now that he is gone it is hoped the seed sown by his example, influence and prayers, will germinate and bring forth fruit to the praise and glory of God. His colleagues in the work of Sabbath-school teaching have lost a kind and faithful fellow-labourer. In that important office he was diligent and regular, evinced a deep interest in the welfare of his class, and by the members of that class was esteemed and loved. The stroke which laid the teacher low touched the tender sensibilities of the children and drew tears from their eyes. As an occasional preacher he had been employed two years, and in that capacity was acceptable and useful. His thoughtfulness and humility encouraged in his friends the hope that he would be extensively useful at the outposts of the church of which he was a member. But 'God's thoughts are not as ours.' His sun went down while it was yet day. Not, however, without seeing the fruit of his labours. One of the candidates baptized only a few months ago, ascribed his conversion, under God, to a sermon preached by our departed brother. His attention to the afflicted was a feature of christian conduct, which we would especially commend to the observance and imitation of the members of our churches. Since his departure, pleasing evidence has been adduced of his kind and unremitting regard to the infirm and the sick: and from the manner in which these proofs have been brought to light, we opine that the extent of his usefulness will not be fully known until the great day of disclosure and reward. The comparative suddenness of our dear brother's removal rendered the event more deeply affecting. On Lord's-day evening, July 16th, 1848, his place in God's house was occupied as usual. How little did he and his friends suspect that that would be his last visit to the house of prayer. Yet, so it proved. On the following Sabbath his surviving friends mingled their tears with his ashes, as those ashes were being covered with their kindred dust. On the one Sabbath his ear listened to the sounds of heavenly mercy, his voice united in the presentation of prayer and praise, and his eye gazed on the ambassador of Christ: but on the next that ear was closed—that voice was hushed in silence—that eye was dim in death! 'Lord, what is man.'

His last hours were peaceful and happy. For some time after the attack of illness, his physical sufferings were so excruciating that he was able to say but little to his friends. On the day before his death, the writer of these lines stood by the side of his bed. He was calm, collected, resigned, and happy; and in those impressive circumstances gave utterance to important and appropriate sentiments. If he had a wish to recover it was that he might be useful in the cause of Jesus—that was the object for which he desired to live, if life were prolonged; and if it were the Lord's will, he also was willing to be removed now. A short time previous to his death, he said.—'The value of religion I cannot describe, it supports and cheers me in my affliction, and O! had I not sought it before this visitation, I could not have found it now!' 'William,' said an intimate friend, 'you appear to be much worse.' 'Yes,' was his meek reply, 'but am quite prepared. Jesus is precious. My faith rests on the rock of ages. Don't be disturbed. I am prepared to die. I am going to heaven, and you must all prepare to meet me there. He was privileged with the full use of his reasoning powers at the last moment, and with his dying breath he said,—'finished—my course.' 'And kept the faith,' added a friend who stood by. But the power to articulate was gone. He assented by a gentle move of the head; then peacefully bade adieu to earth, and

'Prun'd his wings for heaven'

'So fades the summer cloud away,
So gently shuts the eye of day,
So sinks the gale when storms are o'er,
So dies the wave along the shore'

This solemn event was improved at Ticknall by the pastor of the church, on Lord's-day afternoon, July 30th, 1848, in a sermon to the young, from Jer. iii. 5; and at Melbourne in the evening of the same day, from Num. xxiii. 10, latter part. The high esteem in which our departed brother was held in his native village, was strikingly evinced on this occasion. The Wesleyans omitted their public service. The service was commenced in our own place of worship, but after singing the first hymn it was found that the chapel would not by any means accommodate all the people who were anxious to be present. The use of the Wesleyan chapel was kindly offered by a gentleman present. The service was suspended. In solemn silence and with perfect order, the people moved off, and in a few moments the service was resumed, in a place where all could hear. It was an impressive scene. Many eyes were suffused with tears, and it is confidently expected that some of the impressions produced, will be salutary and permanent.

T. GILL.

INTELLIGENCE.

BAPTISMS.

STALYBRIDGE.—Since the opening of our new chapel in March last, we have had several additions to our number by baptism. On Lord's-day, Aug. 13th, 1848, thirteen believers made a public profession of their faith in Christ, in the presence of a very crowded congregation. Several of these were the children of members,—one the husband of a member, and another of whom it might be justly said that he was as a 'brand plucked from the burning.' The second baptism was on Lord's-day, Oct. 1st, when two young females put on Christ. The third and last baptism was on Lord's-day, Dec. 3rd, and was certainly a very interesting spectacle. We had three candidates,—the first an aged female, in the sixty-sixth year of her age, and the mother of one of our young friends; the second a daughter of one of our members, and the last in the family, which now constitutes a baptized household; the last candidate was the eldest son of one of our worthy and tried friends; in this case we may say with propriety, 'instead of the fathers shall come up the children.' All these dear friends have united themselves to us in church fellowship, and our prayer is that they may each hold fast the beginning of their confidence steadfast unto the end, be faithful unto death, and at last receive a crown of life. We have several inquirers at present, and our congregations continue to improve. S. H.

CASTLECRE, Norfolk.—On Lord's-day, Nov. 5th, one female followed her Saviour through the water to the fold, and one brother was received amongst us who had been a member of the General Baptist church, Norwich. On Lord's-day, Dec. 3rd, two men avowed their attachment to Christ by being buried with him in baptism. They had both been members with the Wesleyans. One of the candidates addressed the spectators previous to going into the water, and exhorted them to read the Scriptures. Our beloved pastor, Mr. Stutter, closed the interesting services of the day by an excellent sermon, from John, xix. 30, 'It is finished.' In the evening we celebrated the Lord's supper.

HINCKLEY—June 20th, 1847, five males were added to the church by baptism; and Nov. 7th, one female; March 7th, 1848, one male and two females; June 25th, two males and one female; Aug. 6th, one male and three females; and Nov. 26th, one male and three females.

HALIFAX.—On Lord's-day, Nov. 26th, a
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very interesting service was held in Mount chapel, Halifax, when three young females from the school, having given themselves to Christ, were received

'Through the flood into the fold;'

on which occasion, our minister preached an argumentative sermon on baptism, to an overflowing and attentive audience. The Lord prosper his own work. J. S. R.

NORTHALLERTON.—On Lord's-day, Nov. 19th, two males were baptized at Bedale, the Baptist friends kindly granting us the use of their chapel as on former occasions. The Rev. D. Dolamore, minister, preached an excellent sermon; and our minister, Mr. Stubbings, baptized, and in the evening, after an appropriate address, gave the right-hand of fellowship to the newly-baptized at Brompton. T. H.

ISLEHAM.—On Thursday, August 31, 1848, three persons were baptized by Mr. Stenson, in the river Lark; and on Tuesday Dec. 12th, three more candidates were baptized. Our prospect is cheering. E. S. J.

BELPER.—On Lord's-day, December 10th, Mr. Felkin baptized three persons, who were added to the church. The services of the day were well attended and will be long recollected by many as a season of great spiritual enjoyment.

LOUGHROROUGH, Wood-gate.—On Lord's-day, Dec. 10th, three persons were baptized after a sermon by the pastor. One was upwards of seventy years of age.

BURNLEY.—On Thursday evening, Nov. 30th, 1848, seven persons, two males and five females, were baptized by Mr. Batey, after a sermon from Dan. x. 21.

MISSIONARY ANNIVERSARIES.

TARPORLEY.—On Lord's-day, Oct. 8th, 1847, two sermons were preached in behalf of the General Baptist missions to China and India, by brethren Shore and Marshall; and on the following evening a public meeting was held for the same object, when Messrs. Sutton, Shore, and Aston addressed the audience. The collections and subscriptions for the year, amounted to the very handsome sum of £21. A.

STALYBRIDGE.—On Wednesday evening, September 27th, 1848, a public missionary meeting was held in this place. W. Milburn, Esq., (Wesleyan) presided on the occasion. Addresses were delivered by the Revds. J. G. Pike, of Derby; J. Sutcliffe, minister of the place; J. Ash, (P. B.); C. Samsworth

and R. Roberts, (Indeps.); and J. J. Dredge, (Wesleyan). Collections and subscriptions, upwards of £16, besides a considerable quantity of useful articles for the schools in India, furnished by our young female friends, and presented to our sister, Mary Buckley, on her departure as a missionary. T. H.

REMOVAL.

REV. R. STANION has accepted a call to serve the General Baptist church at Wirksworth. His stated labours commenced in October last.

MISCELLANEOUS.

JUBILEE SERVICES AT PORTESEA.—These services took place on Sunday and Monday, the 19th, and 20th of November, at the Baptist chapel, Clarence-street, and were of a very solemn and delightful character. Appropriate sermons were preached on the Sabbath, by the Rev. E. H. Burton, and R. Compton, of Lyndhurst; and on the following Monday evening, a public meeting was held in the chapel. Notwithstanding the pouring rain, the chapel was well filled, and excellent addresses were delivered, by the Rev. Messrs. Compton, Jones, Arnol, and by Dr. Burns of London, and others. The collections and subscriptions in connexion with these services, amounted to the handsome sum of £153, the whole of which has been appropriated to the reduction of the debts resting on the chapel and school rooms.

BELPER.—On Lord's-day, September 7th, the General Baptist chapel was re-opened by the Rev. J. Bilson, of Ripley, after being closed for the purpose of repairing, colouring, painting, and otherwise improving the above place of worship. Collections and subscriptions £25. 1s. 6d.

DERBY, *Sacheverel-street*.—Dear sir, I have been desired to present through the medium of the Repository, the thanks of the church in Sacheverel-street, Derby, to those friends in the connexion who kindly contributed articles towards the bazaar, which was announced as being about to be held on behalf of their chapel. Untoward circumstances, which it is unnecessary now to specify, prevented the carrying out of the plan which the Sacheverel-street friends had originally proposed to themselves; nevertheless, as a quantity of goods had been contributed, many of which it was feared would be injured if kept on hand much longer, it was decided to offer them for sale on the day of the late anniversary tea-meeting. Articles to the value of £6 18s. 6d. were disposed of, and several pounds' worth remain unsold. Besides those friends who actually forwarded contributions, about fifty others in different parts of the connexion, made promises of help,

which were not fulfilled. The report of the circumstances above referred to was doubtless in most cases the cause of this non-fulfilment. It is hoped, therefore, that if at some future time the Sacheverel-street church again resolve to make the experiment of a bazaar, the friends alluded to will kindly transfer to that occasion what would, but for the unfortunate occurrences referred to, have been the actual fulfilment of their promises.

Derby, Dec. 18th. W. R. STEVENSON.

LONDON, *Beulah chapel, Commercial-road*.—On Monday evening, Oct. 31st, 1848, being the third anniversary of the settlement of the Rev. G. W. Pegg as pastor of the church; a meeting was held, when 200 friends, mostly members, took tea together, after which one of the deacons, in the name of the church and congregation, presented the minister with a handsome silver tea service, bearing an appropriate inscription. The Rev. G. W. Pegg, in accepting the same, took a review of the state of the church during the time he has been amongst us, in which there was great cause for gratitude and encouragement.

REV. W. BUTLER.—We are glad to learn that our brother has somewhat recovered from his recent attack. He much needs the sympathies and prayers of his friends.

BEESTON. *Rev. R. Pike*.—Two pounds have been received for the Academy.—ED.

REV. J. G. NAYLOR, formerly of Melbourne, Derbyshire, died at New York, whither he had removed for medical aid, Nov. 7th, 1848. He was interred at Portsmouth, N. H.

BLOOMSBURY CHAPEL, *London*.—This place, built by the munificence of Mr. Peto, M. P., was opened on Tuesday, Nov. 28th. Mr. Brock of Norwich has engaged to be the minister, and has left an attached people for that purpose.

POPE PIUS IX.—When the pope left the Quirinal, he was in the disguise of a livery servant of the Bavarian Minister, Count de Spaur. He rode with the coachman and eluded the detection of the guards. After arriving at that minister's residence, he assumed the garb of his chaplain, and thus escaped out of the city! Poor pope! to escape as a footman, &c.!

Dec. 8th. The provisional government at Rome declared the pope to have forfeited his temporal power!

LITERARY NOTICE.

Mr. Staples has in the press a small treatise entitled, 'The Soul's Errand; or, the Neglector of Salvation addressed, warned, and entreated,' in eleven chapters. To be neatly bound in black cloth, with gilt letters, price one shilling.

MISSIONARY OBSERVER.

INDIA.

VISIT TO THE CHUNDANA FESTIVAL.

BY MR. MILLER.

We left Cuttack on the 3rd of May, and after staying two days with our friends at Piplee, arrived here on the morning of the sixth. Our object in coming was threefold, namely, to renew our strength—to labour in the town—and to attend the Chundana festival. This is one of the twelve festivals held in Pooree during the year. It commences on the third day of the new moon, in the month Bysakh, (which is composed of part of our April and May,) by an idol named Madhana Gopal,—the representative on this occasion of the three principal idols, (Juggernaut, and his brother and sister,)—being removed from his throne and placed in a kind of small palkee, called a bahana, and in company with five other idols, three images of Mahadabe, and two of Vishnoo, conveyed on the shoulders of pundahs and brahmins, attended by elephants, horses, and musicians, to a large tank or sheet of water, called the Chundana Talan. Boats being in readiness, the idols are placed on board, and while musicians play and prostitutes dance before them, are rowed once round the tank. They are then removed to a small temple on the east side of the tank, in which are six large vessels sunk in the ground, filled with water and the dust of sandal wood or chundana. In these they are placed, and by way of cooling their heated bodies are allowed to remain three or four hours. Of course it is thought that Juggernaut, Balbadra, and Subadra, by virtue of their substitute Madhana Gopal, feel and enjoy the cooling influence of the water and sandal wood, just as much as if they were immersed therein. The appointed time having passed, the idols are lifted out of the water, and decorated with garlands of flowers, cloths, silks, &c. Having received the worship and adoration of all present, they are again placed in the boats in which along with their former attendants, they sail about until a late hour of night, when they are carried back to the large temple. These various ceremonies are attended to each day while the festival continues, that is, twenty one days.

To bathe while the idols are sailing is considered exceedingly meritorious—sons, riches, health, and long life are sure to result.

Hence, during this period, men, women, and children are seen plunging beneath the imaginary consecrated and virtuous waters. The festival derives its name from the idols being placed in water and sandal-wood dust, as described above. It is held at the same time in various parts of the province, but is of course most popular at Pooree.

Unless pilgrims and people from the Mofussit come in during the three days that yet remain before it closes, the festival of this year will prove a complete failure, as far as it regards the presence of strangers.

On the first evening after our arrival, (Lord's-day excepted,) we proceeded to the tank, but finding only a very few persons were obliged to seek a congregation elsewhere. Making a stand at a short distance from the large temple, we succeeded in collecting about four hundred persons, who, to our no little surprise, were silent and attentive while their great idol Juggernaut, by unanswerable arguments, was being dethroned and reduced to a mere block of dry, carved, and painted wood. The nature, character, and will of Jehovah; man's duty, destiny, and sin; Christ's condescension and grace, were with simplicity and faithfulness made known. On several succeeding evenings we stood near the same place, and though our congregations were large, our reception was very different. Satan had been asleep, but was awake by our first visit, and now like a furious lion roared and raged most fearfully. There being no Mofussilities in the town, our hearers were individuals connected more or less with the temple, who, like the silversmiths of Ephesus, felt that their craft was in danger, and hence were more impudent and violent in their opposition. Though it is indeed discouraging and painful to receive from your hearers, in return for love, affectionate counsel, entreaties, and tears, nothing but hatred and insult: still, this is what we must expect in Pooree. It was so in dear Bampton's time; it is now, and doubtless will be the case until its idols are destroyed and its priests converted to God. Would to God that the British nation would withhold its offerings and patronage to the idol of this place. The recent motion of the Court of Proprietors on the subject is an important step toward this desideratum. Let us pray that it may pass the Court of Directors, as well as meet with the hearty concurrence of the authorities in this country.

The house of our host is pleasantly situated near the sea, midway between two places, called the doors of heaven and hell. I visited the latter a few mornings ago, and had some conversation with its brahminical keepers. They remarked that few persons passed this way at death, but many went in at the door of heaven. If we were to judge from the number of skeletons, this would be correct, because here hardly one is to be seen—while at the other door there are a great many. On asking what the idol was celebrated for, before which they had just been bowing, (the image of Vishnoo) they replied, in former ages he had effected many wonderful deliverances for his worshippers for instance, when incarnate in the form of Nara Sengha, or man and lion, a young man named Praradba, a great devotee of his, was much persecuted by his father for not worshipping Mahadabe. One day, when in the act of beating the youth, he exclaimed, 'Where is your god? Let him come to your protection.' At that moment Nara Sengha appeared from the midst of a pillar, and destroyed the persecuting parent.

After hearing this tale, I endeavoured to show them that it was a mere fiction—their shastras, from which it was taken, were false—their gods, mere ignorant sinful men, and imaginary beings; that there was but one God, a spiritual, holy, and gracious being; that it was man's duty and privilege to worship and serve him alone; that in not doing so, we had sinned, and were subject to death and hell; and that the Lord Jesus Christ had come into the world to save sinners. Before I closed, several more persons joined us. One of the brahmins was kind, and paid much attention, and asked for a book.

This morning I went to the door of heaven. There are also brahmins and several temples here. A large company of Orah pilgrims from a place called Khurda, were present. Some were worshipping the sea; others bathing and allowing the surf to roll over them. About a dozen were standing at a distance, talking of the glories of Jugger-naut, and the merit arising from visiting and bathing at heaven's door. I joined this party, and with the exception of a slight interruption by a brahmin, had a favourable opportunity of making known Christ and him crucified. May the Holy Spirit seal the truth upon their hearts.

Our brother, Seeboo Patra, a native preacher, joined us yesterday from Piplee. He tells us that a very interesting inquirer visited him at Piplee a few days ago, from a village called Gurudee, about ten miles distant. It appears that he and a companion about five years ago received from Seeboo and Somnath, who visited their village, some tracts. Since then they have read and studied them,

though subject to much opposition from friends and neighbours. Anxious to obtain more books and light, one of them decided on visiting the missionaries at Cuttack, and was actually on his way there, when he heard that we were building houses and locating christians at Piplee. Hence he directed his steps thither, and found Seeboo Patra, with whom he had a long interview. He has obtained considerable religious knowledge, and appears sincerely desirous of knowing more about Christ. He spoke favourably of his fellow-inquirer, and pressed Seeboo to visit their village as soon as convenient. He departed in a very friendly manner, carrying with him a good stock of books. There have been two or three similar instances of good done by tracts brought to light recently. 'In the morning, sow thy seed; and in the evening withhold not thy hand, for thou knowest not which shall prosper,' &c.

I remain, yours affectionately,

W. MILLER.

LETTER FROM REV. W. MILLER.

(Continued from p. 568, of Vol. X.)

A PLEASING instance of the power of truth in removing prejudice and opposition, occurred a short time ago in a market near Piplee. While the brethren were addressing a large congregation, a respectable native approached and insolently asked, What business had they to come and preach in this market? For himself, he would not hear their babbling, and was surprized at anybody who did. The man eventually retired to some distance, and seated himself; not, however, beyond hearing, for word after word fell upon his ear, and, as afterwards appeared, favourably impressed his mind. At the close of the opportunity, he called the brethren aside, and confessed that, notwithstanding his previous resolution, he had listened with pleasure and surprise to their instruction, and felt convinced that the christian religion was the only true one; that the people would, before long, substitute it for their own. He also observed, You spoke about the resurrection of the body. Explain this more fully, for it is something quite new to me. I have read many of the shastras, but never read or heard before that the body will be raised and again united to the soul. Our brethren accordingly explained this and other christian doctrines, as well as presented to him several books before they parted. He has several times since called upon them, and is diligently engaged in searching the Scriptures and christian books. O that the Holy Spirit may teach and lead him into all truth, take up the things concerning Christ,

and reveal them unto him, so that before long he may be of them 'who have obtained like precious faith with us in the righteousness of our God and Saviour Jesus Christ.'

The station at Piplee is in a healthy and picturesque locality, and nigh to the great Juggernaut road. The houses are built on an eminence, and will, when the cocoa nut trees grow up, (which we have recently planted, to the number of about thirty,) form a very beautiful appearance.

We are now getting near the most unhealthy part of the wet season. Our bazaar labours are frequently interrupted by rain during this season. The roads to the neighbouring villages are impassable in many instances. The prospect of the approaching cold season, when, D.V., we shall be able to go through the length and breadth of the land, proclaiming the glad tidings of salvation without interruption or fear, is to my mind truly cheering, as I am heartily tired of being caged up in Cuttack. At the lowest computation, brother Lacey and I, last cold season, travelled seven hundred miles by land and water, and proclaimed the gospel to many who had never heard it before. On no previous year was the word of life so extensively made known in Orissa. You, and all our friends in England will rejoice to learn that one hundred Meriah victims have been rescued from the Khunds, and are to be handed over to our orphan asylums at Cuttack and Berhampore. Indeed the Berhampore brethren have already received their portion. Those for Cuttack will be detained until the cold season, when the roads will be in a state fit for travelling. The Government generously offer two rupees twelve annas per head for their support, and something to assist them on entering on life for themselves. An educated Hindoo, a clerk in one of the companies' offices at Pooree, has just published a history of Pooree and the temple, (printed at our office,) in which the immense revenue of the latter and the various sources from which it is derived—its comparatively trifling expenditure—the immense wealth of the rajahs and pundahs—the modes of deception and villany to which they resort for the purpose of promoting the popularity of the idol—enticing pilgrims and extorting their wealth and property before they leave Pooree—but especially that there is no obligation on the part of the East India Company to continue their connection with the temple—the pundahs and mutdharis (or persons who have in their hands lands granted for the idol's support,) being willing and ready to take the whole establishment into their own hands, are clearly shown and proved from authentic documents and unquestionable authorities. Doubtless this work, the pro-

duction of an impartial individual, will do much to enlighten and fill the public mind with indignation respecting the abominations of the temple, and to effectually and for ever terminate the existence of that strange and iniquitous anomaly displayed in a professedly christian government patronizing one of the most vile and soul destroying systems of idolatry the prince of darkness ever invented and introduced to our world.

W. MILLER.

LETTER FROM REV. W. BAILEY.

Berhampore, October 3rd, 1848.

MY DEAR BROTHER GOADBY,—At the close of your long and unusually interesting communication, you express a wish to hear soon from the brethren in Orissa; and as you have set us such a noble example, one cannot help but feel desirous to comply with your wishes. If I am not mistaken in my calculation, it must be four months since I wrote to you, so that you may class me, without any degree of injustice, amongst your dilatory correspondents; but if you measure my attachment to the cause I profess to serve, by the quantity and quality of the epistles I may send you, I am afraid you will come to the conclusion, that it is of a very inferior character. But be assured that I still love the missionary cause, though I may advocate its claims so feebly. I often mourn in consequence of my inefficiency to preach the gospel to the heathen. I feel, however, thankful, at the same time, that I am counted worthy to be thus engaged, 'unto me who am less than the least of all saints, is this grace given, that I should preach among the heathen the unsearchable riches of Christ.' May I be faithful in the discharge of my duty, that under the blessing of God, I may be instrumental in turning many of the heathen from darkness to light, and from the power of Satan unto God.'

The day on which I commence is a very inauspicious one for letter writing, for the heavens are covered with blackness, and the atmosphere, characteristic of the season, is very murky. On these dark and gloomy days the mind becomes very sluggish, and you feel as if you required more than ordinary energy, to call up your varied thoughts and place them in order for letter writing.

On the 17th of August last, we received from the agents for the suppression of the Meriah in Goomsur, fifty-one children, namely, twenty-five boys, and twenty-six girls. The agents were very anxious, for some time, to establish schools on the borders of the Khund country, and have the children trained under their own immediate care; hence, various plans were recommend-

ed by the agents to the supreme government, but none of them obtained their sanction. For some time, the agents were at a loss to know what steps to take; they, however, at length proposed that the younger children should be given over to the Orissa missionaries, and that the government should bear the expense of maintenance, education, &c., &c. To this the government gave their full consent, so that the agents after receiving this information, dispatched, as soon as possible, fifty-one children, all under twelve years of age, with the understanding that they would send us more if we wished. These children were all appointed for sacrifice, and would, in their turn, as they were fattened, have been cut to pieces alive by the barbarous Khunds, had they not been rescued by a humane government. It is very affecting to hear the boys speak of the way in which they were sold by their cruel parents, to this barbarous race. I intend, at some future period, writing some of their histories, as I think a brief account might be interesting to some of the readers of the *Observer*. I shall not soon forget the day on which they came, they were but poorly clad, and some of them were very much diseased; they were all placed in a room, and their names were called over, (I speak of the boys now) by the person who brought them, prior to their being delivered over to my charge; one name after another was called over, and at length the name of 'Dasia' was called, and a boy by the name of Philip, who has been with us about five years, clapped his hands, and exclaimed with surprise and joy, 'Dasia! Dasia! why that's my little brother;' and he ran to him with all haste and embraced him. I said to him, 'how do you know that he is your brother.' O! he replied, 'I do know, I am sure Dasia is my brother, I well remember the day when he was sold, but now I see him again.' Philip soon published the tidings all around, that his brother who was lost, was found again. He was so delighted for some hours, that he could scarcely contain himself. I was very much reminded of that touching scene, when Joseph and his brethren met. Two or three instances of this kind have occurred before in connection with our mission. Philip pays great attention to his little brother, and is very anxious that he should learn to read. I feel very thankful that these children have been given over to our care. They are all very happy and contented with us, and say that they would much rather stay with us than return to their own country. Many of them, I trust, will become pious, and be useful to their own degraded countryman. Two Khund boys who were trained here, are now sustaining important situations in Goomsur, so that we have reason to hope that great good may result from our efforts. Our

highly-esteemed friend, J. P. F., Esq., is now studying the Khund language, and has already made considerable progress, so that the 'wanderers on the mountains,' will be able, ere long, to read for themselves the 'Holy Scriptures, which are able to make them wise unto salvation.'

Our cause at Berhampore has been dull for some time, there are however several who appear very hopeful, and of whom we may say with propriety, that 'they are not far from the kingdom,' but the chain of caste still binds them—they much need our prayers and our sympathies, that they may be enabled to forsake their all for Christ. We have two very hopeful candidates, and two inquirers; one of the former was a very disagreeable person, but of late she has manifested such a lovely disposition, that we have reason to hope that she is indeed a child of God. She, with her husband, prior to coming among our people, had visited many idolatrous shrines—had taken long and wearisome pilgrimages; but she told me the other day that these only brought sorrow upon sorrow, but that by believing in Christ she had obtained peace and joy. We are looking forward to the arrival of our friends from England. May they all arrive safely. Remember me very kindly to Mrs. G., and to all lovers of the missionary cause at Loughborough. Yours very affectionately,

W. BAILEY.

METHODS TO REMOVE THE GOVERNMENT GRANT TO JUGGERNAUT.

'An argument might be raised, *whether any payment would be necessary*. The contributions of the pilgrims consist of money, in the shape of tax to Government, and of freewill offerings, by the influence of their priests. It can scarcely be doubted, that as the tax shall be diminished, the gains of the priests will be increased, and it might be contended, that, *no payment by the Government can be required*.' Lord Auckland in 1838.

MY DEAR SIR,—As Orissa is 'the lot of our inheritance' in India, like the Israelites attacking Jericho, we must never cease our attacks upon Juggernaut's temple and city till they fall before 'the Captain of our salvation'. Permit me to solicit a 'page in the *Observer* for a new circular, which I am desirous of being read 'from Dan to Beersheba'. Three methods are proposed of untying or cutting the Gordian knot that drags our dishonoured country after the cars of Juggernaut and his brother and sister.

The position is tenable, that the British Government never pledged itself to support the temple, and consequently, having restored its lands, and thrown all the net receipts

of the pilgrim tax into the hands of the priests, it is at liberty, and it is an imperative duty to wash its hands at once and for ever, of all its abominations. The authorities are numerous:—'You will be careful not to contract with the Brahmins, any engagements which may limit the power of the British Government, to make such arrangements at the pagoda of Juggernaut, or to introduce such a reform of abuses as may be deemed advisable.—*Lord Wellesley in 1803.*

'It is a just cause of boast that the Government of this vast empire recognised so early and have adhered to it with such constant uniformity, the principle of the toleration and protection of all creeds, and not the principle of making payments from the treasury for the support of particular institutions.—*J. Lewis, Esq.*

'The Board of Revenue have no hesitation in saying, that they cannot find that the Government have ever bound themselves by any pledge not to discontinue the allowance to the temple.—*G. Plowden, Esq.*

'The Government resolved that the tax should be relinquished and the temple delivered to the Rajah of Khoorda, we might then with perfect fairness have required that we should be relieved from the payment of the donation.—*F. J. Halliday Esq.*

'No pledge to continue the donation, can be elicited from the correspondence.—*W. W. Bird, Esq.*

A second method is to obviate the difficulties supposed to arise from the grant of 23,000 rupees, said to be lieu of *sayer*, abolished. To this it is replied, the term *sayer* is quite a new idea, and has not been heard of in all the discussions forty years, upon this humbling subject; and no reference is made to it by Lord Auckland in his Minute of 1838, or in the Regulation of 1840, abolishing the pilgrim tax. The revenue is divided into *mahal* and *sayer*, the former is the land revenue. The *sayer*, the term occurs in the *Parliamentary Papers* of 1813 and 1845, p. 99, but the receipts appear to have been small. 'In the abstract forwarded by the Collector, May, 1807, the *sayer* of the last year of the series is entered at 4094 rupees; these have been abolished, except two which are entirely within the temple, amounting to 1275, balance 2819 rupees.' This trifling sum is not to be spoken of, when compared with the myriads of rupees annually flowing to the shrine, and its supposed increase by the repeal of the pilgrim tax. 'The average of the three years, 1837 to 1840, from the tax is 124,141 rupees, charges 69,102, net gain to Government 54,872. This last sum, supposing it to find its way to the priests as donations, is a boon bestowed upon the Hindoo public, and hence the absurdity of this plea for a further donation.

The Friend of India, May 11, 1848, sug-

gests the propriety of allowing the priests to collect their fees, and thus retire from the temple. 'Fortunately the prohibition to exact such fees as were received under the Mahratta Government, still continues in our statute book. Those fees would be far more productive, than the gratuity from our treasury, and the discontinuance of the donation, must be accompanied by the repeal of the Act, which will place the establishment of Juggernaut on the same footing as that of the other temples in India.'

'If we think it wrong to support the temple, it would be better to allow the receipt of a moderate tax to be paid to the priests, the disbursement of the sum being left in their hands.' *Lord Ellenborough*, 1844.

The third method, respects the proper appropriation of the *Muths*, or endowments at Pooree for the support of the Temple. A recent work, by Brujkishore Ghose, head Clerk in the Magistrate's Office at Pooree, states the revenue at 200,000 rupees, and says, 'Ample provision has been made for the temple, and the annual donation ought to have been contributed by these Muths, equally distributed with reference to their income.' They would not be averse to it should the present support be withdrawn. 'We may' says the *Friend of India*, 'call upon those who administer the endowed funds, to contribute the twentieth part of the sums they draw from the lands which were given for that object, and unite some of them with the Raja of Khoorda in the management of the shrine.'—*Sep. 14th, 1848, p. 580.*

Thus the way is open to retire from this shrine of human ignorance, obscenity, and misery. How dishonourable to Britain in the nineteenth century, to degrade her sons by connexion with idols. Is it a fact that the temple of Juggernaut is only one of innumerable Hindoo temples, the worship and establishment of which are partly maintained by payments from the public treasury?—*Letter to H. St. G. Tucker, Esq., p. 46.—Ward & Co.*

This anomalous and unchristian system must be exposed and destroyed. A missionary in southern India, addressed the writer:—'*Christian England is the main support of Idolatry in India: if that support were withdrawn, Idolatry would speedily fall.*'
Haste, happy day! Your's truly,

Burton-upon-Trent, J. PEGGS,
Staffordshire, Nov 13th, 1848.

CHINA.

LETTER FROM REV. W. JARROM.

Ningpo, May 15th, 1848.

MY DEAR BROTHER,—I some time ago

sent to you a brief account of a missionary excursion that I took in the country a few miles from this city. Since then I have been another, for a shorter time, a few brief notes of which may not be uninteresting to you. Within twenty miles of Ningpo, to the east, among the hills, are three famous Buddhist monasteries, within four or five miles of each other. The first of these, and the nearest Ningpo, is 'Yuh Wang,' some description of which I sent to you in the autumn of 1846. This is more particularly famous for possessing what the priests call, and desire the visitors to the temple to believe, 'a living Budha.' The thing which they thus represent is in appearance a small bell of brass; though the monks say no one knows of what it is composed, being unlike any metal at present known. To this bell is ascribed the power of assuming eight different colours; and it is said that every person who looks at it, sees a colour descriptive of the state of his heart now, and of his condition hereafter. This bell is encased in a handsome box, which is enshrined in a beautiful small brass pagoda, occupying the most honourable position in the temple, the centre. The fee which is paid on seeing it varies according to the affluence of the applicant, but it is a considerable source of gain to the priests. Many worship it and ask to see it from superstitious feelings; but before the box is taken out of the miniature pagoda which contains it, the priest has to put on his official robes, and go through some idolatrous ceremonies; and it must not go out of his hand. It is said to be the only thing of the kind in the country or in the world. This is the great attraction at Yuh Wang; though the large size of the monastery and the bigness and number of the idols are to be taken into account.

'Teen Dung,' is the name of another of these three monasteries, and the largest. But as I have recently furnished you with some account of this place, I need not again, at least for the present, trouble you with a further mention of it; but will proceed to give some account of my journey to 'Sing Fung,' the name of the third monastery, situated between the two already referred to.

While it is quite allowable to visit these places at any season, or month, or day of the year, there is one season particularly sacred, when vast numbers repair to these far-famed and favourite places, namely, the eighth month and the tenth, and one or two following days of the fourth Chinese month, but particularly the tenth, the birthday of Kah Seen Ung, the god at that time principally worshipped. Soon after my arrival at Ningpo, I heard of the many thousands of the people resorting to these places at the time just mentioned, and I determined that when I had the opportunity I would make a

missionary tour to those temples, that I might see what was to be seen, and learn what was to be learnt, and distribute christian tracts among the people, and preach to them the truths of the gospel. Nothing occurring to prevent my going this year, I made the requisite preparations for my excursion, and on the evening of Wednesday, the 10th inst., in company with my esteemed young friend Joseph Hudson, set out for those ancient seats of idolatry, though, through mercy, with far different feelings from those whose only object was to worship the god already named, and perform a meritorious pilgrimage. As far as we could we went in boats along a canal; and during this part of the journey, the great number of boats that we soon found ourselves in company with, gave indication that something unusual was taking place. To our frequent inquiries, the answer always was, 'We are going to Sing Fung.' We arrived at Paou Geong, the name of a considerable village, standing at the terminus of the canal, about three o'clock, a.m. About sunrise I took a quantity of tracts, and set out for Yuh Wang, the monastery already mentioned, about two miles from the boat. In the autumn of 1846, I spent a few weeks in this building, very pleasantly and profitably, with my beloved wife, of whom it has since pleased our heavenly Father to bereave me, at that time unwell. My loss but few know; it is great. But her gain, who can estimate it? No longer exposed to the trials and sorrows of earth, she rests in her heavenly home, with her God and Saviour, and all them who through faith and patience inherit the promises. There rest, sainted spirit, for ever rest, in the joy of thy Lord!

The priests of this temple recognized me, and I them. Visited our old quarters with feelings of solemn sadness. Did not forget the work in which I was engaged; and while I told the monks of my loss. (they remembered my late dear wife,) did not forget to tell them of the hopes of the gospel, and show its superiority to their notions and prospects. Here great preparations were made, as if a large number of visitors was expected. There were stalls laden with candles, incense sticks, &c. Stalls laden, likewise, with all sorts of provisions, hot and cold, cooked in the Chinese peculiar portable furnaces. These were arranged on each side of the entrance into the grounds, in the midst of which the temple stands, and again within, on each side of the principal entrance to the temple.

The presence of a foreigner among so many religious pilgrims, at such a time, in such a scene, excited the surprise of many, and elicited a variety of observations.

(To be continued.)

THE
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 122.]

FEBRUARY, 1849.

[NEW SERIES.

THE GENERAL BAPTIST CHURCH, LYNDHURST.

As the history of the General Baptist church at Lyndhurst appears to be but imperfectly known to the Connexion generally, I should have been glad to have furnished an account of its origin, but have not the means of being acquainted with its history prior to the 27th of July 1732, at which date occurs the first entry in the old church book. I have copied a few records nearly *literatim*.

May 3rd, 1733.—‘ There was present brother Thomas Marten, and brother John Marten, who having desired the liberty of removing their communion and joyning elsewhere—it was granted y^m. on condition they joyne w^h people of y^c same faith, and y^c they make not any further trouble or rent among us.’

Oct. 18th, 1733.—We had spent the former part of the day in fasting and praying—after which, it was agreed that every member, especially our brethren, should endeavour to make good their places at the discipline meeting—and those that omitt doing so are to be esteemed disorderly

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—it’s moreover thought necessary as well as a Xn. duty y^c every member does more cheerfully contribute to the expences of the church, and such as do not do this are justly esteemed negligent, and ought to be blamed for the omission.’ Amongst the signatures following occurs, for the first time, the name of Joseph Angell, supposed to be an ancestor of John Angell James, of Birmingham.

Feb. 7th, 1734.—‘ Wherein it was agreed to keep, next Tuesday come seven weeks, a day of fasting and humiliation before God, and the same time to keep our discipline for the week against our ——— communion. It was also agreed that the “collections at communion should be made before the service of prayer and praising, just at the conclusion of the supper.” And also that “*weekly* collections should be set forward and encouraged.”’

In 1755 occurs the following entry,—‘ for writing a paper, the preamble and names of those that gave towards rebuilding y^c meeting-house—each

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person's sum of money therein fixed, as was to be paid, with a duplicate or two by order of the church.'

Again,—'Paid for a seizure for James Bevise's house, that there may be no trouble in preaching y^e word of God. It cost 1s., but 6d. is the common cost. It is to be had at the sessions at Winton. For a letter when sent, 4d. The whole is 1s. 4d. The above house was used for a preaching place during the rebuilding of the chapel, and 10s. paid for the use of it.

Another entry, confirmatory of the rebuilding of the meeting-house, occurs in the form of a receipt,—'I, Joseph Clarke, received of Mr. Jackman, by the hand of his daughter, Grace Carpenter, the sum of one pound and thirteen shillings, which money was the balance of the church book, the same was gave to Mr.

Sprake in Oct. 1756, to help pay for the new meeting-house.'

I believe a notice was sent to Mr. Wood of Melbourue, that the chapel was rebuilt in 1746, if so, I am sorry for the mistake. The above dates are correct.

There is no mention made in the church book of the number of members in the church. The first pastor mentioned, is George Jackman, forty-one years pastor; succeeded by Adam Aldridge, thirty years pastor; next, Thomas Clarke, pastor twelve years; then Joseph Hall, four years pastor; Joseph Heathcote, ten years pastor; and the present minister, something more than seven years. I believe the above statements to be correct. Hoping they may interest your readers,

I am, yours and theirs,

ROBERT COMPTON.

TO THE CHRISTIAN FRIENDS COMPOSING THE CHURCHES OF THE GENERAL BAPTIST CONNEXION.

BELOVED BRETHREN AND SISTERS IN CHRIST JESUS,—At our last missionary conference, held at Cuttack, in February 1848, I was appointed by the assembled brethren to draw up an epistle on their behalf, to be presented to you through the medium of the committee of the Missionary Society: I agreed to attempt this duty, with great reluctance at the time, not because I love you less than any of my brethren, or feel less interest in your well being, nor indeed because I felt that I should have less pleasure in friendly communication with you, but because I thought they might have appointed another brother to the work, who would have performed their wishes to a much more useful effect. They have desired me to write a letter to you without informing me upon what subject I am to address you, and I have determined to be guided by the

immediate suggestions of my affectionate regard for you.

The love, my dear friends, which we feel for you is cemented and strengthened by almost every circumstance considered essential to the perfection of christian union and affection on earth. We love you because we believe you to belong to the family of God, and bear the heavenly impress of your father's name and character. These lineaments are not found in the children of this world, but are the precious work and gift of the Holy Spirit; and so far as they are imparted and exhibited, they must command approbation and love. They render God's people dear to himself, and dear and beloved to all who love the Lord. We love you because you love the Saviour, and bear his likeness, and keep his commandments, striving after an increased conformity to him, the image

of the ever blessed God, both in the disposition of your minds and in the conduct of your lives, exhibiting before the world, humble indeed, but bright representations of Jesus Christ. We love you because you entertain the same special and particular views of divine truth with ourselves; and the more so because you are decidedly and warmly attached to those truths. While we feel that we love all who love Jesus Christ in sincerity, though on some questions of doctrine we may entertain difference of opinion, yet, as to you, dear friends, we are united with you both in judgment and in heart, and we feel that such union affords just ground for an increased degree of holy affection. The more closely we have tested our connexional views of the doctrine of Christ, the more satisfied we feel that they accord with the mind of the Spirit, and the more interest therefore we feel in the well being and happiness of those christian friends who are of like precious faith with ourselves, and who are endeavouring widely to propagate that faith. We love you because we have had our spiritual bringing-up among you. You are especially the family among whom we were born, have been nourished, and brought to that state of maturity, be it greater or less, which we have attained. All our most pleasant and important associations of thought are laid with you. We frequently think with inexpressible pleasure of the period when with you, in your own sanctuaries, and from your own ministers, we listened with such delight to the gospel message; when with you, our hearts melted at the relation of the Saviour's sufferings and death; when with you, we rejoiced in hope, because those sufferings were for the salvation of the whole world, and so for our salvation. When we met with you in your public and social assemblies, surrounded with you the table of our loving, dying Saviour in

commemoration of his wonderful love, associated with you in your special periodical gathering, when 'friend met friend,' their countenances delightfully indicative of hearts glowing with a love the children of the world know nothing of; and united with you in various labours for the conversion of the unconverted, and the instruction of the young. We think on these things, and our love for you kindles into a flame in our hearts, and our minds yearn after you as affectionate brothers and sisters yearn after each other during periods of necessary absence. We love you, because, while many in our father land are betraying their protestant professions, and are wickedly succumbing to the mystery of iniquity, more or less exemplified around them,—while many are corrupting the truth, and are teaching and learning for divine verities, the commandments of men—and to avoid the frowns or court the smiles of the children of this poor and wicked world, are neglecting and perverting the commandments of Jesus, the great teacher and king of his church,—you, beloved friends, persist in keeping your ear open to the word of Christ, and your eye steadily fixed upon his hand, and are determined to make his word your rule in doctrine and in practice, through evil and good report. Hereby you prove yourselves to belong to that bright and long galaxy of characters, who have no doubt from the beginning, but certainly for many centuries past, suffered many things for their entire and faithful adherence to the simple truth of Jesus Christ, amidst prevailing error and guilty conformity to antichristian doctrine and practice.

They, dear friends, were in their day, the salt of the earth, preventing entire corruption, and affording objects upon which the divine mind could dwell with approving notice. They were lights of the world: *the*

lights of the world, preventing entire darkness, and giving light to such as sought escape from darkness and its consequences. And you, beloved friends, are the salt of the earth, and the light of the world in the present day. Upon you the privilege and responsibility rests, with others, of giving savour to, and of enlightening the fallen and dark world in which you live. For, indeed, though the light of science prevails to an unparalleled extent, and the light of human invention is wonderfully displayed, yet, there is an awful deficiency of spiritual light. Man has increased and multiplied the means of his physical and social comforts, but his spiritual life is still neglected. Man lies in the arms of the wicked one, and your vocation, as the 'salt of the earth,' and the 'light of the world,' is as important and needful as ever. Your ministers and yourselves are at present denounced and vilified, as Christ and his people were at first, and as Christ's people have been ever since; and herein you bear a most decided mark that you 'are not of this world,' as Christ was not of this world. Your ministers are denied having authority to preach the blessed gospel, and you are declared to be destitute of spiritual blessing and eternal salvation. This is your honour. 'Woe unto you when all men speak well of you.' 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my name's sake. Rejoice and be exceeding glad, for great is your reward in heaven; for so persecuted they the prophets which were before you.' Remember, dear friends, that God does not thus denounce you, your ministers, or your services. He looks upon your vocation as important, and with approbation. You are blessings to the world in which you live, and through which you are passing to eternity. You are blessings to the state and kingdom under

which you live, especially at the present juncture, though that state or its government will not acknowledge your worth; you prevent anarchy and confusion, and promote peace and order and industry, justice, toleration, and freedom. You diffuse the most precious knowledge and influence in your country, and in the world; and are God's agents in the regeneration, and the blessing of the fallen family of man. God will reward you though man will not own you; and he will reward you before the face of your enemies and detractors. Such being your character, and such your reward, we cannot but feel that in a more especial manner, we honour and love you. And lastly, we love you because your pulse beats warmly and strongly for Orissa, with her almost countless children. It is needless, we feel assured, to tell you that we love Orissa. We think you are convinced of this. We do not mean to cease seeking her good, to cease our attempts to wrest her from the grasp of the great destroyer, by God's help, and by yours, till we behold, through the divine blessing, her fields smiling like the garden of the Lord, filled with plants of righteousness, laden with heavenly fruits to his praise—till the 'Rose of Sharon' shall everywhere have diffused its rich and healing fragrance; and this great valley of sterility and death, shall be fertilized by the river of life, and become a wide scene of fruitfulness and joy.

You, beloved friends, are united with us in these wishes, vows, and labours. For Orissa your daily prayers are offered to God. Many among you contribute your time, and labour, and property for the good of Orissa; and your hearts beat with joyful response when we are able to tell you of any success we are favoured to obtain. O! what a glorious object we shall have accomplished, when, by the Divine blessing on our co-operation, Orissa shall be brought to

the feet of Christ! What a glorious demolition of evil—and of ancient evil! What a preventive of misery of all kinds, and for both worlds! What a harvest of present and everlasting good will be secured! What a gem shall we have placed in the diadem of Christ, to glitter through eternal ages! What millions of souls shall we have added to the society of the blessed, in whom Christ will come to be admired. Think how different the poor Oriya will then be to what he now is. That we should have been instruments in the production of such specimens of grace and beauty—what a privilege will this be. We are sure your thoughts kindle into holy extacy as you contemplate these results of your labours in Orissa; and having these thoughts of you, we cannot do otherwise than love those friends who are sincerely and actively labouring with us for the production of these results. The first and very natural dictate of this sacred sentiment is a desire to communicate with you. Of this we have frequently conversed when together, and we now attempt it. As drops of water mutually attract each other, so it is with us in relation to you; we feel our hearts drawn towards you, and often long for some means to annihilate the space which intervenes between us, that we might enjoy the interchange of christian affection with you, and indulge the tender but strong bias of our hearts towards you, and see your faces again in the flesh. By our brethren who have through ill health been compelled for a time to leave us, and return to you, we have felt the letting forth of our affectionate regard for you, and in them we have enjoyed your society, and have been renewed in our attachment to you by the pleasant, private and social, and public intercourse they have had with you; and when they have returned to us, and when new labourers have been sent forth from your churches and communion, we

have felt them to be living epistles of love to us, and to the cause we are engaged in, which we have received with the greatest delight and affection.

Some of you occasionally write to us: we thank those friends for their letters, and receive them as specimens in a good degree of your general attachment to us, and to the cause in which we are engaged. That you think of us, and are interested in our labours, and pray, and earnestly exert yourselves for the furtherance and prosperity of the mission, affords us the greatest pleasure and encouragement. Many, once among you, whom some of us knew and greatly loved, have passed into eternity, and we felt a sorrowful pang when we heard of their removal; but we know that our union of soul with them is not broken, while we feel our affection resting upon their successors, upon you who fill their places, and carry on their labours. The love of christian minds abideth for ever. Death interferes and puts an end to merely earthly unions, but the union of minds, cemented as christians are, defies the influence and power of death. 'Charity never faileth:' after death it will live on, and increase for ever. Our deceased friends have only passed to their Father's presence a little before us—we are all fast following after them to the church triumphant above. Their names are as music to our ears, and their memory as ointment poured forth; while their presence in heaven, we feel, will render that state the sweeter to our souls. Our communion is not dissolved, but only interrupted for a little period, to be renewed again for ever.

'One family we dwell in Him,
One church above, beneath;
'Though now divided by the stream,
The narrow stream of death.

One army of the living God,
To his command we bow;
Part of the host has cross'd the flood,
And part is crossing now.'

Especially have our minds been deeply affected at hearing from time to time of the removal of those holy, talented, excellent, and much revered men, who may be denominated fathers in our connexion, and who assisted at the commencement of our missionary enterprise; ministers to whom we listened with so much delight, and by whose lucid and forcible preaching our souls were instructed, converted, and grounded in the faith. The theme of their ministry has been the theme of ours, and from them we learned much of the sacred art of wielding the weapons of our holy warfare. We can never forget them. Their very modes of expression, as well as their instructive ministry, are embalmed in our memories, never, no never to be obliterated. We think with the fondest affection and tenderness of Smith, and Felkin, and Hoe, and Bissil, and Stevenson, and Jarrom, and Orton, and Rogers, and Goadby, and Taylor, and Cameron, and Ingham; and now of our greatly esteemed and beloved father Pickering, as well as other sterling men, who understood well, and greatly loved the free and rich gospel of the grace of God, who looked upon it as the great panacea for human guilt and misery; and who with these views, held forth its glorious and free provision, like men convinced that *all* might come unto Christ and live. These fathers are now gone from amongst us; but though the darkness of the tomb shrouds their earthly remains, their better part is

gone to occupy a superior station in glory by the side of their divine Master. They have gone to the tomb, as the sun sinks unclouded in the western sky, leaving a flood of light behind them, to guide and confirm many amidst the darkness which obscures the path of life; and even after their death they will have many souls for their hire and seals for their ministry. We all of us know the gospel better, and love it more, for the labours of the venerated men whose departure we mourn. But we must not, will not mourn. The fathers, they will not, must not live forever. They have, we must remember, left our doctrines better defined and more fully illustrated and proved by their labours; and the Connexion to which we feel attached, confirmed, extended, and respected. They have, moreover, left us men, whom they themselves formed, and to whom they have imparted their mantle. Value the institutions, and the ministers they have left you. And if you love the departed so much, love what they have left you, the preparations of their own judgment and zeal, the more for their sakes. For our own parts, dear friends, we do esteem our Connexion, its peculiar views of the doctrine of Christ, the institutions it fosters, and the mission it supports, the better for their being commended to us by such men as those above recorded; and we rejoice to think that in these feelings you fully participate with us.

(To be Continued.)

SPIRITUAL RELIGION THE BEST PRESERVATIVE AGAINST THE SNARES OF INFIDELITY, AND THE SEDUCTIONS OF MODERN INFIDEL PHILOSOPHY.

[Mr. James, of Birmingham, having recently given a lecture on the above subject at Exeter Hall, to the Young Men's Christian Association, the following extracts may not be unacceptable, or unuseful to our readers.—E.D.]

'OFTEN as he had been on platforms, he had never beheld such a spectacle as that which presented itself to him at that moment. It was wondrous, delightful, and to a lec-

turer, certainly a little appalling. How much was comprehended in the short and single phrase, "Our Young Men." The hopes of families, of churches, and of nations,—of the present and a future generation all centred there; and the great reality was then before him. When Catiline attempted to overthrow the liberties of Rome, he began by corrupting the young men, and framing them for daring and crime; and in that he acted with a true and keen discernment, for while they remained uncorrupted the foundations of social order were secure, and no attempt made against the safety of the commonwealth could prosper.

True religion had nothing to fear from true science, and true science had nothing to dread from true religion; it was only a spurious religion which shrank from the light of true philosophy, and it was only a spurious philosophy which dared to encounter revealed truth. He viewed science as ennobling their nature, literature as polishing their manners, and the arts as multiplying their comforts; but still there was something, more precious in itself, and more valuable to the possessor, than any knowledge, however varied and extensive it might be,—and that was virtue and piety. Man's moral nature placed him far above the brute creation; gave him a higher rank in the universe, and brought him nearer to God than his intellect; his moral nature was higher than his intellectual nature.

It was easy to perceive that the tendency of the present day was to ascribe, perhaps not too much importance to knowledge, but too little importance to religion. Knowledge, for its own sake and apart from religion, was the god of man's idolatry; genius was rated at a higher value than virtue.

Never, in any age of the world's history was infidelity more active and more artful than at the present day; and the more artful it was, the more

dangerous it was. It was not always now in the ribaldry of Paine, or in the sarcasms of a Voltaire that it was seen, but it was something still more subtle and insidious. It sometimes complimented them on the character of Christ, and the courage and devotion shown by his disciples, while at the same time it resolved the whole into a mere myth or fable, which, if it be so, could have no claim on their judgment, no hold on their conscience, and no influence on their conduct. Infidelity appealed to the pride of intellect; it told them that they had reason to guide them and had no need of revelation. It pointed to the achievements of science and the arts, and haughtily asked the question, 'If man's reason could do such wonders as these, why could it not guide his conduct and be sufficient for all moral purposes?' It appealed to their love of freedom, and invited them to throw off all the trammels of authority, and shake off the influence of great names. It appealed to their love of pleasure, and invited them to break through the restraints imposed upon their passions; it pointed, as Satan its great teacher did to Eve, to the blushing, tempting, but forbidden fruit, and asked the daring question, 'Has God, indeed, said that ye shall not eat of it.' As the shadow was to the substance, so was modern false philosophy to infidelity; indeed it was difficult to distinguish, at times, between the two.

The press teemed with false philosophy; much of their literature was saturated with it; it was more dangerous than unconcealed infidelity. It did not boldly assail christianity and declare it to be false, but haughtily declared it to be obsolete. Taking advantage of the progress of science, it asserted that religion was subject to such changes and improvements, and it suggested, also, that, however useful it might have been at the time of its promulgation, it was no longer

necessary, as the world had grown out of the system of its infancy. But christianity was a system intended and adapted for all times and all states of society, and any attempt to confine its application to the earlier ages of the world, was not only to defeat its design, but to deny its existence altogether as a revelation from heaven.

What a miserable man must an infidel be, if he gave himself up to the full influence of his principles, to a fixed determination to reject all the edification and consolation contained in the word of God; he knew no race of beings or any individual better than himself, whom he knew to be imperfect, or any world happier than that which he inhabited, and which he was convinced, from experience, was a vale of tears. To him, God was but a name, salvation a fable, heaven a dream, and immortality a delusion. He knew not whither he came or whither he was going,—from darkness he arose, and into darkness he was soon to vanish; he had no authority or rule of virtue for his conduct, no relief in trouble, no hope in death; he was tossed on the ocean of doubt and uncertainty, and, amidst the roar of the tempest and the raging of the billows, he saw no friendly beacon, no haven of safety, nothing but the black and frowning rocks of annihilation, which awaited his frail bark, and upon which it must soon be dashed and lost for ever.

Spiritual religion would be a shield to them against the errors of infidelity, by putting them in the best position, and by giving them the best advantages to examine the historical evidences of christianity. Spiritual religion would rid the heart of all its prejudices, which arose like thick fogs in the atmosphere of judgment, and obscured the light of truth in the heart. Spiritual religion protected them by the happiness it afforded. * * Happiness has that

calm, serene enjoyment of which the seat and centre was the heart; which gave contentment to desire, and stood under the smiles of conscience and the approbation of judgment. And where but in experimental religion could that be found? Christianity lighted on a sorrow stricken world as a seraph from the land of bliss, bringing the first fruits of the tree of life, the leaves of which were for the healing of the nations; her eye beamed with mercy on suffering humanity, her voice uttered the music of consolation, her soft hand wiped away the tears, and the ways into which she had led them were ways of pleasantness, and her paths were peace.

When infidelity asked them to give up their religion, they might rightly ask the tempter what he had to give in return;—their prudence as well as their principles required that they should do so. They might ask what he had to offer them in the way of compensation for the peace which passeth all understanding? What elements of happiness he had discovered more substantial and satisfying than quietness of conscience, purity of heart, holiness of life, and communion with God, hope of immortality, and the foretaste of heaven? * * Would they give up the pure and solid delights to which it led them, to wander in the gloomy and desolate waste of a cold and heartless philosophy? Would they turn from the garden of the Lord, that paradise of God, where the sun shone on flowers and fruits which its rays had ripened, and which still continued to gild them, to wander in the dark ways of unbelief, amid the bogs of endless doubt, and in the chase of the wild fire of a false and doubtful philosophy? No; no. Every conviction of their judgment, every yearning of their heart, every dictate of their conscience, every recollection of the past, and every anticipation of the future, said no. It would be like exchanging the tree of life for the vine

of Sodom, whose grapes were gall; it would be like turning from the river of life, clear as crystal, proceeding from the throne of God and of the Lamb, to lap the dark and filthy puddle which oozed from the slime-pits of human depravity, and flowed in the gutters of sensuality and vice.

Spiritual religion produced humility, which prevented that pride of intellect which gave so strong a bias to infidelity. Humility was the emo-

tion, of which prayer was the expression; humility was a feeling of dependence, prayer was its language. Prayer was not only their duty, but their privilege: it was the communion of the finite with the Infinite Spirit, the coming of a child of grace and heir of glory into the presence of his heavenly father; prayer was putting themselves under the outstretched arm of Omnipotence, and laying hold of his light.' * * * *

ON THE OFFICE AND OPERATIONS OF THE HOLY SPIRIT.

(Continued from page 4.)

I. As to the time chosen for this memorable occurrence. It was the feast of Pentecost, which was the solemn anniversary commemorative of the publication of the law on Mount Sinai. The fitness and propriety of fixing the mission of the Holy Ghost to this particular day, must be of itself sufficiently apparent. For now the apostles assembled on Mount Sion,—were empowered to promulgate a new and spiritual law unto the uttermost parts of the earth; and from this period they directly entered on the work of their heavenly mission. But besides the fitness and propriety in the choice of this particular time, we have to remark its utility—as filling up, and as abolishing all that was typical in the old or ceremonial law, 'putting away those elements whereunto they were in bondage of days, months, times, and years,'—Gal. iv. 9, 10.

On the above day the Jews slew their paschal lamb, in commemoration of their deliverance from the Egyptian bondage. On that day, 'Christ, our passover, was sacrificed,' (1 Cor. v. 7.) and our deliverance from the bondage of sin and death, and entrance into the Divine favour and celestial Canaan, was effected under

the true Joshua, or Jesus; and God, even when we 'were dead in sin, hath quickened us together with Christ,' &c,—Eph. xi. 5, 6.

II. But it is to the end which this extraordinary event was appointed to answer that we are to look, in order fully to appreciate the wisdom, consistency, and design of God, which were displayed in its occurrence.

It was to 'testify of Christ,' (John xv. 26,) and to empower his apostles 'to bear witness unto him' (ibid 27,) even 'unto the uttermost parts of the earth.' Hence, the necessity of the influence of the Holy Spirit, to empower and qualify the apostles for the work of faith and labour of love. How much then do the ministers of the gospel in our day need the same influence? Thus we have the fulfilment of the prediction of the prophet Joel, the promise of the Saviour; and the secret counsel of God,—Acts ii.

The Holy Ghost, as dispensed 'according to the measure of the gift of Christ,' (Eph. iv. 7,) was the proper evidence of our Lord's divinity, and from hence he was termed the witness of Christ,—Acts v. 32. It was a convincing evidence of the divinity of Christ, i. e., that he was a Divine Being, having the dispen-

sation of the Spirit to which all things are possible; and this directly established his omnipotence, as he must be Almighty who can accomplish whatever he desires. And in establishing his omnipotence it evinced his divinity, as the co-existence of two Almighties cannot be conceived. The office of thus 'testifying of Christ' was reserved for the Holy Ghost, who was thus 'to glorify him as he glorified the Father,' to make mankind to 'know him as the only true God.' But in addition to knowing Christ as God, we were also to know him as man, 1 John iv. 3; and as the former knowledge was to be conveyed on the evidence of the Holy Ghost, the latter was to be imparted on the testimony of the apostles,—John xv. 26, 27. To enable them to bear this testimony—'to give them power to be witnesses unto him unto the uttermost part of the earth,' (Acts i. 8), was consequently among the great ends which the Holy Ghost descended to accomplish. And this office he discharged most efficaciously on the day of Pentecost, in enabling the apostles to 'speak with other, or in other tongues.' Of all the endowments of the apostles, that of a gift of languages was principally required for this end, and by their peculiar exigencies. Having received it, they were fully enabled to discharge the terms of their commission; to proclaim to the whole world, to every creature, 'that they were witnesses of all things which Jesus did, both in the land of the Jews and in Jerusalem; how he was slain and hanged on a tree; how God raised him up from the dead the third day, and shewed him openly unto witnesses chosen before of God, even to themselves, who did eat and drink with him.—Acts x. 39—42.

But we may take in a greater lati-

tude,—the promise given to the apostles, that they should 'receive power after the Holy Ghost was come upon them;' we may conceive it to apply not merely to the nature, but to the effects of the extraordinary endowment which they acquired. Taken in this sense, it will serve to illustrate the last circumstance deserving of notice in the miraculous event; its efficacy in bringing over a vast number of converts to Christ, on the first day that it was promulgated.—Acts xi. 41. And it is only by the influence of the same Spirit that the present race of ministers can be instrumental in the conversion of souls to God.

But the conversion of so great a multitude, and many of them from almost every country upon earth, who, on returning to their native country, would propagate the knowledge of this great event; and thus would open a way and clear a channel to expedite the subsequent labours of the apostles.

Thus, when we view the descent of the Holy Ghost, with all its attendant circumstances,—the extraordinary appearance under which he was manifested, and the no less extraordinary endowments conferred on the apostles; the fitness and propriety of the time chosen for this event, and the important ends which it was intended to secure,—it is impossible not to be struck with the design, consistency, and wisdom of the whole occurrence, and to be led to unite in continued believing prayer for the outpouring of the Holy Spirit on our ministers, deacons, and church members; then shall the work of God revive, and we shall sing with the angels, 'Peace on earth and good will toward men.'

Ripley, 1849.

(To be continued.)

DIVINE INFLUENCE AND MORAL AGENCY.

BY THE REV. J. J. OWEN.

(Continued from page 20.)

WE feel utterly at a loss to discover by what process of ratiocination our author deduces the self-determining power of the will from the seven propositions he presents in favour of the hypothesis. Throughout this portion of his sermon, as if fully aware of the irrelevant character of the reasoning, he assumes what, as we have before intimated, he ought to have proved, namely, that a will in the possession of freedom must also be self-determining. We are told that 'man is conscious of the freedom of his will.' This is unquestionable, but is he conscious of the self-determining power of his will? It is one thing to say that the will is free, and another that all its volitions are self-determined. We conceive that the mind possesses an active nature, in *constant, unvarying, and necessary exercise*; that the results of this exercise vary as the objects towards which it is directed vary; that when these objects embrace all the requisite antecedents of volition, it is competent to produce either of several volitions. This fact is the ultimate fact of our consciousness, and consequently the ultimate fact of our philosophy. Mr. Noyes' theory is, that the 'will is cause,' is 'power,' is 'activity,' or, in one word, whatever is exalted, dignified, and supreme in the soul. Does consciousness prove this? Towards the close of his argument our author says, 'We admit that the majority of professing christians have believed the same doctrine, (that is, the opposite to his own) and the wealth, influence, and even intelligence of the christian church has been arrayed against a self-determining will.' In other words, the majority of the christian church have in all ages believed a doctrine in direct antagonism to their own consciousness. We can well conceive that the intellect may be led astray, but it requires no small amount of faith to credit that men possessing 'intelligenco,' and we should hope some piety too, could contradict their consciousness. The idea

seems to us absurd. It appears, then, that the consciousness of the 'majority' is opposed to the opinion that the will is self-determined.

The second, third, fifth, sixth, and seventh reasons adduced by Mr. Noyes must be placed in the same category as the above. They prove the freedom of the will, that is, that in its decisions it acts under the influence of no coercive power, but is moved as we have described. We are, however, unable to see how 'the condemnations of conscience, the freedom of action, the astonishment and regret of God at the sinfulness of man, together with the final judgment,' demonstrate that the will is self-determining. If the will could not be free without being self-determined,—if man on the principles we maintain were a mere machine, it would be at once evident that either we must give up our theory, or deny the obvious and momentous truths to which we have adverted. But these truths, we are prepared to show, involving as they do man's moral agency, so far from serving Mr. Noyes' purpose are utterly incompatible with the notion of the self-determining power of the will. It is evident that the will itself, and not merely the actions which result from the will, is the proper object of precept or command. That is, a certain state of the will is in many cases required, and not only those alterations of body or mind which are the consequences of volition.

The motions of the body are subjects of command only as they are under the control of the soul and connected with its acts. But the soul has no other faculty whereby it can in the most direct and proper sense comply with any command but the faculty of the will, and it is by this faculty only that it can refuse compliance. Obedience in its primary import consists in the submission of the will to the will of another. It is clear, then, that subjection of will must be the most direct and immediate object of command. We conclude, therefore, that

that every kind of causation must interfere with human liberty. This supposition goes to establish a principle which is rejected by the universal convictions of mankind. Does not every man feel himself to be free and to act freely, whatever influence may have been brought to bear upon him? No philosophy can deny this. It is also alleged that if we are influenced by motives, the will does not act with freedom. Motives, it is said, must be absent from the mind. It might have been thought that adequate provision had been made for an agent to act voluntarily, when he was made with two properties—first, to act from his feelings; and secondly, to have the control of his feelings. We ask, are motives substantial entities of the mind, different and distinct from the mind itself? If motives be separate existences in the mind, we can understand how they may constitute a source of coercion; but which is the fact?—if motives be not such separate existences, then we see not how the possibility of such a result can be alleged. The motives being a mere state of the agent, or, which is the same thing, the agent himself in a given state, if the motives coerce him, he must coerce himself, which is absurd. Or, to be more easily understood, let us put a case in simpler terms. Say that we have done an act of charity, and we did it under the influence of compassion; the question is, did compassion, which was our motive, coerce our charity? The assertion, therefore, that the influence of motives is coercive rests entirely upon the fallacy that they are separate existences in the mind, which, upon consideration, we suppose no one will affirm them to be.

Mr. Noyes dwells at some length on the doctrine of causation, and exerts his utmost power to prove that if the will be not self-determined, 'God alone is responsible for the conduct of men.' 'Should I,' he says, 'take a staff in my hand and break a lamp, no one would accuse the staff of doing wrong, the responsibility would rest not with the staff, nor with my hand, but with the will that wielded both.' No one can possibly deny this latter statement—it is undoubtedly a plain matter of fact,

but it is such a fact as does not in the least bear on the subject. If the opponents of a self-determined will maintained that the mind is under constraint or is coerced to action, there would be some weight in the allegation. On the principle which our author upholds, there can be no Divine interposition in connection with any rational being. The Divinity must keep entirely aloof, or the actions of his creatures cannot be free. We should thus at once be led to a denial of God's moral government, and to the adoption of the atheistic tenet, that the world is wholly abandoned to the caprices of chance.

It is evident, then, not only that this argument proves too much, but is opposed to the universal convictions of mankind. All men know that causation is in constant though mysterious operation, and yet every one feels that he is free. To make apparent, however, the consistency of a system of causation with a system of voluntary action is indeed not easy, but it cannot on this account be denied.

The other objections advanced in the sermon under consideration rest on the one to which we have adverted. It is stated that the doctrine of a necessitated will, 'renders it impossible for men to do *otherwise*, when guilty of that which is evil, that it destroys all distinction between right and wrong, and that there can be no moral obligation.' If man were a mere machine there could be no escape from these conclusions. But Mr. Noyes has suffered himself to be led astray by the term '*necessity*.' He evidently employs the term according to its common colloquial acceptation, and aims to convey the idea that, according to his opponents, volition is entirely forced, and man consequently is coerced in all his actions. All we have to say is, that this is a thorough misrepresentation of the subject. That there may be fatalists who entertain such views is very probable, but such are not our principles, nor are they the principles of any respectable theologian or metaphysician with whom we are acquainted. Man has reason and understanding,—a faculty of will, is capable of volition and choice; the will is guided by the dictates of

if there be several acts of the will, one following another, and one the effect of another, the first and *determining* act is properly the subject of command, and not simply the consequent acts which are dependant upon it. Obedience or disobedience must pre-eminently consist in this act, because the following acts must be governed by it. It follows, also, that if there be any kind of act, prior to all free acts of the will, determining what those acts shall be, that act cannot properly be subject to any command or precept, because it is no act of the will, and therefore involving no consent or compliance with any command. If there be any obedience in that original act, determining all volitions, it is an act of obedience wherein the will has no concern whatever, as it precedes every act of the will. And if, therefore, the soul obeys or disobeys in this act, it is wholly involuntary, there is no willing obedience or rebellion. Should it be said that there is no prior determining act of the soul, preceding the acts of the will, but that volitions arise by pure accident, without any determining cause—this is palpably inconsistent with all use of laws and precepts, for nothing can be more self-evident than that laws can be of no use to direct and regulate complete accidents. From these deductions we cannot see how we can escape the following dilemma. If there be some previous operation, which is not an act of will, and which consequently can be subject to no command, then moral government is excluded. The original act is not an act of will, the soul therefore cannot be the subject of command in the act of the will which depends on the foregoing determining act, because such an act must be the necessary consequence of what precedes. Nor can man be the subject of government in his actions, because these are regulated by that which cannot be controlled,—the necessary operation of the will. This theory, then, subverts all moral government, and sets aside those very principles on which Mr. Noyes rests. Excluding moral government, we must also exclude virtue and vice, and banish from our creed the solemn announcements of truth as to the

future destiny of intelligent beings.

We have thus seen that the doctrine we are examining leads to conclusions the very opposite to those which Mr. Noyes seeks to establish: it involves principles absolutely fatal to moral freedom, and subversive of the leading peculiarities of God's moral government. But the fourth reason adduced in favour of the self-determining power of the will is yet to be noticed. The author informs us that 'man's agency affords him his only clue to the existence of a Divine Being.' The meaning of course is, that it is the self-determining power of the will which alone affords us this clue. We have again and again revolved in our mind this branch of the argument, and have felt curious to know by what rules of logic it could be brought to bear on the subject.

Let it be remembered that the writer is in the *act of proving the self-determining power of the will*; but instead of doing this he informs us, that the self-determining power of the will 'affords a clue to the Divine existence.' This, however, is not all: a mere hypothetical proposition is adduced to prove an hypothesis—a mode of reasoning most certainly at variance with all the laws of mind. But we cannot admit Mr. Noyes' assumption that moral agency affords us the only clue to the existence of the Divinity. We conceive that the IDEA of a First Cause is a *necessary one*, not depending on observation for its evidence, but rather for its development. The mind cannot be satisfied with a series of successive, dependant causes and effects without something first and independent. We naturally pass from effect to cause, and from that to a Higher Cause in search of something on which the mind can rest. The phenomena of mind, those phenomena respecting which there can be no mistake, bring us at once into contact with the Deity. We should be exceedingly sorry to make the proof of the Divine Essence to rest on a theory respecting which there are the most conflicting opinions, and especially on a position the validity of which is denied by some of the most acute reasoners.

Our author labours hard to prove

the understanding—he has liberty to act according to his choice, and is therefore capable of moral habits and moral acts—such inclinations and actions as according to the universal opinion of mankind are worthy of praise, esteem, and reward, or on the contrary, of blame, indignation, and punishment. Such is our faith. Such is the free agency for which we contend, whilst the opposite scheme directly conducts to consequences even worse than those which our author so justly condemns. Machines are guided by a rational cause—the mind of the workman or artizan, the will of man, if self-determined,—is left to the guidance of nothing but absolute blind contingency.

Moreover, if *self-determining power* in the will be necessary to moral agency, right and wrong, praise and blame, then nothing done by the will can be any further worthy of praise or blame than so far as it is swayed, and determined by itself. Therefore, it is evident, that the will must not be put out of its regular balance, and the self-determining act anticipated (the thorough sovereignty of the will being always essential to freedom.)—it follows, then, that habitual bias is inconsistent with that liberty which is necessary to virtue and vice, consequently habitual bias cannot be either virtuous or vicious. The theory absolutely necessitates this strange and unscriptural conclusion. It requires all that is from antecedent bias to be set aside, inasmuch as in estimating the degree of virtue or vice, nothing must enter into our calculation but what arises from self-determining power, because freedom is exercised in no more, so that all comprehended in the exercise of habitual inclination is thrown away as not belonging to the morality of the action. Further, it is clear that no cause can ever influence the will, as any cause destroys our freedom, therefore there can be neither virtue nor vice in any action produced through the medium of any cause, the virtue or the vice being in the cause. The doctrine thus places us in a most anomalous position—there is no such thing as any virtuous or vicious quality of mind, no such thing as inherent virtue and holiness, or vice and sin, and the stronger those habits or dispo-

sitions are which are accustomed to be called virtuous and vicious, the further are they from being so in reality. If, therefore, habits and dispositions be not virtuous nor vicious, neither can the exercise of these dispositions be so, for the exercise of bias is not the exercise of free self-determining will. On the other hand, motives must never be presented to the mind, because if the acts of the will are at all excited by motives, those motives are the causes of those acts—the acts, then, cannot be free, and there is nothing in them virtuous or vicious. On this principle the gospel must be banished from the world. The scheme of redemption, in its amplitude and grandeur, must not under any circumstances be exhibited before the mental vision.

From these remarks, is it not evident that it is the doctrine of the self-determining power of the will which destroys all distinctions between right and wrong, and removes all inducements to the presentation of motives?

We are further told, that denying this theory, man is 'required to act without an adequate cause.' This is a strange declaration, when the author labours to show with all the strength he can command that his opponents so cling to the doctrine of causation as to set aside man's responsibility. We have stated that the mind possesses an active nature, in constant, and necessary exercise. The results of this exercise vary, as the objects towards which it is directed vary; and when these objects embrace all the requisite antecedents of volition, it is competent to produce either of several volitions. In the fact thus predicated we recognize the cause of volition, and the sum total of human liberty—that is, a capacity of originating in precisely the same circumstances either of several effects. Whenever volition is possible, the mind *must* will. It *must* do, or refuse to do—take, or refuse to take. There is no escape—there can be no escape from this necessity of willing. This acknowledgement, however, it will be perceived, does not, even by the remotest consequence, imply any necessity of willing *as we do*.

There is in the mind a constitutional susceptibility of emotion,—an inherent provision and adaptedness to be affected by objects from without, by all truth,

and by all the relations appropriate to our moral being. It is in fact the subject of constant influence, but it is yet an intelligent, active subject. The commerce of mind with objects presented to it is in the order of this process—its perception of them, its judgment on them, its emotions in view of them, and its acts of will respecting them. I perceive the house I am in to be on fire—I judge the fire will reach me—I feel the emotion of fear, and will the requisite means of escape. The mind in a given case may pass to conclusions with the rapidity of light, but this must be the order of the process, or it is devoid of intelligence. Agencies and motives are flowing in from various directions to change the state and attitude of the will and to break up the monotony of its acts. Conflicting passions may strive for the mastery over each other. The love of praise may unclench the hand of selfishness. So the gentler emotions may prevail over the more severe and malignant. A sense of justice may overcome the spirit of rapine, and the warning voice of conscience may cause the whole framework of the murderer to quake in his deed of death. Motives to action come in between successive volitions and from various and independent quarters, with the the prerogative of ever changing the character of the acts of the will. Appetite and passion may powerfully urge me in a given direction, from which I may be effectually restrained by the warning voice of conscience. I may be strongly disposed to have my own way, but may have such an overwhelming view of the rightful supremacy of God and of the binding obligation, 'My son, give me thine heart,' as to yield my heart to God. Can Mr. Noyes deny these facts? Indeed every change of character irrefragably proves that all the resources of a state, or emotion, or volition of mind are not found in that state, emotion, or volition which preceded it, but that they come in from various quarters, that they enter through various channels to influence the will from the senses, the reason, the conscience, the fears, the hopes, the imagination as well as the passions, to form the conditions of the existent chain.

It is our opponents who maintain the position that the will acts without adequate cause. All the influences which we have enumerated are set aside by

Mr. Noyes, because, whatever according to him, in the least influences the will destroys its freedom, and he distinctly asserts that the will is determined neither by the greatest apparent good, nor by the last dictate of the understanding, nor our tastes, nor our inclinations, nor any thing else but its own sovereign power. Here, therefore, must follow acts in many cases without motive or ground of preference. We have shown that this view of the matter leads to fatalism; we may now briefly advert to the position that the will determining itself can possibly have no adequate cause. To say that the will orders or determines itself to exert or produce a certain act is to make the exertion both cause and effect, for an exertion of willing is willing. Should this be denied, then volition must be determined by something which is not volition, which will not be granted—we must therefore conclude on these principles that willing has no cause, inasmuch as the effect is in fact the same as the cause. It may also be noticed that volition can have no cause, according to this theory, because it implies that all the free acts of the will are *contingent*, and contingency lies at the basis of the freedom which it recognizes.

We have thus endeavoured to prove that Mr. Noyes' views lead to the very consequences which he seeks to avoid—that they shut out the influence of all motives from the mind, and entirely exclude the possibility of any Divine interposition, without infringing on man's liberty. Our friend informs us, that if in any sense, 'the cause of human action is without the man, then it is a self-evident fact that the responsibility is without the man;' 'if it be motive,' he continues, 'we may ask, whence is this motive derived? If it is replied, that God or any other power gave the motive, then the responsibility goes out of, the man, and rests upon that power.' We can scarcely conceive of sentiments more fraught with mischief. If motives, *ab extra* may not prevail, why use them? If appeals to the understanding and conscience are unavailing, what encouragement to make them? Why the great system of motives which God has given us? We maintain that the Divine Spirit is needed in conversion, to overcome propensity, to break the force of inclination and habit, to counteract the motives to action in the whole assemblage of motives from the

'old man,' which is corrupt, according to the deceitful lusts, and give prevalence to motives *ab extra* over them, and make considerations drawn from truth, reason, conscience, and God, predominant in volition. The work of the Spirit, according to our opinion, correlates with the pre-requisites of volition presented to the mind, viewed as motives, and comes in aid of motives *ab extra* against the depraved, and hitherto prevailing biases and habits of the soul. In the first right affection or volition of the sinner, be it repentance, faith, or submission in its special type, or whatever one of the christian graces it assumes, as determined by the appropriate circumstances of it, commences the new nature.

According to Mr. Noyes, conversion must wholly be an act of man's free will, that is, it depends on the self-determining power of the will, a will depraved, led captive by the enemy of souls.

Our metaphysics and theology are totally different. We believe that man is the subject of Divine influence, or is acted upon by the Spirit, and he himself *acts*, that is, repents and obeys in consequence of that influence. God works in believers, and, in consequence, they work. In our affections and desires we are truly active, and these mental actions are of as high an order at least as our volitions—and yet we plead that we are free in all our mental states and conduct. We cannot at all see why influ-

ences, be they of what kind they may, can affect free agency, any more than reason, conscience, or memory.

Such is the state of man in sin—so many and prevalent the counter influences of propensity and habit, that no movement of will is ever secured toward God, as the unaided result of truth to the conscience. The merciful economy of the Spirit, therefore, supervenes. Truth is the instrument, and conscience the medium of the Spirit's influence in changing the will, and securing in it, and in human experience, all that redemption contemplates. Sanctification is 'through the truth,'—conviction, is conviction of it in the conscience—and conversion is the first movement of the will in view of it. The promise of God and the hope of Zion are associated with the co-operating agency of the Holy Ghost with the means divinely appointed. Even this ultimate provision of mercy will doubtless be resisted by many of our race, the acme of whose guilt and condemnation will be, that they have not only 'trodden under foot the Son of God,' but have done despite unto the Spirit of grace. Multitudes, however, have been, and multitudes more will be, made willing subjects of Divine grace.

It would have given us pleasure to have noticed several collateral topics, but we must here close. We can solemnly aver that our only object is truth—the advancement of truth—and for this grand desideratum we would spare no labor, whether bodily or mental.

* We apprehend that the differences between the writer of the above strictures and our respected American brother are more apparent than real, and result from each using terms in a sense somewhat different from the other. A careful perusal of the sermon and the strictures has led us to this conclusion. Mr. Noyes believes in the freedom of the human mind, so that men are responsible for their own actions—so does Mr. Owen. The former says that the will is not 'necessitated,' 'obliged,' or 'bound' to follow either tastes, interest, or the impulse of any motive. The latter claims for it 'a capacity of originating in precisely the same circumstances either of several effects,' and a freedom from the 'necessity to will as we do.' Mr. Noyes speaks of 'the Spirit of God as influencing and strengthening the mind to the performance of acts of self-denial;' and it is for this that Mr. Owen also contends;—while he advocates the use and employment of all suitable means and energies to enlighten the under-

standing and affect the heart—the use of which means Mr. Noyes regards as proper only for intelligent and voluntary agents. So far they are agreed, and are in our view correct.

Mr. Noyes's theory of causation, though he carefully introduced the word 'efficient,' is scarcely relevant to the question, and is exceedingly liable to be misunderstood. Nor do we think that he has sufficiently recognized the need which fallen, frail, and dependent creatures like ourselves have of the help of the Spirit of God. He has reasoned as if in the presence of necessarians. At the same time we are constrained to admit that Mr. Owen is not always clear and conclusive, and that from the somewhat lax use of terms by Mr. Noyes, he has sought to push his author to consequences which he would utterly repudiate. When men have been trained in different schools, though they may come to agreement in sentiment, their phraseology will retain its own specialities.—Ed.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

THEOLOGICAL CABINET.

THE ADVANTAGES OF MINISTERIAL AND CHURCH LABOURS.

(By Rev. E. Hyme, of Glasgow.)

AND in speaking of them, let me use the same plainness of speech as I have used in speaking of our responsibilities. In surveying the field of our labours, I shall as freely speak of what devolves upon myself in particular as your pastor, as of what devolves upon us all in common as followers of Christ. It will not be so much my object to survey the field extensively, as to examine into a part of it intensively, with the view of throwing out such hints for our own future guidance as general principles, or the peculiar circumstances of the times may suggest.

A single glance at the field before us is sufficient to convince us that our work is arduous. The responsibilities connected with it will lead us to expect this; and we will find it so. Many offices that are responsible are not arduous, and many that are arduous are not responsible; but this is both. And so closely in this case are these two attributes of the work linked together, that the one leads to the other. None of the apostles was more deeply affected with a sense of the responsibility lying upon him than Paul; and none of them, accordingly, was in labours more abundant. His whole apostolic life was one grand illustration of the text. In him we see what an arduous life means,—a life of toils and troubles, dangers and discouragements, anxieties and fears. If this is what is meant by arduousness, then it may perhaps be said, that while fully applicable to the office of apostle or evangelist, it is scarcely applicable to the pastorate. Why not? Why may not both be arduous, and both equally so? The two offices differ; but does the difference really consist in this, that with the one is connected all

manner of toil, and with the other all manner of ease? There may be too much occasion given to people to entertain such an idea; but it is gathered neither from Scripture nor from the nature and requirements of the two offices. I have some experience of the one, and I do not expect that my experience of the other will leave much to choose between them in point of arduousness. As a church, brethren, we must make up our minds that we have an arduous work to go through ere we can realize success. The very anticipation of the one will aid in the attainment of the other. And here lies the secret of the fact, that many churches which have professed to seek for a revival of the ancient order of things have utterly failed. Persons in reading of the successes in the Acts of the Apostles, and comparing them with the state of matters in modern sects, have concluded that there is something radically wrong in our popular systems;—that somehow or other they got more easily and more quickly at what they wished in apostolic times; and that nothing better could be done than immediately to return to apostolic plans. Good Churches are accordingly formed, composed chiefly of the disaffected from the sects. They are full of zeal and hope. Their prayer-meetings become very animated. The world is going to be converted. The millennial morning is just dawning. Babylon is already tottering. A pleasant vision. But the vision tarries. Hope sinks. Effort is relaxed. Dissension steals in. Disruption follows. We hear no more of them. And why such a fate as this? Just because they forget that one main reason of primitive success was that christianity could at that time command the services of a united, well-organised, well-disciplined standing army, and that her soldiers, whether leaders or followers, were MEN OF TOIL. They are in search of a short and easy method of spreading christianity,—a sort of 'royal road' to the

conquest of the world; and not finding this come at their desire, they grow dispirited; while they have had too many pleasant dreams of success to make it an easy matter for them to return to 'the old paths.' Dreamers and schemers do good sometimes—not often. Christianity is very well schemed out already. The necessities of the world require men wakeful, laborious, and patientful, to work it out. We occupy the position of a small but I trust spirited regiment in the great christian army. We are organised not for parade, but for labour. Our energies, I trust, are not to be spent in carrying on a civil war, but in making foreign aggressions. If we cannot improve the territory already acquired, let us endeavour to gain a fresh conquest, and sort that according to our own minds. The field is *the world*. It is heartless work just to build up one sect at the expense of another. Such has not been your object hitherto. Eschew it for ever. We build up no sect *as such*. We seek to build up no party-wall with our neighbour's bricks and mortar. We will seek to build up the common wall of Jerusalem with stones fresh from the devil's quarry. No one who labours with a view to the glory of God can take pleasure in anything else. Let all the workmen and watchmen on Zion's walls have this simple aim, and no fear of them seeing eye to eye.

While, therefore, we cleave to our distinctive principles let us occupy catholic ground, and cherish honourable feelings toward all around us. If we remember what distinguishes us from other denominations, let us remember also what distinguishes us from a world lying in wickedness. If we witness to the one, let us especially witness to the other. But I will not enlarge. I have indeed a pleasing conviction that your minds have been too well informed, and your hearts too liberally trained, to be very deeply, if at all, tinged with the spirit of sectism,—a spirit which, where rife, embitters the feelings, yea, the very existence of those infected by it, and which enters like a consumption into the souls of individuals and of churches, eating out all that is lovely and of good report, and leaving nothing behind but a parched skeleton, or a loathsome carcase.

So far, then, our path is clear. We

must labour, and we must labour to convert souls. If we are responsible for our success in this work, success must be *within our reach*. This will require us to lay down a definite plan for realising it. Does the Bible contain any such plan, or are we left in the dark with the alternative of following fitful plans of our own invention, or doing every thing by random, and looking upon success as the result of absolute sovereignty? If so, we have no responsibility in the matter—a conclusion which we reject; and therefore we also reject what leads to it. The whole Bible teaches us that success is suspended upon adaptation of effort or upon a right application of all the necessary agencies. Our agency is laid down in the commission. We are to '*proclaim the glad tidings to every creature.*' Words could not be plainer. When we ascertain what the glad tidings are, we are ready to go forth. Here we come into direct collision with surrounding parties. Let us avow ourselves. We believe that there *are* glad tidings to every creature. We are against all monopoly of the bread of life by a favoured few. We believe in the universal philanthropy* of God. And however catholically disposed, we must bear witness to the truth. This lands us at once in controversy, and that too with professed christians. Faithfulness to God and to our own convictions requires this on our part. If it lead to evil consequences, the blame must rest on those who have espoused and propagated error. If it injure our own souls, the remedy is not to retreat from it, but to conduct it in a right spirit. When this is attended to, it will have a healthful influence on ourselves, as well as prove beneficial to others. Most of us have been rescued from the grasp of the prince of darkness through the energy and light which recent controversies have sent through this land. We hail this accession of light. We trace our steps to apostolic ground. We listen to Paul explaining '*HIS GOSPEL,*' and we find it to be somewhat different from the gospel we were accustomed to. From him we learn a more excellent way than the one in which we were trained, and we dare to follow it. And

* 'ἡ φιλανθρωπία ἐπεφάνη του σωτῆρος ἡμῶν Θεου.'—Titus iii. 4.

that without any misgiving. During our short experience we have seen too much of the blessed fruits of this reformation to be filled with any alarm about the issue of the experiment. For the resurrection of the old evangel has brought back with it the old system of evangelization, and the stirring scenes of apostolic days have been renewed, though on a smaller scale, in some of the towns and villages, and even among the remote mountains and glens of our native land.

We lay down our plans then, but there is need of vigilance. Our very blessings and advantages may prove a snare to us. System is requisite; but is there not a danger of carrying out systems *too mechanically*? We may espouse the revival theory,—and carry on revival meetings,—while sadly deficient in the revival spirit. There may be much preciseness in gospel statement, and in dealing with the anxious, associated with little feeling and power. It is easy to distinguish in speaking between saints and sinners;—to warn the latter faithfully of their danger;—to point them to the cross as the only source of immediate and abiding peace;—to warn them that criminal unbelief is the only barrier between them and salvation;—it is easy to be precise and punctual in regard to these and many other statements, which it is necessary for the ungodly to be acquainted with; but all this may be done in so mechanical a spirit that our statements fall powerless upon the ears of those whom we address. Revival power is evidently becoming feebler at present than it was a few years back, and that even in places unvisited before. There is less success; while there is more display of skill, and a vast increase of facilities for spreading the truth. There is more light, and more system; while there is scarcely a corresponding increase of warmth and energy. In fact, system may be too much relied upon. We may trust too much to our own understandings, and follow too little the leadings of the Spirit. Increased attention to form naturally leads to formalism. The way to convert may assume something like the shape of a science, with its principles so rigidly defined, and its details so accessible and familiar to all, as to furnish the most shallow and un-sanctified minds with materials for re-

vival preaching. If any one accordingly is disposed to start upon such an enterprise, he can be very speedily equipped. Here are another man's shoes to put upon his feet; and here is the staff of another man's experience to put into his hand that he may guide himself withal. Saul's armour is offered to David—but few like him have the wisdom to refuse it, and go forth with the sling and stone to which they were accustomed. It is easy to cause the sword to glitter in the sunshine. It is not so easy to use it with such energy and skill as to bring down the foe. While we advance in clearness of statement, we must seek to have a corresponding depth and warmth of feeling. While we systematize our efforts, we must endeavour to keep form and spirit together. Periodical excitement is a poor substitute for continuous personal effort. When it comes to this, the true revival spirit has evaporated, and nothing is left but a spurious professional revivalism. Religious gossip comes in the place of devotional fervour. Nothing is done without the help of unhealthy stimulants. Languor overspreads the whole body. Paralysis follows. The arm of the Lord is not revealed. A blight comes over the once flourishing vineyard. The blessing is turned into a curse; and their 'clear views' serve but to discover the more clearly their own nakedness, as they go down to the gates of death.

And, without wishing to be an alarmist, may I be allowed to express my conviction that much of our current phraseology, if not in itself objectionable, is used with too little discrimination. We are in danger of leading the unconverted to think that we have at last discovered a royal road to heaven. We assure them so repeatedly that 'conversion is the simplest and easiest thing in the world,' 'that there is no difficulty in it,' &c.; we speak so much about a 'simple gospel,' and 'simple faith;' they hear it so positively laid down that they have 'just to believe,' that 'they have nothing to do but believe,' that they imbibe, and where the preaching is constantly in this strain, are confirmed in views so one-sided, or so positively false and delusive, that a certain flippancy of views and feelings has become but too prevalent upon these grave and awe-inspiring objects. We are consequently in danger of receiving into the

church numbers of unreflecting professors, who imagine that they have now got through their work, and are accordingly so ill prepared for the duties and conflicts of the christian life, that though they endure for a while, that is, so long as they are humoured with a 'simple gospel'—yet when they come to discover the true nature of the case, and find that along with a 'simple faith' they must take up their cross and follow Jesus, they become offended and return to the world. Of course under the very best teaching we may be prepared for such results more or less; but I am satisfied that exclusive preaching of the character referred to must be attended with disastrous consequences. It is right to lay down the gospel in all simplicity; to show its adaptation to the condition of mankind; and to exhibit the reasonableness of its claims. It is right and necessary to do this; but I am afraid that we often appear to the unconverted themselves, as if we were either bringing down the terms of salvation to their own liking, or as if we were concealing from them the sterner points in the demands of God. It is difficult to be at the same time faithful and affectionate; but we must not be timid;—we must not be afraid to wound. I have felt this difficulty especially in conversing with inquirers. It is not often that they come to us bowed down with the felt weight of their iniquities. Oftener they come to get solutions of speculative difficulties. This is not such a good feature as the other. And I have felt a difficulty in trying to wound yet deeper, while pointing to the Great Physician; to increase their abhorrence of their former course of rebellion, while showing them how to be delivered from it. We may often be too eager to get the inquirer out of a state of anxiety, and to set him at once upon the pinnacle of assurance; when it would be better for him to feel the arrows of the Almighty in his soul for a little season. It is necessary to show that we sympathise with God for the injury *he* has received, as well as with the penitent for the grief *he* is enduring. And while he cannot too soon return to the God from whom he has revolted, we may treat his case so

as to give him the mistaken impression that *his* peace of mind is the all-important point. He may look too much to his peace, and other equally important things may be lost sight of. It may become with him a hobby or an idol, and he may display more anxiety to preserve it than to glorify his God as a self-denying christian. I throw out these remarks for your benefit and for our future guidance. They may themselves require reconsideration; but my meaning need not be mistaken. I simply wish to get in about the sinner's conscience as well as his intellect; and to get his heart thoroughly subdued as his mind gets enlightened.

But when sinners are converted and admitted into the church, our work is not over, but in a sense only beginning. The work of spiritual education now commences. We have to discipline them for a warfare, and eventually for a crown and kingdom. Surely those destined to occupy such a dignified position should have a thorough education. The church now assumes the character of a *school*. The pastor now occupies the position of a *teacher*. The new converts have learned the elements of christianity—the A B C of religion; but at best they can have advanced little farther. The whole counsel of God in all its different aspects and adaptations must be exhibited to them. Christians are continually being placed in different circumstances; and they require to see how christianity is suited to them in them all. *Doctrinal* instruction is needed; but here caution must be exercised. In some churches there is too little doctrinal instruction; in others, too much. It does not suit the taste of the former; and nothing else will suit the taste of the latter. It is difficult to decide which of these two extremes is the more useful, or which is the more dangerous. Neither of them are after the Bible model. In the teaching of Christ and his apostles, you see the historical, doctrinal, practical, and devotional elements all entering in due proportions into its composition, and each increased in power and beauty by the presence of the rest. Separate, they are utterly ineffective. Bare practical preaching is the body without

the soul; bare doctrinal is the soul without the body; historical is the mere skeleton or framework; and devotional, the carcase going to putrefaction; but when they are in combination, you have a skeleton covered with flesh, and animated with mind,—in short, a body complete, full of life and power. Man's mental and moral constitution is to be considered, as consisting of different elements, each of which requires something answerable to it, to work upon. His moral feelings require to be imbued with a devotional spirit, and fitted by practical instruction for practical service. His intellectual faculties must be trained, before he can enjoy a wide range of view over the rich fields of sacred truth. Reason and imagination thirst for gratification. And that preaching which does not address itself to such faculties as these, and, through them, to the heart and conscience, is not calculated to educate man's nature, so as to fit him for the greatest amount of usefulness. I am not contending for that system of preaching which is cantwise termed 'intellectual;' nor do I expect that your souls can be fed upon allegories: but as the heart must be reached through the mind, the peculiarities of both must be considered if we are to study adaptation in our addresses. Experience will soon convince an attentive observer that this sort of teaching is as necessary for moral health and vigour as for mental, so closely does the state of the one depend upon the other. And as closely connected with this point, I may also take the liberty of remarking, that the instruction which the church receives ought to be of a more educational and elevating character. It is easy to see that, notwithstanding the increased facilities for mental culture, and for the general diffusion of knowledge, the church at the present day is in an infantile state. It receives nothing but perpetual elementary instruction,—the same food in a different dish. Of course there is a vast number of cases where such remark would not apply; but, in too many it will be found true. And elementary as it is, who can understand it? Its fault is, that it is clothed in a phraseology which is derived neither from our current literature nor from the 'vulgar tongue.' It is adapted neither to cultivated nor uncultivated minds. There may be abundance of Bible phrases used; but taken

as a whole, it is not in the Bible *style*. It is neither so simple nor so profound. It is too much in the style of their theological 'standards'; too many of its phrases are picked from systems of scholastic theology, to render it intelligible to any but the initiated. The people are far more familiar with the sound than with the sense. Preaching to be useful must be more truly elementary than this. If preachers would adopt the same plan as is followed by our popular scientific and political lecturers; if they would themselves master thoroughly the ideas which they wish to communicate; if they would adopt a phraseology more intelligible to the public mind, they could then present the truth in its elements, and advance from one step to another till their hearers saw the whole subject in the same comprehensive light as it appeared to their own minds. I have been astonished to see the expository powers possessed by some of the class referred to. And till preachers adopt a similar plan, we cannot expect to see the christian community receiving much spiritual enlightenment, at least from them. It is only in such a way as this, that I would venture to speak of a higher order of instruction; for, unless it were based on something more truly elementary than is at all common, it would be anything but advisable. We must not forget that we have many infantile minds to deal with. Any plan which would overlook such must at once be reprobated. But the plan suggested would lead such on to higher attainments and higher capabilities. They come for education, and they are expected to make progress. But if through carelessness or incapacity they make little or none, it would be doing injury to those further advanced, and in consequence doing injury to the interests of christianity, to turn the church of Christ into a mere infant school. While we provide food for babes, we feel it to be laid upon us to provide food also for grown up men. Neither can be done rightly without difficulty: neither can be neglected without injury. And the more closely we follow out this idea, the more closely will we follow the apostolic model, and the more fully will we appreciate their teaching. From the few fragments of it which have been handed down, it is easy to see that while sufficiently ele-

mentary, it was of a higher order than would suit modern churches. Even when we have ascertained the grammatical meaning, how difficult it is for us to grasp the wide and lofty range of ideas in any of their most familiar letters! It is much easier however to lay down what should be, than actually to get into it. A ministry which will possess in any eminent degree the character of adaptation, must be the result of much forethought, labour, and prayer. Before truth can come out in this shape, it must not merely be taken into the mind in sufficient quantity, variety, and strength; but it must be subjected when in the mind, to many laborious, processes, in order to fit it for use. And in order to show what use is to be made of it, and in what manner, it must not merely be subjected to our minds, but our minds must be subjected to it. It must give a certain shape to our minds, before our minds can give a proper shape to it. When we have sent it through every region of our mental and moral nature, then we will be better acquainted with its nature, influence, and uses, and better qualified accordingly to exhibit its just applications. In a word, we must live upon the truth ourselves before we can feed others. Each sermon should thus be preached over to ourselves by meditation, and to our God by prayer, before it is preached to our fellow-men. This was no doubt the plan of apostolic preaching, and the secret of its converting and edifying power. O! if we lived more closely upon the borders of eternity, and studied more within the precincts of God's holy temple; and if our thoughts were more thoroughly baptized in the Holy Spirit, they would carry with them such an unction and power as would be all but irresistible. I know the tendency of the mind rather to theorize on such a subject than practically to get into it. I know something of its natural backwardness to a course so spiritual and laborious. But I am fully satisfied of this, that, if I do not in some measure get practically into the spirit of these observations, leanness will characterise my own soul, my ministry, and all its results. With such a laborious course, and, after all, with such a possible issue before us as this, we may well sow in tears. *From his 'Inaugural Address' to his flock.*

FAMILY CIRCLE.

THE WAYS OF GOD.

WONDERFUL indeed are the means and agents which Jehovah presses into his service, in seeking to save the lost. The following narrative from the pen of an American writer, is a very striking illustration of his matchless ways of love. It may reach the eye of some desponding parents, and lead them to continue in hope and prayer. It may lead others to that course by which this mother laid a noble foundation for future success in the mind of her son.

A few years since, I was called from my study to see a stranger. He brought a letter from a friend in Ohio, which stated that he was 'a man of the right stamp.' His name was Joseph W. Barr, then a student at the Theological Seminary at Andover. He was out of health; had walked nearly thirty miles; and there was nothing very prepossessing in his first appearance. But a few hours' acquaintance only was necessary to discover that he was a man of a strong, well-balanced mind, of deep piety, and of a breast full of benevolence. One great object of his visit was to restore his health, which had become impaired by study. But instead of lying upon the couch, taking gentle exercise, and 'light medicines,' he hired himself out, for the vacation, as a carpenter; and a better, or more diligent and faithful workman, seldom entered the shop. He received high wages, and the family in which he resided can hardly speak of him, to this day, without tears. On leaving us, he carried away a good stock of health, and more of the heart and good wishes, and pure substantial tokens of confidence from his Christian friends, than if he had spent his time in any other way. While in my study, one evening, I requested him to relate to me his Christian experience, and the dealings of God in regard to his soul. He began at once, and did it with such simplicity and humility, that I was compelled more than once to turn away my head to conceal my tears. I wrote down the account just as he related it, as soon as he had left me. It is not merely a true account of his conversion, but, as nearly as possible, in his own words:—

'Among my first recollections is the

image of my sainted mother. We lived at the West, in what was then a howling wilderness, but is now the flourishing State of Ohio. My father was a minister and a missionary, and my mother was every way qualified to be his helper. My father was gone much from home in searching for the scattered sheep of Christ's fold, and could not do much towards forming my character. But my mother! she was an angel to me. We lived in a log house, and had but one large room; of course she had no closet there. But there was a beautiful grove a little back of the house, and there, as early as I can remember anything, I can remember that she took me by the hand, and caused me to kneel by her side, while she prayed aloud for my absent father and for me. At first, I hardly understood it, but soon learned that God, who dwelt far, far above those high trees, could hear her prayer, and was hearkening to her sweet voice. She used steadily to lead me there, and always laid her right hand on my head while she prayed; and feelings of deep awe always came over me. She never omitted this practice whilst she lived; and I there had distinct and correct impressions made as to my character, as well as to the character of God.

'She died when I was nine years old, and was buried near by. During the most giddy and wicked period of my life, I could never forget these impressions. The grove is cut down now, but the spot seems a hallowed spot. Even since the grove has been gone, and since my mother's grave has become level with the surrounding ground, I have stood on this spot, and her meek image seemed to be before me, and her voice, tremulous with feeling, seemed to come again to my ears; and I have paused there in tears, chained by a remembrance of her faithfulness and her love. No legacy could she have left me half so precious, nor could her features have been more vividly and accurately left upon canvas, than they are upon my memory.

'Many years after my mother's death, I was in the heyday of youth, and in a course of sin truly dreadful. The restraints of conscience were broken, and there was little that could or did check me, except my early education. My mother had died when I was a mere child, and my father was too far off to reach me otherwise than by his prayers. I

well remember many seasons of deep conviction for sin, but which my stubborn heart resisted or stifled. One night at a ball, whither I went, as I should then have said, for rational and innocent amusement, my conscience was suddenly startled.

'I was introduced to a young lady for my partner, who came from a distant section of the country. After the dance, in which we were partners, I entered into conversation with her respecting the place from which she came. She gave me many interesting particulars of that then newly-settled place, and among other things mentioned the late sickness of her father, and the many-continued kindnesses and attentions of a Mr. Barr, a missionary; stating that Mr. Barr had been to see her father very frequently, and that she felt much attached to him. She knew not my name. I replied, that 'Mr. Barr, the missionary, is my father.' She started as from an adder. 'Your father! *he your father! what would he say if he knew you were here!*' Had a dagger been thrust into me, I could not have felt the wound more deeply. It spoiled the evening for me. It ruined my peace, and, though I know not that it can be said to have been the means of my awakening from the sleep of sin, yet I am confident it planted a thorn in my conscience, which was not taken out till I had bowed to God with a broken heart. The giving and receiving of this keen reproof were both, as it were, involuntary, and show that neither of our consciences could approve of the employment of that evening, if allowed to speak out without restraint.

'A few days after the ball, I was present at a communion. At the table many of my near friends were found. The scene before me, and the thoughts of a future, eternal separation, affected me greatly. The sermon, too, reached my conscience; and I might, at the close of the service, be said to have been under strong convictions of sin. The same day a very devoted christian was accidentally thrown in my way. He began to address me on the subject of my salvation, without knowing anything of my previous history, or the state of my feelings at that time. Then my heart began to rise with a strength of bitterness which I never knew before. I reproached him, pointing to the inconsis-

tences in the church; raved like a madman; and, while my conscience was grinding me like a millstone, I still kept pouring out my invectives. He bore it all with meekness, perfectly unmoved, and, by his gentleness, held up a shield which caused every dart I threw to recoil upon myself. His christian meekness was too much for me; I rose up in wrath and left him. Had he given only one retort—shown one angry feeling, it would have relieved me; but no, I could find no handle. I went out into the woods, smarting under the wounds which I had been giving to myself; and when I could stand it no longer, I returned—told my christian friend my situation and my feelings, asked his pardon, and begged his prayers. Truly, as Henry Martyn beautifully says, 'And this also I learned, *that the power of gentleness is irresistible.*'

'I had now been under deep and pungent convictions of sin for more than three weeks. I could not pray. I could not feel sorry for sin, nor hate it, except as it must bring me to unspeakable ruin. There seemed to be no mercy for me. At length, I determined to take my own life. Not far from me was a considerable waterfall; thither I went, one beautiful morning, fully resolved to return no more. The waters, dark and deep, gathered themselves together in a narrow channel, and after whirling themselves around several times, as if recoiling from the plunge, they rushed headlong over a time-worn rock, and fell forty feet or more into a large basin beneath. On that rock I placed myself prepared to do the deed. I looked down into the great basin, forty feet below me, and there the falling waters were boiling and foaming up, as if indignant at being thus cast down. I drew myself back to take the plunge. There was no faltering—no shaking of a single muscle—no sensation of fear. But just as I was in the act of leaping, the hand of Omnipotence seemed to be laid suddenly upon me. Every nerve seemed to be paralysed, and every bodily function to fail. A cold shivering came over me, and I had not the strength of a child. I turned my face away; the beautiful sun was shining, and for the *first* time a voice, like that of my departed mother's seemed to say, 'Perhaps there may be yet mercy for you.' 'Yes,' I replied, 'I will seek it till God takes my life!' And

there, and on the very spot where I was about to consign soul and body over to endless misery, there the mercy of God found me, and there the first ray of hope visited me. O! I can never think of this temptation without feeling that I have been near the pit; and that man, if left by God, will quickly destroy both soul and body.'

Before closing this narrative, I will add, that this interesting young man lived the life of devoted, consistent, ardent piety. He completed his education, and devoted himself as a missionary to Africa. He arrived at Richmond, Va., on Saturday previous, and was to have preached the next day; but about midnight he was seized with the cholera, (of which he was the first and only victim in that city), and after twelve hours passed in indescribable pain, he calmly and sweetly fell into the arms of God's messenger, and was carried to that glorious assembly where the praying mother, we doubt not, welcomed to her everlasting embrace, the child of so many prayers.

HOME.

Make home happy. Study to please and interest your wives and children. Carry to them some natural curiosity, some agreeable book, some useful paper, that will interest them for an hour or two every day. It is a painful sight to witness droves of youths, from the age of fourteen to twenty-one, standing at the corners of streets on a pleasant evening, using language, to say the least, unbecoming to their age, when they might be agreeably employed at home. Parents do not feel sufficiently interested to make their children happy, and love the domestic hearth better than the public highways. You will always notice that those young men become the best members of society, and are the most useful in the world, who have spent a large portion of their minority beneath the care and influence of a devoted parent's eye. They are preserved from a thousand temptations to which others are exposed, and early learn to practice those virtues, which, in after life, make them respected and beloved.

Make home attractive. Be cheerful, kind, and agreeable yourselves. Never wear a frowning brow, or utter a cross or angry word before your children. A dull face, a crabbed expression, a peev-

ish, fretful disposition, are entirely out of place amid the sanctities of home, around the domestic fireside, in the presence of the happy looks and smiling cheeks of innocent childhood, or more sober youth. Some men have a smile for every place but home; they are mild and gentle everywhere but among their own household. This is a very great error—we must call it a heinous sin. If there is a spot under heaven that should call out the affections, the warmest love and the kindest smiles, it is that dear ark, our home.

If parents were more particular to do their duty in this respect, it would have a glorious influence, and tell nobly on the future character of the rising generation.

THE WAY TO BE HAPPY.

A STORY is told of two travellers in Lapland, which throws more light on the art of being happy than a whole volume of precepts and aphorisms. Upon a very cold day in the winter they were driving along in a sledge, wrapped up in furs from head to foot. Even their faces were closely covered; and you could see hardly anything but their eyebrows; and these were white and glistening with frost. At length they saw a poor man who had sunk down, benumbed and frozen, in the snow. 'We must stop and help him,' said one of the travellers. 'Stop and help him?' replied the other; 'you will never think of stopping such a day as this! We are half frozen ourselves, and ought to be at our journey's end as soon as possible.' 'But I cannot leave this man to perish,' rejoined the more humane traveller; 'I must go to his relief;' and he stopped his sledge. 'Come,' said he, 'come and help me to rouse him.' 'Not I,' replied the other, 'I have too much regard for my own life to expose myself to this freezing atmosphere more than is necessary. I will sit here and keep myself as warm as I can, till you come back.' So saying, he resolutely kept his seat, while his companion hastened to the relief of the perishing man, whom they had so providentially discovered. The ordinary means for restoring consciousness and activity were tried with complete success. But the kind-hearted traveller was so intent upon saving the life of a fellow-creature, that he had forgotten his own exposure; and what

were the consequences? Why, the very effort which he had made to warm the stranger, warmed himself!—And thus he had a two-fold reward. He had the sweet consciousness of doing a benevolent act, and he also found himself glowing from head to foot, by reason of the exertions which he had made. And how was it with his companion, who had been so much afraid of exposing himself? He was almost ready to freeze, notwithstanding the efforts he had been making to keep warm.

The lesson derived from this little incident is very obvious.

READING THE BIBLE.

Jane.—I often wonder grandmother, that you do not get tired of reading the Bible; I think I should, if I were to read it as much as you do.

Grandmother.—If you had a treasure Jane, in which you found every thing you wanted, at all times, and on every occasion, would you soon be tired of it?

Jane.—Why, no,—but is the Bible such a treasure to you?

Grandmother.—Yes, my dear child, indeed it is—for the Bible is the revealed will of God, so I must constantly refer to it to hear what I must do to please my Maker, which is the only way to go to heaven.

Jane.—Tell me a little what the Bible says, that makes you so fond of it?

Grandmother.—When I am in trouble, I read my Bible, and find for my consolation, that, 'our light afflictions are but for a moment,' and 'not worthy to be compared with the glory which shall be revealed in us.' If I find I am growing too fond of this world, the Bible warns me 'that we have no continuing city,' and bids me 'seek one which hath foundations.' When I am feeling discouraged through my sinfulness, I open my Bible, and read that if 'I turn and repent, I shall be forgiven.' In short, every thing I need to know for my salvation, I find in this good and holy book. Do you think then, Jane, that I can read it too often?

Jane.—O, no, Grandmother, but do you think reading the Bible can make us good.

Grandmother.—If we read it with the intention to follow its precepts. My reason for so often urging you to read in it, is, that I hope one day you will feel the desire to ask a blessing of that

good God who is ever ready to listen to the prayers of the weakest and youngest of his creatures.

Jane.—I believe I will try to read it more on Sundays.

Grandmother.—Why only on Sundays? We have trials and temptations on other days besides.

Jane.—Yes; but Grandmother I am so busy you know, on other days, that I have not time.

Grandmother.—How long do you think it would take to read a chapter—more than ten minutes?

Jane.—Why, no; I suppose not—but it takes time to sit down and get the book hunted up, and—

Grandmother.—I fear these are but poor excuses. The Bible, if used every day, would be just under your hand, and besides, dear Jane, when your last hours come you will not be *too busy* to die, and then how bitterly you will regret that you were too busy while in health to prepare to meet your God, by reading daily a portion of his holy word.

LITERARY AND SCIENTIFIC SELECTIONS.

SELECTIONS FROM THE 'TRIBUTE TO THE NEGRO'—JUST PUBLISHED.

EQUALITY OF THE NEGRO RACE.—No 1.

In the present enlightened age, talent and piety have combined their energies in endeavouring to promote the welfare and emancipation of the degraded and enslaved African.

The grievous sin of man, making merchandise of his fellow creatures, and holding them in perpetual slavery, has long been a subject of eloquent declamation, and has for some time been denounced by the unanimous voice of the British public.

England has given to the nations a noble example in abolishing, at a great sacrifice, a system of injustice and cruelty, in which she had long taken a guilty part.

‘Twas Britain’s mightiest sons that struck
the blow!
And monarchs trembled at the o’erpowering
sound;
And nations heard, and senates shook around;
And widely struck, by the victorious spell,
From negro limbs the enslaving shackles fell!

Yet, notwithstanding, the evils of slavery are becoming increasingly felt and acknowledged, it is evident that there still exists in the minds of many who deprecate the whole system as unjust, a strong delusion with regard to the moral and intellectual capacities of the coloured portion of mankind, and as regards their proper station in the state of intelligent existence.

It is an important question, whether the negro is constitutionally, and therefore irremediably inferior to the white man, in the powers of the mind.

Much of the future welfare of the human race depends on the answer, which experience and facts will furnish to this question, for it concerns not only the vast population of Africa, but many millions of the negro race, who are located elsewhere, as well as the whites, who are becoming mixed with the black race, within a very recent period.

Many persons have ventured upon peremptory decisions on both sides of the question, but the majority appear to be still unsatisfied as to the real capabilities of the negro race.

Their present actual inferiority in many respects, comparing them as a whole with the lighter coloured portion of mankind, is too evident to be disputed, but it must be borne in mind, that they are not in a condition for a fair comparison to be drawn between the two.

Their present degraded state, whether we consider them in a mental, or moral point of view, may be easily accounted for, by the circumstances amidst which negroes have lived, both in their own countries, and when they have been transported into a foreign land.

But if instances can be adduced of individuals of the African race exhibiting marks of genius, which would be considered eminent in civilized European society, we have proofs that there is no incompatibility between negro organization and high intellectual power.

It has been well observed by a late writer, that it is important to elucidate this question, if possible, on several accounts; and that if it be proved to be correct, the negro is qualified to occupy a different situation in society to that which has been declared to belong to him by the almost unanimous acclaim of civilized nations. If the capabilities

and aptitudes of the negro are such as some writers argue, he is only fitted, by his natural constitution and endowments, for a servile state; and the zealous friends of his tribes, Wilberforce and Clarkson, Allen and Gurney, with many others, who were thought to have obtained an exalted station among the great benefactors of the human race, must be regarded as having been simply well-meaning enthusiasts, who, under an imagined principle of philanthropy, argued with too much success for the emancipation of domestic animals, of creatures destined by nature to remain in that condition, and to serve the lords of the creation in common with his oxen, his horses, and his dogs. If science has led to this conclusion, as the true and just inference from facts, the sooner it is admitted the better; the opinion which is opposed to it must be unreasonable and injurious.

But the purport of the present volume is, to prove from facts, which speak loudly, that the negro is indubitably and fully entitled to equal claims with the rest of mankind; a task by no means difficult, no more so indeed, to the impartial judge, than to demonstrate the self-evident truths, 'that smoke ascends, and that snow is white.' The claims of the negro are, however, called in question by so many, and their rights as men denied by those who point at the colour which God has given them, with the finger of scorn, that some counteracting influence seemed desirable.

To despise a fellow-being, or attach a degree of inferiority to him, merely on account of his complexion, or any other external peculiarity which may have been conferred upon him, is to arraign the wisdom of the All-wise Creator, and consequently an offence in the Divine sight. 'He who cannot recognize a brother,' says Dr. Channing, 'a man possessing all the rights of humanity, under a skin darker than his own, wants the vision of a christian.' It proves him a stranger to justice and love, in those universal forms by which our benign religion is characterised. Christianity is the manifestation and inculcation of universal love; its great teaching is, that we should recognize and respect human nature in all its forms, in the poorest, most ignorant, most fallen. We must look beneath 'the flesh' to 'the spirit'; for it is the spiritual principle in man that

entitles him to our brotherly regard. To be just, this is the great injunction of our religion; to overlook this on account of condition or colour, is to violate the great christian law.

The greatest of all distinctions in man, the only enduring ones, are moral goodness, virtue, and religion. A being capable of these is invested by God with solemn claims on his fellow-creatures; and to despise millions of such beings, to stamp them with inevitable inferiority, and to exclude them from our sympathy because of outward disadvantages, proves that in whatever we may surpass them, we are not their superiors in christian virtue.

But when erroneous opinions become thoroughly imbibed, it is difficult speedily, or perhaps in some instances ever, entirely to eradicate them from the mind, however unfounded they may be.

Although it is a common and very just observation, that two individuals are hardly to be met with possessing precisely the same features, yet there is generally a certain distinctive cast of countenance common to the particular races of men, and often to the inhabitants of particular countries. The differences existing in various regions of the globe, both in the bodily formation of man, and in the development of the faculties of his mind, are so striking that they cannot have escaped the notice of the most superficial observer.

There is scarcely any question relating to the history of organized beings calculated to excite greater interest than inquiries into the nature of those varieties in complexion, form, and habits which distinguish from each other the several races of men. Our curiosity on this subject ceases to be awakened when we have become accustomed to satisfy ourselves respecting it with some hypothesis, whether adequate or insufficient to explain the phenomenon; but if a person previously unaware of the existence of such diversities, could suddenly be made a spectator of the various appearances which the tribes of men display in different regions of the earth, it cannot be doubted that he would experience emotions of wonder and surprise.

To enter into a full consideration of this interesting subject is not within the province of this work. It will, however, be necessary to make a few obser-

vations upon it, so far as to demonstrate that the whole family of man is identically of the same species. Those who desire to enter more largely into this study, may refer to Prichard's 'Researches into the Physical History of Mankind,' or to Dr. Lawrence's well-known 'Lectures,' in which the able authors have maintained, with the greatest extent of research, and fully proved a unity of species in all the human races.

Notwithstanding the great diversity which is found to exist in the extent of mental acquirements, as well as physiological peculiarities and physical qualities, characterizing men in the various parts of the earth, there can be little doubt that this diversity is attributable to external or adventitious causes—to the circumstances in which they live, to their peculiar habits, their progress in the culture of the arts and sciences, and their advancement in civilization and refinement, and to a variety of physical and moral agencies and local circumstances—rather than to any singularity in their original natural organization and endowment.

To the operation of all these causes may be added the surprising effects of education, when almost universally applied, which are sufficiently obvious wherever its influence extends.

That climate should also exert a powerful influence on man may very reasonably be supposed; it has an analogous influence on the other tribes of animated beings.

The animal kingdom presents us with numerous striking instances of diversity in the texture and colour of their coverings, occurring undoubtedly in the same species.

Sheep are generally marked by the great difference of their fleece in different latitudes. In Africa, and very warm countries, a coarse, rough hair is substituted in the place of its wool, which in other situations is soft and delicate.

The wool of the sheep is thicker and longer in the winter, and in hilly northern situations, than in the summer and on warm plains. Climate coupled with food appear to be the great modifying agents in the production of these and many other varieties in the animal world; but no attempt has been made to assign a separate origin in their case.

The white colour, in the northern regions, of many animals, which possess

other colours in more temperate latitudes—as the bear, the fox, the hare, beasts of burden, the falcon, crow, jackdaw, chaffinch, &c., seems to arise entirely from climate.

This opinion is strengthened by the analogy of those animals which change their colour in the same country in the winter season to white or grey, as the ermine and weasel, hare, squirrel, reindeer, white game, snow bunting, &c. The common bear is differently coloured in different regions.

With regard to the physiological distinctions of man, there is no point of difference between the several races, which has not been found to arise, in at least an equal degree, among other animals, as mere varieties from the usual causes of degeneration, &c.

What differences are there in the figure and proportion of parts in the various breeds of horses; in the Arabian, the Barb, and the German!

How striking the contrast between the long legged cattle of the Cape of Good Hope and the short legged of England!

The same difference is observed in swine. The cattle have no horns in some breeds of England and Ireland; in Sicily, on the contrary, they have very large ones.

A breed of sheep, with an extraordinary number of horns, as three, four, or five, occurs in some northern countries,—as, for instance, in Ireland—and is accounted a mere variety.

The Cretan breed of the same animals has long, large, and twisted horns.

We may also point out the broad tailed sheep of the Cape, in which the tail grows so large that it is placed on a board, supported by wheels, for the convenience of the animal. 'Let us compare,' says Buffon, 'our pitiful sheep with the mouflon, from which they derived their origin.

'The mouflon is a large animal. He is fleet as a stag, armed with horns and thick hoofs, covered with coarse hair, and dreads neither the inclemency of the sky nor the voracity of the wolf.

'He not only escapes from his enemies by the swiftness of his course, scaling with truly wonderful leaps, the most frightful precipices; but he resists them by the strength of his body and the solidity of the arms with which his head and feet are fortified.'

How different from our sheep which subsist with difficulty in flocks; which are unable to defend themselves by their numbers; which cannot endure the cold of our winters without shelter, and which would all perish if man withdrew his protection.

So completely are the frame and capabilities of this animal degraded by his association with us, that it is no longer able to subsist in a wild state, if turned loose, as the goat, pig, and cattle are.

In the warm climates of Asia and Africa, the mouflon, which is the common parent of all the races of this species, appears to be less degenerated than in any other region.

Though reduced to a domesticated state, he has preserved his stature and his hair; but the size of his horns is diminished. Of all the domesticated sheep, those of Senegal and India are the largest, and their nature has suffered least degradation.

The sheep of Barbary, Egypt, Arabia, Persia, Tartary, &c., have undergone greater changes. In relation to man, they are improved in some articles, and vitiated in others; but with regard to nature, improvement and degeneration are the same thing, for they both imply an alteration of original constitution.

Their coarse hair is changed into fine wool; their tail, loaded with a mass of fat, and sometimes reaching the weight of forty pounds, has acquired a magnitude so incommensurable, that the animals trail it with pain.

While swollen with superfluous matter, and adorned with a beautiful fleece, their strength, agility, magnitude, and arms are diminished.

These long-tailed sheep are half the size only of the mouflon. They can neither fly from danger nor resist the enemy.

To preserve and multiply the species they require the constant care and support of man.

The degeneration of the original species is still greater in our climates. Of all the qualities of the mouflon, our ewes and rams have retained nothing but a small portion of vivacity, which yields to the crook of the shepherd. Timidity, weakness, resignation, stupidity, are the only melancholy remains of their degraded nature.

The pig-kind afford an instructive example, because their descent is more clearly made out than that of many other animals.

The dog, indeed, degenerates before our eyes, but it will hardly ever, perhaps, be satisfactorily ascertained whether there is one or more species. The extent of degeneration can be observed in the domestic swine, because no naturalist has hitherto been sceptical enough to doubt whether they descended from the wild boar; and they were certainly first introduced by the Spaniards into the New World.

The pigs conveyed in 1509, from Spain to the West Indian island Cubaqua, then celebrated for the pearl fishery, degenerated into a monstrous race, with the toes half a span long.

Those of Cuba became more than twice as large as their European progenitors. How remarkably, again, have the domestic swine degenerated from the wild ones in the whole world: in the loss of the soft downy hair from between the bristles; in the vast accumulation of fat under the skin; in the form of the eranium; in the figure and growth of the whole body.

The varieties of the domestic animal, too, are very numerous. In Piedmont, they are almost invariably black; in Bavaria, reddish brown; in Normandy, white, &c. The breed in England, with straight back, is just the reverse of that in the north of France, with high convex spine and hanging head; and both are different from the German breed; to say nothing of the solidunquar race, found in herds in Hungary and Sweden, known by Aristotle, with many other varieties.

The ass in its wild state, is remarkably swift and lively and still continues so in his native Eastern abode. Common fowl, in different situations, run into almost every conceivable variety. Some are large, some small, some tall, some dwarfish. They may have a small and single, or a large and complicated comb; or great tufts of feathers on the head. Some have no tail. The legs of some are yellow and naked; of others, covered with feathers. There is a breed with their feathers reversed in their direction all over the body; and another in India with white downy feathers, and black skin. All these exhibit endless diversities of colour.

Most of the mammalia which have been tamed by man, betray their subjugated state, by having the ears and tail pendulous; a condition which does not belong to wild animals; 'and in many,' says Lawrence, 'the very functions of the body are changed.'

The application of these facts to the human species is very obvious. If new characters are produced in the domesticated animals, because they have been taken from their primitive condition, and exposed to the operation of many, to them, unnatural causes; if the pig is remarkable among these for the number and degree of its varieties, because it has been most exposed to the causes of degeneration, we shall be at no loss to account for the diversities in man, who is in the true, though not ordinary sense of the word, more a domesticated animal than any other.

He, like the inferior animals, is liable to run into varieties of form, size, stature, proportions, features, and colour, which being gradually increased through a long course of ages, have become, to a certain extent, hereditary in families and nations. That the superficial observer, on beholding the great variation existing between the inhabitants of one portion of the world, and those of another, should be led to query, 'Are all these brethren?' need not surprise us; yet, if we examine into the subject, we shall find that there is no one of the varieties to which man is liable, which does not exist in a still greater degree in animals confessedly of the same species, and the numerous examples of the widest deviation in the colour and physiological distinctions of these, fully authorise the conclusion, that, however striking may be the contrast between the fair European, and the ebon African, and however unwilling the former may be to trace up his pedigree to the same Adam with the latter, the superficial distinctions by which they are characterized, are altogether insufficient to establish a diversity of species, or any insurmountable disparity between the two.

Having adverted to the diversities of external appearance exhibited in the various races of man, and alluded to the physiological distinctions by

which they are marked, let us inquire to what extent their moral and intellectual characters exhibit such peculiarities, as the numerous modifications of physical structure might lead us to expect; whether the appetites and propensities, the moral feelings and dispositions, and the capabilities of knowledge and reflection, are the same in all. There can be little doubt, that the races of man are no less characterized by a diversity in the development of the mental and moral faculties, than by those differences of organization which have been already explained. There is an intimate connection between the mind and the body, and the various causes which exert their influence physically, have to a certain degree, a corresponding effect upon the mental constitution of man.

That climate, again, and other elements of the external condition are powerful agents in this respect, is very probable, if we may judge from their analogous influence on various animals. We are informed that the dog in Kamtschatka, instead of being faithful and attached to his master, is malignant, treacherous, and full of deceit. He does not bark in the hot parts of Africa, nor in Greenland; and in the latter country, loses his docility, so as to be unfit for hunting.

There is a decided coincidence between the physical characteristics of the varieties of man, and their moral and social condition; and it also appears that their condition in civilized society produces considerable modification in the intellectual qualities of the race. But this is a subject so extensive in its bearings, and in many particulars so intricate and complex, that I shall not attempt its further investigation here, but refer again to the works of Lawrence and Prichard, in which it is very ably elucidated.

To whatever causes we may ultimately be able to attribute the numerous varieties existing amongst mankind, it is evident, if they have not been ordained to bind them together, they were never ordained to subdue the one to the other, but rather to give means and occasions of mutual aid. The good of all has been equally intended in the distribution of the various gifts of heaven; and certain it is,

that the diversities among men are as nothing, in comparison with those attributes in which they agree; it is this which constitutes their essential equality. All men have the same rational nature, and the same powers of conscience, and all are equally made for indefinite improvement of these divine faculties, and for the happiness to be found in their virtuous use. Who, that comprehends these gifts, does not see that the diversities of the race vanish before them? It was long since declared, and it has been repeated thousands of times, that the Indian and the African, from their nature, are incapable of civilization, and only adapted to a state of servitude.

Early in the sixteenth century, the question was regarded as one of such moment that Charles the fifth ordered a discussion of the subject to be conducted before him. The advocate in favour of this idea was first heard, when a zealous champion, in answer, warmed by the noble cause he was to maintain, and nothing daunted by the august presence in which he stood, delivered himself with fervent eloquence that went directly to the hearts of his auditors. 'The christian religion,' he concluded, 'is equal in its operation, and is accommodated to every nation on the globe, it robs no one of his freedom, violates no one of his inherent rights on the ground that he is of a slavely nature, as pretended, and it well becomes your majesty to banish so monstrous an oppression from your kingdoms, in the beginning of your reign, that the Almighty may make it long and glorious.'

I am convinced, that the more we examine into the diversities characterizing the various families of man, the more thoroughly shall we be able to prove, that the coincidence between them is greater than the diversity, and that we shall find nothing to warrant us in referring to any particular race, any further than we should between the rough hewn and polished marble, a deficiency of those moral and intellectual faculties, which it has pleased the All-wise and beneficent Creator, who 'hath made of one blood all the nations of men,' to bestow alike on every portion of the human family.

Thought, reason, conscience, the ca-

capacity of virtue and of love; an immortal destiny; an intimate moral connection with God,—these are the attributes of our common humanity, which reduce to insignificance all outward distinctions, and make every human being unspeakably dear to his maker. No matter how ignorant he may be, the capacity of improvement allies him to the more instructed of his race, and places within his reach the knowledge and happiness of higher worlds. 'The christian philosopher,' says Dr. Chalmers, 'sees in every man a partaker of his own nature, and a brother of his own species. He contemplates the human mind in the generality of its great elements. He enters upon a wide field of benevolence, and disdains the geographical barriers by which little men would shut out one half of the species from the kind offices of the other.'

'Let man's localities be what they may, it is enough for his large and noble heart, that he is bone of the same bone.'

A powerful argument may yet be adduced, which appears to me conclusive of the whole question relating to man's unity of origin, and that is the testimony of the sacred Scriptures, which ascribe one origin to the whole human family. Our Scriptures have not left us to determine the title of any tribe to the full honours of humanity by accidental circumstances. One passage affirms, that 'God hath made of one blood all the nations of men, for to dwell on all the face of the earth—that they are of one family, of one origin, of one common nature; the other, that our Saviour became incarnate, 'that he, by the grace of God, should taste death for every man.' 'Behold, then,' says the pious Richard Watson, 'the foundation of the fraternity of our race, however coloured and however scattered! Essential distinctions of inferiority and superiority had been, in almost every part of the gentle world, adopted as the palliation or the justification of the wrongs inflicted by man on man; but against this notion, christianity, from its first promulgation, has lifted up its voice. God hath made the varied tribes of men 'of one blood.' Dost thou wrong a human being? He

is thy brother. Art thou his murderer by war, private malice, or a wearing and exhausting oppression? 'The voice of thy brother's blood crieth to God from the ground.' Dost thou, because of some accidental circumstances of rank, opulence, and power on thy part, treat him with scorn and contempt? He is thy brother for whom Christ died; the incarnate Redeemer assumed his nature as well as thine; he came into

the world to seek and to save him as well as thee, and it was in reference to him also that he went through the scenes of the garden and the cross. There is not, then, a man on earth who has not a father in heaven, and to whom Christ is not an advocate and partner; nay, more, because of our common humanity, to whom he is not a brother.

THE BAPTISM.

BY MRS. L. H. SIGOURNEY.

'Twas near the close of that blessed day, when, with melodious swell,
To crowded mart and lonely vale, had spoke the Sabbath-bell;
And on a broad unruffled stream, with bordering verdure bright,
The western sunbeam richly shed a tinge of crimson light.

When lo! a solemn train appeared, by their loved pastor led,
And sweetly rose the holy hymn, as toward that stream they sped,
And he its cleaving, crystal breast, with steps unflinching trod,
His steadfast eye upraised to seek communion with his God.

Then, bending o'er his staff, approached that willow fringed shore,
A man of many weary years, with furrowed temples hoar;
And faintly breathed his trembling lip—'Behold, I fain would be
Buried in Baptism with my Lord, ere death shall summon me'

With brow benign, like Him whose hand did wavering Peter guide,
The pastor bore his tottering frame through the translucent tide,
And plunged him 'neath the shrouding wave, and spake the Triune name,
And joy upon that withered face, in wondering radiance came.

And then advanced a lordly form, in manhood's towering pride,
Who from the gilded snares of earth had wisely turned aside.
And following in His steps, who bowed to Jordan's startled wave,
In deep humility of soul, this faithful witness gave.

Who next?—A fair and fragile form in snowy robe doth move,
That tender beauty in her eye that wakes the vow of love—
Yea, come, thou gentle one, and arm thy soul with strength divine,
This stern world hath a thousand darts to vex a breast like thine

Beneath its smile, a traitor's kiss is oft in darkness bound—
Cling to that Comforter, who holds a balm for every wound:
Propitiate that Protector's care, who never will forsake,
And thou shalt strike the harp of praise, e'en when thy heart-strings break.

Then, with a firm, unshrinking step, the watery path she trod,
And gave, with woman's deathless trust, her being to her God;
And when, all drooping from the flood, she rose like lily's stem,
Methought that spotless brow might wear an Angel's diadem.

Yet more! Yet more!—How meek they bow to their Redeemer's rite,
Then pass with music on their way, like joyous sons of light!
Yet lingering on those shores I staid, till every sound was hushed,
For hallowed musings o'er my soul, like spring-swollen rivers rushed

'Tis better, said the Voice within, to bear a Christian's cross,
Than sell this fleeting life for gold, which Death shall prove but dross!
Far better when yon shrivelled skies are like a banner furled,
To share in Christ's reproach, than gain the glory of the world.

REVIEW.

BAPTISM, with reference to its Import and Modes. By EDWARD BEECHER, D.D. New York: John Wiley, 161, Broadway, and 13, Paternoster Row. 8vo. pp. 342.

WE recollect a saying of one of our old ministers in reference to works for the defence of infant sprinkling—that when the Scriptures said nothing in support of any practice, it was necessary for those who wish to make out a case ‘to say a great deal.’ This has been truly illustrated in the various works, treatises, criticisms, and learned disquisitions which have been written in advocacy of the administration of the sacred rite to unconscious infants, and of the adoption of sprinkling instead of immersion. It would be a curious inquiry to ascertain how many theories had been set up for the defence of an unscriptural mode and subject, inasmuch as by their variety and conflicting character we should be filled with astonishment at human ingenuity, and the perversity that will not be convinced of what is both plain and palpable.

In the conduct of the argument for infant sprinkling, we feel ourselves often constrained to pay more respect to the frankness of the papist and the episcopalian, than to the arguments of the presbyterian and the independent. The former at once avow, for the most part, that the authority of the church, or tradition is the basis on which they rest their practice, both as to the subject and the mode—while the latter, professing to be guided alone by the New Testament, repudiate the traditions of Rome and the authority of the church, and are driven to the forlorn hope of hammering out an argument either from the Abrahamic covenant, the prophecies of the Old Testament, or from some other quarter equally remote.

Dr. Beecher, in the volume before us, confines himself to the question of mode. He is too much of a scholar to deny that βαπτίζω primarily signifies to immerse, as some have done. He says,

it clearly denotes to immerse—in which case an agent submerges partially or totally some person or thing. Indeed, this is so notoriously true that I need attempt no proof. Innumerable instances are at hand, and enough may be found in the most common discussions of this subject.’—p. 9.

He also states, and correctly enough, that the term is employed when a person sinks passively into a flood, or when the water ‘rolls over, floods, or covers anything.’ But he seeks to prove that the term

‘as a religious term, means neither dip nor sprinkle, immerse nor pour—nor any other external action in applying a fluid to the body, or the body to a fluid—nor any action which is limited to one mode of performance; but that as a religious term it means at all times to purify, or cleanse—words of a meaning so general as not to be confined to any mode, or agent, or means, or object, whether material or spiritual, but to leave the widest scope for the question as to the mode—so that in this usage it is in every respect a perfect synonym of the word καθάρσις, (to purify).’—p. 8.

The italics are ours. We have given them that our readers may not fail to take the sense. The object of this elaborate treatise is to prove its correctness, in order that there may be some show of propriety in calling sprinkling or pouring, baptism. With a view to do this he has principles of philological investigation, doctrines of probabilities, analogous transitions in other words, innumerable references to Mosaic purifications, to the fathers, &c., and often seems to be full of delight at his discoveries. But we apprehend the whole of his ingenious theory is fairly demolished by a word or two from Dr. Carson, to whose work this, or a greater part of this volume is intended as a reply, namely:—

‘It is true Jewish immersion and Christian immersion are all emblematical of purification, or supposed to be effective of it. But does this imply that the word by which those purifications were designated must signify purification? Was not circumcision a rite of purification? Did the name designate purification? How often must I ask this question?’

‘I freely admit that in numerous cases
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Dr. Beecher cannot satisfactorily reply to this. He may prove, as baptists often do, that the ordinance of baptism is emblematical of purification, but not that that is the proper import of the term.

For a time we doubt not that Dr. Beecher will have many followers, glad of help in this difficulty. But we do not predict that this is the last theory that will be invented to make out that immersion is something else than immersion. The acknowledged practice of antiquity, and of the Greek church, as well as the places where the rite was performed, the circumstances, the allusions to it in the sacred narrative will require more acuteness and ingenuity than even has fallen to the lot of Dr. Beecher, to dispose of or explain away.

The hardihood of Dr. Beecher, however, is very shocking. Take the following specimen:—'It is plain,' Dr. B. says, 'that to us it is of very little consequence what their (that is, the apostles') practice was; for the command was only to purify, and God attaches no importance to any one mode rather than another.' It is equally plain, we should add, without the presumption involved in this language, that Dr. B. is prepared for any expedient, and to venture on any strain of remark, however daring, that may seem to suit his purpose. He complains of Dr. Carson's bad spirit, boldness, dogmatism, &c.—what shall we say to this?

A VIEW OF THE EVIDENCES OF CHRISTIANITY. *In Three Parts.* By WILLIAM PALEY, D.D., *Archdeacon of Carlisle. A New Edition, with Introduction, Notes, and Supplement,* by REV. T. R. BIRKS, M.A. *Late Fellow of Trinity College, Cambridge. Tract Society. 12mo. pp. 443.*

Who imagines that Paley's Evidences require any commendation? They are in the hands of every reader anxious to give the historical evidence of christianity a fair examination. His work is, for what it professes to be, most excellent, and was adapted to meet that peculiar kind of scepticism prevalent in Paley's time. But who that has read this valuable treatise, especially if he be a serious and experi-

mental christian, has not felt that something more was needed in order to render the exhibition of christian evidences more complete? Infidelity is Proteus-shaped, and while the truth of the gospel is firm and stable, it is desirable that those who embrace and enjoy it should be supplied with weapons that may serve for defence against the malignant and wily foe in every form he assumes. This desideratum it is the intention of the present edition to supply.

'In the present edition it is designed to supply some of the defects in the treatise, so as to render it more suitable for establishing young christians in the faith of the gospel. The introduction will consist of two parts, on the connection of natural and revealed religion, and on the various branches of christian evidence. Notes will be given on those passages which seem to require correction or explanation; and distinct supplements, so far as the space will allow, on those branches of evidence which the work itself touches upon very briefly, or passes by altogether in silence.'

This promise is well performed. A more comprehensive outline of christian evidence than is contained in the introduction we do not remember to have seen. It leads the mind into the inner and spiritual evidence of the divinity and importance of the christian religion, and refers to various important works in which some of the topics are illustrated and sustained.

'There is,' as the writer justly remarks, 'a vast interval from the first step of sincere inquiry to the latest triumphs of spiritual wisdom. . . . But he who sets himself seriously to learn the will of God, will find a ladder of spiritual ascent provided in these christian evidences, by which he may rise higher and higher above the mists of doubt and infidel darkness; and at every step may obtain a wider and clearer vision, until he rise into that perfect light of Divine wisdom which is the blessed privilege of the saints in heaven.'—Intro. p. 25.

When we add that besides this valuable introduction and the learned notes, the appendix contains seventy pages of useful supplemental matter, we are sensible that every one of our readers about to purchase Paley's Evidences will ask for the Tract Society's edition.

SINGING FOR SCHOOLS AND CONGREGATIONS. *A Grammar of Vocal Music, with*

a Course of Lessons and Exercises founded on the Tonic Solfa Method, and a full Introduction to the Art of Singing at Sight from the Old Notation, and connected with 'School Songs, Sacred, Moral, and Descriptive.' Large Edition.

SCHOOL MUSIC, containing Tunes to the above, in Three Parts; and Children's School Music in Two Parts, where the Exercises are given in the Old Notation. Edited by JOHN CURWEN. Second Edition, re-written and greatly enlarged. Ward and Co. 8vo. pp. 200.

WE have long been of opinion that great improvement might be made in congregational singing. The efforts recently made by Mr. Waite, and others, serve only to convince us of the correctness of our judgment. It is desirable that every person in an assembly should join in this most delightful exercise. To confine it, as in the United States, to three or four persons who sing or chant before the congregation, while all the rest are dumb, is chilling and destructive of devotion. But some object to every person's attempting to sing in our congregations because some have untunable voices and many have no knowledge of harmony. In reply to this we have simply to say, that if the leaders of the singing are sufficiently numerous, their harmony and that of the others in the congregation who join with them correctly, are sufficient to keep the rest in some degree of order, and that notwithstanding many defects, congregational singing is more devotional, becoming, and inspiring than any other. It is, however, desirable that some attention should be paid to this subject, so that there might be not only more general but more perfect singing in our congregations. The time may come when this delightful part of worship, the most akin to that of heaven, will be so performed as to awaken far more profound emotions, and give a deeper tone to the spirituality of our public exercises than has ever yet been attained.

Of Mr. Curwen's book or books we shall say but little, as we are not yet master of his system. We have read various parts of it, framed in our minds his 'modulator,' and acquired some knowledge of his mode of writing music. It somewhat resembles a system which obtains in America taught by H. W. Day, A.M., one of whose lectures and exercises we attended when in Boston, Mass. Mr. Day represents the notes of an octave by figures, thus:—

1	2	3	4	5	6	7	8
do	re	mi	fa	sol	la	si	do

and writes his figures on, above, or below a line, so that he thus secures the range of three octaves. Mr. Curwen takes the initials of the terms he uses in solfaing.

Thus, for *doh*.....*ray*.....*me*
 ...*fah*.....*soh*.....*lah*.....
ti...*doh*. he uses *d*, *r*, *m*, *f*, *s*, *l*, *t*, *d*,—adding a mark above the initial, as *d'* for the higher, and one below as *d*, for the lower octave. We prefer the form of the latter as less cumbrous to the memory.

Of course a treatise on harmony is not expected here; and we shall content ourselves with directing the attention of the leaders of our singing to the works above-mentioned, and suggesting to them the propriety of attempting at least the training of a class or two of children or young people according to the suggestions and directions there given, with a view of testing the facility with which Mr. Curwen assures us singing correctly and at sight may be attained. We may just add that the work contains a variety of instructive and useful matter in relation to music and singing which will lead many singers into paths of thought and inquiry both new, interesting, and useful.

COLLECTIONS AND RECOLLECTIONS OF THE LATE MR. W. LINCOLNE, of Halesworth, Suffolk. With a Sketch of the last hours of Mrs. Lincolne. By one of their Sons. Ward and Co. 12mo. pp. 150.

TRUE religion is an ennobling principle, when its influence pervades the whole man. This is seen in the very pleasing character of Mr. Lincolne. As a citizen, a patriot, a father, a friend, and philanthropist, we become somewhat acquainted with him in these pages. We like the book all the better for its 'household flavour.'

ATHENS: its Grandeur and Decay. Tract Society. 12mo. pp. 192.

THE pre-eminence of Athens in arts and sciences above all other cities of Greece, and even the world, gives to its history peculiar importance. This volume, written by a learned and christian pen, and embellished with various engravings, forms a very suitable new year's gift for intelligent youth.

PRINCIPLES TO START WITH. A Word to Young Men. By ISAAC WATTS, D.D.. with an Introduction by T. BINNEY. B. L. Green, and Ward & Co.

A REPRINT from Dr. Watts' 'Miscellaneous Thoughts,' marked in the edition of his works, 'LVI.—Entrance upon the World.' It is put into a little square form, so as to be conveniently slipped into the waistcoat pocket. Here are principles which if adopted will make useful, honourable, and happy men.

OBITUARY.

Mrs. ANN STEER.—Died, Oct. 17, 1848, at Pentrich, near Ripley, Derbysire, Ann Steer, daughter of Mrs. Beighton, and granddaughter of Mrs. Booth, both of whom are members of the church at Ripley. Her funeral sermon was preached Oct. 29th, by our pastor, J. E. Bilson, at the request of her friends, although she was at the time of her death a member of the Baptist church under the pastoral care of the Rev. C. Larom, Sheffield. The following is her christian experience, as written by herself:—

To the Baptist Church, Town Head-Street, Sheffield, under the Pastoral care of the Rev. C. Larom,—from Ann Steer.

My experience in things of a spiritual nature has been very short; for up to the time when I came to reside at Sheffield, I was living in a state of false security, but not without convictions at times. Having an apious mother and grandmother, I was often constrained to listen to their conversations, which were generally on the love of God to poor lost sinners, in giving his Son Jesus Christ as a ransom for us, and of that sweet peace of mind which is felt by all those who are reconciled to God by him. To these conversations I sometimes listened with very deep grief of mind, believing myself to be excluded from all mercy and interest in Christ, for oft had I prayed that God would give me a clean heart and renew a right spirit within me—that he would put away my affections from things that were displeasing in his sight; and because these prayers were not answered in some signal and miraculous manner, I at once drew the rash conclusion that God rejected my prayer, and looked upon me as a worthless castaway, doomed eternally to perish; this conviction distressed me much for some time; but so effectual is the power of Satan to tempt and lull the mind into a state of peace, that I soon resumed my usual composure, and resolved that I would now pray regularly morning and evening, thinking by this means I should be discharging the most important of christian duties; and that if God should after all this send me to hell, he would not be acting either justly, or mercifully towards me. This was a most fearful state to fall into, yet so perfectly safe did I become in this state of carnal security, that I imagined myself one of the best of christians; but amidst all this self-righteousness I was not entirely free from doubts sometimes respecting my sincerity: such thoughts as these would often obtrude themselves upon my mind,—How is it that I don't like to read the Bible oftener? other christians love it more than any other book, yet to me it is most insipid. Can I really then be so good a christ-

ian as I imagine? But in my thoughts on such a subject a passage in God's word would be suggested to my mind,—'There is none righteous, no not one.' And then I thought I was quite as good and righteous as any other, and I again became comfortable. My whole life had been one of the strictest morality, but could I have had liberty to chose the line of conduct suited to my inclination, I should have been the gayest of the gay. I was passionately fond of dress. I am now grateful to God for having given me such kind restraining parents, although I once murmured and felt dissatisfied with providence, for having given me parents who were so strict and severe. No one has more reason for thankfulness, for God did not only awake me from this deadly sleep of sin, but I have now a good hope through grace, of the forgiveness of sins, and of salvation by faith in the atonement of Jesus Christ.

It was under your ministry, dear sir, that I was restored to a sense of danger; but many and severe were the struggles of Satan to retain me in bondage to himself. I now saw on what a poor foundation I had been building my hopes of salvation, and how insecure poor mortals are unless their hope is founded on a crucified Redeemer. I then felt there was no hope for me but through the merits of Jesus Christ. My sins appeared before me in a light I had not before seen them; I thought of all the cold and indifferent creatures in the world I was the worst, for I had frequently read of the sufferings of Christ for a guilty and condemned world, without feeling in the least affected by it, never once thinking he had given his life for me; but I was now, by the blessing of God, enabled to see that by the precious death of Christ, there was mercy and pardon for all who would come to him. But when I thought that I might with the greatest of justice have been cut off and sent to everlasting woe, I could not but love that kind and forbearing Father who had watched over and preserved me so long. Now my earnest desire is to dedicate my life to God and his cause, and live alone for the promotion of his honour and glory. I therefore desire to receive the ordinance of christian baptism, and the great privilege of church fellowship amongst you. I feel quite unworthy of such a privilege, but it remains with you, dear sir, and the church, to decide whether I am a proper subject or no.

I am, dear sir, respectfully yours,

ANN STEER.

She was baptized and received into the church, above named, and continued a member till her death. I frequently visited her in her severe afflictions; and towards the latter

part of her life I found her growing in meanness for heaven. On the Monday before her death (and she died on the Tuesday morning) she said, 'Pray now,—pray when you go'—referring to my usual custom—we 'cannot pray too much.'

I have several papers of her christian experience, which are both profitable and instructive. She died in peace. J. E. B.

WILLIAM STRAW.—The subject of this short sketch was a member of the General Baptist church at Kirkby. He was led by Divine grace to see his lost condition in the morning of his life, but he did not become decided till he was nearly nineteen years of age, when he experienced that important inward change by the word and spirit of God denominated the new birth. He then felt it to be his duty to unite with the people of the Lord,—offered himself for fellowship,—was cordially received, and, with three others, (one now a student in our college) was publicly baptized by our late respected pastor, E. Stenson, of Isleham, in the month of June 1846. Our departed friend was an ornament to the religion of Jesus, and zealous in the cause of his Lord. He had been a member about six months when he was called by the church to take a part in conducting the public services of God's house. This he did with acceptance during his short but useful career, nor did he labour in vain. But like a flower he faded and was cut down. Our departed friend had a weakly constitution. Consumption seized him, and his body wasted away, but he still retained his confidence unshaken. When the hour of his dissolution drew nigh, he appeared to be conflicting with the powers of darkness; one of his friends said, 'He is able to save unto the uttermost,' his reply was, 'He will save.' These were the last words that our dear brother uttered. He died June 19th, 1848, aged twenty-one years. A funeral sermon was preached by our esteemed friend, S. Bush, from 1 Tim. i. 16. The chapel was crowded. 'Let me die the death of the righteous, and let my last end be like his.' W. M. B.

Mrs. BETSY FOULDS, of Loughborough, was born at Woodhouse, in Leicestershire, May 27, 1818. Her respected parents, Mr. and Mrs. Josh. Bailey of that place, being worthy and consistent members of the G. B. Church there, she had the benefit of a christian training and example. When about six years of age she was sent to the Sunday school, and continued a scholar until the year 1831, when she was honourably dismissed, presented with a copy of the word of God, and was invited to unite with the teachers in their useful and benevolent labours. A pleasing revival of religion being experienced in connection with the church,

in 1827, our young friend, though only ten years of age, became affected with a deep concern for her spiritual interests, and with several others met for prayer, and also attended the enquirers' meetings which were frequently held. In a few months she became conscious of personal interest in the blessings of salvation. Her extreme youth prevented her friends from encouraging her to unite with the church, though in her spirit and deportment there were very pleasing evidences of the reality of her conversion to God. She however at length offered herself for church fellowship, and was baptized in May, 1831, before she had attained her thirteenth year. After residing under the parental roof nearly three years longer, she entered into service in a family residing at Coventry, where she was in the habit of communing with our church in that city, though she chiefly attended at the Congregational chapel with the family. In the year 1839, she entered into the marriage state with her now bereaved husband, and resided in her native village. In 1846 they removed to Loughborough, and became members of the church assembling in Woodgate. At the commencement of the past year she appeared in full health, and there seemed no reason to anticipate that her end was near. But consumptive symptoms soon made their appearance, and she gradually sunk under their influence until July 27th, 1848, when she quietly expired. The deceased possessed a very amiable and cheerful disposition, was exceedingly affectionate and respectful in her conduct to her parents, and exemplary in the discharge of the various duties of her station as a wife, a mother, and friend. Her conduct from the early period when she felt the power of Divine grace until her life's end, was becoming the gospel. She had a strong attachment to the ordinances of religion, and was deeply concerned for the prosperity of the cause of God. In her last affliction she was calm, resigned, and happy; and as her end approached gave delightful evidence that though flesh and heart failed her, 'God was the rock of her heart and her portion.' The day before she expired her pastor visited her, and as she was expressing, in whispers, her joy and confidence in her Redeeming Lord, she attempted to repeat the verse,

'I'll speak the honours of thy name,
With my last labouring breath,

but was unable from deep emotion to proceed; but while all in the room were in tears, she calmly continued the strain—

'Then speechless clasp thee in my arms,
My joy in life and death.'

Happy end of a worthy christian. The event was improved both at Woodhouse and Loughborough. Let me die the death of the righteous!

INTELLIGENCE.

THE MIDLAND CONFERENCE was held at Broad-street chapel, Nottingham, on Tuesday, Dec. 26, 1848. Mr. Ferneyhough presided, and Mr. Goadby offered prayer. The states of the churches were then reported, and a few letters were read from churches not represented, though several important churches sent neither representative nor letter,—a circumstance to be regretted as indicative of forgetfulness or a deficiency of denominational interest.

From the reports given, it appeared that the churches generally enjoy peace and harmony, that ninety-five had been baptized since last conference, and that 102 were waiting to unite with the churches. At this meeting it was resolved:—

1. That Brother W. R. Stevenson act as secretary pro tem., in the absence of Mr. Staples.

2. That the newly-formed General Baptist church at Grantham, Lincolnshire, be received into this conference.

3. That while this conference disapproves of all national endowments of religion as anti scriptural and injurious to the true interests of the Redeemer's kingdom, it cannot but consider that the endowment of the popish priests in Ireland would give a direct national support to antichrist, and thus involve the nation in a grievous national sin, and render it liable to the judgements of God that will be poured out on the supporters of that wicked power; this conference, therefore, recommends all the churches connected with it to oppose by petition, or in any other way they can, the expected endowment.

4. That in case such an endowment is proposed at the coming session of parliament, Mr. Pike of Derby be requested to draw up a form of petition against it, and to forward it for insertion in the Repository for the guidance of the churches; and also to send a copy of such petition to all the churches in the district.

5. That this conference deeply sympathizes with the efforts that are now making to influence the mind of the government and nation to discountenance the practice of war: and are of opinion that all national disputes might and ought to be settled by arbitration.

6. That in consequence of the interruption of the customary services at this meeting by a special meeting in a neighbouring church, the conference earnestly requests all churches in the town and neighbourhood of future conference meetings in this district, not to make or consent to any arrangements which may interfere with the ordinary services of such conference.

7. The next conference to be at Burton-on-Trent, on Easter Tuesday. Brethren

Goadby and Stevenson of Loughborough to preach morning and evening. The meeting closed with prayer by Brother J. G. Pike. At this conference, Mr. Gill of Melbourne prayed, and Mr. A. Sutton preached an interesting sermon from 2 Cor. v. 21.

There was no service in the evening for the reason mentioned in the sixth resolution.

W. R. STEVENSON.

THE YORKSHIRE CONFERENCE assembled at Birchcliffe, December 28th, 1848. Mr J. Pike, of Halifax, opened the public worship in the morning by reading the Scriptures and prayer, and Mr. Henry Rose, of Bradford, preached from Acts xiii 31.

At two o'clock the brethren met for business, when the church meeting in Oak street, Manchester, was advised not to quit their chapel and unite with another denomination. The propriety of their having a stated minister was referred to the meeting of the financial committee.

The written report of the church at Todmorden represented their prospects as encouraging. Their church, congregation, and Sabbath school, are on the increase.

An application was made to the Conference for counsel by the church at Lineholm. Their chapel is becoming too small: all their sittings are let, and they cannot accommodate the applicants. Though they built a large sabbath school a few years since, the girls' school is already become too limited. They have a debt on the chapel and school of £500, and they fear the consequences of increasing it. The Conference received the report of their prosperity with gratitude to God, and recommended the church to make an effort to raise subscriptions, and to present their case to the next Conference.

Statistics.—At Leeds they have admitted twenty three members, and they have four or five candidates. They have baptized thirteen at Bradford, and the aspect is encouraging. No report from Allerton or Clayton. A further reduction of the debt has been effected at Queenshead. At Birchcliffe they have more inquirers, and an increase of brotherly affection. There are many hopeful inquirers at Slack. At Lineholme they have large congregations. They are prosperous at Todmorden. At Shore the chapel is too small. They enjoy peace and prosperity at Burnley; they have baptized seven, have many inquirers, and they have subscribed £60 for the reduction of their chapel debt. At Manchester they have baptized three.

At the meeting of the financial committee, it was recommended that the churches which have not collected for the Home Mission do so immediately, and that they defer it not

longer than the third Lord's day in March next; and that they fix on this day for this particular collection in future years.

The next Conference to be held at Bradford, on Easter Tuesday. Mr. H. Hollinrake to preach; in case of failure, Mr. W. Crabtree. JAMES HODGSON, *Sec.*

THE LINCOLNSHIRE CONFERENCE was held at Fleet, Dec. 7th, 1848. Brother Pike, of Bourne, preached in the forenoon, according to the appointment of the former Conference. His text was, Rev. i. 10, 'The Lord's day.' At two o'clock, p.m., the brethren assembled for business. Brother Kenney occupied the chair. It was resolved,—

1. That the arrangement of the places at which to hold the Conference for the ensuing four years, be left to the committee already appointed.

2. The thanks of the meeting were given to brother Kenney for his services as secretary to the Conference during the past three years.

3. Brother Ashby of Long Sutton was requested to fill the office for the three years ensuing.

4. The case of the St. James' friends having been brought before the meeting,—after considerable discussion, it was agreed, with a view to the reconciliation of the adverse parties, to recommend them to avail themselves of the assistance of the following committee,—R. Kenney, J. C. Pike, J. Jones and J. Smith of March, and J. Butters of Spalding.

5. That it be recommended to the churches of this district to appoint a committee to receive applications from destitute churches, and also from ministers who may feel it desirable to remove, with a view to answer inquiries and to give advice, as circumstances may require.

N.B. The Home Missionary committee was appointed for this purpose.

The next Conference to be held at Bourne, on Thursday, March 8th, 1849. Brother J. C. Jones, of Spalding, is appointed to preach in the morning.

Brother Ashby of Long Sutton preached in the evening, from Isa. liii. 3.

RICHARD KENNEY, *Secretary.*

WARWICKSHIRE CONFERENCE.—The Conference connected with this district was held, according to previous arrangement, on December 26th, 1848, at White Friars Lane chapel, Coventry. In the afternoon, brother Chapman opened the meeting with prayer, after which brother Lewitt read over copies of the correspondence that had passed between him, in behalf of the Conference, and the General Baptist church at Birmingham, through the medium of brother Cheatle. In consequence of which the following resolution was passed unanimously, 'That the thanks of this

Conference be respectfully presented to brother Lewitt for the trouble he has been at, and for the manner he has discharged the duty imposed upon him by the brethren when assembled at Nuneaton, Sep. 12th, 1848.

At the Conference held in May last, brother Chapman was requested to draw up a short statement or compendium of the distinctive doctrines which distinguish us as a denomination, and he having complied with that request was recommended to submit his manuscript to the consideration of brethren Jones of March, Wallis of Leicester, and Goadby of Loughborough, for their respective opinions, and the same be reported to the next meeting.

The churches representing this Conference, at least so far as we could gather, presented on the whole, some things to humble, as well as to give us hope for the future.

Brother J. Knight preached from 1 Peter i. 18—21.

Next Conference to be held on Easter Tuesday, at Union Place, Longford. Brother J. Barnes of Anstrey to preach.

J. WRIGHT, *Sec.*

RECOGNITION.

HEPTONSTALL SLACK. *Recognition Services.*—On Monday, Jan. 1st, 1849, Mr. E. Bott, formerly of Leake and Wymeswold, was publicly recognized as the pastor of the General Baptist church, Heptonstall Slack, when a series of most solemn and interesting services was held. From eight till nine o'clock in the morning was appointed by the church for fasting and prayer. A considerable number of members were present at that early hour, and it was found to be a season of refreshing from the presence of the Lord. At a quarter past ten the public services were commenced, by singing

'Arise O King of grace, arise,' &c.

Mr. J. Pike, of Halifax, read appropriate portions of Scripture and prayed. Mr. Horsfield of Leeds delivered the introductory address. The questions to the church and minister were proposed by Mr. Hollinrake of Birchcliffe. The recognition prayer was then offered and the charge delivered to the minister by Mr. Pike of Derby. The afternoon service was opened by Mr. Crook, (P. B.) and the charge given to the church by Mr. Batey of Burnley. During the afternoon services two brethren were ordained to the office of deacon. Prayer was offered by Mr. Pike of Derby with the imposition of hands, and the charge to the deacons was given by Mr. Hardy, of Queenshead. The byms were given out and the questions to the church answered by Mr. Hodgson, of Stubbing House.

On the Thursday evening following, at our annual church meeting, was presented by T.

Sutcliffe, Esq., as a new year's gift, a very handsome communion service, consisting of three plates, three cups, and two flagons; and table linen by Mrs. Sutcliffe. The articles were very much admired by all present for their chasteness and elegance, and peculiar fitness for the service for which they were intended. The church expressed their gratitude by a unanimous vote of thanks.

ANNIVERSARIES.

LEICESTER, Archdeacon-lane.—On 24th Dec., the annual collections were made towards liquidating the debt on the chapel. Services conducted by Rev. Geo. Toller, of Market Harborough. Very sound, soul-stirring, useful sermons. The following day being Christmas day, the annual tea-meeting was held, when addresses were given by Revs. S. Wigg, J. Wallis, H. Toller, A. Sutton, C. Lomas, and J. P. Mursell. The pastor, Rev. T. Stevenson, presided, and gave introductory and explanatory statements. These—with the singing—entertained, and, it is hoped, profited, the numerous and very attentive audience. The result of these efforts is very encouraging—having, by the collections and tea, realized £60. This sum is not equal to that raised on a former occasion; yet, looking at the year in all its efforts and changes amongst us, it is considerably beyond what might have been expected. During the year 1848, nearly £150 have been expended in repairing, painting, and cleaning the chapel. May he who is King in Zion, the blessed Jesus, send peace within our walls and prosperity within our palaces.

S. H.

GOBERTON.—On Sunday, Nov. 12th, our Sabbath school sermons were preached by the Rev. T. W. Matthews of Boston; also on Monday, Dec. 25th, the anniversary of the above school was held. The children assembled at two o'clock to receive their annual rewards, of a book, &c., also two of the girls were dismissed from the school, with a copy of the Scriptures, after which they were addressed by the minister, Mr. J. A. Jones. At five o'clock a large number of friends sat down to tea, after which a public meeting was held, the minister of the place presiding, when suitable addresses were delivered to a crowded meeting, by Messrs. Simons, Tebb, Long, Harker, (Wesleyan) and Emmet.

T. G. L.

EDINBURGH.—The church in Edinburgh, under the pastorate of Mr. T. Johnstone, assembling in the Waterloo Rooms, held their third annual *soiree* there on the evening of Wednesday January 10th. The pastor occupied the chair, and after tea gave a short and pleasing address on the progress of the church during the last twelve months;—after which he was followed by Mr. T. MacLean, of St. Andrews, who spoke on christian con-

fidence; Mr. T. H. Milner, (member of the church,) on the claims and practice of christianity; Mr. P. Sinclair, (member of the church,) on the juvenile temperance league; and Mr. J. Taylor of Glasgow on the fulfilment of prophecy and its relation to passing events. The meeting was good, and the interest was well sustained, by an interval for conversation, and an appropriate hymn between each address, so that it was altogether a very pleasing meeting. J. W.

BAPTISMS.

SMALLEY.—On Lord's day, Dec. 11th, 1848, after a sermon by Mr. Springthorpe, of Ilkeston, five persons were baptized, and added to our number. A large concourse of persons assembled to witness the ceremony, and the greatest order prevailed. We hope for other additions. The Lord send prosperity. J. H.

TARPORLEY.—Two persons were immersed in the name of the Sacred Three, on Lord's day morning, January 7th, 1849.

Z.

MACCLESFIELD.—On Monday, Dec. 25th, 1848, the ordinance of believers' baptism was administered to two females, a teacher and scholar of our Sabbath school. A. W.

LEICESTER, Archdeacon-lane.—Dec. 3rd, 1848, five persons were baptized and added to the church.

LONDON, Aeon chapel.—On Lord's-day evening, Dec. 31st, eight persons were baptized after a sermon preached by Mr. Dawson Burns, and an address by the pastor of the church. The chapel was densely crowded in every part, as it was also at the midnight service, when Dr. Burns preached from Rev. x. 6. The spirit of earnest hearers has been observed for some time, and there are many of them inquiring after the way of life.

QUORNDON & WOODHOUSE.—We have with gratitude to record two or three additions to our church by baptism, of late. On Sabbath, September 24, 1848, we baptized nine; on the following Sabbath we baptized one, at Woodhouse; and on Jan. 7, 1849, we baptized three more at Quorndon. We have four or five still waiting to pass through the water to the fold. One of our candidates, an estimable disciple of Christ, a scholar in our Sabbath school, and a daughter of one of the deacons of the church, while waiting to follow her Saviour through this solemn ordinance, and join the church on earth, was in the wise arrangements of providence called to unite with the church triumphant in heaven. J. S. Q.

BRADFORD.—Our beloved pastor has had the gratification, during the last six months, of baptizing sixteen persons, who we earnest-

ly hope will be a blessing to the church, patterns to society, and true followers of the meek and lowly Jesus. Twelve of the above number have come from the Sabbath school. Is not this encouragement for Sabbath school teachers still to go on in their work of faith and labour of love? May God grant that this may be the beginning of better days.

J. R.

BURTON-ON-TRENT.—On Lord's-day, Jan. 7th, two friends were baptized in our chapel. Mr. Peggs preached from,—‘Thy vows are upon me, O God!’ and Mr. Norton of Caldwell baptized. In the evening Mr. Norton preached from,—‘Fear not little flock,’ &c. It was a good day. May it be ‘a token for good’ that this will be a year of progress.

LEICESTER, *Dover Street*.—On Lord's-day, Nov. 5th, six persons were baptized by Mr. Sutton, and subsequently received into the church; and on Jan. 7th, 1849, four others were admitted by baptism to communion and fellowship.

MISCELLANEOUS.

STOKE-ON-TRENT.—We have been favoured with two visits from our friend, Mr. Peggs of Burton-on-Trent: one in Oct., and the other in January. We enjoyed the ordinance of the Lord's supper, and found it good to draw nigh unto our God. As the North Staffordshire line is now open, we hope to be favoured with the visits of some of our Midland friends.

FLEET & LONG SUTTON *Christian Fund, or Friendly Society*.—The seventy-sixth yearly meeting of this society was held at

Long Sutton, on Wednesday, Jan. 3rd, 1849, when the annual sermon was preached in the G. B. Chapel, by Mr. Yates of Ashby. Eighty of the members and friends dined together, and the usual business was transacted in the afternoon. Though this society has been in existence so many years, it is gratifying to find that notwithstanding the very liberal aid it affords in time of sickness (10s. per week for a limited period, and then gradually diminishing) it still continues to flourish and improve. Since the re-organization of the institution, in 1827, forty-seven members have died, who during the period of their membership received upwards of £400 more than they had paid in. To enable the Society to be thus useful, it has been assisted by a considerable number of honorary members, and great care is taken to prevent the admission of persons whose health or conduct are in any respect objectionable. It is matter of regret that the society, which was originally confined to members of General Baptist churches, afterwards opened to members of any christian community, and now thrown open to all persons, (within a small circuit) of good moral character—does not receive a corresponding increase of honorary members of other communities, by which it might be still more extensively useful. During the last twenty-two years the expenditure of the society has been near £1500, and the receipts over £1700, which after payment of a debt incurred in 1826, when the society was closed for want of funds, leaves an accumulated fund of upwards of £160., thus giving ample proof that the society is in a vigorous and healthy condition.

K. S.

POETRY.

GLIMPSSES OF THE PAST YEAR.

I.

As tranced in midnight sleep I lay
My spirit soared with flight sublime
Beyond Earth's rolling orb, and past
The boundaries of Time.
Methought, upon a heavenly hill
I stood, and heard the rapturous thrill
Of golden lyres arise;
And felt a blinding glory gleam
Around me, like a dazzling stream
Of lightning from the skies.
And then an angel veiled in light,
Winging her way with noiseless flight,
Came from the unseen choring baid,
And straight before me seemed to stand;
While I with aching eyes could scarce behold
Her fair celestial form and harp of sunbright gold.

II.

Sweet were the tones that from the harp
 Still in melodious murmurs broke,
 But sweeter far the sacred voice
 That thus in tuneful accents spoke :
 ' Mortal ! mapped before thee lie
 The mansions of eternity,
 Lit by the light of God ;
 But ere their splendors thou canst view
 Death's dreary vale thou must pass through—
 The path thy Saviour trod ;
 And in the sea of deathlessness
 Wash off the film of earthliness,
 Which now thy vision dims and seals
 To prospects bright that Heaven reveals :—
 As in Siloam's pool, on earth,
 One washed and saw, though blind from birth.
 But follow where I lead, and thou shalt see
 Scenes from the last-closed year of thy world's history.'

III.

I followed, and with rapid flight
 We left the glad, song-echoing land ;
 We passed its angel-guarded gates
 By fadeless rainbows spanned.
 We reached a gulf, dark, deep, and wide,
 Wherein the tide of time doth glide,
 And man's past thoughts and deeds abide,
 In solemn silence sealed ;
 And where the stream of Lethe laves
 With its same-sounding, slumb'rous waves,
 The dim, unfathomable graves
 Of ages unrevealed.
 ' Here,' said the angel, ' thou may'st gaze
 On scenes of Earth's departed days.
 Behold the past's dark shadow-peopled clime,
 Eternity's abyss—the sepulchre of Time !'

IV.

I looked, and when the angel waved
 Her hand the mist and darkness fled,
 And 'mid a fair, romantic land
 I saw a beauteous city spread.
 There, too, a stately palace stood,
 Guarded by livery'd men of blood
 And implements of war ;
 But—heedless of the burnished blade,
 Rifle, or cannon there arrayed
 To enforce the despot's law—
 Round thronged a multitude, unarmed,
 Eager to aid oppression's fall,
 Until the tyrant-king, alarmed,
 Fled from his regal hall.
 Then, o'er the turbulent, exulting crowd,
 Bright as a fleecy, sun-lit morning cloud,
 Beaming with holy lustre in the sky
 Hovered thy radiant form, heaven-nurtured Liberty !
 (*To be concluded in our next.*)

MISSIONARY OBSERVER.

GENERAL BAPTIST FOREIGN MISSIONARY SOCIETY.

At a meeting of the committee of this society, held at Stoney-street vestry, Nottingham, on Thursday, Jan. 18th, 1849,

A very friendly reply from the Tract Society was read by the secretary, acknowledging the receipt of £10 voted to the Tract Society's jubilee fund; and also informing us that 200 reams of paper had been voted by the Tract Society to the Orissa Mission, and £50. to the China Mission. These additional grants were received with thanks.

A small sub-committee, consisting of the secretary and brother Hunter, was appointed to confer with brother A. Sutton, as to the probability or not of his return to Orissa, and to report to the next meeting.

Mr. Joseph Hudson was cordially accepted as a missionary, and encouraged to pursue his studies at Ningpo.

The Chinese missionaries having purchased a piece of ground in an eligible and healthy situation, propose to erect a chapel, and school house, residence for the missionaries, &c., to be the property of the society: the whole expense to be not more than £600., of which brother Hudson, from moneys left him in this country, generously agrees to subscribe £200., and Mr. Jarrom hopes to collect a considerable sum in China. The committee agreed to the proposal, and directed that the secretary should prepare an appeal to be inserted in the General Baptist Repository, and also address circulars to various benevolent friends of the society, for raising the sum required by a special subscription.

INDIA.

THE ORISSA ACADEMY FOR YOUNG NATIVE MINISTERS.

BY REV. J. BUCKLEY.

Cuttack, Oct. 27th, 1848.

MY DEAR BROTHER.—I have for some time felt anxious to bespeak the prayerful atten-

tion of your readers to our theological institution for the instruction of our rising native ministry, but have been hitherto hindered, partly by the pressure of other duties, and partly by the apprehension that I might not be able to say much that would be generally interesting. I need not record my high appreciation of the importance of a sanctified native ministry. Everything as to the stability and extension of our efforts depends, under God, upon this. The field is wide, the labour and difficulty of cultivating it great, the climate to Europeans insalubrious—and then the proximity to Orissa of the hill tribes must not be overlooked. These wild, barbarous descendants of our common father are living and dying in ignorance, and, humanly speaking, unless they have the gospel from Orissa they will continue to do so for ages to come, as they have for many ages past. Important as are the labours of English missionaries, and long as it will be before their teaching and superintendence can be dispensed with, every reflective person must see that the great work must ultimately be effected by the blessing of God on the labours of Orissa's sons; and on this ground the importance of our academical institution must be manifest to all. I am deeply impressed with the importance attached to teaching those who will be teachers of others, and often pray that I may largely enjoy the teaching of the Holy One myself, that I may be able wisely and well to instruct others. An illustration employed by one of the ancients sometimes occurs to me: 'Every physician of generous principles would have an uncommon ambition to cure an eye intended to watch over many persons, especially if it were possible that it could convey the sense of seeing to great numbers.' How much more may such a remark—originally used, I think, to show the importance of magistrates, princes, and others being well instructed, whose example would exert a great influence on many persons—be applied to instructing ministers whose work it is to communicate those immortal truths which have occupied the counsels of the Infinite Mind from eternity—which have employed angelic and prophetic research—which relate to the Son of God becoming a bleeding sacrifice for sinful man, and the consequences of which touch eternity. Again,

we often estimate the importance of things *relatively*; and in this view our infant institution will appear of no mean importance. Let our friends consider, it is not an institution for the training of ministers in a land where there are many kindred institutions, or where christian ministers abound; but it is the only one in a province where those who preach Christ are distressingly few as compared with those who go abroad to proclaim the glory of Juggernaut.* Nor is it an institution like our own at home, (which God greatly prosper!) supported by 120 or 130 churches: the churches that must supply our students in Orissa are few and small, and prayer will often be necessary to 'the Lord of the harvest, that he would thrust forth labourers into the harvest.' Again, it is not an institution in a land where there is an extended christian literature, but where our literature is limited and elementary, and for the most part adapted to heathens and inquirers. Much more, therefore, will depend on the living voice of the teacher than in other lands.

I daily endeavour to adapt my teaching to the character and capacities of my young men, and to communicate that instruction which by the Divine blessing may fit them for their future work. Many things are requisite in English seminaries which are not needed in a state of things so widely different. The excellence of teaching, it seems to me, depends much upon *adaptation*. A converted heathen thinks and talks more of the terrors of the hell he has escaped than of the glories of the heaven which he hopes to inherit; he much more frequently speaks of the wretchedness and hopelessness of his former condition than on the state of blessed privilege into which Divine grace has conducted him; he understands the *facts* of the Bible better than the precious *doctrines* based on these facts; he sees, (and surely this is cause for everlasting gratitude) that salvation is through the death of Christ, and he humbly and thankfully accepts it and is saved, but he does not fully see the harmony, wisdom, and grandeur of the redeeming design; he sees enough to secure his own salvation, but not enough to enable him clearly and comprehensively to exhibit to others 'the whole counsel of God.' A wise instructor will bear this in mind; and 'if the mind be blunt, he will put to more strength.' Again, the Hindoo mind is naturally very inquisitive. My children even, some of whom only a few years since were fattening for slaughter

amid the wild scenery of Khundistan, can ask such questions as—How could sin enter heaven?—How could Satan, created perfectly holy, fall?—Who could tempt him?—questions which I cannot answer, and never attempt to do so except to caution them against the supposition that God is in any way the author of evil—a caution the more necessary because the false philosophy of the Hindoos makes Brumha, or the supreme spirit, the originator of all sin. Not long since one of the students read a sermon from Gen. i. 27, with the taste and talent evinced in which I was a good deal pleased. He noticed man in his primeval state—man in his depraved state—man in a state of grace, and finally, man in a state of glory. He enlarged on the state of purity and bliss in which our first parents were created in a manner that evinced ingenuity and research; but as some of his ideas were not in the Book, and hardly reconcilable with some of its statements, I was reluctantly obliged to condemn. If vigilance were not exercised, this characteristic of the Hindoo mind would lead them to substitute the chaff for the wheat, the vain imaginations of man for the true sayings of God. Some of the most dangerous errors in the early church arose from grafting on the pure doctrines of christianity the false philosophy of idolatrous systems; and I must say I have a keen perception of the danger that exists lest 'the simplicity that is in Christ' should be in this way 'corrupted' in Hindostan; but I trust and pray that it may not. Our best preservative against this danger, which no one instructed by the page of history can lightly apprehend, will consist in our native ministers having a deep and intimate knowledge of Divine truth, and this knowledge being sanctified. If they keep to the Bible all will be right; if they depart from it all will be wrong. I tell the students 'to reason *out* of the Scriptures,' as Paul did, but never to reason *contrary* to the Scriptures—and never to forget in their reasonings that the Scriptures are an all-sufficient and infallible rule. The devil would soon be too hard for us, as John Bunyan says, if we let go the Bible.

(To be continued.)

EXTRACT OF A LETTER OF MRS. STUBBINS.

Berhampore, September 3rd, 1848.

* * * I must now tell you of a pleasing addition to our schools. We applied for a number of children rescued by government from the Khunds; and on Aug. 27th fifty were sent to us, twenty-five of each sex. In compliance with our request, strong, healthy children, from four to

* It is not easy to ascertain the precise number of Juggernaut's missionaries, but a gentleman of whom I inquired, and who has much better opportunities of judging than I have, supposes there are from five to six thousand go-mastahs, or baatwahs, as they are called, sent abroad to entice pilgrims to Pooree.

eleven years of age were selected. They are wild and uncultivated, but have already much improved. They are getting on with their alphabet, and can answer simple questions about God, &c., and repeat some lines from the 'Peep of Day,' which all our children like exceedingly, and also a part of 'Try, try again.' By their own wish we have given to most new names. Last Saturday we completed a set of shirts, and the pretty *rehas* (print jackets with short sleeves) which our children wear. I cut them out and the girls made them. Had you been here, how much you could have helped me. With the barber's assistance, Ekedi cut their hair; and now we have induced them to take off their shabby brass ornaments they begin to look civilized. They answer to their new names, which are always called over at morning family worship, during which they remain very quiet. Many of them are good-looking girls—several of them are really pretty. This is particularly the case with a girl we call Sousia. She has a sweet expression of countenance, with bright black eyes, and her hair, which curls naturally, hangs in graceful ringlets on her back. She is a quick girl, and is getting on very nicely with her reading, &c. They had been accustomed to wander on the mountains, gathering roots and wild fruits, and were anything but cleanly in many of their habits; but the influence of our trained girls has produced in a few weeks a surprising change in them; still it will require time and patience ere they become all we can desire. Government supports them, but they are entirely under our control, and with us they will remain (*Deo Volente*) till they are settled in life, when the girls are to have a dowry of ten rupees, and the boys a pair of bullocks and a plough, if farmers, or their equivalent if tradesmen. Thus, while our cares and responsibilities are increased, we are free from pecuniary anxieties on their account. When we look upon these fifty immortal beings, recently rescued from a cruel and barbarous death, and remember that to a great extent their destinies are committed to our care, we may well exclaim, 'Who is sufficient for these things?' and have need to pray for much of that wisdom which cometh from above. I don't remember whether I have told you about a nice sharp boy named Phillip, one of my former pupils, but now under brother Bailey's care. He was rescued from the Khunds I think about four years ago, and was one of the first to welcome the strangers. As he looked upon them with intense interest, he heard a name pronounced with which he was familiar. It was that of his brother, his only brother. He singled him out from the rest and embraced him affectionately. The meeting was joyous and affecting, and Phillip soon led his little

brother to the school-room, and gave him his own share of rice and curry. The younger, now eight years old, said, 'I did not remember my brother, but he remembered me.' Phillip remembered his brother, then about three years old, being sold by his uncle to the Khunds. In a few days after, he was sold to another party for sacrifice, and from that hour they had neither heard nor seen each other till they met at Berhampore. *

* * Yours, very affectionately,
E. STUBBINS.

CHINA.

LETTER FROM REV. W. JARROM

(Continued from page 48.)

The sun having now risen upon the earth and ascended several degrees in the heavens, and as I had not breakfasted, it became time for me to return to my boat. After we had breakfasted and committed ourselves to God in prayer, and sought his blessing upon our efforts, we mounted two 'chairs,' as they are called by foreigners, and set out on our journey to Ling Fung, the principal object of our visit. But these 'chairs;' I think I ought to aim at some description of them for your information and amusement. Can you fancy two bamboo poles, about ten feet long? if not, fancy two willow poles of the same length. From the middle of these poles is suspended by a string a flat piece of board, about fifteen inches long and six wide. This is the seat. At your back is tied a piece of stick for you to lean against, and a similar piece is suspended at your feet, to rest them on. In such 'chairs' we were carried on the shoulders of two men. These chairs are inferior to what we have at Ningpo, particularly as uncovered, but they are the only kind procurable in the country. The poles, from the middle of which our seat is suspended are, of course, nearly parallel; their two ends are connected by a narrow piece of wood, which in being carried rests upon the bearers' backs, or rather necks. The road along which we went, on the side of a range of hills, was beautiful for the richness and variety of the scenery. Our road being for the most part elevated, and sometimes very much so, the view afforded us on our right hand was extensive; and though not particularly diversified, at times it was very pretty, and always agreeable and refreshing. Here were wheat and barley nearly ripe, bending before the gentle breeze, and reminding us of home. The husbandmen were busy transplanting their rice, and irrigating their fields with chain

pumps of the most ingenious kind. On our left hand were hills, with here and there small plantations of tea, among which were to be seen at small distances groups of villagers, mostly women and children, pinching the leaves to be made into tea. In pursuing our journey, from the commencement to the end of it, we were not without company. The road, on other occasions but little frequented, was thronged with people who were going to the temple to perform their yearly worship, or returning from it, having appeared before their god. Here were rich and poor, young and old; persons who were borne on chairs similar to our own, because of their greater influence than their neighbours, or because they were too old or infirm to go in any other way; persons in every stage of life, from the child of a few years to the man or woman of threescore years and ten. Nearly all the pilgrims were women. The men who go are very few, being confined at home by business or from mere indisposition, declining to go, or because they disbelieve the tales and legends of the priests, by which the women are more easily carried away. And painful it was to see the poor creatures, particularly the old women and young girls, tottering along on their small feet with the greatest difficulty, and obviously in great pain and distress. You may suppose how they must suffer when you recollect that their feet are so bound as that they have only their great toe left to walk on, and that the road is rough, hilly, and long. Every furlong or so were temporary booths or sheds erected, with seats provided, and never, so far as we observed, was a station passed without the rest provided at it being enjoyed by the exhausted pilgrims. At these places tea was always to be seen, and at many, provisions of all kinds, except flesh, not to mention the candles, incense-sticks, and other instruments of idolatrous service. All along the road on each side were to be seen beggars, whose object was to solicit alms from the passers by, and thus afford them an opportunity, by doing alms, to add to the merit of their long and painful journey. I did not see, however, that many chose to avail themselves of this opportunity, perhaps thinking that the merit of such a journey—performed by them, so utterly unable to perform a journey of a single furlong on foot without pain—was already sufficiently great. Some, however, gave to the beggars; a few had a servant going before them with copper cash in their hands, of which they gave one to every beggar they passed. These beggars were really among the most loathsome objects that I have ever seen. Where food, clothing, and lodging are so cheap as they are to the Chinese, a Chinese beggar you may suppose to be a distressed object indeed. Here were the blind, the lame, the deaf, the leper, the sick,

the infirm, &c., and nearly all had children, who were in the same state of filth and destitution. To excite the compassion of the people the most pitiable tales were told; mothers were to be seen striking their breasts with their hands, indicative of the depth of their misery and want; the most servile language was employed—ten thousand blessings were implored on the charitable, and all such means used as seemed to the sufferers to give promise of success. The air was rent with the continual cries of the distressed.

The hill on which the temple stands, and which gives its name to the temple, is very high, and the ascent along the winding road is nearly a mile. We had not ascended it far before we were advised not to proceed, for that at the top all was confusion, owing to a fight between the priests of the temple and their friends on one side, and a band of barbarian mountaineers from a district to the north of Ningpo on the other, who had come to Ling Fung in order to rob the priests of the temple of the offerings of the visitors, amounting to a considerable sum of money. This advice not to go up was repeated again and again, but we continued to ascend until we had reached so high as to see the end of the engagement. When we reached the temple, the invaders were conquerors, had the temple in their possession, and everything their own way. The confusion was great. Many hundreds of people were present. The women went on with their worship, candles were lighted, and the temple was filled with incense. The invaders were civil to us, and seemed to be the visitors to the temple—the priests were their enemy. After learning the state of things, and perceiving there was no appearance of danger, we proceeded to distribute our books and address the multitudes. Our employment was anything but comfortable in the excited state of the people, and we deemed it unwise to stay long. We did talk to the people, and said many things which I trust they will not forget, and distributed among them at the temple, as well as along the road, a good number of books. On descending we were met by a number of respectable men, who wished us to interfere, and to try to use our influence with the robbers to induce them to quit the neighbourhood. We of course declined this and referred them to their own authorities. They replied that to apply for aid to the mandarins was utterly in vain: they had no power to give them redress, and defend them against similar invasions. I fear this is true; and what a fearful state this is for a government and country to be in. But so it is here. The government is weakening, particular since the English have tried the strength of the defences of the country and exposed their weakness to the people.

The cause of this great gathering at these places at this season is, that at these retired spots the gods are said to be particularly excellent, more especially so at Ling Fung. How this is, it is not so easy to say; but such is the universal impression among the people. By going to these places at this time of the year, and particularly to Ling Fung, on the tenth of the Chinese fourth month, the birth-day of the god, there is unusual merit. At these temples the pilgrims buy a Buddhist sheet-tract, folded up in a peculiar way, which they take home and religiously burn. This they affect to believe is turned into money, which will be available in the world to come; that every person who performs one journey to Ling Fung, and buys one of these tracts, for which he gives little more than a farthing, will receive, on dying, fifty ounces of silver, and this is repeated every successive pilgrimage he makes. The use of this money is, they say, to pay the expenses of their journey to heaven, and for their employment in the other world, whatever may be the uses to which money may there be applied. This is the great attraction to these favourite temples.

There is considerable confusion and inconsistency in the religious notions of the Buddhists and Taoists, and all indeed. The commonly-received notion is, that every one has three souls; that at death one remains in the house, resting on the ancestral tablets; another remains in or about the grave; and the third passes into other living beings, rational or irrational, according to their conduct in a former body—for the Buddhists have the doctrine of metempsychosis. According to this, no soul goes to heaven or hell; for that which remains in the house cannot, nor can that which rests in the tomb, nor can that which passes into another body, the inhabitant of this world; and yet the generally-received doctrine among the people is, that a good man goes to heaven, and a bad man to hell. They believe in purgatory, or if not properly purgatory, the belief is, that the priests are able to rescue a relative from the pains of hell and secure his admission into heaven; and they pretend that this is often done. It is easy to see how convenient it is to the priests, pecuniarily, to encourage this notion.

The people suppose again, that the future state is the exact counterpart of this: that money is here required—so it is there; that as clothes are necessary in this world—so they are in the next. Hence a greater part of their religion consists in burning paper-cash, silver paper, in the form of ignots of silver, paper clothes, and I have seen boats, tools, instruments of work, burnt; in the burning of all which, they suppose they become changed into the actual things of which

they are the representatives, and become conveyed to their departed friends. This obtains at the death and burial of their friends for the most part, and at the solemnization of ancestral worship. In this kind of worship the nation is one; and it is likely that of no other acts of worship is there such universal practice, from the emperor, 'the son of heaven,' to the poorest subject. There are thousands of people who never perform any religious service but this, unless they worship Confucius. There are myriads of people who never enter temples for worship, and who never worship any deity but the god of wealth, and 'the god of the kitchen' who probably receive as much worship as any deity in the Chinese pantheon, perhaps more. Koon She Ung Boosa is much adored, particularly by the women. These are the greater frequenters to the temples; they are often to be seen in the temples on their knees, repeating time after time for a long while, '*Omē do Vūh,*' and telling the times of repetition by their rosary. The idolatry of China is peculiar. I think the Chinese as a nation are rather atheistic than 'like the Athenians, 'unusually religious.' Certainly their tendencies are not religious: if they 'respect the gods,' it is 'at a distance.' I sometimes think that were the people more religiously disposed, there would be more hope of their conversion, or their speedier conversion.

THE CHINESE HANDBILL; A DIS- SUASIVE FROM THE USE OF OPIUM.

[REV. AND DEAR SIR,—You will doubtless be surprised in receiving the enclosed Chinese paper. I send you a translation of it. I translated it that you may see that there are some of the natives of the Middle Kingdom, who are kindred spirits with your own. Who is the writer of this philanthropic document, is impossible for me to say. The paper was given to my father at a charitable dispensary, in Ningpo.]

I am, Yours truly,
Ningpo, Aug. 1, 1848. J. S. HUDSON.]

The Vouch and Lamp Discourse.*

'I have heard of that thing opium. As for its advantage it is very little; but its poisonous stream is very deep. Who would have supposed that mankind were so grossly deceivable? Those who are so exceedingly fond of opium, daily and nightly inspire it, and mutually imitate each other till it becomes a custom. Day succeeds day, year succeeds year, then it is extremely irksome

* Necessary appendages to Chinese Opium smoking.

to delay the time of smoking; moreover it drags and binds him till death. It is an extravagant waste of money; it throws out of employment; it is not a little injurious; therefore the already strict laws are more stringent still. If the magistrates discover the culprits, they will receive heavy punishments. O! how bitter it is to violate the laws, receive punishment, and be disgraced. But if the opium dues are not immediately and thoroughly scrutinized, the smoker is only as if escaped out of a broken net. Check yourself and personally enquire, are you not one of those who have broken the laws, and in your heart cannot but be ashamed? Further, it is impossible for the smoker to assure himself of protection from punishment, as long as he lives. This body of mine is the remnant of my parents, therefore I should consider it very precious. The animal spirits of opium smokers will be decayed, their person and appearance will become more and more emaciated, and gradually arrive at extreme lassitude. Alas! alas! the injury is very great. Parents in nourishing their children's bodies expend much of their heart's blood or anxiety, and are in constant fear that their children's bodies may become diseased, therefore they bear much inquietude. How is it, on the contrary that mankind hate their own bodies and themselves impair them. All men have hearts, and if they will but think of their parent's kindness, they will not suffer opium to be chewed by their mouths. I have likewise heard that those who eat raw opium, in a moment loose their lives. Its nature is extremely poisonous. The natural evidence is easily understood; in smoking the dressed opium, although the poison is less, still the breath is daily exhausted. If the breath is unable to produce blood, then the breath is dispersed and the blood stagnated. This is the reason why such persons are physically degenerated. Every thing is injured; they are so innumerable that we cannot introduce all to your notice. The subjects which have been pointed out are enough for sight, bitter indignation and tears; ponder over the daily evils of this vicious custom. Where is the limit to its misery? I presumed to lay before you this sheet of writing to call you back from the deceptive path. To those who have never smoked it should oppose the least morsel, and thus hinder its gradual advances. Be careful not to sink into this noxious stream. Those who already smoke it, should arouse their minds and turn their heads. Do not deceive yourselves by pursuing the usual circle of uncertain enjoyment. If all men would but observe these inhibitions, the world will be very fortunate! very fortunate! this a special extensive announcement. Those who examine it should ruminare upon it, and not contravene it.

It is absolutely necessary to paste this against the wall, that all may see. Respectfully cut. Regard with care characters and paper.'

The Rev. J. C. Shuck, American missionary in Shanghai, writes in June, 1848—'The opium trade is truly an "abomination that maketh desolate," and the trade was never in a more flourishing position than at present. It is fast ruining the country, and withering the souls, bodies, and estates of the people. I regard opium as a greater obstacle to the introduction of the gospel into China, than the three false religions of China, Confucianism, Taoism, and Buddhism combined.' When will Britain awake to her duty in reference to this 'monster evil!'

Burton-upon-Trent,

J. PEGGS.

December 9th, 1848.

CHURCH MISSION JUBILEE.—The collections towards the jubilee fund already amount to near £30,000.

UPWARDS OF SEVENTY INSTANCES OF CONVERSION FROM RELIGIOUS TRACTS.—The accounts of the effects of tract distribution during the year are very gratifying. We have received above twenty letters from missionaries, and other Christian friends, in various parts of South India, since the close of the year. On carefully analyzing them, we find reported, among other things, upwards of seventy cases of conversion, effected by the Divine blessing on tract distribution as the chief means employed. We ought to state, however, that in one instance, in which thirty conversions are noticed, as occurring in a district in Tinnevely, the report was for the last two years, during which time readers had been engaged in reading the tracts to the different families in the district. Some of the accounts are very interesting. A Brahmin and his family were converted, and led openly to profess the Christian faith by the Brahmin's reading our tract, 'The Blind Way.' In another case, a very aged heathen priest, who had long hardened his heart, is mentioned as attending in the chapel on the sabbath; and his idol temple, in which he formerly sacrificed, is now without *pojah*, (prayer.) At Elnven, four heathen families were led to embrace Christianity by means of the tracts read to them. At Calladay, where about five hundred persons usually assembled in a temple to worship the god Narayana, five of them have embraced the gospel. There are a number of similar cases; and they are certainly very cheering to every Christian mind, as well as to us and the kindred societies, through whose instrumentality the blessed Saviour has thus been manifesting his mercy. *From the 'Madras Report.'*

THE
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 123.]

MARCH, 1849.

[NEW SERIES.

A SKETCH OF THE FORMATION AND PROGRESS OF THE
GENERAL BAPTIST CHURCH, AT HUGGLESCOTE.

THE past year formed an interesting era in the history of the church at Hugglescote. It was to them the year of jubilee, and many of their brethren in Christ rejoiced with them. A report of the principal events in the history of that church during the last fifty years, was heard with deep interest by those who on the 18th of September attended its jubilee services, a brief abstract of which may not be uninteresting to the readers of the Repository.

It is now difficult to ascertain when and by whom, amongst the worthy founders of the New Connexion, the gospel was first preached in the village of Hugglescote. The probability is that David Taylor and his devoted associates preached here about the time they visited Ratby, Markfield, Stanton, and other adjacent villages. This appears the more probable from the fact that John Grimley, afterwards so deservedly esteemed as a minister of Christ, was a native of Donington-on-the-Heath. He had frequently

heard them preach, and with Taylor especially became intimately acquainted. This acquaintance was formed soon after Mr. Grimley's marriage, which must have taken place previous to the year 1746, as in that or the following year he began to preach, and in conjunction with Mr. Francis Smith; and the Barton preachers, as they were originally termed, laboured frequently at Hugglescote and the adjacent villages. In the year 1749 Mr. John Aldridge of Barton, (a respectable farmer, and one of the seven individuals who were first formed into a church in that village) removed to Hugglescote. Soon after his removal he became the subject of a most disgraceful persecution, having been indicted in the spiritual court for living in adultery with a Miss Cooper—to whom he had been lawfully married, according to the rites and ceremonies of dissenters, who then enjoyed the privilege they too much slight in the present day. After a full investigation, the court declared the marriage

legal, and the prosecutor made satisfaction to the injured persons. The principal instigator of the prosecution, greatly mortified at his defeat, insulted Mr A. and incited others to abuse him. He in his turn was compelled to commence an action against his malicious opponent. The trial came on at Leicester assizes, August, 1751, when the judge advised the offender to come to terms of accommodation with Mr. A. His advice was accepted, and thus this unhappy affair terminated. This victory over persecution was annually commemorated by the church as long as it continued one body. In the same year Messrs. Aldridge, Donisthorpe, Whyatt, Deacon, Smith, and Grimley availed themselves of the Toleration Act, and were legally registered as dissenting ministers. Thus two of the early ministers, Aldridge and Grimley, residing in the parish of Hugglescote, the infant cause was materially strengthened, and preaching was continued there until 1760. It is probable that it was carried on in the house of Mr. Cooper, afterwards occupied by Mr. Aldridge. In the year 1755 the friends at Barton became practical baptists, and Mr. Donisthorpe and Mr. Kendrick, alternately baptizing each other, proceeded to immerse upwards of sixty of their brethren. This ordinance was administered at Barton. In the years 1759—60 the body was divided into five separate churches, one of which included Barton and Hugglescote, &c. In these places the Lord's-supper was administered alternately, by J. Whyatt, S. Deacon, and J. Aldridge, at that time pastors of the Barton church.

The first chapel at Hugglescote was erected in 1760, the expense of which erection was generously defrayed by the liberal efforts of six individuals. Mr. Passand, though not a member, gave the land; J. Aldridge, Robt. Hall, J. Dean, J. Weston, and Mr. Dodge, gave £10 each. About this time, J. Aldridge declining the ministry, and J. Whyatt also ceasing to

perform the duties of that office, nearly all the labour fell upon Mr. Deacon, senr., until Mr. J. Yates of Hugglescote was called to minister there. He was ordained as co-pastor with Mr. D., but in less than a year he finished his course with joy. He died, much regretted, Dec. 10, 1773. He, with Mr. F. Smith, J. Perkins, S. Deacon, J. Grimley, and D. Taylor, were the only ministers present at the conference held at Hugglescote, July 10, 1773, when the rules for conducting our Associations were discussed, which were presented to the next Association, held at Wadsworth, in 1774. (See Wood's History, p. 179.) In 1777 the church called Mr. S. Deacon, junr., to assist in the ministry, who was ordained co-pastor with his devoted father, 1779. The ordination services were held at Hugglescote, and the late venerated D. Taylor delivered the charge. Mr. Deacon entered upon his work with all the ardour of his soul, and pursued his onward course with untiring zeal and remarkable success. He must have been 'in labours more abundant,' when, with only the assistance of his venerable father, preaching was maintained at Barton, Hugglescote, Stanton, and several other villages. At length, as seals to his ministry, God raised up some who for many years were shining lights in our connexion. In 1788 Mr. Thos. Orton, the late revered pastor of this church, then an apprentice at Barton, was added to the church, and soon began to exercise the talents God had entrusted to him for the edification of his church and the conversion of sinners. His preaching was acceptable and useful. In the following year Mr. Jacob Brewin of Odstone was baptized, and soon afterwards began to preach. His labours were so acceptable that in 1797 he was chosen assistant minister to Mr. Deacon; and for many years resided at Barlestone, where he was rendered eminently useful. In 1793 Mr. Jos. Goadby of Bosworth, for many years

the revered and successful pastor of the church at Ashby, was baptized at Barton, and in a short time commenced his ministerial career. These devoted young ministers soon became eminently useful to the church, and materially strengthened the hands of their beloved and laborious pastor. The results of their united labours was seen in the increasing of the church; and at Hugglescote and Barlestone two new chapels were required. In 1797 the present chapel at Hugglescote was erected at a cost of about £400, £250 of which was raised during the year. Mr. Goadby during this year entered upon his studies under Mr. D. Taylor of London, then the tutor of the academy.

From the wide extent of the church and consequent difficulty of pastoral visitation, the propriety of a division of the church began to be seriously discussed, and it was at length agreed that Hugglescote and the adjacent villages should be formed into a distinct church, under the pastoral care of Mr. Orton. A notice of this separation appeared in the General Baptist Magazine Oct. 1798, and a more particular account we shall now transcribe from the Hugglescote church book, written by Mr. Orton. 'The church at Hugglescote was formed Aug. 26th, 1798. The members composing it at its formation had been members of the church at Barton Fabis, then under the pastoral care of Mr. S. Deacon, jun. At its commencement it consisted of eighty-five members. There were three deacons, namely, Messrs J. Newberry of Whitwick, G. Dean of Battleflat, and Joseph Brooks of Donington-on-the-Heath. At the time of their formation they called T. Orton to exercise the pastoral office among them, who was ordained May 15th, 1799. The boundaries of the church, as fixed by Mr. Deacon, were Ibstock, Heather, Coleorton Moor, Swanington, Thringstone, Whitwick, Markfield, and Stanton, besides Huggles-

cote and Donington. There were members residing in each of these places, and preaching in most of them.'

T. ORTON.'

It appears from this statement, that the number of members who at once separated from the church at Barton was eighty-five, but eleven others, at first undecided, having concluded to join them by the time their first church meeting was held, being added to the list, made the total number ninety-six, agreeing with the entry in the Barton church book. The General Baptist Magazine for 1799 contains an interesting account of Mr. Orton's ordination, which took place May 15th; from which it appears that the service was opened by reading the scriptures and prayer, this part of the services devolving on Mr. Whitaker of Melbourne; a suitable discourse was then delivered by Mr. R. Smith of Nottingham, on the nature of dissent, and the privilege of choosing our own ministers. The questions to the church were proposed by Mr. Tarrat of Kegworth, and answered by Mr. Newberry of Whitwick. Mr. Tarrat then interrogated Mr. Orton, who returned answers including his leading views of the doctrines of the gospel. The ordination prayer was also offered by Mr. Tarrat; and the charge to the minister, founded on 1 Tim. ii. 6, was delivered by Mr. Pollard of Loughborough, who concluded the morning service by prayer. In the afternoon, after an opening prayer by Mr. Whitaker, Mr. R. Smith addressed the church from Heb. xiii. 7, after which he concluded with prayer. From this period the cause continued steadily to advance. In 1800 the number of members reported to the Association at Spalding was 120. Mr. Orton soon finding himself unable to supply all the village stations, Mr. J. Newbold was in 1802 called to assist in this department. In 1803 brethren T. Saville and H. Heward were called to sustain the office of elders. In

1805 two brethren were called to the office of helps or assistant officers, and in 1806 nine others were added to the list. In 1807 T. Saville and W. Pollard are mentioned as assisting in supplying the village stations as preachers. The year 1809 was rendered interesting by the establishment of the first Sabbath-school in connection with this church, which was opened March 9th, at Hugglescote. This institution soon became a re-

markably prosperous one, and in May 1809 it was found necessary to enlarge the vestry for its accommodation. The church, too, continued to increase, as is apparent from the number of its members reported to the Association held at Leicester in 1810 being 148. In the year 1813, it was found necessary to purchase more ground for the interment of the dead, which was done at a cost of £19 8s. 8d.

(To be concluded in our next.)

THE MIND OF CHRIST IN THE BELIEVER.

To be a christian is to follow Christ, to cherish his spirit and copy his life. 'If any man have not the spirit of Christ he is none of his.' 'Ye are my friends if ye do whatsoever I command you.' But is it not to be feared there are many who bear the name of Christ, and pass as christians among men, whom at the last he will disown. 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.' This solemn truth should lead those of us who have named the name of Christ, frequently to examine ourselves 'whether we be in the faith,'—whether we have his mind. To guide such inquirers to a safe conclusion, it is important often to meditate upon the mind and character of our Great Exemplar; for we are to let this mind be in us which was also in Christ Jesus.

He possessed a very spiritual mind. The character of the life is controled by that of the mind; outward actions are but the expression of inward principles; hence they afford the evidence by which we are to judge of real character. 'A good man out of the good treasure of the heart bringeth forth good things, and an evil man out of the evil treasure bringeth forth evil things. Wherefore by their fruits ye shall know them.' Now,

applying this rule of judgment to our blessed Lord, how spiritual must have been his mind, for how holy was his life. He could appeal to all his adversaries,—'Which of you convinceth me of sin?' His most intimate companions, who were with him in private as well as public, testified, 'He did no sin, neither was guile found in his mouth.' Judas, who betrayed him, confessed, 'I have sinned in that I have betrayed the innocent blood.' And Pilate, who condemned him, acknowledged, 'I find no fault in him.' If such was the purity of his life how holy must have been the mind of which this was the expression! The fulness of his mental devotion was the spring and source of our Lord's visible piety; in his heart reigned supreme love to God his father; his thoughts were habitually fixed upon spiritual things; the expressions of his ardent piety were seen in all the forms which could bespeak its earnestness; but the principle itself lay deep in his Divine soul. The prince of this world came, but found nothing in him. 'He was holy, harmless, undefiled, and separate from sinners.'

His was a submissive and patient mind. He came to do the will of his Father; and whatever the completion of that will required him to suffer he

patiently endured. He bore the indignities cast upon him by men, and the attacks made upon him by the powers of darkness, with all that calm composure and invincible fortitude which became him as the Captain of our salvation; 'who when he was reviled, reviled not again; when he suffered, he threatened not.' And when he drew near the close of his career, in full view of his sufferings, his agony having commenced in the garden, with the same Divine resignation which had marked his whole course, he prayed, 'O my Father, if it be possible let this cup pass from me; nevertheless, not as I will but as thou wilt.'

When, having been scourged, he was made to bear his cross until nature could no more, not one repining word escaped his lips; and hanging upon that cross, conscious of his innocence, he heard the execrations of the surrounding multitude, his only reply was, 'Father, forgive them, for they know not what they do.' 'He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.'

He was remarkable for his humility. At his birth a star directed to him the eastern magi. At his baptism the Holy Ghost descended, and a supernatural voice approved him. All nature owned his supremacy; at his bidding the raging storm was hushed, the long-diseased restored, and the dead were raised. Yet though he was thus acknowledged and honoured by God, how very far from his heart was everything like vanity or pride! His miracles were never mere ostentatious displays of power, but always expressions of goodness; by them he did not seek popular applause; on the contrary, he strictly enjoined secrecy upon the subject. And when on one occasion he perceived that they would come and take him by force to make him a

king, he departed again into a mountain himself alone. When only with his disciples he displayed the same humble spirit; while he received their acknowledgment of his authority, he took the place of a servant and washed their feet, and then enjoined his example upon them. 'Ye call me master and Lord, and ye say well, for so I am. If I then, your Lord and master, have washed your feet, ye ought also to wash one another's feet, for I have given you an example that ye should do as I have done to you.' Among men, distinguished honours and large endowments usually engender the spirit of pride. But not so with the man Christ Jesus; he possessed that deep humility which raised him far superior to those little annoyances by which the peace of mortals is so often disturbed. 'He was meek and lowly in heart' and therefore had rest to his soul. 'Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man he humbled himself and became obedient unto death, even the death of the cross.'

He cherished the spirit of fervent devotion. This spirit manifested itself in frequent, actual prayer. From the instances recorded in which our Lord practiced his holy exercise, there is little doubt but with him it was a habit. He had not the need to pray which we have, still he did pray, and that not merely on special and important occasions, but habitually. Probably all the instances of his devotion which came under the observation of his disciples are not recorded, but sufficient are given to indicate both its frequency and fervency. On one occasion we read,—'Rising up a great while before day, he went out and departed into a solitary place and there prayed' On another,—'He

withdrew himself into the wilderness and prayed.' On another,—'He went up into a mountain apart to pray.' On another,—'He went out into a mountain to pray, and continued all night in prayer to God.' When in the garden he 'prayed more earnestly.' When on the cross he prayed for his murderers. And when taking his leave of his disciples he implored for them his Father's care and blessing. In St. Luke's account of his entrance into the garden after supper, he says,—'And he came out and went as he was wont to the mount of olives,' clearly intimating that it was his custom to retire and be alone; nor have we any difficulty in deciding what was the great object for which he sought such retirement.

'Cold mountains and the midnight air
Witnessed the fervour of his prayer.'

He was distinguished for his spirit of sympathy and compassion for the suffering. 'He went about healing all manner of sickness and all manner of disease among the people.' Not one applied to him for help and was denied: he was the universal benefactor of mankind. And with the relief afforded there was usually united a tenderness of sympathy which added much to the loveliness of the deed.

How affecting for instance is the account related of his restoring to life the son of the widow of Nain! 'Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and much people of the city was with her.' All the circumstances of the case were of a very moving character; and it soon appeared they were felt so by our Lord, for 'when the Lord saw her he had compassion on her, and said unto her, Weep not. And he came and touched the bier, and they that bare him stood still. And he said, Young man, I say unto thee, arise. And he that

was dead sat up and began to speak. And he delivered him to his mother.' When he was told of the death of Lazarus, and saw the distress of the family, he could not refrain sharing in their sorrow. 'He groaned in the spirit, and was troubled.' And when he removed to the grave, seeing the surrounding crowd in tears, it is expressly recorded, 'Jesus wept. Then said the Jews, Behold how he loved him.' And when for the last time he was entered into Jerusalem, though he knew all the cruelties which awaited him there, and the justness of their sentence, yet as he thought upon the dreadful destruction which hung over the devoted city, his heart was melted. 'And when he was come near he beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes. O Jerusalem, Jerusalem, which killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not.' Never before did a heart so tender and benevolent dwell in the human breast. He was the compassionate Saviour,—'Jesus of Nazareth, who went about doing good.'

Such was the mind that was in Christ Jesus. And this mind is in the believer. He has been born again, and is now a new creature in Christ Jesus. God hath sent forth the spirit of his Son into his heart, and he walks before the world as a disciple of Christ.

He is spiritually minded. His thoughts and affections are habitually set upon spiritual objects, and he walks worthy of the Lord unto all pleasing, being fruitful in every good work and increasing in the knowledge of God.

He is submissive to the Divine will. He leaves all his circumstances

and concerns to the disposal of his Father who is in heaven, and with his arrangements he is satisfied. While health and providential favours are continued, he enjoys them with a grateful heart; and when they are withdrawn, he acquiesces. 'The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.'

The grace of humility shines through his whole character. Does providence grant him worldly prosperity, it does not excite his pride and lead him to despise others because they are not thus favoured; but it secures in his heart increased gratitude, and in his life increased usefulness. And is he raised to office and influence in the church,—while he duly appreciates the honour, his ready acknowledgment is, 'By the grace of God I am what I am.' 'He does not think of himself more highly than he ought to think.'

The spirit of prayer is the temper of his mind. He loves devotion, and in the holy exercise spends much of his happy time. Like his great example he consecrates by devotion every place in which he dwells, and every path which he frequents. He prays without ceasing, and in everything gives thanks.

He cherishes a spirit of compassion for the suffering. He ever pities the destitute, and finds a pleasure in affording them relief. But he especially commiserates the spiritually destitute. As he thinks upon their present circumstances and future prospects,—'having no hope, and without God in the world,' he has great heaviness and continual sorrow in his heart. It is this deep sympathy with souls in their suffering and peril that leads him, in the face of discouragement and opposition, to seek their salvation; for this he prays and labours; and though the only reward he receives from the objects of his solicitude may be ingratitude and persecution, yet his love and pity con-

strain him to continue his efforts. 'Not seeking his own profit, but the profit of many, that they may be saved.'

Dear reader, is this the mind we cultivate, and are these the rules by which we live? If we are believers it is our duty to possess the spirit of Christ and to copy his example. To all his professed followers, who do not thus live, he appeals,—'Why call ye me Lord, Lord, and do not the things which I say?' Let us seek to follow Christ more fully; in proportion as we are influenced by his mind and do his will, shall we have his peace, and in the church may we expect his blessing. Is not the want of this mind among his followers one great cause of the sad state of the churches? If all the members had his spirit of humility, would it not prevent many of the scenes of confusion and division which so often afflict us? And if all were spiritually minded and devoted to the work of saving souls, should we not realize increased purity and growing prosperity? The apostles could say, 'We have the mind of Christ.' 'And the hand of the Lord was with them, and a great number believed and turned unto the Lord.' Do we weep over the desolations of Zion? let each begin the work of reparation in himself. We can but feel the great preventive of the church's prosperity is her lack of spirituality and devotedness; only let all her members possess and live under the influence of the mind of Christ, and then the church will become what he designed to make it, a united, holy body; 'a peculiar people, zealous of good works.' Then his kingdom will come, and his will be done.

'My dear Redeemer, and my Lord,
I read my duty in thy word;
But in thy life the law appears
Drawn out in living characters.
Be thou my pattern, make me bear
More of thy gracious image here:
'Then God the judge shall own my name
Amongst the followers of the Lamb.'

Wendover.

A. S.

TO THE CHRISTIAN FRIENDS COMPOSING THE CHURCHES
OF THE GENERAL BAPTIST CONNEXION.

FROM THE ORISSA MISSIONARIES.

(Continued from page 54.)

HAVING expressed our affectionate regard for you, and mentioned some of the grounds of our affection, in all truth and sincerity; permit us, dear friends, to congratulate you on the possession of a few privileges and blessings, the value of which perhaps you cannot appreciate so well as we can, owing to your residence in the very midst of the scene of their blessing; and to our residence in the scene of moral destitution and spiritual death, apart from you. If we would properly appreciate the beauty and richness of a landscape, we must be removed from the immediate scene to some considerable distance; and the more advantageously will it appear, if, where we place ourselves, it should be sterile and desert. Besides, the commonness of our blessings may be, and often is, the very reason why we forget or undervalue them; and gratitude to the Giver of all good, burns with a flickering flame, or entirely expires on the altar of our hearts.

And first, permit us to congratulate you on the *undisputed possession of that precious treasure—the Word of God*. There is in India a book, or rather there are four books in India, called, the four bades, which profess to be the word of God; and have indeed the best pretence to that character of all the thousands of books which in India are esteemed sacred; but the people generally are prohibited their use by the most awful penalties. They are the sole possession of the brahmins. An ordinary person dare not own them; dare not learn them; dare not hear them; and should he accidentally come within the sound of their text, he instantly puts his fingers into his ears, that the dreaded sound may not penetrate.

Almost similar obstructions existed to the possession and perusal of the Bible in England, only, comparatively, a few years since, and still exists in those unhappy lands, where the ‘man of sin,’ the ‘mystery of iniquity,’ or ‘antichrist,’ holds his iron, undisputed sway. But, though our fatherland is far from being free from anti-christian influence, yet it is not thus with you, beloved friends. You quietly possess the precious volume; and so far from being afraid of it, you love it, and delight to peruse its pages of light, and grace, and love, till your hearts and understandings are imbued with its holy influence. God is your father, and you are his children, and in the Bible you have the record of your father’s love; there, also, his will is recorded, ‘line upon line, and precept upon precept,’ till ‘he that runneth may read,’ and the wayfaring man, though illiterate, need not err therein. The Bible contains all God’s will respecting what you should be, and what you should do: so that you are able fully to understand what the will of the Lord is. And how important are the discoveries it makes—discoveries of a personal and infinitely interesting character; embracing our present and everlasting happiness; discoveries we never could have made ourselves, and which none could have made for us. It lifts the veil, and bids us look into eternity; it lays before us things which are hid in profound obscurity from the penetrating eye of reason, however strong and refined. All this, with all light, consolation and strength, you may have by opening and perusing the sacred depository of your Father’s grace and love. While you turn the pages over, and read, *the kingdom*, which is ‘incor-

ruptible, and undefiled, and which fadeth not away,' appears in the distance to your delighted sight; and as you read on and wonder, faith whispers in your ear, 'If you do these things you shall never fail, but so an abundant entrance shall be administered unto you, into the everlasting kingdom of our Lord and Saviour, Jesus Christ.' That kingdom is all your own. All the promises recur to your minds as the sensation of holy joy rises in your hearts, and you turn from promise to promise, and find them all 'Yea, and amen, in Christ Jesus.' You close the precious record, and rise from its perusal like a giant refreshed with new wine. The darkness of sin, the gloom of death, and the fearful forebodings of eternity, are dispelled from your minds. How pleasant and profitable, under the buffetings of temptations and sin, to read again and again of the interesting and endeared relations in which God has placed you with himself. These relationships, you would, alas! soon forget, or disbelieve, were you not reminded of them by perusing the Word of God; but by its perusal their identity, reality, and evidences, are renewed in our recollection and in our faith. This is consolation, satisfactory consolation; a consolation of the most verifying and exalting description. It were easy to spend many pages in merely hinting at the value of the Word of God. Think upon it, and you will feel surprised to perceive how much of your happiness and your blessings spring from the possession of the Word of God. This precious blessing you have *cheaply*. Worlds might be given for it, and then it would be cheaply bought; but you have it for what lies within the reach of almost all, however poor in this world's possessions. And if so poor as not, indeed, to be able to buy the Bible, the Bible will be sure to be given to you; so that none need be destitute of the Word of

Life. Formerly, a person must have parted with all their estate in order to purchase a Bible; and that estate, too, must have been considerable. How different, dear friends, it is with you; and it is different by the gracious providential arrangement of your Father in heaven. The bread and water of life, for which others have hungered and thirsted and died, you possess so easily, as to make it but a very small part of your outlay. This book of books, you can read in your own houses, by your own fire-sides, and in your own closets, for your own and your family's instruction. The Bible formerly was very scarce: a copy here, and a copy there, at a great distance, perchance locked fast by a chain to some part of the building called the parish church; it could not, must not be taken home. If you want to know what it says, you must go there and read, and you will perhaps have a fee to pay for the privilege; now you can in your own endeared homes, eat the bread and drink of the water of life till you are satisfied. It is another happy circumstance that you have the Bible in your own language, the language of your birth and your country, and not locked up in Hebrew, Greek, or Latin, or Sanskrit; which few have either time or talents to study. Education has given most of you the ability to read; and Sunday-schools have made the acquisition of this ability comparatively easy; and if any cannot read, he can *hear* the truths of revelation read in his own tongue. On this account you are all much wiser than the ancients; and better know what the will of the Lord is.

There is an excellent proverb in common use among the Oriyas, namely, that a soodra who knows God, is better than a brahman who knows him not. How much more blessed is the poor with a knowledge of God, than the great and noble without it. To those who believe,

is Christ precious! and proportionably precious is the book which brings him to their knowledge. Christ is your safety from danger; the object of your confidence and your hope; your medium of possessing eternal blessings, the satisfaction of your restless and imperious desires, and your peace with God; and you value above all price the book which tells you of him; which sets him before your eyes in all his characters and glory. It is beautifully said by a christian poet, in reference to the Saviour and the Bible, that

‘ There we behold our Saviour’s face,
Almost in every page.’

With what pleasure you trace the progress of his appearance on the earth in the pages of prophetic vision! With what delight you read of his lowly birth! With what wonder you read the events of his wondrous life, each emitting brighter glory as he approaches to his astonishing end! How you weep and mourn with him in the garden of his agony, and are overwhelmed with astonishment and grief as you behold him expiring in blood and agony on the cross. But what transport fills your bosoms when you recognize, from first to last of his history, his sufferings and death, the amazing, the stupendous plan of human redemption fully accomplished. You wipe your eyes, suffused with grief, and exclaim, ‘O! the depth of the riches, both of the wisdom and knowledge of God.’ ‘Great is the mystery of godliness, God manifest in the flesh.’ The Word of God is full of divine verities; you may exclaim with the apostle, ‘We have not followed cunningly devised fables.’ You would be more justly able to appreciate this fact, if you could see the people here, with their holy books, the bades, the badant, the bhagbot, the bamayan, the baharat, the geetas, and the poorans of a thousand other sorts. They are all filled with vain, erring, human

speculations; with heroic deeds of real and fabled heroes and warriors; with monstrous fictions, and wild imaginings. Yet the people are greatly attached to these; and read and hear them till they are intoxicated with excitement. Yet, alas! all, all, is fiction.

Permit us, secondly, to congratulate you on the peaceable and uninterrupted ministry of the gospel which you enjoy. In this respect you are privileged, perhaps, beyond what the church of Christ has ever been since its commencement in any country. It is not so long since your Baptist forefathers had to seek the enjoyment of this privilege in private, secluded houses, in the wide and uninhabited plains, or forests, or other situations, secluded from the observation of bigoted, ferocious christians, and satanic men. They had to sacrifice their necessary rest, that, under the veil of darkness, they might meet together and hear from their ministers the gospel; and if it happened that they were not interrupted by the hoarse voice and brutal hand of their cruel and blood-thirsty persecutors during their brief and stolen opportunity, they used to exclaim, ‘*Laus Deo!*’ and ‘*Soli Deo Gloria!*’ Praise be to God; to God alone be glory. They paid high for their privileges; the very privileges you enjoy in peace and in such abundance. How many in those days were debarred attendance on the ministry of the word? The females, the feeble, and the fearful, were mostly unable to endure the rough and untimely exertion, attendance on the ministry involved. For what long periods, and with what infernal ferocity the ministers of the gospel and their churches were persecuted! and in how many painful instances was life sacrificed by long and cruel imprisonments and other modes of suffering! But let us remind you of circumstances, in fact, still more distressing; and which should, therefore, more especially ex-

cite your devout gratitude : we mean the circumstances of tens of thousands of your fellow creatures who have no ministry of the gospel at all ; but upon whom, for many dreary ages, the cold, dark night of error and spiritual death has settled ; where the voice of redeeming mercy never sounds ; and where the responses of holy, and spiritual life are never excited ; never heard ! The darkness, the coldness, and the silence of death prevail over every soul ! Ah ! this is destitution indeed ; and not the less affecting because the subjects thereof are fatally insensible to their state. Dear friends, recollect who it is that in this respect has made you to differ. You are rich in the peaceable possession and other enjoyments of the gospel ministry. ‘ You sit under your own vine and fig tree, none daring to make you afraid.’ Our forefathers have laboured and suffered, and died for the privileges you enjoy ; and you have entered into the fruit of their sufferings and death. You have still to pay for your privileges with some disgraceful disabilities, but those privileges you can enjoy at any time, and at all times. Look around you, among the most favoured nations of Europe, and you will find no people so favoured as you. Look around you even in your own land, and see a people led astray by lying subtleties, to the blinding of their minds, the hardening of their hearts, and the quiet, unsuspected loss of their souls. Consider these things and compare them with your light and privileges, and you cannot but feel the risings of grateful emotions in your hearts to a gracious God. How delighted and edified you are in your tabernacles of the Lord, by the illustrations of the Divine name, and works, and word ; by the ministry you enjoy. What views it affords you of the character, work, and grace of the Saviour. How your hearts have often been filled with extacy of joy, as the light of Christ has beamed upon your understandings

and has softened and melted your hearts. How edified you have been when your ministers have opened and applied the lively oracles to you ; when motives of gratitude, obedience, and holiness, have been enforced by the living voice from considerations drawn from the cross ! How have you rejoiced in the fulness of Christ, when his many rich blessings have been set before you. Your sorrows have removed, and your joys have been made to abound, while you have listened to the voice of your loved and chosen ministers and pastors. This enjoyment has endeared the very house of God unto you, till you have exclaimed with the Psalmist, ‘ How amiable are thy tabernacles, O Lord of Hosts ! Blessed are they that dwell in thy house ; they go from strength to strength, every one of them in Zion appearing before God. The lines are fallen to me in pleasant places ; yea I have a goodly heritage.’

And lastly, dear friends, permit us to congratulate you on the *mission you support in India*, both in regard to the field where it lies, and the measure of success you have already been favoured to obtain. God has called all the valuable sections of his church into existence for the universal propagation of the gospel of his grace ; and he has not overlooked you, though one of the smallest tribes of Israel. And when they have sought his guidance he has assigned to all their appropriate spheres of labour ; vineyards for them to labour in, fitted for the peculiar talents and capacities of each,—and he has assigned Orissa to you. The extent and importance of this consignment we cannot now particularly notice. Its territorial or geographical extent is from Midnapoor in the north, to Berhampore in the south, a distance of more than 280 miles ; and its breadth is nearly equal to its length, including the hilly regions of upper Orissa. The population of this extensive country cannot be less than several

millions of souls. This almost incomprehensible mass of immortal beings, speak, with the exception of a few thousand mahomedans, the same language,—the Oriya. By this medium, which your missionaries now possess, the gospel can have access to the understandings and the hearts of this almost uncounted number of souls. Besides this important view of Orissa, it has other commendations as a field for the diffusion of the gospel; there is in Orissa a temple erected for the worship of an idol called Jagannath, or the Lord of the world, which is visited by Hindus from the whole extent of India, to the number of a million of people annually. This affords, you will immediately see, a very important facility for the wide diffusion of knowledge. It has been said of your mission, that it has 'bearded the monster in his den,'—that it has 'gone to the very up-springing of the fountain of Indian idolatry.' A stroke here is a stroke at the root; and as the population of India, especially the lower provinces, move to this festival annually, like the rolling of a tide, they will carry back with them the word of eternal light and life. We are not, and would not have you so sanguine as to expect to hear that the temple of Jagannath is either demolished or deserted; or that it is converted into a christian temple; but you will hear of the antidote setting forth from whence the fatal bane proceeds; you will hear of the defection of hundreds and thousands of Jagannath's worshippers; you may hear loud complaints that the hosts of christians are successfully assailing the battlements of ancient idolatry in Orissa; and that its priests and professors rage and foam in bitter disappointment at the loss of their sinful and blasphemous gains; and doubtless, when our heads are laid in the dust, our successors shall hear that dagon has fallen! has fallen! either by some signal interference of

Providence, or by the progress of the nation's conversion to God. But I must not enlarge. This large field God has committed to your hands, and it is our anxious desire that you may fully and faithfully appreciate its vast importance. There is an exact correspondence between the nature of the field and the work to be done, and the capacities and character of those to whom God has committed it. May you view your obligation in the light of the judgment day, when God will require of us how we have cultivated our talents and our vineyard. Your beginning is small, compared with the mass of souls, the leaven you are laying will finally operate upon; but in a few years the scene of your efforts in Orissa will present a sight, a spectacle, over which the hearts of men, of angels, of God himself will rejoice! The results of our labours in our appointed field are very encouraging, more than sufficient to convince the coldest and most cautious that the work has the approbation of God. The gospel is preached extensively; much christian knowledge has got abroad—the sacred Scriptures exist in the language,—tens of thousands of excellent christian tracts are among the people; and many, we know, are reading them; while their distribution is still going on. A good number of pious and talented native ministers are daily going about among the people far and wide to preach the gospel. A line of churches and stations have been formed from the northern to the southern extremity of the country, all along the line of road, by which the pilgrims pass to the great temple in Orissa, namely, at Midnapoor, Jellasore, Balasore, Khunditir, Cuttack, Choga, Piplee, Pooree, and Berhampoor. At some of these places they are few in the number of their members, but at others they are numerous; and the churches are vigorous and increasing. The press is actively employed in the preparation and

printing of useful books on science and religion; while schools are fitting a good number of young Hindoos to form families of native christians which will rapidly multiply the number of those who profess the one God and acknowledge the Saviour. Ye see your field dear friends, it is long and wide, and full of souls, all in darkness and the shadow of death—ye see your calling, and you recognize that God approves, and so commands your labour; and let us, who have for years been in the very midst of the vineyard, and who have laboured therein, let us exhort you not to be weary in well doing; 'tis an inspired exhortation—it carries with it its own encouragement,—‘for ye shall reap if ye faint not.’ Under the efforts of your faith and zeal this valley of bones will become a field of life, and fruitfulness and beauty. The darkness and gloom of unknown centuries shall pass away; and all the

evil they shrouded shall be destroyed. The Sun of Righteousness, by the ministry which you support, shall break forth and shine; and the long days of darkness and sorrow—the labouring of the devotee, and the groaning of the weary, way-worn pilgrim, shall come to an end; and a long day of light, and salvation, and joy, shall set in; when instead of incarnate demons filling the land as at present, that delightful prophecy of God’s word shall be seen accomplished, ‘Instead of the thorn shall come up the fir tree; and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

I remain, dear friends, for myself and brethren, affectionately yours, in the labour and kingdom of Christ in Orissa.

C. LACEY.

Pooree, June 23rd, 1848.

ON THE OFFICE AND OPERATIONS OF THE HOLY SPIRIT.

(Continued from page 58.)

If we would rightly estimate the power with which the Holy Spirit operated, after he entered on the work of his mission, we must look from the commencement of his work, to the mighty and glorious effect which was accomplished.

1. The first evidence of the Holy Ghost having come upon the apostles, was that which was displayed in the conversion of 3,000 souls on the day of his descent.—Acts xi. 41. From this period, that an innumerable multitude of converts were added to the church, is a fact attested by the concurrent evidence of believers and unbelievers. Of the difficulties which were surmounted in effecting so great a change in the opinions and feelings of mankind, we may form some estimate, on considering, that in religious matters they generally retain the most invincible pertinacity; and when we consider the apparent weakness and ignorance of the instruments by whom the

gospel was propagated, the effects are greater than any natural causes could prove equal to overcome or remove. In order, however, to give this remark its due force, let us apply these considerations to some known objects and circumstances. There is no person who contemplates the state of the unbelieving world at this day, who will not be convinced, that it affords every facility to conversion which existed in the apostolic ages. In that day neither the Jews nor the heathens were more ignorant nor credulous; not more exposed to the advantages which might be taken of a negligent and money-loving priesthood.

There is no person who regards the present state of the churches in these realms, who will not acknowledge, that they contain men, who want neither zeal nor laboriousness, nor the internal influences of the Holy Spirit, to assist their endeavours in undertaking the world’s conversion. But while we

acknowledge that by such men, much good has been done, yet, we require not a moment's consideration to be convinced, that were they to engage in the task of converting the least of the great empires into which it is partitioned, the event would be very different from that which succeeded the labours of the apostles. Hence the low state of our churches at home, and the comparative feebleness of our missions abroad. We want more of the apostles' qualifications, the influences of the Holy Spirit. But while the apostolic ministry had to struggle against the entire force of human prejudice, both national and religious, they still made converts by every sermon, and out of every nation, and produced in every convert a saint and a martyr.

But let us contemplate more closely the difficulties with which the religion of Jesus had to contend, at the outset of its progress.

1. With respect to the heathen world, where the way of its advancement may appear less obstructed, we observe the general course of opinion already occupied with strong prejudices, and these of a religious tendency. And it was a religion which had bound itself by many strong ties to the human attachment; rendered venerable by the splendour of an impressive ceremonial, it was dear to its professors, as revered by their country, their ancestors, and their parents. And it was a religion strengthened by the strongest legal securities, and by the severest penalties denounced against apostacy. And what a picture does this present of the difficulties with which our beloved missions and missionaries have now to contend. Well may we hear their voice crying to us across the mighty ocean, from the plains of Orissa, and from before the car of Juggernaut, and the schools of Cuttack; 'Brethren pray for us.'

2. Nor do obstacles less formidable arise on the side of the Jewish world. They too, had their early and national prejudices. They were naturally attached to the established faith, possessed the highest sense of its venerable antiquity, the most sacred reverence of its divine origin. No religion could promise more to their hopes than that in which they were born and nurtured; no religion proposed a higher object

to their adoration than that which they were accustomed to worship. The most dreadful imprecations were denounced against him who continued not to observe it to the very letter; and this severe sentence was enforced, as its penalty, by a total cutting off from the hope of Israel. But we behold the apostles in their onward movement inspired by the Holy Spirit, and wherever the defenceless band move, hatred and jealousy pursue them; persecution hangs upon their rear and demands their extermination. The spirit of paganism is aroused with collected terrors—hovers around their path, haunts their footsteps, and clamours for the suppression of an execrable superstition. Yet still our holy and persecuted religion, superior to all the horrors that beset her path, pursues the tenour of her way. With a firm step and resigned deportment she proceeds—looks up to heaven for divine support and consolation, and marches on through the flames and slaughter of successive persecutions. O, ye holy men, under the influence of the Holy Spirit, where are your like in our day? Lord give us thy Holy Spirit.

The little period of thirty years conducts us from Judea to Rome; to the heart and capital of that empire which boasts itself the very mistress of the known world: and we see the influence of religion extended from one extremity to the other of this vast territory; and from its centre to its circumference, she gives proof of the strength which she had acquired by the immense multitudes of her converts, who evince their sincerity by sustaining the most excruciating tortures, and self-denying conduct, never witnessed before, and only resembled in the self-denying and persevering labours of our beloved missionaries, and the bloody persecutions of Rome and Madagascar.

Now may the Spirit's holy fire,
Descending from above,
His waiting family inspire,
With joy, and peace, and love.

Touch with a living coal the lip
That shall proclaim thy word:
And bid each waiting sinner keep
Attention to the Lord.

Ripley 1849.

(To be continued.)

SANCTIFIED AFFLICTIONS.

'I will cause you to pass under the rod, and I will bring you into the bond of the covenant.'—Ezek. xx. 37.

I saw the young bride, in her beauty and pride,
 Bedeck'd in her snowy array,
 And the bright flash of joy mantled high on her cheek,
 And the future looked blooming and gay;
 And with woman's devotion she laid her fond heart
 At the shrine of her dear husband's love;
 And she anchor'd her hopes to this perishing earth
 By the chain which her tenderness wove.—
 But I saw, when those heart-strings were bleeding,
 And the chain had been severed in two,—
 She had changed her white robes for the sables of grief,
 And her bloom to the paleness of woe;
 But the Healer was there, pouring balm on her heart
 And wiping the tears from her eyes;
 And he strengthened the chain he had broken in twain,
 And fastened it firm to the skies.
 There had whispered a voice,—'twas the voice of their God,
'I love thee, I love thee,—pass under the rod.'

I saw the young mother in tenderness bend
 O'er the couch of her slumbering boy,
 And she kiss'd the soft lips as they murmured her name,
 While the dreamer lay smiling in joy.
 Oh! sweet as the rose-bud encircled with dew,
 When its fragrance is flung in the air;
 So fresh and so bright to the mother he seem'd,
 As he lay in his innocence there.
 But I saw when she gazed on that same lovely form,
 Pale as marble, and silent, and cold;
 But paler and colder her beautiful boy,
 And the tale of her sorrow was told.
 But the Healer was there who had smitten her heart,
 And taken her treasure away,
 To allure her to heaven, He has placed it on high,
 And the mourner will sweetly obey.
 There had whispered a voice,—'twas the voice of her God,
'I love thee, I love thee,—pass under the rod.'

I saw when a father and mother had lean'd
 On the arm of a dear cherish'd son,
 And the star of the future grew bright in their gaze,
 As they saw the proud place he had won;
 And the fast-coming evening of life promised fair,
 And its pathway grew smooth to their feet,
 And the star-light of love glimmered bright at the end,
 And the whispers of fancy were sweet;—
 But I saw when they stood bending over the grave
 Where their hearts' dearest hope had been laid,
 And the star had gone down in the darkness of night,
 And joy from their bosoms had fled;
 But the Healer was there, and his arms were around,
 And He held them with tenderest care,
 And he shewed them a star in the bright upper world,—
 'Twas their son shining brilliantly there.
 They had each heard a voice,—'twas the voice of their God,
'I love thee, I love thee,—pass under the rod.'

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

THEOLOGICAL CABINET.

GOD IS LOVE.

(An extract from a sermon by the Rev.
F. Monod, of Paris.)

In a small city of Italy, buried, by the volcano of Mount Vesuvius, under a torrent of lava, eighteen hundred years ago, certain ancient manuscripts, scorched by fire, have been found, resembling pieces of charcoal rather than books, which are unfolded by a slow and difficult process, line after line, and word after word. Suppose that one of those rolls of Herculaneum contained a copy of our epistle, and that it was the only one in existence. Having reached the fourth chapter and the eighth verse, these two words, 'God is' have been deciphered and it is not known what follows. What expectation! That which philosophers have vainly sought, and which the wisest among them have renounced the hope of discovering, a definition of God, is there, and there too from the hand of God himself. 'God is'—What is he about to say to us, and what is he?

What is he? that God concealed, 'who dwells in light inaccessible, whom no man hath seen or can see,' whom 'we feel after,' as it were in the dark, 'though he be not far from every one of us,' and who compels us to cry out with Job: 'O that I knew where I might find him! If I go forward he is not there; backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him.' What is he? that all powerful God, whose word created every thing, and whose word again can extinguish every thing, 'in whom we live, move, and have our being,' who holds us each moment under his hand, and who can do as he pleases with our existence, our situation, our habitation and sojourn, our body, and even our soul? What is he? in fine, that holy God, whose eyes are too pure to look upon

iniquity, whom our consciences convict us of having offended, and whose wrath is dimly revealed by nature, though neither conscience nor nature can assure us whether he is disposed to forgive; that just Judge into whose hands we are soon to fall, it may be to-morrow, or to-day, ignorant of the sentence that awaits us, and knowing only that we deserve the worst? What is he? Our repose, our salvation, our eternal destiny, all are there; and I can imagine all the creatures of God bending over that sacred book, in the silent and solemn expectation of what it is about to reveal to the world touching this question of questions.

That fatal word which discovers itself is,—*love!* Who could desire a better? Could any thing like it be conceived by the boldest and strongest imagination? That God concealed, that God all powerful and holy, is love. What want we more? God loves us—what do I say—God love us? Yes, all in God is love. Love is the very nature of God. Who speaks of God speaks of love. Oh response surpassing all our expectations! Oh blessed revelation, which terminates all our anxieties! Glorious pledge of our present, our future, and our eternal felicity!

Yes, if we can believe it; for it is not enough that God is love, unless we can say with St. John: 'We have known and believed the love which God hath towards us.' The love of God can neither console, enlighten, nor sanctify, nor even save us—the love of God indeed is to us as if it had never been, so long as it is not shed abroad in our hearts by the Holy Spirit, and mingled in us by faith.* Creatures spiritual and responsible, we possess the glorious but awful privilege of *being able to open or close our hearts* to the love of God, and thus

* Heb. iv. 2.—By faith the Word of God penetrates our soul, and is united with it, by faith, as the food which enters our body is assimilated to its substance. The rendering which we have followed is at once more literal and clear than the one adopted in our versions.

to enjoy or reject that love, which is the treasure of man, and the hope of the universe.

SPIRITUAL LOVE.

From the German of Tholuck.

WHAT is love? It is the struggling of your soul to give up everything of value which you have, as a sacrifice to the beloved object; to empty yourself of your own self, and to become full of the being you love, and of all his fulness.— You have often seen how earthly affection, which is but an image, and sometimes but a caricature of the everlasting love, seeks to become full of the beloved object; how every sensibility is excited to obtain this fulness; the eye, the ear, the hand, the whole spirit, long to be full; yea, even the mouth is open to take in the breath of the loved one. Oh, ye who hang with all the fibres of your system upon a creature of God, and long after that creature, have you ever longed in the same way after your Creator? Why do you not learn what is the blessedness of the faithful one, when his inmost soul lies spread out in holy prayer before God; when the eye lingers upon the distant, deep, clear heaven, the fairest emblem of the boundlessness, the serenity, and the magnificence of that love which first loved us; when his ear takes in no earthly sound; and only this solitary feeling lives in his soul,— Oh thou Eternal One, thou art! At that moment he sinks into the Deity;—‘I in him, thou in me, let thyself but find me, and I vanish away within thee!’ Not that by such an affectionate surrender to the Eternal One, the Christian’s personal identity ceases; no his spirit is rightly manifested and developed, rather, by his reception of this everlasting, unfolding, illuminating, and enlivening power of love.

FAITH, HOPE, AND CHARITY.

FAITH hope, and charity, the chief of the christian virtues, make a concord of three tones, which exhibits an analogy to the divine Three in One. Faith, which is the firm conviction respecting that whole realm which lies above the senses, corresponds with the original ground of the Godhead, from which everything has proceeded; that is, with the Father. Hope corresponds with the Holy Ghost, who will one day

conduct everything within us to its completion. Love corresponds with him, by whom, and in whom the original occult ground of the Godhead, with its whole fulness, has come near unto men, and through all eternity will communicate itself to them. So likewise among the apostles, each tone of this holy concord has found its own representative. Paul is the preacher of faith, John is the preacher of love, and Peter in the first of his epistles, is the preacher of hope. All, however, without distinction, Peter and James not excepted, give the chief praise to love.

A GIFTED HEARER.

My ears had been ringing with commendations of this gifted preacher and that gifted preacher; and I was glad there were such, but I could not but think that a *gifted hearer* was an object worthy of some notice. I had not heard any commendation sent in this direction, and could not but think this was a gap that ought to be filled. Being acquainted with an interesting specimen, I will say,

1st. That he had the gift of *promptness* in attending on public worship. He was scrupulously punctual in reaching his seat at the appointed time. You might get a catalogue of loiterers a fathom long, in that congregation; but you could not put this man’s name on the list without breaking the ninth commandment. I wish some of his neighbours had coveted earnestly that excellent gift.

2nd. But he had another, that of a *deep and earnest attention* to the preacher. Some send their eyes on errands all over the house. They have a pulpit direction now and then, to be sure, but there is no fixedness about them. The new ribbons and feathers, and new comers and late comers, take up attention, and the preacher gets only what is not taken up by the feathers, &c. He seems to be no more himself, nor his message either, than a feather to such a hearer.

But our gifted friend did not belong to this tribe. He seemed to feel that the preacher had something of importance to say to *him*, and that the preacher was anxious he should hear it—very anxious; and this made him anxious himself to hear it. And this made him a most serious and earnest listener; and

I should like to see the man that would deny that this was an excellent gift.

3rd. But he had another still more excellent gift; *he loved and practised what he heard*. Many do not seem to think that it is expected of them that they shall carry anything away of what they hear. But this is a great mistake. They are expected by the preacher, and by that authority under which he acts, to hide the word of God so deeply in their hearts that they cannot help carrying it away, and cannot help becoming wiser and better for what they heard. Some are so much engaged in worldly dreams while in the sanctuary, or so drowsy, that truth cannot get any farther than their ears, and not always so far as that. They go home as empty as they came.

But the hearer now in my eye, always brought away something from the house of God. He had the gift of giving the truth so cordial a welcome, that, like a good angel, it accompanied him home, and kindled the fire of divine love in his soul, and wrapped him in its own beautiful robe, and put a sweet song in his mouth, even this, 'How amiable are thy tabernacles, O Lord of hosts: a day in thy courts is better than a thousand.'

Several things follow from all this—

1. That gifted preachers are not the only gifted beings in the world. Their endowments may be very valuable, and we may well glory in them; but so are a gifted hearer's endowments, and they are worthy of honour. And for that reason, I remark,

2. A gifted hearer is a great gift to a preacher. He helps the preacher to some of his gifts. His deep and fixed attention, his devout deportment, and especially the holy and happy influence which the preacher's messages exert upon his heart and life, greatly animate and comfort the preacher. This makes him a better preacher.

3. A gifted hearer is a great gift to a congregation. He is of great use in leading others to be attentive, devout, and doers of the word as well as hearers. He is a living rebuke to all the irregular, the tardy, the drowsy, and the unprofitable hearers. Hence,

4. The desire to have gifted preachers should have for its yoke-fellow the desire for gifted hearers. We should aim to multiply both classes as fast as we can.—*New York Evangelist*.

FAMILY CIRCLE.

A FEMALE LEDYARD IN PERSIA.

Letter from Rev. J. Perkins.

Oroomiah, Persia, Aug 3, 1848.

A FEW evenings ago a knock at the door of our mission premises was soon followed by the quick step of a native, who came to Dr. Wright with the statement that there stood in the street a woman, who knew no language, and was entirely unattended, except by a Koordish muleteer. A moment afterward another native came with the additional statement, 'the lady is dressed in English clothes, and says, in your language, will you give me a little water?'

Dr. Wright, whose curiosity and astonishment could hardly be otherwise than highly excited, by the announcement of a lady in European costume, speaking English, in the street, at night, and unattended, in this remote barbarous land, where the appearance of a European man is a thing of very rare occurrence, soon had ocular proof of what his ears were so reluctant to admit—a bona fide European lady standing before him, having a letter for Mr. Stocking from an acquaintance of his at Mosul, which introduced to us Madame Pfeiffer, of Vienna, who had performed the circuit of the world, thus far, alone, and was now hastening toward her home.

Who then is Madame Pfeiffer? She is a German lady, fifty years old, of great intelligence and most perfect accomplishments, and to appearance thoroughly sane on every subject unless it be her style of travelling, which is at least somewhat peculiar.

Madame Pfeiffer, leaving her husband and two sons, (one of them an officer of government and the other an artist,) about two years ago started on her tour round the world. An aged gentleman of her acquaintance accompanied her for some time, but finding that she was obliged to protect him instead of his protecting her, she left him and proceeded alone.

From Europe, Madame Pfeiffer went to Brazil, where she admired the brilliant flowers and the magnificent forests more than almost anything else that she had seen, and where she came very

near being murdered by a black ruffian, who attempted to rob her. She still carries scars of the wounds then received, but states, with evident satisfaction, that she had cut off three of his fingers in self defence, when several persons providentially came to her rescue. She had intended to cross the continent, from Rio to the Pacific Ocean; but finding things in too disordered a state to admit of it, she took passage in a sailing vessel at Rio, in which she doubled Cape Horn and went to Chili; and after a short stay at Valparaiso, she took passage in another vessel for Tahiti, where she made an agreeable visit, among the mementos of which she has Queen Pomare's autograph.

From Tahiti our heroine traveller proceeded to China, where she visited several of the points most accessible to foreigners, mingling socially with the missionaries there, whom she mentions familiarly by name, as Dr. Bridgeman, Dr. Ball, Mr. Gutzlaff, &c.; the autograph of the last named she has in Chinese. One of the strongest impressions which she seems to have brought from the 'celestial empire' is the imminent insecurity of foreigners at Canton.

From China Madame Pfeiffer went to Calcutta; and from that city travelled overland, across British India, to Bombay, passing through a great variety of incidents and adventures on the way, and holding much pleasant intercourse with Protestant missionaries, (though herself born and educated a Catholic,) at various stations and of different nations.

From Bombay Madame Pfeiffer went in a steamer to Bussorah; and thence in another steamer to Bagdad; and from Bagdad she travelled in company with a caravan up to Mosul, as a memento of which place she has a sculptured figure of the human head, taken from the ruins of ancient Nineveh. From Mosul she crossed the formidable Khoordish mountains to Oroomiah, a caravan journey of twelve days, (but protracted in her case by tedious delays to twenty days,) in company with a Khoordish muleteer, on a route of greater exposure, humanly speaking, than any other she had travelled during her circuit of the world.

After a visit of one day with us, Madame Pfeiffer hastened on toward Tabreez, intending to go thence through

Georgia to Tiflis, and thence across the Caucasus, through European Russia, to Vienna, hoping to reach her home about the first of November.

The adventurous circumstances of Madame Pfeiffer, during many parts of her tour, invest it with the most romantic and thrilling interest. Think, for instance, in her passage across the wild Khoordish mountains, of a savage Koord pointing to the tassel on the Turkish fez (cap) she wore, to which he took a fancy, and demanding it of her by the significant gesture of drawing his hand across his throat—meaning, of course, 'Give me the tassel as you value your head;' and she in turn repelling the demand by gestures, unable to speak to him a word orally, in any language he could understand. Through many such adventures she made her way safely to Oroomiah, carrying about her person a large sum of money, (by accidental necessity rather than choice,) over the wild regions of Koordistan, in a manner which seems to us truly marvellous. Her practical motto is, never betray fear; and to her strict adherence to that she expresses herself as greatly indebted for her success in travelling.

On the road Madame Pfeiffer in these regions wears the large veil, concealing most of her person, which is commonly worn here by native females, when they go abroad, and rides astride, as they also ride, but her other garments, (with the exception of the Turkish cap above named,) are sufficiently European in appearance to distinguish her from natives. Her language, on the way, in these lands, is wholly the language of signs, dictated by necessity, and which she seems often to have made very expressive. On the last day's ride, before reaching Oroomiah, for instance, the stage being two ordinary stages, and the muleteer, at one time, proposing to halt till the next day, she would rest her head upon her hand, as emblematical of sleep, and repeat Oroomiah; and when the muleteer, from regard to his tired horses, still insisted on halting, she added tears to her gestures; and the obstinate Koord's heart, according to his own statement, was then irresistibly subdued—so much so that he went promptly and cheerfully.

Her helplessness, and dependence, on well known principles, did much, doubtless, at once to win for her kindness, among

the bloody Koords, and ward off danger. Madame Pfeiffer has, however, intrinsic elements of a good traveller. Though she had ridden on the day she reached Oroomiah, almost incessantly, from one o'clock, a.m., till eight o'clock, p.m., at the wearisome rate of a caravan, over a very dry, hot, dusty region, a distance of near sixty miles, still on her arrival she seemed little tired—was buoyant and cheerful as a lark, (which is probably her habitual temperament,) and was quite ready, the next day (the only day she stopped with us,) to take a pleasure ride on Mt. Seir.

Madame Pfeiffer occupies but a single horse on her journey; her small trunk being slung on one side of the animal, and her scanty bed on the other, and she riding between them. Her fare on the road, moreover, is extremely simple—consisting of little more than bread and milk—a regimen not more convenient to the traveller, on the score of economy, than conducive, as she says, to her health, and certainly to her security. To those who may be curious in regard to the expenses of her tour round the world, I may repeat her statement, that she had expended, when here, just about one thousand dollars. (£250.)

A passion for travel is the ruling motive that carries Madame Pfeiffer so cheerfully and courageously through all her manifold hardships and perils. She, however, has minor objects—makes large collections of insects and flowers. She is already an author of some celebrity, having published a work on Iceland, and another on Syria and the Holy Land, the fruits of her earlier travel; and the copious notes and observations which she is making, during her tour round the globe, will, of course, in due time be given to the world. 'A small affair,' she pertinently remarked, 'would it have been for me to sail around the world, as many have done; it is my land journeys that render my tour a great undertaking, and invest it with interest.'

Madame Pfeiffer expressed her purpose after visiting home and resting a while, of taking North America in her next tour. Possibly this female Ledyard, will meet with some, in our native land, under whose eye this notice may fall; if so, we would bespeak for her their kind offices, and pledge them, in return, a rare entertainment in making her acquaintance.

INTERESTING SELECTIONS FROM THE
LIFE AND TIMES OF THE ILLUSTRIOUS
AND PIOUS SELINA, COUNTESS
OF HUNTINGDON.

No. 1.—HER EARLY LIFE, MARRIAGE,
AND CONVERSION.

LADY SELINA SHIRLEY was the second of the three daughters and co-heiresses of Washington, second Earl Ferrars, and was born Aug. 24th, 1707. Her eldest sister, the Lady Elizabeth, was married to Joseph Gascoigne Nightingale, Esq., of Enfield, in the county of Middlesex, and Mamhead, in the county of Devon; and the youngest, Lady Mary, to Thomas Needham, Viscount Kilmorey, of the kingdom of Ireland, nephew to the Earl of Huntingdon. His lordship died Feb. 3rd, 1768, without issue by Lady Kilmorey, who died Aug. 12th, 1784, and was succeeded by his next surviving brother, John, tenth viscount, grandfather of Francis, present Earl of Kilmorey.

Lady Elizabeth Nightingale had a son named Washington Nightingale, who died unmarried, in 1754, and a daughter Elizabeth, sole heiress to her father and mother, who was married to Wilmot, Earl of Lisburne, an Irish peer, and died May 19th, 1755, in giving birth to Wilmot Vaughan, second Earl of Lisburne.

On the death of Sir Robert Nightingale, Bart., one of the directors of the East India Company, who died unmarried in 1722, the family estates devolved upon his cousin, Robert Gascoigne, Esq., second son of the Rev. Joseph Gascoigne of Enfield; and the baronetcy lay dormant for three quarters of a century, until it was claimed in 1797, by Lieut. Colonel Edward Nightingale, father of the present baronet. But the eldest son of Mr. Gascoigne had assumed the name of Nightingale previous to his marriage with the Lady Elizabeth Shirley in 1725, who was interred with him in Westminster Abbey, where a well-known and unrivalled monument by Roubilliac is erected to their memory.

Lady Selina's mind, even in very early infancy, was of a very serious cast. When she was only nine years old, the sight of a corpse, about her own age induced her to go to the burial. There the first impressions of deep seriousness concerning an eternal world took possession of her heart, and with many tears

she earnestly implored God on the spot, that whenever he should be pleased to take her away, he would deliver her from all her fears, and give her a happy departure. She often afterwards visited that grave, and always preserved a lively sense of the afflicting scene she had there witnessed. Though no correct views of evangelical truth had hitherto enlightened her Ladyship's mind, yet even during her juvenile days she frequently retired for prayer to a particular closet, where she could not be observed; and in all her little troubles found relief in pouring out the feelings of her heart to God. When she grew up she continued to pray that she might marry into a serious family. None kept up more of the ancient dignity and propriety than the house of Huntingdon; the family possessed a sort of decorum which she perhaps mistook for religion. With the head of that family she accordingly united on the 3rd of June, 1728. His lordship had descended in a direct line from Francis, second Earl of Huntingdon, who married Catharine, eldest daughter and co-heiress to Henry Cote, Lord Montacute, son and heir to Sir Richard Cote, Knight of the Garter, and Margaret, countess of Salisbury, daughter to George Plantagenet, duke of Clarence, brother to Edward the IV., and heiress to her brother, Edward Earl of Warwick, who was the last male heir of the royal house of Plantagenet. Talent and piety adorned the Hastings family; Lord Hastings, the uncle of Lord Huntingdon, was a nobleman of great learning, and of so excellent a disposition, that no less than ninety-eight elegies were made on him, and published under the title of 'Lacrymæ Musarum,' the Tears of the Muses; among which was Dryden's first essay.

The house of Huntingdon has produced many bright examples of religious females who consecrated their endowments to the service of God. Of this number was the Lady Elizabeth Langham, the lady of Sir James Langham, Bart., and aunt to Lord Huntingdon, of whom an interesting account has been preserved in "Burder's Memoirs of eminently Pious Women." His lordship's sisters, particularly lady Betty and lady Margaret Hastings, were women of singular excellence.

Theophilus, ninth earl of Huntingdon, was the eldest son of Theophilus, seventh

earl, by his second marriage, and was born at Donington park, Nov. 12th, 1606, and was baptized on the 20th of the same month. He succeeded his half brother, George, eighth earl of Huntingdon, Feb. 22nd, 1704—5; and at the coronation of George II., Oct. 11, 1727, carried the sword of state. His lordship's mother, was Francis Leveson Fowler, Esq., of Harnage Grange, in the county of Salop, and grand-daughter of Lord Kenderton, who had married lady Catharine Shirley, sister to Robert, first earl Ferrars. Lord Huntingdon's exemplary character, his marriage and issue, are set forth in an elegant inscription from the pen of Lord Bolingbroke, on a monument erected to his memory by lady Huntingdon, in the church at Ashby-de-la-Zouch, where he lies interred. Such was the noble earl to whom the lady Selina Shirley was united in 'love's inviolable bonds;' and his lordship well knew how to value the treasure which providence had given him, in a woman of such exalted merits and amiable qualities, and accordingly made it his study to repay the felicity with which she crowned his life. He considered himself possessed of the greatest possible addition to his earthly happiness, and from the period of his marriage was uniformly an affectionate husband, which character he maintained with a becoming mixture of dignity and affection until the day of his death. His esteem for her was equal to that affection; and he often declared that time increased it—that her life and actions rendered virtue amiable, and that in her society he found his greatest happiness. Nor could any one be happier than herself in such a partner; for whom, the longer she knew him, she had the greatest reason to bless God: indeed the venerable countess continued to the last moments of her protracted life to express the highest veneration and affection for his memory; and but a short time before her death she discovered how incapable she was of forgetting him, by shedding fresh tears at every mention of his name.

Lady Huntingdon was unquestionably formed for eminence. Her tender age exhibited a fine dawn of her mature excellence; and she gave early presages of proving highly useful and ornamental to society, if permitted to arrive at those years necessary for maturing the powers

of the human mind. Her endowments were much above the ordinary standard. She possessed a highly intelligent mind, an extraordinary quickness of apprehension, a brilliant fancy, a retentive memory, a strong, clear understanding, and a sound judgment, much improved by reading, conversation, deep thought, and observation. Her knowledge of mankind, at an early age, and a penetration into the character of those with whom she was acquainted, were admirable. Though she was obliged from her situation in life to mix with others in fashionable amusements, an attachment to them, or to the ornaments of dress, was not the foible of her discerning and contemplative mind.

Though not a beauty, she possessed a large portion of the charms of her sex; her person was noble, commanding respect, her countenance was the living picture of her mind, and united in it, in a happy combination, both the great and the condescending. This engaging exterior was animated by a soul lively and ardent in its pursuits, and enriched with those qualities which the world most highly commends and esteems.

At a very early period of life Lady Huntingdon discovered an elevated turn of mind. She was impressed with a deep sense of divine things—a feeling which had a powerful influence on her conduct, in leading her to read the word of God with great diligence. She manifested an extraordinary turn for religious meditation, and repeatedly felt the most awful convictions of the certainty and eternal duration of a future state. Her conversation was modest, and her whole conduct marked with a degree of rectitude not easily to be found in early life. After her marriage she manifested a serious deportment, and though sometimes at court, yet, in visiting the higher circles she took no pleasure in the fashionable follies of the great.

At Donington park she was the Lady Beautiful among the neighbours and dependants; though she afterwards felt and declared, going about to establish her own righteousness, she endeavoured by prayer and fasting, and alms-deeds to commend herself to the favour of the Most High. For, notwithstanding the early appearance of piety in Lady Huntingdon, it is evident she continued for many years a perfect stranger to the true nature of that gospel which is the

power of God to every one that believeth.

She aspired after rectitude, and was anxious to possess every moral perfection. She counted much on the dignity of human nature, and was ambitious to act in a manner becoming her exalted ideas of that dignity. And here her ladyship outstripped the multitude in an uncommon degree. She was regarded just in her dealings, and inflexibly true to her word; she was a strict observer of her several duties in every relation of life. Her sentiments were liberal, and her charity profuse; she was prudent in her conduct, and cautious in her deportment; she was a diligent enquirer after truth, and a strenuous advocate for virtue; she was frequent in her sacred meditations, and was a regular attendant on public worship. Possessed of so many moral accomplishments, while she was admired by the world, it is no wonder that she should cast a look of self-complacency upon her character, and consider herself, with respect to her attainment in virtue, abundantly superior to the common herd of mankind. But while the countess was taken up in congratulating herself upon her own fancied eminence in piety, she was an absolute stranger to that inward and entire change of heart wrought by the gracious operation of the Spirit of God, by which new principles are established in the mind, new inclinations are imparted, and new objects pursued. For acting thus, Lady Huntingdon was by no means singular. It is the faith of multitudes in the present day to call themselves christians, but who by presuming to compare their own imaginary good deeds with the all-perfect and only justifying righteousness of the Saviour, as the ground of their acceptance before God, make void as far as in them lies all the glorious designs of Jehovah's free and sovereign mercy in man's salvation.

Nothing short of the depravity of our fallen nature can account for our obstinately persisting in the notion that the sinner can do anything towards reconciling himself to the favour of the Most High and Most Holy, forgetting that the righteousness of the Lord Jesus Christ, being in all respects consummate and glorious, cannot want, and will not admit of any work of the sinner as auxiliary to his justification. 'For by the obedience of one many were made righteous.' And 'to him that

worketh not, but believeth in him that justifieth the ungodly, his faith is counted to him for righteousness.' He who made the heart, and he alone, can change it. A truth this, to which the experience of every true believer bears an additional testimony, and which is confirmed by the express authority of the Word of God. 'Without me,' says the Saviour, 'ye can do nothing.' And he says again, 'No man can come unto me except the Father, which hath sent me, draw him.' If ever the sinner is converted to God, and pursues heavenly and divine objects, it must be through the power of the Holy Spirit, by whom he is 'created anew in Christ Jesus unto good works, which God hath before ordained that he should walk in them.' This gracious change Lady Huntingdon now experienced, for which thousands and tens of thousands will have abundant reason to bless God to all eternity.

THE INFIDEL AND HIS DYING CHILD.

THE following passage has a touching interest. It is extracted from Mr. McIntosh's 'Charms and Counter Charms.' Euston Hastings, the father, is an infidel.

'The child's disease was scarlet fever. Ten days and nights of ever-deepening gloom had passed, and in the silent night, having insisted that Evelyn, who had herself shown symptoms of illness through the day, should retire to bed, Euston Hastings sat alone watching with a tightening heart the disturbed sleep of the little Eve. It was near midnight when that troubled sleep was broken. The child turned from side to side uneasily, and looked somewhat wildly around her.

'What is the matter with my darling?' asked Euston Hastings, in tones of melting tenderness.

'Where's mamma?—Eve want mamma to say, "Our Father!"'

Euston Hastings had often contemplated the beautiful picture of his child kneeling with clasped hands beside her mother, to hush her evening prayer, or since her illness forbade her rising from her bed, of Evelyn kneeling beside it, taking those clasped hands in hers, and listening to Eve's softly murmured words. Well he knew, therefore, what was meant by Eve's simple phrase, 'To say, Our Father.'

'Mamma is asleep,' he said; 'when she wakes I will call her.'

'No—no—papa; Eve asleep then.'

'I will call her at once, then, darling,' and he would have moved, but the little hand was laid on his to arrest him.

'No—don't wake poor mamma; papa, say Our Father! for Eve.'

'Will Eve say it to papa! Speak, then, my darling,' he added, finding that though the hands were clasped and the sweet eyes devoutly closed, Eve remained silent.

'No—Eve too sick, papa—Eve can't talk so much—papa kneel down and say, Our Father, like mamma did last night—won't you papa?'

Euston Hastings could not resist that pleading voice; and kneeling, he laid his hand over the clasped ones of his child, and for the first time since he had murmured it with childish earnestness in his mother's ear, his lips gave utterance to that hallowed form of prayer which was given to man by a Divine Teacher. At such an hour, under such circumstances, it could not be uttered carelessly; and Euston Hastings understood its solemn import—its recognition of God's sovereignty—its surrender of all things to Him. He *understood* it, we say—but he trembled at it. His infidelity was annihilated; but he believed as the unreconciled believe, and his heart almost stood still with fear while 'Thy will be done on earth even as it is in heaven,' fell slowly from his lips.

Soothed by his compliance, Eve became still, and seemed to sleep, but only for a few minutes. Suddenly in a louder voice than had been heard within that room for days, she exclaimed, 'Papa—papa—see there—up there, papa!'

Her own eyes were fixed upward, on the ceiling, as it seemed to Euston Hastings, for to him nothing else was visible, while a smile of joy played on her lips, and her arms were stretched upward as to some celestial visitant.

'Eve coming!' she cried again. 'Take Eve!'

'Will Eve leave papa?' cried Euston Hastings, while unconsciously he passed his arm over her, as if dreading that she would really be borne from him.

With eyes still fixed upward, and expending her last strength in an effort to

rise from the bed, Eve murmured in broken tones, 'Papa come too—mamma—grandpapa—little brother—dear papa—'

The last words could have been distinguished only by the intensely-listening ear of love. It ended in a sigh; and Euston Hastings felt, even while he still clasped her cherub form, and gazed upon her sweetly-smiling face, that his Eve had indeed left him for ever. That she had ceased to exist, with the remembrance of that last scene full in his mind, he could not believe. Henceforth heaven with its angels, the ministering spirits of the Most High, was a reality; it was the habitation of his Eve, and his own heart bent longingly forth to it. His proud, stern, unbending nature had been taught to tremble at the decree of 'Him who ruleth over the armies of heaven, and among the inhabitants of the earth.' The Being and Nature upon which he had hitherto speculated as grand abstractions, became at once unspeakably interesting facts. Would he contend with him in wrath? Would he snatch from him one by one the blessings of his life, crushing the impious heart which had reviled his attributes and 'denied his existence? or was he indeed so long suffering,' 'so plenteous in mercy,' that he would prove even to him that his might was the might of a Saviour?

Such were his thoughts as with still concentrated agony he turned from the grave of his cherished child to watch beside the suffering Evelyn. She had taken the terrible disease from her little Eve, and lay for many days insensible to her own danger or her husband's agony. But God was merciful, and her husband and father received her back as from the grave. The heart which judgment had aroused, mercy melted. A consciousness of his own unworthiness of God's mercy—a fear that *he could not be heard*—checked the cry which anguish would have extorted from Euston Hastings; and the first real utterance from his heart to heaven was in the language of thanksgiving.

SOMETHING FOR OUR YOUNG PEOPLE.

PERILS OF YOUNG MEN.

THE Rev. Dr. Barnes, in his admirable discourse on the importance of

the Sabbath, to young men, published in the National Preacher, has the following beautiful and striking illustration of the perils to which young men are especially exposed along their path in life:

It is not sufficient to have escaped from one danger; to have emerged triumphantly from one form of temptation. The young man must have escaped every danger, must have gone safely through all forms of temptation. There is often a point in a young man's life when he seems to have escaped danger, but which is, in fact, the prelude to his ruin.

He has passed through one form of peril, and seems to be safe, and yet from that point he will move to destruction. The mind may linger a little while, and then, when apparently safe, a new danger will arise, and though the struggle may be arduous and torturing, it will be too late for rescue. On the great river that flows west of the Rocky Mountains to the ocean, there is a place where the waters are compressed by the rocks into a narrow channel, and where the river suddenly falls many feet, pitching and tumbling over the rocks. The passage is by no means unattended with danger, but it is not unfrequently made in a boat. Yet below that fall there is a greater danger still. The water appears smooth, gliding onwards, as if there was no treachery in its flow. The boat, having shot down the narrow passage, is seen to stop, and to lie without motion on the bosom of the waters. It neither goes forward, nor backward, nor towards either shore, as if there was a moment of deliberation as to which way it should go. Soon it begins to move, not forward, but in a circular direction. It moves so gently, that one who knew not the perils of the place would feel no alarm; but then commences the fearful struggle. Round it is swept with increasing velocity, in spite of the efforts of the boatmen. Every oar is plied; every nerve of the oarsmen is stretched; every effort possible is made at the bow and the stern to turn the boat from that current. It goes round and round, and round, in spite of death-like exertions, increasing in rapidity as the circles grow smaller, until having reached the centre, in an instant, the boat and all its crew disap-

pear. Rare is it that a fragment of the boat is seen afterwards, or that a body that is lost is recovered. So there are points in the lives of young men when they seem to have escaped the greatest perils, and when there seems to be no dangerous tendency in any direction. Yet soon there is a movement, perhaps commencing far from the vortex; and there is a struggle, but the current sweeps into ruin. Young men who are lost by intemperance and sensuality, do not perish without a struggle. They do not lay their oars calmly down, and let the current sweep them on. It is after many a struggle—when too late; it is after many a conflict, when the power that bears them forward has secured a firm grasp, that they perish. Now, what the young man needs for his safety, is for some steady influence in favour of virtue that shall bear him through every danger; some power acting on his soul at every point—when he seems to be safe, and when he is seen to be in danger; when he has escaped one manifest place of peril, and when he glides into a more dangerous position, though it seems to be safe; some steady influence that shall accompany him up to manhood, and place him in safety on that elevation beyond all the dangers that beset youth.

INTERESTING DEATH BED.

(By Rev. Baptist W. Noel.)

Not long since, a protestant lady, in the south of France, supposing herself to be near death, was seized with deadly terror. It was in vain that her husband sought to console her. They had lived a thoughtless life, and she could not bear to stand before the judgment seat of God. 'Then let us send for the minister,' said her husband. 'What use is it?' replied the sick person; 'I know what he will say; it avails nothing.' However, the minister was sent for. Being a young rationalist, who had often opposed evangelical doctrine, he endeavoured, when he had reached the chamber of sickness, to console her by the memory of her domestic virtues, and by assurance of the boundless mercy of God. But his efforts were utterly in vain; all his fine speeches could not silence a reproachful conscience. She felt that

the justice of God was in terrible array against her ungodliness, and the very mission of Christ convinced her of unpardonable ingratitude to the Redeemer. The minister was perplexed; all his stores of common-place, heartless palliatives to mental anguish were exhausted; and she wildly told him that she was wretched and undone. What could he say more? At that moment it flashed upon his mind that the evangelical doctrine which he had so often opposed, would silence all her fears; it was precisely what her agonized mind was asking for; it would be to her like water in the scorched desert. He knew the doctrines of justification by grace through faith well, for he had often maligned it; he was familiar with the texts cited by evangelical ministers, for he had employed his powers of criticism to refute their evangelical meaning. If he could but speak to her as an evangelical minister, he could hush that awful tempest which he could scarcely bear to witness. But how could he say what he did not believe? How calm even that agony by a lie? At least he could read those passages supposed to contain evangelical doctrine—there could be nothing wrong in that. Baffled and perplexed, he directed her to the Word of God for consolation; and read to her such passages as these: 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'—'He that believeth in the Son hath everlasting life.'—'As many as received him, to them gave he power to become the sons of God, even to them that believed in his name.'—'Therefore, we conclude a man is justified by faith, without the deeds of the law.'—'Being justified freely by his grace through the redemption that is in Christ Jesus.'—'There is, therefore, now no condemnation to them that are in Christ Jesus.' No more was wanted; it was light to her perplexed path, it was life to the dying, it was instant cure for despair; and she welcomed the gospel as the flower in the desert welcomes the rain; held fast the consolation, and died rejoicing in the faith;—a signal instance of the adaptation of the gospel to our moral wants.

ASTRONOMY.

Epitome of Rev. G. Gilfillan's Lecture on Astronomy, in Rev. Dr. Fletcher's chapel.

He began by remarking upon the unity of truth; all great truths must necessarily coincide. From this broad principle he inferred that the discoveries of science, and the statements of Scripture would be found to agree, and that they both would teach one lesson;—that God never contradicted himself. He proceeded to illustrate the principle thus laid down, as discovered in modern astronomy. The field was a delightful and lovely one, the contemplation of it raised the mind from earth for a season, and fixed it on the wonders of the sky. The contemplation of the stars has been to many a delight; the little child loved to gaze upon them, the shepherd tending his flocks, looked upon them as his companions; and the mariner had felt that they were dear to him when, pacing the midnight deck, he has viewed them mirrored in the ocean's glass, ten thousand fathoms down. The stars are dear to the astronomer, who looks at them through his telescope, and learns from them tidings of past discoveries. They have been loved and sung to by poets, who have snatched from them many a live coal of inspiration. The stars are beloved by the christian, for they remind him of the wise men who, by the light and guidance of one, were led to the birth-place of the blessed Redeemer. The stars have been loved by all who have eyes to see, understandings to comprehend, and souls to think; their magnitude is so immense—their grandeur so unspeakable—their lustre so brilliant—their forms so singular—their movements so regular and firm, that men cannot choose but love.

In proceeding to consider this subject, he would first direct their attention to modern astronomy, and endeavour to present some idea of the vastness of the material universe. Not more than a thousand stars were visible to the naked eye; but even at this point, pause and think what a mighty step you have made in the science of astronomy. Your eyes have taken in a thousand worlds, and the vast majority of them immensely large, so

that they may be very properly called a thousand suns, and some of them much larger than that which has for so long a time been placed in our sky. Advance a step further. Lift up the telescope to your eye, and it will teach you to look upon this earth as a very little thing. It will show you millions and millions of stars. Advance yet another step. We see by the naked eye that our sun is attended by many planets, deriving light, life, and beauty from his smile. Pause here again and wonder. Millions and millions of suns multiplied by millions and millions of planets revolving round them; and yet all this is not the universe. Advance yet another step. Besides these luminaries, there are other vast bodies, called comets, serving purposes the most obscure, and obeying laws, the depths of which it is impossible to fathom. Now if each sun is attended as ours is, by hundreds of these luminaries, what an idea does it give us of the vastness of the creation of God. But go a little higher still. Think of the 'milky way,' of which every particle of light is a star, or separate sun; and were these nearer to us we should as distinctly behold them, as those which we can now see; and probably what appears to us one white stream of milky matter, may be known to other beings, as suns and systems. If there are inhabitants in these worlds, how natural the question—what are they doing? Are they divided on the Catholic Endowment question? Is there a republic, with a Napoleon at its head? Is there another clergyman lecturing at this hour to another Early Closing Association, and explaining to his audience the eternal laws of the milky way? (laughter and applause). Among these lofty bodies there is manifest change; in the course of ages, some have moved away, and others moved nearer to each other. May we not read in this, as if written in sun syllables, *change*. Change, which we had fondly thought, was confined to this earth. A good old Scotch Divine once discoursed to his people, on this subject of change and movement, and concluded by telling them that the 'fixed stars also moved.' And without knowing it, he had stumbled upon the truth, for indeed the 'fixed stars' are

in motion; our own sun is now thought to be revolving; what is it then, but a satellite to another, and larger sun? There is not only motion, but growth in these motions; and some planets which were long ago discovered having now passed away, there is every probability that our present system will come to a close; this earth may merge into the sun, and the sun itself may be hurrying on to merge into some other greater body. And it is possible, that by the operation of this law, the heavens shall pass away, gently sinking to repose, like a little child, to sleep. There may not be a convulsion, but simply a pause, and then all will cease. Then another word may be spoken, another world arise with stars still more majestic, infinitely surpassing the present system. Is it not written 'the heavens and the earth shall become new; and the former shall not be remembered neither come into mind?' The second point to be noticed was, the remarkable coincidences between the testimony of Scripture and astronomic science. The Scriptures were not intended to teach astronomy, or geology, or any other ology, but theology. Its allusions to these topics were at the most only incidental. We shall look in vain for any statement of truth on scientific subjects; the design of the Bible is to teach moral truth; yet the statements there made, even in an incidental manner, always harmonise with truth. The sacred writers, who at all referred to the heavenly bodies, had no vague notions concerning them. They looked not upon them as mere glow-worms of heaven, lit up to cheer the midnight gloom. They had also some idea of the magnitude of the heavenly bodies; they generally put the heavens before the earth in their descriptions of creation. If David had not had a very lofty conception of the starry firmament, he would not have said, 'When I consider the heavens, what is man, that thou art mindful of him?' for if the stars were but a few spangles in the sky, then is man not humbled by their contemplation, but exalted. But David's eye was changed into a telescope; he felt that the earth upon which he trod was but one of many worlds. We read in Scrip-

ture of the steadfastness of the earth, that it cannot be moved, and so on, but this was only because popular language was used in order that people might understand. Was not the same language current among us now, even when we had so much light upon the subject? The lecturer referred to the systems of astronomy and geology propounded by the Koran and other books, which professed to teach religion and science combined, showing the utter absurdity of their theories. When we considered that the Bible was written in so early an age, and included so large a space and variety of subjects, it was most wonderful that it had never uttered one untruth or absurdity upon any scientific subject. And this harmony existed because He that made the earth made also the Bible. Some of the difficulties which have been supposed to beset the path of the Christian astronomers were next to be considered. 1st. He would notice the difficulty stated. 2nd. The difficulties evaded; and 3rd. The difficulty met. The statement of the difficulty was given in the words of Dr. Chalmers, and again in the language of the sceptic—that it was quite absurd to suppose that the Maker of such an infinity of worlds would send his Son to die, in order to secure the affections and salvation of the people living upon such an insignificant spot as our earth. Dr. Chalmers had evaded this difficulty by stating two truisms, and advancing three assumptions. The first of his truisms was, All science is moral science; but the difficulty does not refer to the moral history of our world at all. The second truism was, that God, having condescended to create, condescends to care for the beings he has created. This the doctor beautifully illustrated; but it was not the question at issue. The difficulty lay in the mode, as well as in the extent. The question was, why did God give up his Son to die? The distance between God and the highest archangel is infinite; and that between him and the commonest insect is nothing more. After these two truisms, there follow three assumptions. 1st. That man's moral history is known in distant parts of the universe. The only evidence of this is,

that angels are interested in the history of man; but it is a mere assumption, that angels are confined to distant parts of the universe. It may be true, that man's moral history is known to distant parts of the universe, but the 'modesty of true science' should have taught our eloquent divine that there is not one word of proof afforded, and analogy seems to teach quite the reverse. How much do we know of the moral history of Mercury, or the religion of Jupiter, and where is the probability that the inhabitants of those regions are in a different position in this respect to ourselves? The second assumption of Dr. Chalmers is, that the creation, in its widest sense, is groaning because of the sin of man. It is true in a limited sense; but that it extends beyond our earth, is destitute of every kind and degree of proof. He next assumes that angels are bending over the earth, waiting with breathless interest the issue of the contests which are taking place upon it. This is not proved and therefore may or may not be true. In the last place, he would try to meet the objection—1st. By asking what has magnitude to do with a moral question? What has the size of man to do with his soul? Has the size of a city anything to do with the moral character of its inhabitants? We venerate places more in consequence of the scenes which have there transpired than for the worth or grandeur of the places themselves. So may there not issue from this tiny earth of ours, some principle before which the lustre of suns and systems and constellations shall tremble and melt away? (cheers.) 2ndly. What has magnitude to do with a moral question unless it can be proved that that magnitude is peopled with moral beings? Science does not know that there is any moral intelligence but God, angels, men and devils in the wide creation: for aught she knows, the universe is only beginning to be peopled, and that the experiment has been made upon this earth. May not our earth be as Eden to other worlds? The moon, manifestly, is not arrived at the state necessary for the support of human beings, and we know that innumerable ages passed away before the earth was fitted to receive

man to live upon it. 3rdly. What is material magnitude compared to mind? The creation with all its magnificence is not equal to one immortal mind, The earth cannot think, reason, or imagine. Talk to me of the sun,—the sun is but a dead luminary after all. I never was dead, I never can die; I can therefore put my foot upon that great orb, and say, I am greater than thou. The sun cannot utter one articulate sound, but out of the mouth of babes and sucklings God perfects praise (cheers). The sun cannot love one of the planets which revolve around him; you and I can love all these, we can clasp the universe to our breasts and keep it warm.

The sun is but a spark of fire,
A transient meteor in the sky,
But I, immortal as its Sire,
Shall never die.

And if greater than the sun, I am greater than the entire universe; it may crush me, but it would crush me blindly. I should be conscious of the defeat, but it would not be conscious of victory. The universe may be too great now for the grasp of my intellect, but I may yet grow to grasp it. The earth is a nursery to my mind; and which is greater, the nursery or the child? ('hear,' and cheers.) You can never call the earth spirit; and, if not a spirit, it is but a great and glorious clod, but I have a Spirit, destined to live through all eternity, and worthy that God, to save it from perdition, should send his Son from heaven to die. Mr. Gilfillan concluded a magnificent lecture, of which we have given but a very faint outline, by reading a very speculative but sweetly-written paper, which lately appeared in an Edinburgh magazine

COMPARATIVE PHILOLOGY.

COMPARATIVE Philology is a recent science. The name, no doubt, is taken from comparative anatomy, in which a system is involved by a careful examination of the real structures and functions of animals. This comparison of languages had never been instituted, except casually, until the present century. Von Humboldt, Bobb, Grimm, (and more recently, Burnouf, Lassen and others,) are here the great

names. By bringing together the languages, with the history and character of Middle and Western Asia, Northern Africa, Europe, they have developed the most brilliant results, the central and more valuable languages of the world classifying themselves into two great families, called respectively the Shemitish and the Indo-European. From these labors, and as a foundation to others, a complete revolution has been nearly accomplished in philosophical grammar, lexicography, and the methods of classical study. Memory, instead of reigning supreme, and holding firmly immense masses of heterogeneous facts, now sits at the feet of her brother reason. Grammar, from being one of the most uninteresting of studies, is becoming delightful. The foundations are laid in human nature, and the philosophical grammarian shows, or labors to show, how every branch of a verb, and every vowel change, follows not a caprice, but a natural law, and that speech, instead of a farrago of contradictions, a mass of confused utterances, is the appropriate expression of the human soul every where, whose actings, though sorely jarred by depravity, show its original brightness, as through a veil, darkly.

Adelung estimates the whole number of languages, and dialects, known upon the globe at 3656. Balbi rates them at 2000.—

But by careful examination, the number no doubt may be reduced to hundreds and a very few hundreds, of distinct languages, especially if we exclude mere savage or outlandish idioms. But after all this reduction, the question returns, are these various modes of speech arbitrary, so that the learning of one but little facilitates the learning of another, or are they so connected as that it is by no means a prodigy, but might be an ordinary result of human industry, to be acquainted with twenty or fifty languages? Comparative philology has solved this question. We will try, striving to avoid the fathomless abyss of Teutonic generalizing, and the flying cloudland of French theorizing, to present some simple and intelligible views on this subject.

The soul of man is one. It strug-

gles for utterance and articulate speech; the result must be, in its essence every where the same. In utterance man always uses the same vocal organs. Here is another source of similarity. That is, thought and feeling must be essentially alike: the organs of expression are the same. Hence, there must be, and there is a general likeness, in all articulate speech. There are, for instance, everywhere words to express existences—nouns; action gives rise to verbs, sudden emotions to interjections. Every language possesses these, and a hundred other things, because man is like man. But as it has been well remarked, there are two great classes of words, those which resemble external sounds, where sound is the echo of the sense, those which struggle to express that which is peculiar to the soul, and for which there is perhaps no perfect picture in material things. The former class of words must be strikingly alike everywhere. It is in the latter, that there will be the most diversity. The reason for the choice of one word here rather than another, though it cannot be considered arbitrary, is subtle, and perhaps will altogether, at least in many instances, evade our search. Then the modes of developing and connecting words are very various, and here it is that the greatest scope is given to the efforts of the comparative philologist.

The reader will observe that there is the greatest difference in the value of languages. Some are remarkably beautiful structures themselves, and well reward the labor of examination, and their complete mastery is a mental discipline. Besides, they may enshrine a noble literature. The character and history of the people whose it was or is, may be such as that it will be a matter of exceeding interest to study the nation in their speech. Or it may embody the solemn revelation of the will of the Creator to the creature. Other languages may be rude in structure, even unwritten, and there may be nothing to interest in the history of those who speak them, except that they are men. It is upon the former class, as was natural, the philologists of our age have laid out their strength. — *Bibliotheca Sacra*.

NEANDER.

THE American student will not remain long at Berlin, without seeking an introduction to Neander. Near the head of Charlotte Street, on the left, you find the entrance to his house; and if the hour of your call be the hour for the reception of company, you will find a ready access to his study. Out of the half-dozen or dozen in the room, you are at a loss to whom to make your address, till one of the number, in an old German *Schlafrock*, presents himself. You take him for the professor's servant, and immediately begin to speculate upon the physical extremities to which the working classes in Prussia must be reduced. You hand him your letter. The waiting man reads it,—probably this is the way in Germany; he then extends his hand and gives you a hearty welcome in English! You find you have made a slight mistake. This man in untidy dress, half-combed black hair, with a sprinkling of gray ones,—for he now lacks but one year of sixty,—is the veritable professor himself. If you measure a little over five feet, you are in stature just upon a level with him. His Jewish physiognomy excites no surprise, for he is by birth of the stock of Israel; and yet, despite of heavy eyebrows, timid eyes, and a sallow complexion, a decidedly benevolent expression lights up his countenance. One little peculiarity you will be likely to remember, and that is the grasp, or rather absence of a grasp, of his hand. His arm you fancy to be an elongated, flaccid piece of cartilage. He seems to have no bones, no muscles. It is not strange then that he should have no manners. By this is not meant that he is unmannerly, but a negation of all manners, good, bad and indifferent is intended.

Neander shows more cordiality than could be expected from a recluse scholar, a student of antiquity; still he might like you full as well if you were done up in vellum, and labelled St. Chrysostom, or St. Bernard. Warm sympathies he has with the present, with living men, men who can converse, as well as with those who have written; but he looks at them far less in their personal and local, than in their philosophical relations. No one can find fault with him for this, but it is connected with peculiarities of abstraction, which are strikingly singu-

lar. It is a current saying in Berlin, that, to this day the professor cannot find his way alone to the University, although the distance from his house does not exceed the fourth of a mile. He never goes out, except accompanied by a sister, or some other guide. He is short-sighted, to be sure; but it is owing more to habits of severe and constant study, that he is so little observant of 'the things that are seen.' Indeed the sentence in the fac-simile under his engraved likeness is appropriate to his physical as well as his spiritual being:—'Now we see through a glass darkly.'

In the lecture room, he always commences by taking up an old pen or quill, deposited expressly for the purpose upon the desk before him. This he twirls, twists, and snaps incessantly, till the lecture is finished. To this habit he is a perfect bond-servant. Having only a brief before him he would not be able to proceed at all, without this monitor.

Opening any one of the many books upon his study floor, you need not be surprised if *louis d'or* slip out, the half-yearly fee of some student who has a receipt for this payment, of which the professor has no recollection, and very little care. He really is not competent to take care of money or of himself. Either is liable, at any time, to be lost between the lids of a folio.

But this man, whose 'bodily presence is weak and speech contemptible,' is confessedly at the head of ecclesiastical historians, whether living or dead. No one has ever united to a minute and comprehensive acquaintance with patristic learning, so much of noble philosophy and spiritual Christianity. His last work, which appeared in 1837, is 'The Life of Jesus Christ in its Historical Connection and Historical Development.' It has already passed through four editions. The last appeared in 1845, from which an excellent translation has recently been made by Messrs. M'Clintock and Blumenthal, professors in Dickinson College, Conn. It is this work which occasions our present article. Its form and bearing cannot be perfectly intelligible to any who are unacquainted with the circumstances.

DEATH NOT A PAINFUL PROCESS.

WE think that most persons have been led to regard dying as a much

more painful change than it generally is; first, because they have found by what they experienced in themselves and observed in others, that sentient beings often struggle when in distress; hence struggling to them is a sign, an invariable sign of distress. But we may remark, that struggles, are very far from being invariable signs of distress; muscular action and consciousness are two distinct things, often existing separately; and we have abundant reason to believe that in a great proportion of cases, those struggles of a dying man which are so distressing to behold, are as entirely independent of consciousness as the struggles of a recently decapitated fowl. A second reason why men are led to regard dying as a very painful change, is, because men often endure great pain without dying, and forgetting that like causes produce like effects only under similar circumstances, they infer that life cannot be destroyed without still greater pain. But the pains of death are much less than most persons have been led to believe, and we doubt not that many persons who live to the age of puberty, undergo tenfold more misery than they would, did they understand correct views concerning the change. In all cases of dying, the individual suffers no pain after the sensibility of his nervous system is destroyed, which is often without much, and sometimes without any previous pain. Those who are struck dead by a stroke of lightning, those who are decapitated with one blow of the axe, and those who are instantly destroyed by a crush of the brain, experience no pain at all in passing from a state of life to a dead state. One moment's expectation of being thus destroyed far exceeds in misery the pain during the act. Those who faint in having a little blood taken from the arm, or on any other occasion, have already endured all the misery they ever would did they not again revive. Those who die of fevers and most other diseases suffer their greatest pain, as a general thing, hours, or even days, before they expire. The sensibility of the nervous system becomes gradually diminished; their pain becomes less and less acute under the same existing cause; and at the moment when their friends think them in the greatest distress, they are more at ease than they have been for many days previous. Their disease, as

far as respects their feelings, begins to act upon them like an opiate. Indeed, many are already dead as it respects themselves, when ignorant bystanders are much the most to be pitied, not for the loss of their friends, but for their sympathizing anguish. Those diseases which destroy life without immediately affecting the nervous system, give rise to more pain than those that do affect the system so as to impair its sensibility. The most painful deaths which human beings inflict upon each other are produced by rack and fagot. The halter is not so cruel as either of these, but more savage than the axe. Horror and pain considered, it seems to us that we should choose a narcotic to either.

C. Knowlton, M. D.

MAXIMS OF MONEY.

THE art of living easily as to money is to pitch your scale of living one degree below your means. Comfort and enjoyment are more dependent upon easiness in the detail of expenditure than upon one degree's difference in the scale. Guard against false associations of pleasure with expenditure—the notion that because pleasure can be purchased with money, therefore money cannot be spent without enjoyment. What a thing costs a man is no true measure of what it is worth to him; and yet how often is his appreciation governed by no other standard, as if there were a pleasure in expenditure *per se*. Let yourself feel a want before you provide against it. You are more assured that it is a real want; and it is worth while to feel it a little in order to feel the relief from it. When you are undecided as to which of two courses you would like best, choose the cheapest. This rule will not only save money, but save also a good deal of trifling indecision. Too much leisure leads to expense; because when a man is in want of objects, it occurs to him that they are to be had for money, and he invents expenditure in order to pass the time.—*Notes from Life, by Henry Taylor.*

REFUSE not to be informed, for that shows pride or stupidity.

Humility and knowledge in poor clothes, excel pride and ignorance in costly attire.

Never despise nor oppose what thou dost not understand. *Penn.*

THE FOUR AGES OF THOUGHT.

WHAT is thought ?

In childhood an imperfect gleam,
A summer bower, a moonlight dream,
Glimpses of some far-shining stream,
A rosy wreath, the blessed beam
That dwells in mother's eyes.

In youth—an urn brimm'd with delight,
Sweet thronging fantasies of light,
Meek eyes with love's own radiance bright,
Soft music on a summer night,
Hope budding into joy.

In manhood a benighted shore,
With wrecks of bliss all scattered o'er,
Dark swelling doubts, fears scorned before,
A spirit withered at the core—
A sea of storm and strife.

In age—a calm undazzled eye,
Living in worlds of memory ;
Low breathed thanks for love on high,
A patient longing for the sigh
That wafts it into rest.

THE AGED.

BY ELLEN T. HARRINGTON.

How beautiful for youth to look
With reverence to the old !
Therein a volume is expressed,
Which words may not unfold ;—
Of gratitude for favours past,
So touchingly sublime ;
Of admiration for the pure,
The noble wreck of time.

The fear of God would light the fire
Of true respect for age,
Such truth is legibly engraved
Upon the sacred page :
Our Father too has written it
On nature's open book,
That we above, around, in all,
To this may ever look.

Mingle gray hairs among the locks
Of children young and gay,
Around the joyous, festive board ;
O ! turn not these away.
Many a chilled and weary heart
Is lightened of its care,
When youth and age together meet,
And their rejoicing share.

These are the pillars of the world,
Remove them, it would fall,
Our trust, our counsel and support,
With help of God, our all.
There is no imagery so sweet
As 'ivy round the elm,'

Withdraw the tree, the vine is turned
Like ship without a helm.

The sound of sweet and filial words
Breathed to an aged sire,
Is like the tone of rivulets,
Or music of the lyre ;
Not half so eloquent the voice
Of him who moves the throng ;
O ! would that all would love to sing
This simple, touching song.

Turn not away when age shall yield
The fainting, dying breath ;
O ! twine the mourning wreath around
The holy altar,—Death.
And when their footsteps you shall mark
Along the path they trod,
Their virtues show, but leave their faults
To the omniscient God.

INDIAN HYMN.

*On the journey of the Flat Head Indians, to
inquire of the white man for God's book.*

BY WELVELLYN.

FROM o'er the Rocky Mountains
Where prairies wide are spread,
Where streams from forest fountains,
Flow west to the ocean's bed,
See savage men descending
To Mississippi's vale,
Their eager eye still bending,
An eastern light to hail.

For they have heard a story
Of God's most holy book,
All full of light and glory,
On which their eyes may look ;
And they, like eastern sages,
Who journeyed from afar,
Have travell'd weary stages,
To find the Saviour's star.

'Have you that book from heaven ?'
Those western wise men say ;
'To us shall it be given,
To guide us on our way ?'
We're wanderers, all our nation,
Deep lost in gloomy night :
Oh ! let us know salvation !
Oh ! give us heaven born light !'

Yes, red man, here out-beaming,
God's book shines strong and free,
And still its radiance gleaming,
Your children's eyes shall see ;
Soon beauteous on your mountains
Shall gospel-heralds stand,
And soon shall Zion's fountains
Stream gladness through your land.

REVIEW.

THE PARAGRAPH BIBLE. *The Holy Bible, containing the Old and New Testaments, according to the authorized version: arranged in paragraphs and parallelisms, with an entirely new selection of references to parallel, and illustrative passages, prefaces to the several Books, and numerous notes. With maps. Pocket Edition. Tract Society.*

THAT the infinite, benevolent and all-wise Jehovah, should give a revelation of himself, and of his will, to his intelligent creature man, is a very probable circumstance; and that man needs such a revelation is evident from the wild and strange errors and absurdities into which the nations have ever fallen, which have not received this blessed book. Even the enemies of revealed religion, while they have stolen the moral precepts of revelation, wherewith to plume their own theories, have displayed such wild and contradictory theories, both as to religion and morals, as in themselves are sufficient to sicken and disgust every friend of his kind, and to make him long for some 'more sure word' of divine revelation, which should be regarded as the standard and source of religious truth, and of moral conduct.

That the Bible, the Holy Scriptures of the Old and New Testaments, is such a revelation, is abundantly evident from the fact that it possesses every kind of evidence which such a revelation may be supposed to admit of as to its divine origin. The authors of the various books professedly wrote under the conscious inspiration of the Spirit of God. They were men of various ranks and classes, whose fidelity and honesty are beyond question, as they undisguisedly and freely record their own errors and faults. They were chiefly eye-witnesses of the events they record. They lived therefore in ages far remote from each other, from Moses to the apostle John. Their narrations are peculiarly circumstantial, and were published as soon as they were written. Though thus the labours of independent and upright men, separated by vast spaces of time, the Scriptures present a wonderful har-

mony, in the exalted and consistent views they give of God, of his character and attributes and purposes of mercy; of man as a fallen, sinful, yet favoured creature, and of the great scheme of human redemption. The morality of the Bible is of the purest order; its revelations are such as man especially needed, and as none but God could give; and the evidences that the prophets, historians, apostles, and the Lord Jesus Christ presented of their speaking the mind of God, by their life, their miracles, prophecies, &c., are such as commend themselves to every enlightened and upright mind. The truth of the Scriptures is sustained by every possible collateral testimony, both Jewish and heathen; of friends and foes. The influence of the Scriptures, where they are most received and revered, is in individuals, to promote purity, benevolence, and uprightness, and joy in God, and hope of immortality; and in communities, to secure order, equity, and the general well-being and improvement of nations.

Though they contain many mysteries, as might be expected in a revelation from God, they are peculiarly plain and simple in relation to the things and truths of primary importance. No book has ever been offered to men, possessing such marks and proofs of a divine origin. Compared with the Holy Scriptures, the mythologies of the heathen are idle tales, ridiculous and obscene absurdities; the religious teaching of their sages, contemptible puerilities, an insult to the human understanding; and the moral precepts of their philosophers, contradictory and trifling, and unimportant maxims.

Yes, the Bible is the word of God. Here the soul may rest. Infidelity may hurl its shafts, but they are vain; German philosophy may vaunt itself its hour and while professing, with an impudent hypocrisy, of which Satan might be ashamed, a regard to the divine character of the sacred pages, seek to undermine its claims, mystify its doctrines, convert its facts into myths or fables; and then when its deluded victim is bewildered, and prepared to

follow in succession every wild theory, teach him that he only has attained to rationality, that he belongs to the independent thinkers of the age, and that he transcends all other sections of men in intelligence and wisdom; while 'professing himself wise, he has only become a fool;' yes, every device may be resorted to, but the Scriptures remain; and neither open nor disguised infidelity, nor the powers of pagan or priestly darkness will ever eclipse the light.

Every effort then to put the Scriptures into the hands of men, to convince them that it is generally, easily understood, and to induce them to read it, and enable them to do so with a consciousness that they understand, deserves our commendation. Such is the Paragraph Pocket Bible. The print is small, and therefore the young chiefly must be its purchasers. With its paragraphs, parallelisms, marginal references, numerous and valuable notes, prefaces, and maps, it puts into the hands of every intelligent young person, the means of attaining an enlarged, correct, and delightful knowledge of the Holy Scriptures.

POLITICAL MONOPOLY HOSTILE TO THE SPIRIT AND PROGRESS OF CHRISTIANITY. *By a Norwich Operative. Houlston and Stoneman.*

THE injustice, dishonour done to man, the assumption that wealth involves the possession of virtue and intelligence, and the evil effects of political monopoly, are here pleaded against its continuance. The train of thought is well conducted.

THE CHURCH. *Vol. II, 1848. Simpkin, Marshal, & Co.*

THIS is a very cheap and respectable periodical. The Baptists have done well both as to its composition and circulation. The original articles are supplied from various quarters, and are generally striking and instructive. The very numerous selections are very interesting. We wish it success. Seventeen thousands monthly, is a circulation unprecedented in any Baptist periodical.

CURIOSITIES OF ANIMAL LIFE; *with the recent discoveries of the microscope. Tract Society. Small 8vo. pp. 192.*

THIS is a very wonderful book. It presents to us what may be called the lowest and simplest forms of life; such as can only be traced by the microscope. 'The

works of the Lord are sought out of them that have pleasure therein; and they invariably yield, to a devout mind, lessons of wisdom and humility. These lessons are admirably inculcated in this book. The numerous engravings very greatly add to the beauty and utility of the work.

IDOLATRY: *its wide diffusion and certain extermination. A Lecture delivered at the Mission House, Moorgate Nov. 15th, 1848, By Rev. F. A. Cox, D.D., LL.D. Benjamin L. Green.*

THIS lecture, like every production of its estimable author, is full of good sense, sound knowledge, and useful instruction. The causes of the extensive diffusion of idolatry, are traced to its appeals to the senses; its subservience to sinful pleasures; the atheism of the heart; ignorance of a better system; and the natural tendency of the mind to superstitious veneration. That it will be exterminated is argued from the truth of religion; the extensive preparations for its overthrow in the translation and diffusion of the word of God; the mediatorial work of Christ; and the promises of God.

The concluding section alludes to the fact that while the moral power of christianity has been manifested in the subjugation and sanctification of idolaters—so as to sustain them against the prejudice and reproach and persecution they would have to bear—idolatry has never made converts of christians.

MONTHLY SERIES. *Life of Napoleon Bonaparte. Tract Society.*

THE sketch here given of the life, actions, &c., of this very extraordinary man, is remarkable for its truthfulness, and for the candour with which his worst deeds are exposed.

CATHERINE HOWARD; *or, Trials and Triumphs. By the Author of, 'Look Up; or, 'Girls and Flowers.' 18mo. pp. 180. Tract Society.*

WE know not whether the author of this beautiful tale had a foundation for her narrative in facts; but we suspect that it is not pure fiction. We read the whole with intense interest, and felt chastened and improved by the perusal. It is well told.

ANNIE SHERWOOD; *or, Scenes at School. Tract Society.*

PIETY in a child is very pleasing, but it often subjects to severe persecution. The 'scenes' have much of reality in them.

THE CHILD'S COMPANION, *and Juvenile Instructor. New Series. 1848. Tract Society*

THIS interesting and useful Child's Magazine maintains its pre-eminence over all others of its class. The articles are well written, the engravings are excellent, and the frontispiece, giving a view of London from Greenwich observatory, in coloured printing, exquisite.

THE LITTLE PILGRIM. *A Simple Story.*
Benjamin L. Green.

A CHILD construing literally the Pilgrim's Progress, sets out for the Wicket Gate and the House Beautiful! Very natural. We gave it a little child who read it aloud with great delight.

THE BIBLE REVISED; *Part II. The Song of Solomon.* By FRANCIS BARRHAIN. *Houlston and Stoneman.*

WE have not seen the former number, devoted to the Ecclesiastes, but from what we see of this, the whole work, if the au-

thor meets with encouragement, will be valuable.

A BIBLICAL AND THEOLOGICAL DICTIONARY, *for Bible Classes, Sunday-school Teachers, and Young Christians generally. Designed as an Illustrative Commentary of the Holy Scriptures. Fourth Edition, with numerous Engravings.* By REV. SAMUEL GREEN.

THIS very useful dictionary will be completed in six sixpenny numbers. It is very well adapted to its purpose. A former edition had our hearty approval.

ADDRESSES TO YOUNG MEN, &c., *delivered at the fourth Anniversary of the Young Men's Christian Association.* Benjamin L. Green.

THIS is a very interesting association, and the addresses were worthy the occasion.

CORRESPONDENCE.

CHURCH AID TO POOR MEMBERS IN TIMES OF SICKNESS AND DEATH.

WE are commanded to 'bear one another's burdens'—'weep with them that weep'—'look not every man on his own things, but every man also on the things of others.' These injunctions seem peculiarly appropriate in times of affliction and death. It then becomes a question, how best to fulfil them. Then the injunction is, 'every man,' or in other words, EVERY member of a christian church think on the things of others, that is, care for and assist as far as in their power. It is not a duty left to a few, but a duty and a privilege in which ALL are equally bound to take a part. An attempt is about to be made by the General Baptist church at Fleet, to carry out this plan further than has yet been done, for it is found, though friendly Societies are organized by which some do make provision for times of affliction and death, there still are many who do not avail themselves of such privileges.

It has been decided, at the death of any member of the church, whether rich or poor, to make a contribution of sixpence each, by every surviving member, subject to the following rules:—

1. A fund to be provided for payment of such a sum as may be agreed upon at the members' annual tea-meeting, at Christ-

mas time, towards the funeral expenses of any poor friends needing such aid.

2. That this fund be provided by contributions of sixpence each from every surviving member at the death of any and every member of the church, whether rich or poor.

3. That the friends of the departed member, who wish for such aid, may apply to the acting deacon of the church, who is authorized to advance such sums for their immediate use as may be agreed upon as per rule one.

4. Should any member have neglected or refused to contribute, his or her survivors shall not be entitled to receive such amount. Nevertheless it shall remain at the discretion of the officers of the church to present such parties with any portion of such amount as they may think proper.

5. That collectors be annually appointed to collect the contributions immediately they are informed of the death of any member of the church, and as early as convenient pay the same to the acting deacon.

6. Should such contributions not be claimed by the friends of the deceased member, they shall remain as a fund, disposable by the officers of the church, to any poor members who may be afflicted, and need such assistance, and the members are requested to inform the officers of any such cases within their knowledge.

K. S.

TRUST DEEDS FOR CHAPELS.

Much has been said and written on the importance of properly prepared trust deeds. There can be only one opinion that in every case it is highly desirable the deeds should be drawn up in the *best manner*. The way to accomplish this then is a desideratum. Might not this object be in some degree promoted by the appointment of a committee at the Association, to whom churches and individuals should be invited to forward such hints and suggestions as their experience may have pointed out to them as desirable to be combined in any future deeds, and also a statement of any peculiarity in deeds in their possession, which they think useful to be retained. This committee might combine in one such parts as to them might appear most useful, and have it inserted in the Repository, open to discussion and improvement, until ultimately approved by the Association as

a model deed; and afterwards no chapel case should be recommended to the Connexion for assistance, unless the deeds were approved of by this committee as sufficiently in conformity with such model deed. Hoping these crude hints may be useful, I am,
AN OLD FRIEND.

QUERIES.

WHEN misunderstanding arises between two persons, members of neighbouring churches, and a reconciliation cannot be obtained, where is a competent tribunal to be found to whom to refer such a case?

If two neighbouring churches come into collision, and misunderstanding arise, what plan should be adopted to bring about a reconciliation?
SENEX.

OBITUARY.

ELIZABETH BURTON.—On the 4th of Jan. 1849, aged 29 years, died Elizabeth, daughter of Mr. J. Burton, and sister of Mr. Thomas Burton, pastor of the G. B. Church at Asterby and Donnington. Miss Burton had maintained an honourable connexion with the church at Louth for nearly eleven years. As long as her strength allowed it, she was an assiduous teacher in the Sunday school, although employed on the week day in the instruction of the young. Her modest and religious attention to the duties of her calling, and the welfare of the church, had secured to her an eminent position in the esteem of her christian friends; whilst filial thankfulness and love had entwined around her with growing firmness those ties of affection which by parents alone can be fully appreciated. Her indisposition being of six months' continuance, although it was not for some time recognized as consumption, gave an opportunity of repeated interviews with her. Her mind was always calm; but in the latter part of her affliction her confidence in the Saviour was more emphatically asserted. She knew whom she had believed, and that her Redeemer liveth. In assenting to Psalm lxxiii. 25, 26, she laid peculiar stress on the last clause—'for ever'; and quoted what she had been thinking of with pleasure and profit—the words of the Apostle Paul,—'I believe God, that it shall be even as it was told me.' Her end was peace. Her entire dependance was on the Lord Jesus Christ; and had she had strength in her

dying moments, she assured her relatives that she could sing, Hallelujah. Her death was improved by her Pastor, on the 14th, of Jan. from Acts xxvii. 25. R. J. L.

THOMAS CLAY, of Knipton, near Belvoir Castle, departed this life, on Saturday, Dec. 23rd, 1848, in his eighty-second year. He was near sixty years a member of the General Baptist church in that place, and filled the office of deacon in it fifty years. He has long been the only surviving officer of that ancient and, alas! declining society, and was in all things the principal support of the cause. Though in his latter days there was something like the inconsistency of a second childhood, yet his attachment to the house of God never left him. 'I shall take care of the meeting house while I live,' he would say, and the very last summer his withered hands were employed day after day painting the doors and windows of that ancient sanctuary where he had, for sixty years and more, delighted to meet his friends, his Saviour, and his God. For many years in the middle part of his life he would 'keep meeting,' as it was termed, when no minister was at hand, that is, he would after singing and prayer in the congregation, sometimes read a sermon and remark upon it, or deliver an address, and his efforts of this kind were always spiritual, energetic, and to purpose. In his principles he was a steady, conscientious dissenter, uniformly in favour of religious liberty, a

helper of the distressed, a firm friend, and a man of stern integrity in all things. He took great interest in our Foreign Mission, and delighted in its native ministers and growing success. The missionary anniversary here was hailed by him as a day of days; he would send his printed announcements to his acquaintance in other villages, often with an expressive note. This revived old friendships and brought countenance and money from influential persons at a distance; and he would always set them a noble example of contributing largely to this great cause. His remains were interred on Wednesday, Sep. 27th, 1848, in the ground belonging to our chapel, where he had so many years watched over the sleeping dust of others. A crowd attended, and a sermon was delivered with faltering lips from, 'The righteous hath hope in his death.' Also we had a sermon in the evening to an increased number, from, 'Be thou faithful unto death and I will give thee a crown of life.'

W. H.

MR. JAMES NEWBERRY late of Donington-on-the-Heath, was born at Stanton-under-Bardon, in the county of Leicester, August 28th, 1758. His ancestors had resided there as far back as the days of Cromwell, and it is believed some of them were soldiers in his army; and being nonconformists were harassed and pillaged by the royalist soldiers, who had a strong hold at the castle, Ashby-de-la-Zouch. From that period his ancestors appear to have been dissenters: and when the Baptists began to preach in the neighbourhood, his mother joined their communion. His father dying when he was very young, his pious mother endeavoured to train him up in the fear of the Lord; and he would, in after life, refer with much feeling to her kind instructions. The spirit of truth, at an early period, illumed his soul, and he was baptized and united with the church at Barton in the year 1775, in the seventeenth year of his age. The reality of his conversion was evinced by his decided adherence to, and his support of, the cause of Christ for more than half a century. He removed to Whitwick some years before the churches at Barton and Hugglescote divided; and when the church at Hugglescote was formed in 1798, he was chosen one of its deacons; and he held that office to the time of his death, which took place on the 28th of January, 1837, in the seventy-ninth year of his age. He was a person of retired habits, unobtrusive piety, and a true friend of Christ's cause. His views of gospel truth were clear and definite; and he was constant in his attendance on the means of grace. For many years before his death he could not hear a word from deafness, yet his interest in the house of God did not decline, and he was ever ready to assist in carrying

forward the cause. In the year 1822 he gave land on which to build a chapel at Whitwick, and headed the subscription list with twenty pounds towards its erection. By his will he gave two hundred pounds to the General Baptist Foreign Mission, and two hundred to the General Baptist Home Mission. What he did generally in his life time, except his regular subscription, was known in many cases, only to the recipients. He was a member sixty-two years. He lived a useful life, and died a peaceful death; and through our Lord Jesus Christ, we have no doubt, was received into his everlasting kingdom.

MR. JOHN NEWBERRY, brother of the above, was born at Stanton, 1760; his father dying when he was about two years old, and an elder brother being very gay and extravagant, notwithstanding the remonstrances of a pious mother, caused our young friend to look out at an early age for a situation as an apprentice. He soon found one, where he was led into company that was very injurious to him, and for a time caused him to neglect the care of his soul. After his apprenticeship he removed to Hugglescote, where he became a regular hearer of the word. In the year 1789 he married Miss Sarah Passand of Hugglescote, and with her was baptized at Barton, July 18th, 1789. When the church divided he became a member of that at Hugglescote, and continued in fellowship with them to the day of his death, Oct. 21st, 1837, in the seventy-eighth year of his age. He was a member nearly fifty years. Our friend was a decided Baptist, a strenuous supporter of civil and religious liberty, and was disposed on all occasions to shew the greatest kindness to christians of all denominations. His house was ever open to receive the ministers who visited Hugglescote, he was indeed the Gaius of the church. He had only two daughters that survived infancy, and both became honourable members of the church at Hugglescote. The eldest died in 1821; the other, Mrs. J. Dean of Ibatock, died in Sep. 1831. He was a kind husband and an affectionate father: attentive to his servants, and always wishing them to improve in learning, and urgent in pressing on them the duty of hearing the gospel preached. Though he never had courage to begin family prayer, he made it a rule to read the Scriptures with them, a practice worthy of imitation. He had the pleasure of seeing several of his servants unite with the church. His end was peace. His confidence in Christ as the all-sufficient Saviour was firm and unshaken. The truths he had heard and believed, and assisted to promulgate, yielded abundant support to him in the prospect of dissolution.

MARIANNE NEWBERRY, wife of the above Mr. Jas. Newberry, was baptized at Barton, Nov. 4th, 1790, and continued a member of the Hugglescote church till her death, June 12th, 1844, in the seventy-fourth year of her age. She was of a retiring habit, and known to but few, except those ministers and friends who called upon her.

The Almighty from his throne, on earth surveys
Nought greater, than an honest, humble heart,
A humble heart, his residence pronounc'd,
His second seat.—

MRS. SARAH NEWBERRY was the daughter of Jas. and Sarah Passand, of Hugglescote. Her father gave the land on which the first Baptist chapel was built in that village, about the year 1760. Though he never united with the church he was a hearty supporter of the cause; and her mother was one of the excellent of the earth, and a 'mother in Israel.' See G. B. Magazine, vol. II., p. 263. She was in early life trained in habits of piety; and united with the church, in company with her husband, July 18th, 1789. She was an honourable and useful member until called to join the happy company above, on the 22nd of Oct., 1847, in the seventy-seventh year of her age, having been a member fifty-eight years. Of her it may be truly said she was 'given to hospitality.' Her kind and affectionate spirit and christian conversation rendered the hospitalities of her abode doubly pleasing to ministers and friends who came under her roof. She was truly regarded as a mother in Israel. She was especially the friend of the poor and afflicted; these were continually receiving of her bounty. It was her delight to do them good. The church and the world have sustained a heavy loss by her decease. May the Great Head of the church raise up others to fill her place.

J. D. I.

HANNAH MEE, the beloved wife of Francis Mee, was born at Castle Donington, in the year 1780. Removing from that place to Derby whilst young, she attended the General Baptist room in Friar Gate, and there, under the faithful appeals of the late W. Corah, she was brought to feel herself a sinner and led to embrace Christ as an all-sufficient Saviour. At the early age of fifteen, she, in connexion with ten others, was baptized, by the late Rev. Robert Smith, and received into fellowship with the infant cause then worshipping in the Common yard, behind the old Town Hall. Removing in a few years from thence to Smalley, she was dismissed to that church, where for more than fifty years her conduct and conversation has adorned that gospel she possessed and enjoyed. During the last nine years of her life she was afflicted with a cancer in the breast, which she bore with the pa-

tiency of a true disciple. Often has the writer heard her, when suffering the most excruciating pain, exclaim with resignation, 'It is all right: I know that my heavenly Father will lay no more upon me than he will grant me grace to bear.' In this happy frame she continued until the welcome messenger arrived and released her from all her sufferings. This took place on Dec. 24th, 1846. Her last words to her son, about two hours before she died, were, 'Christ is precious.'

How many tender names in her were joined,—
The friend, the parent, and the prudent wife;
Cheerful in woe, affectionate and kind,
She calmly pass'd the gloomy vale of life.

No more the pleasing accents of her voice,
In conversation charm my listening ear;
No more her presence must my soul rejoice,—
I mourn her absence with a falling tear.

How oft in sorrow's chair she sat alone,
Her head reclining, rack'd with torturing pain;
I sympathetic heard the plaintive groan,
That pierced my heart and thrilled through every vein.

The healing art was tried, alas! in vain,
To sooth the throbbing cancer's raging power;
The spreading ichor more confirm'd the pain,
Too sure a presage of the fatal hour.

Tho' long a stranger was her pallid cheek'
To health's bright glow—nor would the rose
assume,
Yet on her soul sat heavenly graces meek,
And shone around with a celestial bloom.

Her soul, capacious, elegant, refined,
Knew how to value time, and earth pursue,
Whose transcendent beauties faded on her mind,
While yonder glorious world she had in view.

Her faith sublime explored those brighter skies,
Where happy spirits smile in bliss unknown;
On Christ, the great atoning sacrifice,
Her hopes, her confidence, were fixed alone.

Farewell, dear mother, now no longer pent
Within the sickly ruins of thy clay,
On angel-wings, far swifter than the wind,
Thou art fled to regions of eternal day.

T. M.

MRS. ELIZABETH TREW, of Portsea, was the daughter of pious parents. She also received Sunday school instruction. She possessed a tender conscience from her childhood, (a frequent result of religious training,) which under God preserved her from sinning without compunction or fear. Under its influence she frequently dreaded to close her eyes in sleep, lest she should awake in hell. She, however, neglected to prepare for death, till about seven

years ago, when, one morning to her great grief she found her only child, a little boy about four months old, dead by her side. This event awakened her conscience to her real state as a guilty sinner before God. She felt an earnest desire from that time to obtain the hope of life, but did not understand the way. With these feelings she entered Clarence-street chapel, when, to use her own words, Mr. Burton immediately rose up and told her 'the way'; and from that time she wished to be received into the church and follow her blessed Lord. Those who knew her best can testify to the con-

sistency of her walk and conversation. She was very much concerned for the conversion of all her brothers and sisters; and particularly affectionate towards her mother. It was well for her she was led to prepare for death while in health, as, she was called away suddenly. She was found dead in her bed, on the morning of November the 4th, 1848. She was in her thirty-first year. On the day previous to her death she addressed several letters to distant friends, in which there are pleasing evidences that she was ripening for that glory into which she was so soon to enter.

ANN.

INTELLIGENCE.

BAPTISM OF AN INDEPENDENT MINISTER.

Extract of a letter to Dr. Burns, from Rev. Mr. Rofe, Smarden, in Kent.

MY DEAR BROTHER,—Last Wednesday, the 7th instant, we had a very interesting service in Zion chapel, Smarden. The Rev. F. Perkins, Independent minister at Cranbrook, with whom you have had some correspondence, was baptized by immersion in the presence of a very large, crowded, and seriously attentive congregation. Mr. Perkins gave us a deeply argumentive sermon, which was the result of much laborious attention to the subject, and had led to the change in his views and the steps he was then taking. To get at the truth he has read and thought to an unusual degree, and his anxiety to know and do right has been such as we seldom hear of. Mr. Perkins was, I think, about four years at Cheshunt college, and is quite an intellectual and talented minister, a Latin and Greek scholar, and has been a considerable number of years respectable and useful among his old friends, who are now grieved, and some of them offended, on account of what is taking place. His sacrifices of friendship will be many and great. His age is about forty. Mrs. Perkins, I understand, is a pious and clever woman, and known as an authoress. They have, I think, five children, but of this I am not quite certain. He will leave his present charge, if nothing unforeseen prevent, about the end of March. A union with the Baptists is what he naturally would prefer, and wishes to realize. He has some property, but not sufficient, without other means, to provide for his family. Next week he expects to be in town, and fully intends to call on you, and no doubt you will be disposed to treat him with that kindness

and sympathy which his case requires, and a specimen of which you have given in your letters to him, and to which I am no stranger. His nerves are considerably shaken, and he feels keenly his present position and circumstances; yet he evinces a wonderful degree of courage. I feel deeply concerned for him and his—having had to pass through similar things, I know the trials are not of an ordinary kind. I wish it to be understood the commendatory representation which I have given of Mr. Perkins is not exclusively my opinion, but that of other ministers and friends in the neighbourhood who know him better than I do, and some of them persons in the Independent body.

Yours &c.,
T. ROFE.

So far our brother Rofe. I may add that Mr. Perkins is anxious to labour where he may be useful in winning souls to Christ, and he fully believes this is only to be done by preaching a full, free, and present salvation, through faith in Christ Jesus.

J. BURNS.

ANNIVERSARIES.

BURNLEY.—On Christmas day, Dec. 25th, 1848, a public tea-meeting was held, when upwards of 200 persons took tea. The provisions were furnished by the ladies and friends, so that the entire proceeds (about £10) were devoted towards the liquidation of our chapel debt. On this occasion also, the collecting cards which were issued the preceding Christmas were brought in, and with the profits on the tea, realized the liberal sum of £70. Several appropriate pieces were repeated by youths of both sexes, of our Sabbath schools, by which the friends and teachers were very much encouraged. The writer of this notice visited last evening one of our male scholars, about fifteen years of

age, whose life is despaired of, but whose soul is happy in Jesus, and who expressed his sincere thanks to God for the instructions he had received in the Sabbath-school. J. B.

NORTHALLERTON AND BROMPTON.—On Lord's-day, Jan. 14th, three sermons were preached by the Rev. D. Dolamore, of Bedale, at our preaching room, Brompton: morning and evening from Heb. xi. 3, Deut. xxxiv. 7; and afternoon at Northallerton, from Gal. ii. 20. On the following day a tea-meeting was held at Brompton, when 152 sat down to tea. Addresses were delivered by the Rev. J. T. Barr, (Wesleyan,) S. Jackson, C. Crofts, and Mr. Dawson, (Independents,) Rev. R. Fenwick, (Primitive Methodist,) D. Dolamore, and W. Stubbins. Collections and proceeds of the tea, £6. 3s., which was appropriated towards the liquidation of the debt incurred by fitting up our room at Brompton.

T. H.

BAPTISMS.

WENDOVER.—On the 31st of Dec. two were added to us by baptism. On the next Sabbath they were received into the church and communed with us at the Lord's table.

DERBY, Brook Street.—On Lord's-day, Jan. 7th, 1849, after a very appropriate discourse by our young minister, from our Lord's commission, seven persons were immersed; one of whom is deaf and dumb, but of whose piety her friends as well as our own members speak well. In the evening a sermon was delivered on the importance of 'Early Piety,' after which a goodly number of spectators remained to witness the reception of the candidates into the church, and the administration of the Lord's supper. It was a refreshing season. J. W.

MANCHESTER, Oak Street.—On Lord's day Feb. 11th, after an appropriate sermon by Mr. Batey, of Burnley, one person was baptized. She was the wife of one of our members. The congregation was larger than for some time past. We had the Lord's supper, a refreshing season, in the evening. R. B.

BURNLEY.—On Thursday evening, Feb. 1st, 1849, after a sermon by Mr. Batey, from Epb. iv. 5, seven persons, three males and four females, were baptized on a profession of their faith in the Lord Jesus Christ.

MELBOURNE.—Ten persons were immersed in the General Baptist chapel, Melbourne, on Lord's-day morning, Jan. 7th, 1849, after a sermon by the pastor from Acts xi. 23. One approved candidate was not able to attend. Six males and two females were received into the church in the afternoon. Two are Wesleyans, and remain with their former friends. One is sixty-nine years of age. These disciples of Christ are connected with five villages.

HUGGLESCOTE.—On Lord's-day, Dec. 3rd, four persons were baptized. One of these was a Wesleyan, and still retains her connection with that denomination. The other three were received into the church, and sat down with us at the Lord's-table.

H. S. C.

LEEDS, Byron Street.—On Lord's day, Jan. 28th, five persons were baptized in this place of worship, after an impressive sermon by the Rev. R. Horsfield, from our Lord's words, 'Thus it becometh us to fulfil all righteousness.' The cause of Christ at this important Home Mission station is wearing a very pleasing aspect. On the above occasion there could not have been less than 600 persons present; and the number would have been much greater but for want of room. The subject of baptism seems to be attracting very general attention, and there appears every probability of this newly established General Baptist interest rising with more than usual rapidity. The Lord is doing great things for us whereof we are glad. J. E.

LOUTH.—Six were added to us by baptism on the 28th of January, and one on the 4th of February.

MISCELLANEOUS.

MELBOURNE, Members' Tea-meeting.—The members of the Melbourne and Ticknall church are scattered over a district about seven miles in extent, and ordinarily worship in three chapels. On Christmas-day, Dec. 25th, 1848, they met in fraternal conference at Melbourne, when tea was provided for members and approved candidates only. The attendance was very encouraging. Before tea there was a church meeting, not for the transaction of secular business, but for singing, prayer, and brotherly conversation. After tea, a public meeting was held, which was addressed by our pastor and several of our occasional preachers. Our minister briefly reviewed the history of the church since the commencement of his labours here (now nearly two years ago.) Many have passed through a severe ordeal in their temporal matters; but the Lord has favoured us with spiritual prosperity. Seventy persons, including nine approved candidates, have been brought to Christ. As a church, we are peaceful and united, and our spiritual prospects are cheering. It was a high day; all felt it good to be there; and it was agreed unanimously to hold similar services annually, if the Lord permit.

On Lord's day, Dec. 31st, we were favoured with a visit from the Rev. J. Wallis, who delivered three excellent sermons at Coalville, Hugglescote, and Ibstock, on behalf of the Academy. Collections and subscriptions nearly £7.

THE BISHOP OF EXETER.—This aged prelate has earned for himself an unenviable notoriety. Known in former years as a political pamphleteer: in his elevation and dotage he is recognized as a semi-papist and persecutor. The Rev. Mr. Shore, whose case is familiar to our readers, and who is daily expecting to be consigned to hopeless imprisonment, stated at a public meeting held in Spafields Chapel, on Thursday the 15th ult., that in 1843, he was sent for by the bishop, who said to him, 'Why, Mr. Shore, I am informed that you address your congregation as sinners;' and directed him to discontinue such a mode of address. When, as Mr. S. merely promised to give the subject his serious consideration, the hostility of the prelate commenced! 'All are christians—elect,' we once heard a clergyman say, 'who have been baptized by authority.' This is the sentiment of the bishop, and the idea that the 'christened' need either repentance or regeneration is heresy. The bishop is also prosperous in another case. Having put a clergyman to the torture of delays, &c., in examining him previous to his induction into a living, clearly with a view of refusing the license, because of his anti-papish sentiments, the clergyman, Mr. Gorham, commenced a process against the bishop in the Court of Arches. The decision is in favour of the bishop. Surely such a course of proceeding will create disaffection towards him and his church. We do not suppose the bishop of London will act so unwisely as to Baptist Noel, as to attempt to prevent his preaching as a nonconformist. But Exeter has not yet done. He recently investigated a charge of popish practices against one of Dr. Pusey's popish Institutions at Plymouth, a kind of nunnery, called 'sisters of mercy.' And in giving his judgment, displayed his own popish predilections. His lordship stated, 'I go from this meeting feeling I know not how to express the admiration which I have for their conduct. I know I may be condemned for expressing that opinion—as a papist, a favourer of papists, encouraging popery in my diocese. For one I rejoice that in England there is established a sisterhood of mercy,' &c. He expressed some regret that crosses and flowers were placed in the oratory, but no censure. Dr. Pusey, the 'father' of this order, has a powerful coadjutor in this popish prelate. To complete this reference to this bishop we may just add, that he has 'censured' the Rev. V. H. Somerset of Honiton, for allowing a meeting of the Church Missionary Society to be held in his church.

JOHN BUNYAN.—To the names of Baxter and Howe must be added the name of a man far below them in station and acquired knowledge, but in virtue their equal, and in genius their superior, John Bunyan. Bunyan had

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been bred a tinker, and had served as a private soldier in the parliamentary army. Early in his life he had been fearfully tortured by remorse for his youthful sins, the worst of which seem, however, to have been such as the world thinks venial. His keen sensibility and his powerful imagination, made his internal conflicts singularly terrible. * * * It is difficult to understand how he survived sufferings so intense, and so long continued. At length the clouds broke. From the depths of despair, the penitent passed to a state of serene felicity. An irresistible impulse now urged him to impart to others the blessing of which he was himself possessed. He joined the Baptists, and became a preacher and writer. He knew no language but the English, as it was spoken by the common people. He had studied no great model of composition, with the exception, an important exception undoubtedly, of our noble translation of the Bible. His spelling was bad. Yet his native force of genius, and his experimental knowledge of all the religious passions, from despair to extacy, amply supplied in him the want of learning. His rude oratory roused and melted hearers who listened without interest to the laboured discourses of great logicians and Hebraists. His works were widely circulated among the humble classes. One of them, the *Pilgrim's Progress*, was, in his lifetime, translated into several languages. It was, however, scarcely known to the learned and polite. At length critics condescended to enquire where the secret of so wide and durable a popularity lay. They were compelled to own that the ignorant multitude had judged more correctly than the learned, and that the despised little book was really a master-piece. Bunyan is as decidedly the first of allegorists, as Demosthenes is the first of orators, or Shakspeare the first of dramatists. Other allegorists have shown equal integrity; but no other allegorist has ever been able to touch the heart and to make abstractions objects of terror, of pity, and of love. He was often introduced to meetings through back doors, with a smock frock on his back, and a whip in his hand. * * * He was now at length free to pray and exhort in open day. His congregation rapidly increased: thousands hung on his words; and at Bedford, where he ordinarily resided, money was plentifully contributed to build a meeting-house for him. His influence among the common people was such, that the government, (that of James II., 1688) would willingly have bestowed on him some municipal office; but his vigorous understanding and his stout English heart were proof against all delusion and all temptation. * * * One of the last acts of his virtuous life was to decline an interview to which he was invited by an agent of the Government.—*Macaulay's History of England.*

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MISSIONARY OBSERVER.

ARRIVAL OF MR. AND MRS. WILKINSON IN INDIA.

Calcutta, Dec. 6th, 1848.

DEAR SIR,—we are thankful to be able to report our safe arrival in Calcutta. God has been very gracious to us. The supplications of our friends on our behalf have been answered. We have not only escaped the perils of the deep, but our voyage has been a very pleasant one, and so favourable has it been that we did not experience any alarm during the whole of the time we were at sea. We reached India Nov. 29th. We were met by the Rev. J. Mullins, of the London mission, who took all of us from the ship to his hospitable house, where we now are.

We have heard from all our friends in Orissa, and are glad to find them all well.

We hope to avoid much expense and hindrance by going to Pooree by a steamer, which is to leave on the 10th instant; this will shorten our stay in Calcutta and prevent us seeing so much of the operations of our brethren as we desired, but it is an opportunity that so seldom occurs that we are thankful to avail ourselves of it.

We have received your kind letter, also letters from our own home, which have much delighted us, as they told us of the health and happiness of our dear children.

The 'Alfred' is a very good ship. Captain Henning is very kind and obliging. I trust he has found his need of a Saviour. I think missionaries could not be sent out in a better ship or with a kinder captain. We had many opportunities of doing good both among passengers and crew—I never had more attentive congregations than on board.

Every moment of my time is taken up to get ready for our departure. I hope to send a larger letter next time.

With kindest regards,
Yours very sincerely,

H. WILKINSON.

THE ORISSA ACADEMY FOR NATIVE MINISTERS.

BY THE REV. J. BUCKLEY.

(Continued from page 92.)

THE work in which I am chiefly engaged does not admit of exciting detail, and its fruits must be looked for in future years rather than at present; but strongly persuaded as I am of its importance and accordance with the will of God, I look to him for his blessing, and believe it will not be withheld. I daily read with the students a portion of the New Testament, and also another portion from the Old. I expect them to be able to answer various questions, and to give Scripture proofs on the portion read. I then endeavour to supply what is lacking in their answers,—to shew what is the scope and design of the argument, if it be argumentative,—to explain the meaning and imagery if it be prophetic; and to point out the lessons of practical instruction conveyed, if it be didactic or historical. I then ask, as our Lord did, 'Have ye understood all these things?' and encourage them to ask questions on any point that may not be clear. Much time is spent in these exercises, but it could not, I think, be more usefully spent. On Tuesdays and Fridays, in addition to this, they have lectures; the one course embraces instruction on the most important doctrines of christianity. Much time and pains, and I hope I may add prayer, have been expended on it. The other course is on the types and prophecies in relation to Christ in the Old Testament. By the preparation of these lectures I have learned a little myself, and I hope they have learned much more. Christ, as Philip Henry says, is the precious pearl in the field of the Old Testament. Into the more important prophecies I enter at length. I attach importance to this instruction. The prophetic writings are to a considerable extent, to those rescued from idolatry, hard to be understood; the allusions to the ancient economy are so numerous, and the figurative language so new and strange, that the meaning is not readily apprehended. An intimate knowledge of the harmony of the two dispensations, and an extended acquaintance with the prophetic testimony to the character and work of Christ, will give them enlarged ideas of the grandeur of redemption; and will, if sanctified, prepare them to handle with great effi-

ciency and power the weapons of our holy warfare. Other courses are projected, if it shall please God to give health and ability; but I must say I like dear Mr. Jarrom's motto, '*Festina lente*,' make haste slowly. Make good your ground as you go on. I should much prefer doing a little and doing it well, and that it be lasting, to appearing to do much that should quickly pass away. I should like what is done to be *substantial and permanent*, not to be done with ostentation or parade, but with the meek humility of our Lord, and in daily reliance on his gracious help. I believe 'stillest streams oft water fairest meadows.' I am moreover much impressed with the importance of frequently reviewing what is done, and of carefully guarding against a prevalent practice in Orissa, as well as in England, of using words as a substitute instead of a medium of communicating ideas, or of learning things one day or one week to forget the next. In addition to what has been mentioned, they have instructions on the genuineness, authenticity, and inspiration of the Scriptures; Church history, Hindooism, and Mahomedanism; general history, geography, and astronomy. On some of these points we have not the facilities for teaching which more favoured lands afford.

On Saturday, a sermon or essay is read for the purpose of criticism. This is an improving exercise, though not always to the reader a pleasant one. I must however say I have heard many of their performances with much pleasure; they have given bright promise of the future. After this it is usual for the students to mention any difficult text that has occurred in their private reading, or any particular subject on which they may wish for my opinion. You will have a better opinion of the nature of the questions asked and the answer given if I enter a little into detail.

Did Adam and Eve obtain salvation? I cannot certainly say, I hope they did. Eve's exclamation at the birth of Cain was pious, Gen. iv. 1. It seems probable that the 'coats of skins' with which they were clothed, were skins of animals slain for sacrificial purposes. It is reasonable to believe that Adam had taught his two sons the propriety of bringing their offerings at stated seasons to God. All this looks with a favourable aspect, though it is not certain. Let me add, I was far from being displeased at the manifestation of concern in the eternal safety of our first father and mother. *What is the meaning of the word 'Selah,' so often used in the Psalms?* It is difficult to say with precision, but it was probably a musical term, and denoted an elevation of the voice at that particular part. *What is the meaning of Psalm li. 8?* 'That the bones which thou hast broken may rejoice.'

The sorrow which David felt is compared to the pain of a man whose bones are broken. As he had obtained this sight and sense of sin through the grace of God, he speaks of him as having broken his bones, and prays to him to remove his sorrow and restore to him the joy of his salvation. *What is the extent to which the law given by Moses is in force?* The moral law has been confirmed by Christ, and is binding on us not because it was given by Moses, but because from its nature it was in force from the beginning, and because it is embodied in the preceptive part of the New Testament. The law of offerings and sacrifices has been abolished by the one perfect offering of the body of Christ. There are various directions given in the books of Moses never intended to be universally obligatory, and which are clearly abrogated by the gospel; but where a direction is given, and a reason for it assigned, if this reason apply with equal force to us, it is clearly right to regard the direction. *How are we to understand John vii 8, middle part, as Christ really went up to the feast?* You have overlooked one word, 'I go not up yet,' &c. Christ did not say that he should not go to the feast, but that he should not go *then*; his guarded language rather proved that he should go; though as it proved, not with his brethren. Porphyry, an early and virulent enemy of christianity, charged Christ in relation to this matter, with falsehood, but it was groundless. *What is the import of Luke xiii. 38?* 'If they do these things in a green tree, what shall be done in the dry?' It was as if Christ had said, 'If I, an innocent person, bear such agonies as you witness, how heavy will be the judgment that will fall on this guilty nation.' I had thought of mentioning several other questions and answers, but find I have only room for another, and if I have tired the patience of any of your readers by these lengthened remarks, I will encourage myself with the thought that the approving smiles of my sisters in Christ at what I am going to mention will be some compensation. A question was proposed which led to some remarks being made on woman, and on the different manner in which she was treated by those who have received the teaching of the Bible. All false religions, it was remarked, agree in degrading and trampling on the weaker vessel. Judaism does so.*

* I once went to a Jewish synagogue in one of our large towns in Yorkshire, and was struck with one of the thanksgivings in their Prayer Book, which was politely given me. As it illustrates this remark, and may not be known to all who read this letter, I quote it. As I am writing from memory I cannot vouch for its verbal accuracy, but it is substantially correct. 'I thank thee, O Lord God of Israel, the creator of the heavens and the earth, that thou hast made me a human being and not a beast. I thank

Mahommedanism does so. Popery does so. On heathenism I had no need to enlarge, as they knew as well as I did, that in their own country man was a tyrant and woman a slave. I then adverted to the different feelings cherished and conduct pursued towards woman by those whose minds and hearts had been enlightened by the Bible; and mentioned a remark of Matthew Henry's, that 'woman was made out of the side of man; not made out of his head to top him, nor out of his feet to be trampled upon by him, but out of his side, to be his companion, under his arm to be protected by him, and near his heart to be beloved.' They thought it a very fine remark, and so did I when I first met with it.

In the advancement of the young men in experimental religion, I feel a deep interest, and have noticed, I may thankfully say, at various times, pleasing indications that they are not strangers to the life of God in the soul. It is pleasing to us to speak for God when we closely walk with him, and so it will be with them. Adieu. The good will of him that dwelt in the bush be with you.

Your affectionate brother,
J BUCKLEY.

CHINA.

APPEAL FROM THE CHINESE MISSIONARIES.

To the Members of the General Baptist churches of the New Connexion.

DEAR BRETHREN,—It is very refreshing to us, living in this heathen land, far away from our native country, with which are our best and pleasantest associations, to think that we are not alone, and that we are not here on our personal responsibility, but have come in compliance with your request, and are now sustained by your efforts and prayers. It is now a little more than three years since the shores of China first appeared to our view; and we landed on the island of Hong Kong. In looking back upon those three years which have so quickly passed, we see much for which it becomes us to be deeply humbled before God—much that has been to our minds painful and mysterious in the dispensations of the Divine hand towards us; and, again, much that demands the liveliest feelings of gratitude and praise. In the many trials of this life, from which there is no escape, to whatever region of the earth one may flee, we desire, as the professing

people of God, to recognize his hand, and to endure them when in his wise providence we are subjected to them, with patience and uncomplaining submission to his heavenly will. The disposition which we would encourage is rather that of thankfulness than of complaint, from the deep conviction that while we more than merit our severest chastisements, they are in mercy inflicted, that we may be wiser and holier, the better prepared for usefulness in this world, and the more meet for the blessedness of the heavenly state. We would 'count it all joy when we fall into divers temptations,' for 'by these things men live, and in all these things is the life of our spirit.'

On our arriving at this place, our first object necessarily was, the learning of the language of the people among whom we had come to live and labour. This, as we expected, we found truly difficult, requiring our most diligent attention, and likely to require it for several years. We have, however, so far succeeded in our attempts to form some acquaintance with it, that we are now able to make known to the people intelligibly in their own tongue the true God and Jesus Christ whom he has sent. For a period of nearly two years and a half we have had a place of worship in the heart of this large city, in which religious services are held wholly in the Chinese language twice every Lord's day; and for the last few weeks we have held a Chinese prayer-meeting on the Wednesday afternoon. About the same time that our chapel was opened, we commenced a day school for boys, proposing to teach them gratuitously, with a view to bringing them in early life under christian instruction. There are now upwards of twenty children in this school, some of whom came at the time it was opened, and one of whom, we are willing to hope, is under serious impressions. Besides a sheet tract, we have reprinted five religious tracts in Chinese since we entered upon our labours here, all of which have been more or less altered and improved. Of the New Testament we have revised and published the Gospels of Luke and John; and propose, as speedily as practicable, to revise and publish the remaining books of that part of the Word of God. These tracts and portions of sacred writ, we freely and widely distribute. Our labours are not confined to the Chinese who serve us in our families, or to the chapel at which we are present every Sabbath-day, or to the school which we frequently visit; we carry the Word of life to hundreds and thousands of people who never approach our chapel, both within the city and without—at

hee, O Lord God, &c., that thou hast made me a Jew, and not a Gentile. I thank thee O Lord God, &c., that thou hast made me a man and

not a woman.' The woman is taught to say, 'I thank thee that thou hast made me according to thy will.'

Ningpo, and places far distant; and in all our excursions we make good use of our tracts, distributing hundreds and thousands from year to year, that the people may have the opportunity to examine in their retirement at home, as well as hear from our lips in public assemblies, what the doctrines so new and strange to them are. China is under native controul, and foreigners are restricted to five ports on the east coast of the country; and at some of those ports the foreign residents are not allowed to go a further distance into the country than will admit of their return within twenty-four hours. Missionaries at such places are necessarily confined in their sphere of operations. In this respect, however, we are more happy at Ningpo, than are the missionaries of some of the other ports, having the privilege of making excursions into the surrounding country to the distance of many miles. Nor do we neglect to avail ourselves of this privilege, but do occasionally go forth in various directions to make known among the people 'Jesus Christ and him crucified.'

Here, then, dear friends, you have through your missionaries, a system of means in operation among the Chinese, with the immediate object of turning them 'from darkness to light, and from the power of Satan unto God.' They are now 'led captive by the devil at his will'—deluded worshippers of idols, and daily engaged in practices most superstitious and sinful. They are ignorant of that which of all things it is most important for man to know—the only true God; and yet proud of their knowledge, and despise others. Blinded by the god of this world, they are with rapid steps hastening on in the road to death, while they regard themselves as in the way to future glory and happiness. The apostle Paul's description of the heathen world in the commencement of his Epistle to the Romans, at the time in which he wrote, is fearfully true of the Chinese of the present day; 'That when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools; and changed the glory of the incorruptible God into an image made like to corruptible man,' &c. Our object is to expose their errors, to declare to them their sins, and to assure them that the 'wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;' urging them at the same time to flee from the wrath to come, and enjoining upon them repentance towards God and faith in Jesus Christ. And the means which we adopt to arrest their attention—to awaken serious thoughts in their breasts—to induce them to forsake their lying vanities and receive the

gospel, are the means which we have already described; the same means which are in operation among our churches at home—similar means to those which were employed by the apostles of our Lord, which have been used by his active and devoted followers in every age, and to which he himself directs their attention in his last address, 'Go ye, therefore, into all the world, and preach the gospel to every creature, teaching them to observe all things whatsoever I have commanded you. These means of divine appointment, aiming at such an object, have, under God, never been used in vain. We have recently had the privilege to receive one into communion with us, who, we trust, has by such means been convinced of sin—been led to abandon his former idolatrous and sinful practices, and trust in the Lord Jesus alone for the salvation of his soul. We have every reason to believe him sincere, and that a real work of grace has been commenced with him. This is great encouragement to us here, and to you, dear brethren, at home, and a rich recompense for the difficulties of the past, while it affords pleasing evidence of the presence of God with us, and is an earnest that our future labours shall not be in vain.

Such then, brethren, is the internal state of your mission in China, and thus encouraging. It now becomes our duty, in a few words, to refer your attention to the external condition of your mission. While its existence is so apparent, and it is not without a name, it has not at present possessed a local habitation. When your missionaries arrived at this place, they found the rent of native houses very high, and the houses at the same time the most uncomfortable and unsuitable of any that could be well thought of as the permanent residence of Europeans. On inquiry, we found that to alter and repair them in the manner required, would incur a far greater expense than we of ourselves could sustain; and that to purchase a new site and build an entirely new house would require the sum of at least £300. As the committee had not been in the habit of providing money for the purchase or alteration of houses for their missionaries in India, and appeared to think that the rules directing the Indian mission should be their guide in the establishment of the new mission to China, from the limited income of the society to aid us in our difficulties we were greatly discouraged and weighed down. Living in a foreign climate, exposed to the greatest extremes of heat and cold—the thermometer in the summer rising to 100° *Fah.* and in the winter falling many degrees below freezing—and occupying houses that formed poor defence to us in so variable and noxious a climate, our sufferings were many, and the health of every one of us became greatly im-

paired. To one of your missionaries, having a beloved wife, at the best not strong, and whom he observed unable thus exposed to bear these changes and inconveniences—this state of things was particularly distressing. We altered several times our place of abode, removed from one house to another; now living within the city, now without; at one time residing at Ningpo, at another time removing into the country for several weeks. But all this with but little advantage; the evil still continued, and your missionaries became more deeply impressed with the conviction, that if the mission to China was desired to be permanent and prosperous, it was absolutely necessary that they should have good houses and fixed abodes, well protected against the sudden changes and extremes of weather, and relieved from the necessity of removing from place to place, to find what would naturally be found in a comfortable house in a salubrious situation. Entertaining these views, this brother, who is above referred to, being directed, providentially, as we now esteem it, to a locality at once suitable for a dwelling house, and eligible for missionary purposes, determined to put the house which he had hired into such a state of repair as would render it a residence better adapted to the climate in which we had been called to live (so different from that of England) than the native houses of the Chinese; trusting that the same gracious Providence that had directed him to the place, would also direct to the means which the improvements would require. Since this was effected, nearly twelve months have passed away: and though we deeply mourn the loss of one, enfeebled by former inconveniences and hardships, the health of our bereaved brother has been particularly good.

Contiguous to the place of which mention has just been made, is a piece of ground of half an acre, which has long appeared to us as the most suitable of any we have seen at Ningpo, to make, in connection with the premises in present occupation by one of your missionaries, the station of our mission here, the centre of our operations; thus giving a local habitation, a kind of fixity and permanence to the mission, to establish which we have been directed to this port. After much deliberation we resolved to procure, if it were possible, this land in behalf of the society; and as Mr. Hudson has been and still is ill accommodated, to build him a house on the site, and a school-room and chapel on the same ground in the rear, for the moral and spiritual welfare of the large population in the midst of which your missionaries are now settling themselves. These views we expressed in a number of resolutions a few months ago, some of which we beg to place before you.

3. That we agree to purchase the plot of ground adjoining brother Jarrom's house for the use of the General Baptist mission, Ningpo.

4. That immediately after it be bought, we agree to build on it a house for the accommodation of Mr. Hudson and his son, reserving the remainder for the erection, at some subsequent convenient time, of a school-room and chapel, or such other buildings as our missionary operations may require.

5. That as we are fully of opinion that the premises or dwelling places occupied by the missionaries, must belong to the society, we agree to purchase Mr. Jarrom's house for the use of the mission, particularly as it stands upon part of the plot of ground to which there is reference in the third resolution.

6. That the sum of money required for the accomplishment of our objects as expressed in these resolutions, at the lowest estimates, is about 2750 dollars, or £570, to be disposed of as follows:—purchase money of the land, 500 dollars; Mr. Hudson's house, 1200 dollars; school-room and chapel, 250 dollars; a wall to inclose the whole, 300 dollars; for the purchase of Mr. Jarrom's premises, 500 dollars; making a total of 2750 dollars, or £570. That towards the raising of this money, brother Hudson kindly engages to furnish the sum of £200, relying upon the society for the remainder.

7. That a particular statement of this case be presented to our churches at home, and on it grounded an appeal to their liberality, for the attainment of the objects proposed.

9. That brother Hudson write to the committee, enclosing a copy of these resolutions; and that brother Jarrom draw up the appeal to the churches.

We accordingly proceeded at once to carry out our plans, and after considerable delay our efforts were crowned with success; the land having been sold and conveyed to us, in behalf of the society, on the second instant, for the sum of 500 dollars, or about £105. We now propose erecting, as quickly as possible, the house we have mentioned, hoping to have it completed by the end of January.

Such, dear brethren, is the object we desire to bring before your most serious consideration. We regret that the establishment of the mission at this place is attended with so much expense,—expense far greater, it is likely, than many, in the projecting of the China mission thought it would be attended with. The two countries, India and China, are not to be compared; there, land is plentiful; not so here, it is scarce, and consequently dear; there, building materials, as are most other things, are much cheaper

than in China; in India, the weather in the cold season, compared with this climate, is warm, and houses more slightly built, and at comparatively small expense, are sufficient for all the purposes of the missionary; not so here; while in the summer we are exposed to more than Indian heat, we have in the cold season to guard against all the rigours of a northern winter; so that it is absolutely necessary that our houses be built in a substantial manner, with thick walls, and good doors and windows, that they be warm to us in winter, and yet so ample and commodious as to be airy and cool in the hot season of the year. This is attended with great expense, an expense so great as to place the possession of such houses far, very far beyond the unaided reach of the missionaries of any society, and particularly of yours, the salaries of whose missionaries are the lowest of any in the Chinese field. We do not, dear brethren, see any alternative, either the houses and in some instances the schools and chapels of your agents must be the property of the society, or the mission, if ever at all it can be carried on, will labour under a disadvantage that will be found very hurtful in many ways. By the society undertaking to furnish their missionaries with houses suited to their necessities, much anxiety and trouble will be spared the missionary, his health will be ten times more likely to remain good, and he will in every way be much better prepared to give that steady and constant attention to the performance of his daily duties, which they will be found to require. A man whose mind is disengaged from the corroding care of the things of this life, in the ministry at home, takes far greater pleasure in the duties of his office, and is far more likely to be useful in his day, than that man whose mind is weighed down through the necessitous circumstances in which he is placed. How much more likely is this to be the case in the foreign field of labour, where under the best circumstances many are the trials of the missionary, and where every thing should be done, that can be done, to ease his mind and promote his usefulness. But the missionary will not be the only gainer, peculiarly, the society upholding a mission in a country like this, will find the plan which we are advocating the most economical; since the rent of houses, chapels, &c., thus saved, will in a very few years, cover all the expenses incurred in the purchase or new erection of such buildings.

We are not, dear brethren, in these plans, seeking to aggrandise ourselves, or promote in any way our own private interest. We have no interests but those which are connected and identified with the interests of true religion. We renounce the world and all its charms, and give ourselves wholly to

the great work in which we trust we have by the Great Head of the church, been called to engage. Our aims are really what they are ostensibly, in the best way to promote the Saviour's cause in this country. We have no other aim; we desire no other object. We appeal to you, our voluntary constituents, whose call we have answered in devoting ourselves to this work, as having at heart yourselves, and labouring yourselves to promote among men the cause of our Redeemer, to aid us in the accomplishment of these objects so desirable and important. Towards the raising of this sum, one of your missionaries, with a liberality and good-will which is never seen except as the dictate of enlightened piety and ardent zeal, cheerfully and generously offers a contribution to the amount of £200, if the society whose agent he is will find the remainder. Surely there is not a church, not a single member of a church, in whose breast the strong desire shall not be produced, as he reads this, to imitate in his measure so noble and christian example. Brethren, encourage such a desire, and unite with us in strenuous exertion for the realizing of what is so obviously desirable. Let an energetic effort be made, and it will not be made in vain. In the Minutes for the year 1847, the total number of members is reported as 18,018; let the number of resident attending members be estimated at 15,000, and let there be a contribution of sixpence, on the average, solicited from every member, and the amount, £370, required, will be raised. There are, in the same minutes, represented as 23,564 children belonging to your Sabbath-schools; of these let 20,000 be considered regular attendants, and let this object be made clear to them, and one half-penny, on the average, collected from each, and the sum of £41 will thus be obtained; so that if 15,000 church members should fail to furnish, in the way proposed, the amount mentioned, it is more than probable that it would be fully realized by their subscriptions united with those of the Sabbath scholars. We entreat you, therefore, dear brethren and sisters, the members of our churches, and our dear friends the superintendents and teachers of our Sabbath-schools, make an energetic and determined effort, and we feel confident it will be rewarded with complete success. Appoint in every church, and in every school, one or two active friends to take the management of this business, and let them be determined, in the strength of Christ, to secure their share of the amount, large or small, as the size of the church and school may be, and they will succeed. Let it be known what the object is, how necessary to the health and usefulness of your missionaries, and to the success of the mission; and let it be known that one excellent brother, not content with

giving himself, brings of his personal property to the amount of £200, and offers it on the altar of this mission, towards the accomplishment of what he deems of vast importance to the success of our united efforts to spread among these people the glorious gospel of the blessed God.

Dear brethren, we leave the subject with you, entreating you will not hastily dispose of it, but give it your best, your most prayerful consideration; and set yourselves with determined resolution to secure to the Society mission premises that will be respectable, substantial, and serviceable for many years to come. Religion is the one thing needful, and neither we in China, nor you at home, will ever regret any efforts, how self-denying soever they may be, made in the fear of God, for the advancement of his glory in the gospel through the world. Time is short, and in the longest life it is little, comparatively, that we can do to extend the kingdom of our Lord. We should, therefore, act with promptitude in whatever we undertake, and seek the divine blessing to succeed our work of faith and labour of love. May we never forget our obligations to the dear Saviour of mankind; all we have is from him, all we now enjoy is through him, and our best and brightest hopes are built on him. 'Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that we through his poverty might be rich.' Yours, dear brethren in Christ, very affectionately, in behalf of the mission,

WILLIAM JARROM.

Ningpo, Oct. 6th.

TO THE FRIENDS AND SUPPORTERS OF
THE MISSION.

Proceedings of the Committee.

The above appeal was brought before a meeting of the Committee held at Nottingham on January 18th, John Heard, Esq., in the chair.

The committee cheerfully responded to the call of their brethren, and determined to aid their important effort. It is, however, impracticable to meet the expense from the regular funds of the society. It was therefore cordially agreed that a distinct subscription of £600 should be solicited for this special object. The brethren mention £570 as the *very lowest* sum necessary; the committee therefore judged it advisable to fix the sum to be raised at £600.

Your kind aid is earnestly solicited, and your attention is directed to the fact, that this society, small as are its funds, seldom makes an appeal for a special subscription; and we particularly beg you to notice that the subscription list is headed by a donation of TWO HUNDRED POUNDS from one of the

servants of our God, that are labouring in this distant field. Mr. Hudson's income as a missionary has been barely sufficient to meet his expenditure, but he possessed a little property, most of which he left in England. *Two hundred pounds is a large part of his small property*, and that sum he gives to establish mission premises, that shall be the property of the society. This is exalted liberality, and is the effect of enlightened piety and ardent zeal. Let but other followers of Jesus copy this example, and the sum wanted will speedily be raised.

Perhaps some kind friends may think that the sum solicited by the committee is smaller than should have been asked for an object so important. This fact, however, shows that the committee are not desirous of burdening unnecessarily the supporters of the mission. Should a larger sum be realized, *so rapidly is the field of labour opening to your Chinese missionaries, that all will be needed, and more than all.*

J. G. PIKE, Secretary.

AMERICAN MISSIONS.

We cut the following slip from the Free-will Baptist Gospel Roll for January.

SENTIMENTS OF DONORS.—Some of the contributions toward paying the debt of the American board, received since its annual meeting, are accompanied with sentiments, or are from sources, well adapted to awaken profitable meditation. A few of them are subjoined:—

'For the Heathen. The first avails of a young minister's preaching. I can spare it better than the heathen can, though I have but little.' Ten dollars were inclosed.

'A widow's thank-offering for sustaining grace; towards liquidating the debt of the board.' Thirty dollars.

'A thank-offering for the sweet privilege of being providentially permitted "to sit in heavenly places in Christ" this day, in "the assembly of his saints."' Fifteen dollars from a lady.

'A woman confined to a sick bed ten years, gathered one cent at a time.' One dollar.

'Please accept of the widow's mite for the missionary debt.' Two dollars.

'A friend on a sick bed,' Ten dollars.

'Poor widow of a minister.' Ten cents.

'God willing, I will double my subscription the coming year, for the liquidation of the debt of the board. From one whose only dependence for the support of his family is good health, and the prayer, "Give us this day our daily bread."'

A donor of 850 dollars writes:—'Never think of reducing the missions.'

THE
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 123.]

APRIL, 1849.

[NEW SERIES.

GOD INVISIBLE.

THE representations given in the Holy Scriptures of the great God, are beautifully consistent and instructive. The language of the inspired writers in reference to the Author of all things is ever dignified, and suitable to the grandeur and magnificence of the being whose character and attributes it portrays; and it is adapted to inspire the soul with profound reverence for the King of kings. Unlike the most refined and exalted of the heathen poets, who mingle with some just thoughts of the Deity the most absurd puerilities, not to say absurdities, there is nothing in any of the writers of the sacred volume, from Moses to the apostle John, that excites other sentiments than those of awe, of confidence, and love, and which should ever be cherished towards him 'in whom we live and move and have our being.'

Though at times, in condescension to our weakness, the inspired writers speak of God, by way of figure after the manner of men, yet in every allusion of this kind there is a lofty and

impressive recognition of his glorious and infinite attributes. Do they speak for example of 'the hand of the Lord?' 'The right-hand of the Lord is exalted: the right-hand of the Lord doeth valiantly.'^{*} 'Thy right-hand, O Lord, is glorious in power: thy right-hand, O Lord, hath dashed in pieces the enemy, and in the greatness of thine excellency thou hast overthrown them that rose up against thee: thou sentest forth thy wrath which consumed them as stubble.'[†] 'Mine hand also, saith the Lord, hath laid the foundation of the earth, and my right-hand hath spanned the heavens.'[‡] It was with a 'stretched out arm' that he delivered his people, and underneath them are 'the everlasting arms.'[§] Are the organs of sight, hearing, or speech, ascribed, figuratively, to God? 'The eyes of the Lord are in every place, beholding the evil and the good.' 'The

* Psa. cxviii. 16. + Exo. xv. 6, 7.

† Isa. xlvi. 13.

§ Psa. cxxvi. 12. Deut. xxxiii. 27.

cries' of the oppressed enter 'into the ears of the Lord of Sabaoth.' 'The eyes of the Lord are upon the righteous, and his ears are open unto their cry.'|| 'The voice of the Lord is powerful; the voice of the Lord is full of majesty.' 'The voice of the Lord breaketh the cedars: the voice of the Lord shaketh the wilderness.' 'Hast thou an arm like God, or canst thou thunder with a voice like him?' 'God thundereth marvellously with his voice: great things doeth he that we cannot comprehend.'* Here, indeed, and in every allusion of this kind, though the organs of the human body are selected as the medium of expressing the acts of Jehovah, there is nothing but what is dignified and worthy of his great name.

At other times, the inspired writers speak more philosophically of the nature and attributes of God, and then it is remarkable that they not only ascribe to him every moral, intellectual, and physical perfection, but that there is in the views they give of his being and perfections that which indicates, as far as the human mind can reach, a wise, a uniform, and consistent conception of the Great Supreme. How is this to be accounted for? How can we comprehend that men living in different ages, possessing every variety of talent, and occupying almost every rank in life, should conspire to present to us so just, so sublime, so harmonious a view of the great God? Clearly, only as we admit them to have been inspired by his Spirit, that they might become the medium of making his character and his will known to the sons of men.

Among other views of the nature of God, given in the sacred pages, is that of his *invisibility*. This is repeatedly asserted. Thus John says, 'No man hath seen God at any

time.† Paul says, 'The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead:‡ that is, though God is invisible, his existence and power are displayed by the works of his hands. Again he speaks of God as 'dwelling in the light which no man can approach unto; whom no man hath seen, or can see:' 'Now unto the King eternal, immortal, invisible.'§ Moses 'endured as seeing him who is invisible.'|| He is expressly called 'the invisible God.'¶ These Scriptures seem to give the idea, not only that God as to his essence is unseen by mankind, but that he is properly not to be seen; nor, philosophically speaking, can he as to his essence become an object of external vision.

This invisibility is a necessary consequence of the spirituality of his nature. 'God is a Spirit.' A spirit has none of the properties of matter. It has not solidity, nor form, nor colour. These are the properties of matter; and hence it may be broken, divided, changed into various forms, and presented under many aspects. But a spirit is without these properties: it has no form, no solidity, no cohesive particles; and hence is not only not subject to the laws of matter, and not an object of sight, but is not comparable to it. We know but little of the nature of spirits, even of our own; but we do know that they are invisible. We do not see our own spirits: they are never visible even to ourselves. We stand by the dying bed of a dear friend, and watch his expiring breath. The spirit has left its 'earthly house,'—its 'frail tabernacle,' but at the moment of its departure we saw nothing; we felt no substance, not even a breath of air, at its flight. We know we have a soul—a thinking, conscious, respon-

+ John i. 18.

† Prov. xv. 3. James v. 4. Psa. xxxiv. 15.

‡ Rom. i. 20. § 1 Tim. iv. 16. i. 17.

* Psa. xxix. 4, 5, 7. Job xl. 9; xxxvii. 3.

|| Heb. xi. 27. ¶ Col. i. 15.

sible spirit, and that it is distinct from our body, and not subject to the laws of matter—we have the strongest evidence of its presence and power, but we do not see it. So as to God, the infinite, all-creative spirit, he is not an object of sight. His spiritual and infinite nature admits of no change or decay. He is something distinct from his works, independent of them and above them—the all-pervading spirit unseen.

The invisibility of God does not indicate the want of any energy and perfection, but rather the contrary. The origin of all power is in spirit. Matter is inanimate, inert. The power that created its various forms, that moulds and controls them, is unseen. The seat of intelligence is mind. There is no thought nor capability of thought in a mere material substance, however compounded. It has no consciousness of its own existence and properties. It is in mind that thought, intelligence, and moral affections reside. So, in reference to man, what is most important, elevating, dignified in him, is unseen. You may see his bodily shape, and features, but not his spirit. His emotions, his affections, his desires, his aspirations after greatness, or excellence, reside in his unseen spirit. The external signs of these things are sometimes deceptive, as they may be assumed, and often are, when they are unreal. You enter into a wealthy city, and all that is great and impressive in what you see is indicative of mental power, of greatness, and excellence, and skill of minds which are unseen. The splendid buildings, their massive forms, the beauty of their architecture; the various contrivances for the comfort, the adornment, and the convenience of its people, are indicative not simply of their wealth and magnificence, but also of the intellectual energy which distinguishes them. This is the great spring and source of all the works of elegance and art that surround the beholder.

This spring, this mental, moral, and patriotic principle which developed itself in these noble forms, which makes the surrounding region a paradise, which frames laws for the regulation of society, and which cultivates the affections that bind man to man, and all to God, is invisible even to its own intelligence. So in relation to God, he is the source and centre of all intelligence and power; and he has spread before us innumerable illustrations of his attributes, but he is invisible. The splendour of the starry sky, the beauty and fertility of the earth, the multitudinous hosts of creatures that he has made, as well as the revelations of his will and the purposes of his grace, all declare his glory, his wisdom, his goodness, 'his eternal power and Godhead;' but he himself is unseen, and 'dwelleth in the light which no man can approach unto.'

The invisibility of God is essential to his omnipresence. God is everywhere. His presence 'fills the heavens and the earth.' But this could not be if he were material and an object of sight. Then he must have a locality, and must either be confined to place, or being immense must prevent the existence of all other beings by his presence. But he is a spirit, and hence invisible. He is therefore everywhere present, and 'fills all things.' His presence pervades all nature, permeates all substances, is in contact with all minds, 'by him all things consist.' In heaven he receives the homage of angels—on earth he regards the thoughts and the deeds of men, whether pleasing or displeasing to him. He upholds all things by his power, and 'worketh all according to the counsel of his own will.' His unseen and mighty spirit is in every place. 'Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up 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 shall hold me.* He is every where as to his presence, and as to his essence is 'the invisible God.'

This perfection of the Deity may be contemplated as indicative of his essential dignity. One of the peculiar circumstances which is considered amongst men as essential to true dignity, is that they should be but rarely seen mingling with their fellow-men. Except on great occasions, and then surrounded with circumstances of state and splendour, the most mighty potentates of the earth are seldom seen by those they govern and control. With a view to secure to themselves a kind of superhuman respect, they keep their presence from the vulgar gaze, and affect, as if they were beings of a higher nature, a kind of unapproachable invisibility. They so entrench themselves in the midst of form and state, that access to them can only be obtained by a privileged few; while the curious multitude are kept at an indefinite distance from the object of their fear and their homage. This earthly dignity is, however, a cumbrous thing, and as often imposes restraint on him who is its subject, as on those whose minds it is intended to impress. But this attribute of dignity belongs essentially to Jehovah. He is invisible. He 'dwells in the light which no man can approach unto.' 'No man hath seen God at any time.' He needs no artifice to impress the minds of his subjects who feel his power, and see the magnificence of his works, with his own essential dignity. He is unseen. This peculiar glory is alluded to in his word. He is 'clothed with honour and majesty. He covereth himself with light as with a garment. He stretcheth out the heavens like a curtain. He maketh

the clouds his chariot; he walketh upon the wings of the wind.* 'He holdeth back the face of his throne, and spreadeth his cloud upon it.† 'The Lord hath said that he would dwell in the thick darkness.' 'Clouds and darkness are round about him.‡ These scriptures, among many others of like import, while they impressively refer to the invisibility of God, also allude to the dignity and glory connected with this very attribute.

Nor can it be said that there is any weight in the objection incessantly raised by idolaters, against the instructions given by the ministers of Christ. While the heathen cavil and say, 'Shew us God;' 'We cannot worship an unseen deity;' 'How absurd to demand us to pay homage to a God whom neither they who preach him, nor we have ever seen or can see;' they themselves are guilty of the greatest inconsistency. They are uttering the perverse feelings of minds which they do not see; they are opposing minds enlightened from above which are invisible to them. They are, even in their ordinary conduct, paying respect to the thoughts, the genius, the talents of other minds which they can never see; yea, the greater part of them are obeying earthly sovereigns whom they have never seen or will see; and even as to the visible and hideous idols which they can see and which they serve with their absurd and wicked worship, they are, according to their own shewing, paying homage not to the idol, but to the supposed deity who resides in it unseen! All men are constantly sensible of having respect to authority, which, while it is brought near to them by agents and instruments, is itself out of their sight. And though God is unseen, he has surrounded us with such tokens of his power and godhead; he has impressed on our moral and intellectual nature such a sense of his necessary existence and

* Psa. cxxxix. 7-10.

* Psa. civ. 1-3. + Job xxvi. 9.
‡ 2 Chron. vi. 1. Psa. xcvi. 2.

our dependance on him, and he has graciously given to us such clear and evident revelations of his mercy and grace, that instead of its being an absurdity to call on him and worship him, it is our highest reason, our noblest exercise. In that act by which we hymn his praise, and seek his mercy, and hold communion with the unseen, the true dignity, and elevation, the repose and happiness of the soul are exhibited and secured. 'He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him,'*

It may be objected, that we read in scripture of Moses and the elders of Israel, that 'they saw the God of Israel;† and of Jacob, that he 'had seen God face to face,‡ and of visions in which the Lord was seen.§ In regard to the latter, what was seen in vision was clearly not a substance, but an appearance wrought on the mind of the beholder by the power of God. And as to the former, it is evident that God may, in condescension to our weakness, and for the purpose of impressing our minds with a deep sense of his presence and favour, clothe an angel with his glory, or himself locally assume some glorious appearance, as he did amid the awful thunders of Sinai, and as he did by the pillar of cloud by day and of fire by night, and by the shekinah in the most holy place. But it is worthy of remark that while any attempt to make a visible representation of the Deity was expressly forbidden by the second commandment, as derogatory to his greatness, the Israelites were also reminded by Moses himself that no form was visible in the awful splendours of his presence in Sinai. 'And the LORD spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice.'||

Any visible manifestations that Jehovah may make of his presence on especial occasions and for special purposes, do not at all contravene the fact of his being invisible as to his essence; as all power is his, and the purposes for which these visible displays were given were in themselves manifestly to teach the people not to regard the Deity as having form, shape, or visible substance, but as being the great, holy, spiritual, ever-present, invisible, and almighty God.

The question is sometimes propounded, 'Shall we see God in heaven?' If by this is meant, 'Shall we enjoy God?' shall we receive glorious perceptions of his attributes? shall we have a delightful sense of his presence, favour, and love? The reply is, Yes: 'the pure in heart shall see God.¶ If it is meant; will the glorious person of the Son of God be visible, who is the 'image of the invisible God, the first-born of every creature;*** 'the brightness of the Father's glory, and the express image of his person;†† 'in whom dwells all the fullness of the Godhead bodily?‡‡ it is apprehended that he will be seen: for as he assumed our nature and has ascended in that nature to the realms of light, in that body he will be seen, and the bodies of his people will be raised by him, incorrupt, glorious, and spiritual, and adapted to a state of bliss.§§ But the essence of God will not be properly an object of sight. He will still be 'the invisible God.' His saints will enjoy his presence; they will be as conscious of his existence and smiles as of their own being, and will have as perfect a sense of blessedness in him as their purified and exalted nature will permit. Of *the visions* and glories of that blessed state which is peculiarly the abode of Jehovah; where the Son of God shines in ineffable splendour amidst

* Heb. xi. 6. + Exo. xxiv. 10, 11.

† Gen. xxxii. 30.

‡ 1 Kings xxii. 19; Isa. vi. 1, &c.

§ Deut. iv. 12.

¶ Matt. v. 8. ** Col. i. 15. ++ Heb i 3

‡‡ Col. ii. 9.

§§ 1 Cor. xv 43—50. Phil. iii 21.

the throne, we must speak with diffidence, and utter our conjectures with reverential awe. One thing is certain, 'God is light, and in him is no darkness at all.*' But 'we know in part, and prophecy in part. For now we see through a glass darkly, but then face to face.†' There shall be no obscurity then in our minds as to the nature of Spirit, or as to the glories of the Godhead. He himself shall be our teacher and our sun. 'The Lord shall be our everlasting light, and our God our glory.‡'

The invisibility of God has its important moral lessons. Let it teach us to abhor idolatry. No representation can be given of God so magnificent as that he has given in his works. He strictly forbids that worship should be paid either to the sun when he shineth in his strength, to the moon in her brightness, or to the host of heaven.§ How much more offensive the homage paid to pictures, to crosses, to rags and relics, and the abominable and heathenish devices of idolatrous Rome! Let it teach us to cultivate an abiding sense of his presence. He is with us everywhere. Unseen, he attends our path, hears our words, observes our motions and purposes; and while he abhors the evil, 'his countenance doth behold the upright.'

Had we a friend ever near to us, whose favour was to us of great moment, should we not be cautious to avoid all that was offensive to him? What friend is like God? Whose favour is of so much importance as his? He is ever near. O let us cherish a sense of his presence who besets us behind and before, and lays his hand upon us; who sifts all our conduct; who understands our thoughts afar off.¶ While we feel that it is only spiritual worship that can be approved by him, and are conscious of innumerable errors and sins, and sensible that his pure and all-pervading mind has seen in us much more than we can see that is offensive to his holy majesty, let us thankfully receive his blessed gospel, rest in the propitiation of his beloved and incarnate Son, follow the directions of that word which reveals, illustrates, and beautifully harmonizes his moral nature, honours his government, and shews us the way of his mercy; that sanctified by 'the Spirit of the living God,' and 'accepted in Christ Jesus,' our fellowship may be with 'the invisible God,' and our hope for ever to dwell in his gracious presence, 'where there is fulness of joy, and at his right-hand where there are pleasures for ever more.'¶¶

J. G., L.

* 1 John i 5. † 1 Cor. xiii 9—12. ‡ Isa. lx 19. ¶ Ps. cxxxix. 1—5. ¶¶ Ps. xvi. 11.
§ Deut. vi. 19 &c. Job xxxi 26.

A SKETCH OF THE FORMATION AND PROGRESS OF THE GENERAL BAPTIST CHURCH, AT HUGGLESCOTE.

(Continued from page 100.)

THE Lord continued to bless the labours of his faithful servant, especially in the village of Ibstock, which to a considerable extent was under the influence of the established church. Here the house in which our brethren had for some time worshipped becoming too small for the increasing con-

gregations, a neat chapel was erected, which was opened August, 1814, by Mr. Felkin, of Kegworth. The cost of this undertaking was £270, which, by the vigorous efforts of the friends of the Redeemer in the village and neighbourhood, has for some time been paid, our late worthy friend Mrs.

Harvey giving £100 towards that object.

In September of the same year Mr. J. Dean, of Ibstock, was called by the church to preach in the villages. At the Association held at Nottingham in 1815, the number of members reported was 149; these being scattered over a wide extent of country, and their laborious pastor being engaged in school tuition, as well as preaching five or six times a week, it was absolutely impossible for him to pay that attention to pastoral visitation which the necessities of the church required. This led to the appointment of brethren J. Johnson, John Newberry, Jos. Newbold, and Wm. Green, as elders. By this appointment the hands of their pastor were strengthened, and the necessities of the church to some extent supplied; but in August, 1817, their anxieties were again awakened by the prospect of their pastor's removal, he having received an invitation from a church in Worcestershire; though at first somewhat disposed to listen to it he was prevailed upon by the earnest entreaties of his people to abandon the idea. A vigorous effort was made to increase his salary. The church continued to flourish. The school was well supplied with teachers and conducted in a most orderly manner, several of the member's children receiving from the funds of that institution a day school education. The Ibstock branch, since the erection of their chapel, had continued to improve, and, anxious to dissipate the darkness by which they were surrounded, the brethren there resolved to establish a Sabbath school, which should be considered a branch of Hugglescote school, and supported from its funds. During the year 1821, brethren Edward and Thomas Barras were called to assist in preaching, and two other brethren were also chosen deacons. The church having from its formation held meetings for prayer and the preaching of

the gospel, in a hired room in the village of Whitwick, were so far successful as to induce them to contemplate the erection of a place of worship; and encouraged by the liberal offer of a piece of ground and £20 for that purpose by Mr. J. Newberry of Whitwick, they erected a chapel in that village at a cost of £146 2s. 3d., which was opened for divine worship by Messrs. Hoe of Wimeswold, and Green of Barton, in the year 1823. A Sabbath-school was also commenced at the same time, which was soon made a blessing to that benighted neighbourhood. In the same year, too, a place of worship which had been offered to the friends for that purpose was engaged at Coleorton. Further assistance in preaching being requisite, brother J. Green was called in May, 1824, to assist in supplying the out places. The attempt to establish an interest in Coleorton proving unsuccessful, the place of worship engaged in that village was given up in March 1825. The number of members that year reported to the Leicester Association, was 164. The school and congregation at Hugglescote continuing to increase, it became necessary in order that the children might be able still to attend divine worship, to erect side galleries. The request of the teachers to that effect having been cheerfully complied with, they were erected at an expense of £35, during the year 1826. As the church continued to increase, it became necessary to increase its assistant officers, and nine brethren were therefore called to that office toward the close of the year 1829. During the year 1831, a plot of ground was purchased and enclosed for the purpose of enlarging the Hugglescote grave-yard, at an expense of £18 16s. 2d. In August of the same year, brother Orton received an invitation from the church in Sacheveral-street, Derby, which he declined. The increase of the Hugglescote school rendered it necessary

to enlarge their school rooms, which was accomplished early in the year 1832, at an expense of about £100. In 1833, another attempt was made to establish a General Baptist interest in Coleorton, and the present chapel was engaged at a rental of £5 5s. per annum. A Sabbath-school was immediately established. The year 1836 was rendered remarkable for the vigorous efforts put forth by the church to lengthen her cords and strengthen her stakes. The school at Ibstock feeling the necessity of additional accommodation, requested permission to erect school-rooms, which being readily granted, the present school-rooms were erected, at an expense of £104, eighty four of which has been already paid.

The rising village of Coalville having for some time engaged the attention of the church, and an eligible plot of ground being generously offered by the Whitwick colliery company, namely, Messrs. W. Stenson, senior, of Coalville, Whetstone of Leicester, Harris of Leicester, and Whetstone of Hugglescote, with the addition of a very liberal donation by Mr. Stenson on behalf of the company, towards the erection of a chapel and school-rooms, their generous offer was gratefully accepted, and the present chapel at Coalville was accordingly erected, and opened for Divine worship by the Revds. J. Goadby of Ashby, T. Stevenson, of Loughboro, and J. Barnet of Measham, in the year 1836, at an expense of about £560, £180 of which now remains unpaid. A Sabbath-school, and a day-school for the tuition of the children of their workmen was also established at the same time, the whole expense of whose education, from that period to the present, has been generously defrayed by the company. Upwards of 100 colliers' children taught in this school are now enjoying the benefit of their liberality. To the company and their worthy agent, Mr. W. Stenson, junior, we feel ourselves

greatly indebted for the carrying out of a project so worthy of the patriot and the christian. O that there were many more voluntary contributors to the support of such praiseworthy institutions!

The school at Whitwick feeling the necessity of additional accommodation, obtained permission of the church to erect school-rooms, which was accordingly effected in the year 1837, at an expense of £105 17s. Of this sum £73 has already been paid. In August of the same year, four brethren were appointed to the office of elder, and two others to that of deacon. The number of members reported to the association at Spalding in 1840, was 175. In 1842 one elder and one deacon were added to the previous list. In the year 1843 a piece of land was purchased at Ibstock for a burial-ground, at an expense of £62, £33 of which has already been paid. The necessity of additional ministerial assistance having been for some time felt, and various methods devised for that purpose, the church was at length considerably relieved by the assistance of the Rev. J. Buckley, who agreed to serve them till he sailed for India, when not engaged for the mission. After the departure of Mr. Buckley, the subject of ministerial aid was again resumed, and after much deliberation it was agreed to establish a day-school at Hugglescote, and to invite the Rev. J. Lindley of Macclesfield to take charge of it, and to assist brother Orton in the ministry. Having accepted their invitation he commenced his labours in January 1845. But the race of our venerable pastor was almost run: the last time he preached was on Lord's-day, March 23rd, 1845. He never (said one that was present,) preached more as if preaching for eternity than on that day. On the following Tuesday he was taken ill, and his afflictions during his few remaining days were very severe. A short time before his

death he was visited by a brother in the ministry. After prayer had been offered, he said, 'I want to be gone;' "Lord now lettest thou thy servant depart in peace." His desire was speedily granted, and his happy spirit took its flight, April 12th, 1845, in the seventy-seventh year of his age. The following minute, drawn up by our late lamented brother Sperry, at the request of the church, and inserted in the church book, may not be uninteresting.

'On the 12th of April, 1845, died our venerable and highly esteemed minister and pastor, Mr. T. Orton, of Hugglescote, having preached the glorious gospel of the blessed God at Hugglescote and the neighbouring villages, plainly, faithfully, and affectionately, for upwards of half a century, and been the pastor of this church for nearly forty-seven years. "The memory of the just is blessed" and their works do follow them.'—The number of members at Mr. Orton's death was 223, the largest number it has ever numbered.'

An interesting obituary of Mr. Orton appeared in the General Baptist Repository for Oct. and Nov. 1845. See also Wood's History of the Baptists. Soon after this event the church invited Mr. H. Smith, of Measham, to supply them for a time, and in December 1845, called him to labour in the ministry in conjunction with brother Lindley, and to take charge of the day-school at Coalville. He having accepted their invitation removed to Coalville April 1846. In February of that year two additional deacons were appointed. An unhappy difference arising between brother Lindley and some of the members, ultimately led to his removal from Hugglescote early in 1847. The church presented him with £20. Brother Smith being left alone in the ministry, the pulpits were supplied by brethren Bailey and Pritchett, of Woodhouse, for a time, and afterwards by the students of Leicester

college, until a suitable minister could be obtained to labour with him. Early in the same year the friends at Coalville enclosed a piece of land for a burial-ground, and painted their chapel, which was re-opened for divine worship by Mr. Lewitt, of Coventry, May 23rd, 1847. The cost of this undertaking was £46. In September of the same year, the chapel at Hugglescote was pewed, painted, repaired, and re-opened for divine worship by Mr. Chapman of Longford. The whole of the expense, amounting to £70, was raised at the time.

And now having recorded the principal events which have transpired in connection with this church from its commencement, it only remains for us to give a brief summary of its progress, from which it appears that 425 have been baptized, 414 of them during Mr. Orton's ministry. Received from other churches fifty-eight, which with the original ninety-six members makes a total of 579. 352 have been removed from the church list by death, removals, and discipline, leaving as the present number of members 217; or an increase since the formation of the church of 121 members. Of those called out by this church to preach the gospel, three, namely, Messrs. W. Pollard, R. and T. Barras, emigrated to America, and became pastors of churches there. The former is deceased, and the other two remain. The fourth, Mr. John Goadby, became a missionary in Orissa, and is now in the United States; and the fifth, Mr. R. Compton, is pastor of the General Baptist church, Lyndhurst, Hants.

Since the formation of the church in 1798, we have expended in building, enlarging, and improving our chapels and school rooms, about £1650, £250 of which remains unpaid; in addition to the above we have also been enabled to expend, exclusive of all expense in building or debt, for the purpose of Sabbath

and day-school education since the year 1809, more than £1100, in the schools situate in Hugglescote, Ibstock, Whitwick, Coleorton, and Coalville, which contain forty-eight teachers and 412 children.

Whilst, then, upon a review of our progress as a church, there is much to humble us on account of our manifold imperfections—much to admonish us of the brevity of human life, and the importance of increased exertions in the Redeemer's cause, in the fact that more than ninety of its ninety-six original members have past into eternity—there is much on the other hand to encourage us. Those who have left the field of conflict are now, we hope, exulting in the land of triumph. And we, too, are moving with the rapidity of time to join our glorified brethren and sisters in the land of pure and unending delight. The church of Jesus still lives! The poor have still the gospel preached to them! Their children are receiv-

ing the elements of a sound and scriptural education, justifying the belief that the church will still live, and we hope flourish, until the angel shall swear that time shall be no longer, though she may continue to share with other churches in the long and arduous struggle of light against darkness, until 'there shall be one day,' and the meridian blaze of millennial glory shall illuminate the world, 'and the glory of the Lord shall be revealed, and all flesh shall see it together.' With these prospects we must rejoice,—we do rejoice, yea, and will rejoice, while every voice re-echoes the sentiment of the royal Psalmist, 'Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake.' 'Blessed be the Lord God, the God of Israel, who only doeth wondrous things, and blessed be his glorious name for ever and ever; and let the whole earth be filled with his glory. Amen and Amen.' H. S. C.

STORM AT CUTTACK, AND THE SCENERY OF THE HEAVENS IN ORISSA.

Extracted from a Letter of Rev. J. Buckley, Nov. 1st, 1848.

I FEEL inclined to tell you a little of a very fearful storm we had on Friday night, the 13th ultimo; it was by far the most violent I have known, though I am thankful to say, our lives have been mercifully preserved. Much damage was done at sea, as the gale was a tremendous one in the Bay of Bengal; many ships were dismantled, and one, *the Emerald*, was struck to pieces, and out of 110 men on board, only thirty-three were rescued by the crew of another vessel, and one of these soon after died from exhaustion. I was writing on the night of this hurricane till ten o'clock, and when I laid aside my books and papers, the howling of the wind awakened some concern; still I did not despair of enjoying,

'Tired nature's sweet restorer,'

I therefore made the doors, especially the front door, as I thought pretty secure, committed myself to the protection of Him who never slumbers or sleeps, and retired. Scarcely had I got into bed when a violent gust of wind, wrenching the iron bolt, forced open the front door, and also the door of our sleeping room (all our rooms are on the ground floor). I called two of our native people to our assistance, and with much difficulty we succeeded in securing the door by ropes and weights. It required two or three persons to hold it when any violent gust of wind came, and it might have been a serious affair had it not been secured. The rain descended in torrents, and the fury of the storm

continued unabated till midnight. After the midnight hour was past, the wind changed ; still it continued very violent, although somewhat less, till five or six o'clock, a.m. Morning-light presented a scene of strange confusion ; walls fallen down, great trees torn up by the roots, out-houses unroofed, the compound a regular flood ; the garden, which, as I told you six months since, might remind one of Cowper's words,

————— 'Earth has still

Some traces of her youthful beauty left ;'

was all desolate and cheerless ; its arbours were thrown down—its plantain trees (I reckon the plantain one of the best of Indian fruits,) almost wholly destroyed ; its loveliness and beauty only existed in imagination. A strange change had passed during this fearful night over the whole face of nature ; but it was curious to notice in going out the next day, how many great trees that had weathered many a blast were uprooted, while the sapling had braved the rudeness of the shock. Our christian people at Choga are sufferers from this awful storm ; all the houses are more or less injured, and two blown down ; and what is worse, I fear the crops to some extent are damaged. We are all sufferers in a pecuniary point of view, but this is of small importance : our lives and those under our charge have been precious in the sight of the Lord ; and for this my soul desires to bless his holy name. I can hardly think of anything better fitted to inspire a reflective mind with reverence for God, than the scenes which this awful night disclosed. I felt it had this effect upon my own mind. I could confide in God, could triumph in the thought that he was my Father, and that I was safe under the protection of his love ; but these feelings were chastened by a deeper impression than I have ordinarily had of the greatness and the terror of his power. And then, ignorant as we are of the laws that regulate storms,

while the strongest heart trembles at their fury, we may fitly be reminded of our Lord's words, 'The wind bloweth where it listeth,' &c. Stormy winds, as they fulfill the will of God, seem to say to thoughtless man, 'Who art thou ?' 'Be still and know that I am God.' 'Come, behold the works of the Lord, what desolation he hath made in the earth.' May every manifestation of the divine power, which creation and providence furnish, endear to us the precious discoveries of his blessed word, and lead us with holy fear, blended with filial confidence, to bow and bless the sacred name, and to be thankful for the rich grace conferred upon us, in that we are privileged to aid in furthering Messiah's triumphs among the sons of men.

These October gales are not uncommon, though usually less severe than the one I have described ; sometimes, however, they are still more violent ; six years ago there was a very furious one, and seventeen or eighteen years since, one more severe, by which not only much pecuniary damage was done, but very many lives were destroyed. I have heard it said, that in the storm seventeen years ago, on one part of the coast, a fisherman's village consisting of several hundred inhabitants, was wholly destroyed by a tremendous wave ; not a man, woman or child surviving to tell the dreadful story. In another place some sloops were sent four or five miles inland by the force of the waves ; bears, tigers, and other savage beasts, were carried by an awful sweep a considerable distance from the jungles, and the stench from their putrid bodies became so horrid, that in some places the public road was scarcely passable. The recent occasion was less terrific, though it was a time when He who 'rides upon the stormy sky,' mightily displayed his power. We feared the night after the storm, there might be a repetition of its violence ; and had

it been so, the consequence would have been much more serious ; but it pleased God in mercy to stay his hand.

I remember a few months after I reached India, we had a most awful thunder storm, exceeding, as it seemed to me, the thunder storms I had witnessed in England, as much as the heat of India does that of England. Such peals of thunder ! such flashes of lightning ! It was a scene of awful grandeur, only to be adequately conceived of by being witnessed ; and it was rendered additionally solemn by its occurring between ten o'clock p.m., and midnight. The God of glory did indeed 'thunder marvelously with his voice,' The stoutest heart was appalled, and the pious were impressed with humility, reverence, and adoration. Well might Jehovah say to the trembling patriarch, 'Hast thou an arm like God, or canst thou thunder with a voice like him?' I could not but think of that dread day when the Lord shall be revealed from heaven in glory, for 'as the lightning cometh out of the east and shineth unto the west,' so shall 'also the coming of the Son of man be.' Finely does Dr. Watts say, in one of his lyric poems, of the second coming of Christ,

'Thus shall the God our Saviour come,
And lightnings round his chariot play ;
Ye lightnings fly to make him room,
Ye glorious storms prepare his way.'

As I am describing natural scenes, I may as well go on to the end of my paper. India, with all the drawbacks to which, on the ground of heat, moisture, noxious dews and violent atmospheric changes and storms, it is subject to, is not destitute of loveliness. After the fierceness of the sun's rays in the hot season has burnt up everything, it is most interesting to notice how entirely the whole face of nature is changed after a few refreshing showers have fallen. The change is well described in one of

the books of the Bhagabot. It is as life from the dead. Exposure to the sun in the heat of the day, except in the cold season, and even then partially, is not safe. But I have often admired the glory of the rising sun, 'coming forth as a bridegroom out of his chamber;' and eastern bridegrooms you must know are very magnificent. Nor less interesting is the mild lustre of his setting. I have heard heathen bearers, a strangely inconsiderate tribe, remark on the various colours of the clouds, previous to the monarch of day making his appearance, '*Rata rumga*,' i. e., how diversified the colours ! Nothing, however, that I have seen, either in England or in India, equals the magnificence which I well remember having witnessed on board-ship, where the scenery of the heavens is seen to great advantage. Looking one morning through my port-hole, the sun was rising, and lo ! a scene of splendour, the like of which I had never witnessed, and the effect produced by which can never be forgotten, burst on my astonished sight ; and the more I looked on the glory, the more I saw to fill the mind with wonder, and to excite adoring reverence to the great Author of all. On another occasion the sun was not less splendid at his setting. It gave me a more elevated idea of beauty and magnificence than I had ever entertained, or than without it I could have formed. It seemed worth while to live to look on such glory, and the thought, 'My Father made that sun, and irradiated those clouds with their varied lustre,' gave ten-fold interest to the scene. The variety and beauty of the clouds, beggar description. Pollok's gorgeous language may not unfitly be quoted.

'Clouds that seemed like chariots of saints
By fiery coursers drawn, as brightly hued
As if the glorious, busby, golden locks
Of thousand cherubim, had been shorn off,
And on the temples hung of morn and even.'

Gazing on this scene of indescribable

splendour, I saw more beauty than before in such texts as, 'Then shall the righteous shine forth as the sun,' &c. 'The path of the just is as the shining light,' &c. 'Behold he cometh with clouds,' &c. When my mind is directed to these or kindred texts, I am thankful for what I witnessed, inasmuch as it gave me brighter views of the glory in which our Lord will come, and of the glory in which, as I I humbly hope you and I, with many other beloved friends, and all the ransomed church of God, shall appear with him.

Moonlight nights in India are extremely beautiful; more so, I have often thought, than in England. The queen of the night displaying her mild, but borrowed lustre, is in Oriental lands, a very interesting object. Strange infatuation of man, that he should fall down before the sun, rising in splendour, or the moon walking in brightness, or the stars displaying their varied glory, and forget the creator of them all; but stranger infatuation still, that he should adore objects the very personification of ugliness. I have not wholly lost my interest in star-gazing, though I indulge it less; and in this country one is afraid to go out in the evening without a light, on account of ser-

pents. You know we see several constellations here which are not visible in England. Among these the most conspicuous is the Southern Cross, though I think it a less splendid object than from the frequent references made to it, might be expected. Like the polar star, though not to an equal extent, it owes much of its importance to its position. There are two bright stars in the Centaur — a constellation near the Cross, and another called Canopus, in the Argo Navis. None of the southern constellations, however, are equally glorious with the one that you in England, as well as we in India, see, and to which the inspired word again and again refers — I mean Orion. I saw it for the first time this season, last night, and while admiring its splendour, was powerfully reminded of old times, old scenes, and old friends.' May we 'seek Him who maketh the seven stars and orion,' as the prophet directs us to do. The Great Bear is not here as in England, always above the horizon. I must now break off, intending if the Lord will, and if you like such descriptions, to give you some account in a future letter of the manners and customs of the people, &c.

ON THE OFFICE AND OPERATIONS OF THE HOLY SPIRIT.

(Continued from page 110.)

It is to the powerful influence of the Holy Spirit we have to attribute the rapid extension of the religion of Jesus; but it is not only the rapid advancement which she made in the first ages of the christian churches that forms her pride or constitutes her glory. Would we estimate her triumphs, we must contemplate the effects wrought in the lives and tempers of her converts; we must examine their unshaken perseverance in virtue, their patient resignation in suffering: we must compare the vice and profaneness in which she found the

world immersed, with the zeal and purity to which she was instrumental in converting her disciples. And on these points we may appeal to the testimony of the adversaries of religion; even they bear ample, though indirect testimony to the irreproachable purity, the unconquerable zeal, the abstemiousness and self-denial of the primitive christians, (a lesson for ministers and christians in this day) when they reproach them with their poverty, represent their religion as an absurd but harmless superstition, and describe their stubbornness and in-

fatuation, in persisting in error amid tortures, and under martyrdom.

'Our holy religion gives proof of the strength which she has acquired, by the immense multitudes of her converts who evince their sincerity by sustaining the most excruciating tortures.' Mr. Gibbon, who found himself unable to invalidate the authority of Tacitus, or dispute the fact of a persecution having taken place in the reign of Nero, has endeavoured to transfer the merit of sustaining it with such unequal fortitude, from the christians to the followers of Judas the Gaulonite. 'Whatever opinion may be entertained of this conjecture, (for it is no more than a conjecture), it is evident that the effect, as well as the cause of Nero's persecution, were confined to the walls of Rome; and that the religious tenets of the Galileans, or christians, were never made a subject of punishment, or even of enquiry.*

That 'the religious tenets of the christians were never made a subject of enquiry,' is possibly a very just remark, but not a very pertinent one; as we know they were punished merely for confessing that they were christians. And, it is curious to observe, such is the plain declaration of Tacitus. It is also deserving of remark, that the declaration of Tacitus is confirmed by the concurrent evidence of other writers, both sacred and profane; for he specifies the usual, or, indeed, only method of proceeding with the christians: as it was a matter of religion exclusively in them not to deny their faith. On this subject, as their fate was foreknown, their instructions were explicit; 'And ye shall be brought before governors and kings for my name's sake, for a testimony against them and the Gentiles. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.' Matt. x. 18—33.

How many deny the Saviour, in their neglect of his appointed ordinances; some from the fear of man, others for the sake of their favour, and not a few for the sake of filthy lucre. O that the Holy Spirit's influence might move the christian world, as in the days of its first converts. By the above test

the heathen soon learned to distinguish the christians, 'without ever making their religious tenets the subject of enquiry.' Such was the process observed with the early martyrs, and expressly followed by the pro-consul Pliny.† Such was the form of proceeding observed against St. Polycarp, as we learn from the ancient and authentic account of his martyrdom;‡ and from Justin Martyr's Apologies. So much for the weight and authority of Gibbon.

When, from reviewing these discouraging obstacles with which christianity had to contend, and they were neither few nor small, we turn to compare its wide diffusion and rapid progress with its inconsiderable source and origin, the mind directly retires from the attempt to assign any natural causes for an event so void of precedent, so contrary to experience. It requires but a slight acquaintance with the genius of christianity and the history of mankind, to be convinced of the total inadequacy of such causes to account for an effect so evidently miraculous. It is 'by my Spirit saith the Lord.' And would we succeed in our ministry, it must be by the same divine influence, which influence shall be given when our ministers and churches shall in fervent, consecrated, and believing prayer seek for it. Thus destitute of natural means and light to account for such rapid advancement of the religion of the gospel, let us look up to that illumination which beams upon this subject from above; and, directed by it, how beautiful and harmonious is the system which unfolds itself to our contemplation.

1. The great purposes of Christ's humiliation are achieved, and his ministry closed by his visible ascent into the heavens. The witnesses of this extraordinary event are convened according to his injunction, awaiting the fulfilment of the prophecy of Joel ii. 30, 31. The fulfilment of this prophecy, is another proof that Jesus whom the Jews crucified was the Messiah. The disciples, also, waited for the promise of their divine Master to be accomplished. John xvi. 7, 8. Luke xxiv. 49. The prophecy of Joel, and the promise of the Saviour is now ac-

+ Plin. Epist. Lib. x., ep. 97.

‡ S. Polycarp, Martyr. cap IX.

* Gib. Rom. Hist., Vol. II., ch. xvi.

completed, the apostles receive and preach under his influences, thousands are convinced—led to the cross—by faith in the great atonement are saved, and the disciples go forth empowered by the Holy Spirit to bear testimony to the fact unto the ends of the world that Jesus is the Christ. They simply and plainly state that his death was an atoning sacrifice, that God raised him from the dead, exalted him to his right-hand, and had sent forth the rich

effusion of the Holy Spirit as the fruit of his glorification.

My brethren in Christ, the same blessing is ours, we stand in need of his sacred influence to revive our own souls, to help us in the ministry of the gospel, if we would be successful ministers of the New Testament.

Come, Holy Ghost, our hearts inspire,
Let us thine influence prove.

Ripley, March, 1849.
(*To be continued.*)

GLIMPSSES OF THE PAST YEAR.

(*Concluded from page 90.*)

v.

BUT soon a change swept o'er the scene,
The people walked not in the light
Of Liberty, but strove to wield
The red right arm of might.
And from the crowd I saw one rise,
Whose brow was laurelled, and whose eyes
Gleamed with seraphic fire;—
One, who, when his own spirit rung
With Poesy's soft music, strung
The silver-sounding lyre.
Fearless of death he boldly stood
Amid the embattled multitude;
And spoke of liberty and peace,
Bidding its angry tumult cease.
Then the wild host, methought, was still,
Obedient to the poet's will;
And the bright Spirit on him smiled,
As mother on her first-born child,
Gilding his features with a heavenly hue,
And round his sacred head a circling glory threw.

vi.

Again a change came o'er the scene,
And Freedom's spirit fled;
For o'er the frantic city waved
Banners of deep blood-red.
And 'mid the fierce, infuriate throng,
Where once appeared the son of song
And priest of Liberty,
Stood a mailed minister of Mars,
Burning to crush in sanguine wars
The people's anarchy.
Then the harsh din of arms, the clang
Of conflict, through the city rang;
And the loud thundering cannon's boom
Knelled many a hero to his tomb.
Until o'er the contending foes,
Dark clouds of battle-smoke arose;
And 'Freedom, Brotherhood, and Equality'
From frenzied voices broke through their dull canopy.

vii.

Mirrored in other climes again,
These scenes were acted o'er,

And Freedom's fearful thunder-clap,
 Echoed from shore to shore.
 Nations that groaned beneath the yoke
 Of sceptred tyranny, awoke,
 Feeling the important hour :
 And a loud voice through every land,
 Cried ' Crouch no more beneath the hand—
 The iron-hand of power ;
 But, like a phalanx of the free,
 Rise from your lifeless lethargy,
 The flag of liberty unfurl,
 And from their thrones vile despots hurl.'
 Then crownless monarchs passed before mine eyes,
 Wandering the troubled world in rude disguise ;
 Or riding over heaps of mangled slain
 With war's infernal rout, their kingdoms to regain.

VIII.

Then in a palace I beheld
 One seated on a golden throne,
 Who seemed above all earthly powers,
 In holiness and might alone.
 A triple crown enringed his head,
 A purple robe was round him spread,
 Sprinkled with martyr's blood ;
 And mitres, crowns, and sceptres lay
 Beneath his feet, to own the sway
 Of the viceroy of God.
 And writ as with a pen of adamant,
 Dipped in the red waves of hell's fiery lake,
 Glared ' blasphemy ' upon his shameless front,
 In lurid flames that Lethe dare not slake.
 And as I gazed the throne appeared to quake,
 A sound like thunder filled the palace-hall,
 From gathered hosts it came, who sought to break
 The tyrant's chains, and to promote his fall.
 Then from his pinnacle of power cast down,
 In mean attire he fled, bereft of robe and crown.

IX.

The phantom-scenes then disappeared ;
 And where the clouds had broke,
 Again dark mists and shadows rolled,
 While thus the angel spoke :—
 ' Earthling ! in this wide-yawning gulf
 Thou tremblest at the past,
 But on the world's stage, scenes like these,
 Shall not for ever last.
 Though monarchs yet man's rights will spurn,
 Though Freedom's watch-fires still must burn,
 Though man himself has much to learn,
 A brighter day shall dawn :
 And the deep-rolling tide of time,
 Shall flow with melody sublime,
 While angels from their starry clime
 Anthem the happy morn.
 Then let the future, bright and fair,
 But dimly seen in prophet's dreams,
 Dispel the night-clouds of despair,
 And cheer thee with its rising beams.
 For earth shall one bright temple be,
 O God ! where all shall worship thee ;
 Falsehood and wrong shall in this gulf be hurled,
 And truth, love, freedom, bless the yet unhappy world.
Leicester. THOMAS GOADBY.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

THEOLOGICAL CABINET.

BAPTISMAL SERMON.

The substance of the discourse delivered by the Rev. F. Perkins, late pastor of the Independent church, Cranbrook, Kent, on the occasion of his baptism at Smarden, Kent, February, 1840.

Acts xix. 1—7.

MY DEAR FRIENDS,—As it has been arranged for me to address you on this solemn occasion, I shall be as comprehensive and concise as possible. The passage I have selected as a text has been taken not with the view of addressing you from it, but with the design of leading you at the very outset of the matter to see that Paul, who has been sometimes spoken of as regarding baptism as a very trivial affair, looked upon it as of great importance. In short, of such importance as to re-baptize those who had been once immersed, because their baptism was in some respects imperfect, that they might be blessed with the Holy Spirit; which blessing they afterwards obtained, and so by personal experience found it was a matter of great importance. Indeed when we look upon the ordinances of the New Testament as divinely appointed for the benefit of the church of God, it is an impeachment of divine wisdom to suppose them of little or no importance:—an act that such short-sighted beings as we are, ought to dread as most unwarrantable and injurious.

But we must proceed to the matter before us; and you will permit me at once to lay the plan before you which I am about to pursue. It is then my design, in consequence of our time being so very limited, and the matter so very extensive, to leave the mode of baptism almost entirely untouched, and to confine myself to the question, Who ought to be baptized? The subject, therefore, and not the mode of baptism, is to occupy our thoughts at this time. Not that I think a Scrip-

Vol. II.—N. S.

tural view of the mode unimportant, but, because, I conceive a scriptural view of the subject as more important: more important as it tends to the recognition of the personal and spiritual nature of evangelical religion: more important as it tends to liberate mankind from the supposed, ascribed, and self-assumed power of priests and priesthoods, so called, to save by a ceremonial ritual the souls of its observers: more important as it tends to liberate parents from resting in the pernicious delusion of infant regeneration by means of sprinkled water, and to inspire them with great anxiety, constant prayer, and continued efforts for the spiritual welfare of their children: more important as it tends to stimulate the enlightened christian to instruct, to warn, and to exhort his family to repentance towards God and faith in our Lord Jesus Christ, that they, as subjects of divine grace, and the hopeful heirs of heaven, may come forward, and in baptism be added to the evangelically visible kingdom of God: more important as it tends to secure the existence of properly organized christian churches, the recognition of the headship and crown-rights of our Lord Jesus Christ as King in Zion, rather than to spiritual slavery under the bondage of state control within the fetters of human policy: and more important because a clear view of the right subject of baptism leads, in general, to a right view of the mode of baptism; the believer being generally baptized and not sprinkled in the name of the Father and of the Son and of the Holy Ghost. Further, in prosecuting this plan I shall be guided rather by my own experience, than by any other rule, in my fruitless search after the baptism of babes.

Conducted by the advocates of infant-baptism, we are led first to examine the views of such as base the custom on the rite of circumcision. And you must know that for some time I supposed there was some foun-

V

dedication for adhering to it in the Jewish practice: but long continued meditation on the matter has produced a very different conviction. During some part of the time that I, under this notion adhered to it, I viewed circumcision as an act of dedication. And consequently infant baptism as an act of dedication in which children should be presented to the Lord. It appeared to me right for the christian parent, because the Jew circumcised his male children, male servants and slaves, whether home-born or bought with money, to dedicate all his children, both male and female, to God in baptism. I confess I am greatly puzzled for such a conclusion. But it is highly probable that a desire to remain in my own section of the church, and some deference to the language of Dr. Ridgley, had much to do with the formation of, and acting upon such a view. He regards the baptism of an infant as a dedicatory act. And to select but a short sentence from his body of divinity, he says, 'for we cannot but conclude circumcision as we do baptism, to have been an ordinance of dedication or separation to God.' It was a considerable space of time before this view of the matter was regarded by me as incorrect and abandoned as unscriptural. This view at length was felt to be untenable, because the Scriptures plainly distinguish between circumcision and dedication, and because under the Mosaic economy the first-born male children, who had been circumcised, were dedicated to God in the observance of a service prescribed for the express purpose. Our Lord, as a descendant from Abraham, according to the flesh, was circumcised, 'when eight days were accomplished, and called Jesus;' but it was not until the days of Mary's purification, according to the law of Moses, were accomplished, that they brought him to Jerusalem to present him to the Lord, and to offer a sacrifice according to that which is said in the law of Moses. On which occasion Simeon came by the Spirit into the temple and took him in his arms and blessed God for the sight of his salvation. Samuel, the prophet of the Lord, was dedicated long after the period of circum-

cision. This legal provision for the presentation or dedication of the first-born males to the Lord completely annihilates the notion of circumcision being a presentatory or dedicatory service. It is true every individual endowed with the capacity for understanding the reasonableness of it should determine to live for the divine glory; and it is equally true that parents should bring up their children in the nurture and admonition of the Lord, that they should train them for God and in the way wherein they should walk; but it is also equally true, seeing that religion is a personal matter, that their offspring, when dedicated to God, must do it themselves. We may, and we ought to regard them as the Lord's, for he says, 'All souls are mine;' and we ought to be more careful of them as young immortals, than we are; but after all we cannot make them the devoted to God. The Scriptures regard dedication to the Lord as a personal act. 'Choose ye this day whom ye will serve.' 'My son give me thine heart.' 'Whatsoever ye do, do all to the glory of God.' 'I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' 'Who will consecrate his service to the Lord this day?' But the believing parent is encouraged to expect that spiritual grace to descend upon his children from God in answer to prayer: for he will, although he promises the blessings of divine grace, be inquired of by the house of Israel to do it for them. That grace will cause them to 'spring up among the grass as willows by the water courses.' Then shall one say I am the Lord's, and another shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Here is consecration, but it is self-consecration. What is the cause? neither baptism nor circumcision, but the fulfilment of the promise, 'I will pour water upon him that is thirsty, and floods upon the dry ground.' Or leaving the figurative language, 'I will pour my spirit upon thy seed, and my blessing upon thy offspring, and they shall spring' up as beautiful plants in

the garden of the Lord, and diffuse the fragrance of their graces through the courts of Zion.

But although circumcision was abandoned as furnishing no foundation for baptism under the idea of its being a consecrating act, and so right before God; still it was clung to as the foundation of infant baptism under the supposition which most infant baptists believe,—namely, that circumcision has given place to baptism; and that baptism now occupies the place of circumcision, and so is a substitute for circumcision.

This view, however, eventually vanished before the following facts and considerations,—namely, that our Lord, although circumcised, was afterwards baptized, and that the apostles, some of them, and we safely conclude all of them, were baptized, although they were circumcised; as well as the Jewish converts on the day of Pentecost, and after, until the destruction of the temple; and Timothy, whom Paul circumcised, because he was a Jew, although he had been baptized.

These facts teach us to regard baptism and circumcision as of different origin and design. And the instruction of our Lord and his apostles confirms the inference we have drawn. For our Lord himself, by whom grace and truth, or the gospel came, spake of circumcision as belonging to the law which came by Moses. 'Moses,' he says, 'gave unto you circumcision, not because it is of Moses, (that is, as to its origin,) but of the fathers, and ye on the Sabbath-day circumsise a man. If a man on the Sabbath-day receive circumcision, that the law of Moses should not be broken, are ye angry at me because I have made a man every whit whole on the Sabbath-day?' John vii. 22, 23. To neglect to circumsise on the eighth day after birth, although it fell on the Sabbath, would have been a breach of the law of Moses. Why? because circumcision belonged not to the gospel but to the law.

Let us now proceed to the apostles. What says Paul? 'Behold, I Paul say unto you, that if ye be circumcised Christ shall profit you nothing. For I testify again to every man that is circumcised that he is a debtor to do

the whole law.' Now it is clear that if the design of baptism were the same as that of circumcision, which it must have been, if it had come into the place of circumcision as a substitute for it, that it would only be another mode of binding us to keep the whole law, which would be ruinous, for by the deeds of the law shall no flesh living be justified. This view of the matter so alarmed Paul as to cause him to charge us to stand fast, therefore, in the liberty, or freedom from the law, wherewith Christ has made us free, and be not entangled again with the yoke of bondage. 'Behold I Paul say unto you, that if ye be circumcised Christ shall profit you nothing.' In his epistle to the Romans he inculcates the same truth, saying, 'for circumcision verily profiteth if thou keep the law, but if thou break the law thy circumcision is made uncircumcision.' Here, then, we plainly see that circumcision is of the law, and binds to the fulfilment of the law; that it is of Moses, and belongs to the ministrations of condemnation and of death; to which also infant baptism must belong, if it be a substitute for circumcision, and so not to Christ or his gospel. And therefore as christians we can have nothing whatever to do with it.

Peter and the other apostles also, harmonize with our Lord and the apostle of the gentiles. This is evident from the contention about circumcision recorded in Acts xv. The attentive reader cannot rise from the perusal of that chapter under the impression that either Peter, Paul, or the other apostles, imagined or taught their hearers that baptism had come into the place of circumcision. Had they done so, such a dispute never could have originated. By referring to the chapter you will find that Paul and Barnabas had been very successful in preaching the gospel among the gentiles, and that their converts had been greatly harassed by certain men who came down from Jerusalem and taught the brethren this doctrine, 'Except ye be circumcised after the manner of Moses (note the expression, after the manner of Moses,) ye cannot be saved.' It is clear neither these men nor Paul looked upon the baptism of these dis-

ciples as a substitute for circumcision. By further reference to this chapter you will find the dispute rose to such a pitch, as to render it necessary for Paul, Barnabas, and certain others to be sent to Jerusalem unto the apostles and elders about this question. 'And when they were come to Jerusalem they were received of the church, and of the apostles, and of the elders; and they declared all things that God had done with them. But there rose up certain of the sect of the pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses.' Here we observe again, that it is clear, that neither the apostles, nor the elders, nor the church, nor these believing pharisees who contended for circumcision under the evangelical dispensation after the manner prescribed by Moses, ever looked upon their baptism as coming in the place of circumcision. Hence, Peter settles the matter after there had been much disputing, not by saying circumcision is unnecessary, for baptism is its substitute, but by saying, 'Why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?' Which yoke is circumcision, not as considered by itself, for they were all circumcised, but as considered in its awful consequences, the binding of its observers to keep the whole law in order to their personal justification, which is a moral impossibility. Therefore, the only conclusion at which we can arrive is this, that circumcision is of the law, and baptism of the gospel; that there is no relation between them; and further, that as the law to which circumcision belongs, is displaced by the gospel of which baptism is an ordinance; so the view held by many, namely, that baptism under the New Testament dispensation occupies the place which circumcision once did under the Old Testament dispensation, is both erroneous and injurious.

Having seen that circumcision, neither on the principle of a dedication, nor as giving place to circumcision as its substitute, furnishes any ground for infant baptism; let us briefly glance at the foundation of this opinion so contrary to truth, for a long examina-

tion is not necessary in order to detect its insecurity and rottenness. It is neither more nor less than a mistaken and incorrect opinion of the unity of the church. It is true the church of God, under all dispensations, is one—one body, of which Christ is the head—one army of which Christ is the captain—one family of which God is the father. But this family is composed of those who are born not of blood, nor after the will of the flesh, nor after the will of man, but of God: this army is composed of those who fight the good fight of faith, and therefore the body of which Christ is the head, is composed of regenerate believers, and into their spiritual vitality neither carnal generation nor fleshly descent enters, either as a cause, or a constituent; they are begotten again, not of corruptible seed, but of incorruptible, by the word of God which lives and abides for ever. While then the church is one body, we observe that it is not an external but an internal unity; the result purely of that divine grace, which in every age and country, animates the believing servants of the Most High, and unites them by faith to Christ the living vine. They participate thereby in the same life-giving and reviving grace which causes them to resemble each other in their hopes and fears—their emotions and aspirations—their exercises and desires. They are animated by the same spirit, they individually, but all rely upon the same atonement, and possess the same spiritual life which manifests itself in the same spiritual exercises as sorrow for sin, confession of guilt, anxiety both for pardon and for purity, and gratitude for salvation, which produces exertion for the divine glory. They are not only animated by the same spirit, depending on the same Saviour, but enjoying the same favour, and travelling to the same glory. This unity is not found in organization, nor in external framework, but in affection. It is not external but internal—not formal but spiritual—not temporal but eternal—not in man but in God. This union embraces not only believers since the days of Abraham, but for hundreds of years before, when, with the exception of sacrifice, there were no divinely ap-

pointed ordinances of a merely positive character to which the people of God were required to yield obedience. This union is essential, but the unity in the observance of the same rites is not essential. The principle of faith, working by love, producing in all the same spirit of prompt and grateful obedience, is found in all the church under every dispensation; but the manner in which God has required his people to manifest that spirit of obedience is greatly varied. It is unity that admits of diversity. The church may be compared to the olive tree with its root, and trunk, and branches; but as the root does not resemble the branches, although the same sap is in every part, so the organization of the church and the rites and ceremonies of the church may not resemble each other, although all true believers are one in Christ in every age. It is of very little consequence, then, whether we regard the root as Christ, with Dr. Hawker—as the Abrahamic covenant with some—as the first Hebrew christian church with others, or as the old visible church state of the Jews with Dr. Wardlaw. The branches are not the root, nor like the root. Even Dr. Wardlaw concedes this, for when he speaks of the natural branches, the Jews, being grafted into their own olive tree again, although he says on page ninety-eight, that it is the same olive tree from which they had been cut off, he also says on page 100, 'I have no where represented their being 'grafted in again,' as signifying their being put into their former Jewish church state, but only their being restored to the church of God in its New Testament form.' These statements do not well harmonize, and the question to be settled is, what is the organization of the church of God in its New Testament form? Dr. Wardlaw, who contends for infant baptism on the ground of the oneness of the church, here admits of a variety so great, as to oblige us to repair to the New Testament to know what it is rather than to the Old Testament. From the Old Testament we may learn the organization of the church in its Old Testament form; but we must go to the New Testament to know what is the organization of the church in its New Testament form. And we

must do so, for Dr. Wardlaw tells us that the gentiles were introduced into the church of God in its remodelled state. Let us then act upon the instructions we should draw from these premises, and go to the New Testament. It is the statute book of the kingdom of heaven, of which Daniel spake, and which John the Baptist in after-times declared to be 'at hand.' In it the hereditary principle has no place. Carnal descent from Abraham confers no benefits. Nature does not bring forth christians; 'ye must be born again, for that which is born of the flesh is flesh, and that which is born of the spirit is spirit.' 'If a man have not the spirit of Christ, he is none of his.' The bond of union among the people of God now, is found not in the identity of the vital principle of natural life as the blood of Abraham, but in the possession of the same vital principle of spiritual life, the Holy Ghost, which is the essential qualification for baptism; and when this life manifests itself in faith and repentance, we may exclaim with Peter, 'Who can forbid water, that these should not be baptized who have received the Holy Ghost as well as we,* for as the Spirit was manifested then by the gift of tongues, so now by the profession of faith in our Lord Jesus Christ and of repentance toward God. The unity of the church being then spiritual and not organic, internal and not external, and consisting with variety so great as to require us to learn from the New Testament the form of the New Testament church, it cannot be regarded as a foundation on which to base the doctrine, that infant baptism, under the New Testament, supersedes and takes the place of circumcision under the Old Testament.

The arguments derived from the Abrahamic covenant in behalf of infant baptism, for a long time withheld me from embracing that view which I now hold, namely,—that the disciples of Christ, and his disciples only, should be baptized. The arguments are va-

* The perpetuity of baptism may be inferred, not only from its co-existence with preaching, which is a perpetual ordinance, but also from the baptism of the spirit, being the essential qualification for baptism; which baptism evinces itself now by faith and repentance. &c.

rious, but may be reduced to the views respectively advocated by Drs. Burder and Wardlaw.

The Rev. Dr. Burder says, 'That the covenant which God made with Abraham, was the covenant of grace; and therefore the same in substance with that under which we now live.'

Whatever may be the views we take of the covenant of grace, we are taught from Scripture to look upon it as made not with Abraham, but with Christ—not in time but in eternity. The covenant of grace is that through which Abel, Enoch, Noah, Shem, Melchizedek, &c., were saved; and consequently must have been more ancient than the Abrahamic covenant, seeing 'eternal life was promised in Christ before the world began.' And we are saved according to his purpose and grace given us, not in the covenant of circumcision, but in Christ before the world began. We cannot doubt, then, that Adam, Abel, Enoch, Noah, Shem, Melchizedek, &c., as well as Abraham himself, lived under it prior to the covenant recorded in Gen xvii, for Abraham was justified before he was circumcised, as appears from Gen. xv. 6, and Rom. iv. 12 13; and so evangelical blessings were enjoyed before the covenant of circumcision. The truth then, is this, that there have been different dispensations of the covenant of grace:—that under which the people of God lived, prior to the Abrahamic covenant, a period free from all ritual observances, save that of sacrifice, extending, according to common computation, through 2107 years; and according to the septuagint, &c., through a much longer period:—the Abrahamic dispensation under which Abraham and the fathers of the Jewish nation, as well as their descendants, lived for a period of 1898 years, to the birth of Christ, which was more fully developed in the Mosaic, by the additions made under divine direction by Moses:—and the Evangelical under which we now live. While therefore the servants of God are all one body, as actuated by the fear of God—as exercising faith in the covenanted mercy of God—that is, the mercy which comes to guilty men through the Redeemer—as exercising sorrow for sin and cherishing a deep and grateful sense of the divine fa-

vor. While they, in order to the profession of these mercies, and the exercise of these graces must all have lived under the covenant of grace; yet they lived under different dispensations; and consequently their respective duties and privileges must be learned from the instructions they received from the Most High on the matter. The duties of believers after the fall, to the days of Abraham, differ from the duties of believers in the Jewish line to the days of Moses; so the duties of believers from the days of Moses to the christian era: and by consequence they are different under the new covenant from what they were under the old displaced covenant. The Abrahamic covenant, then, is not the covenant of grace, which had been revealed long before, and through which, according to the language of Enoch, as preserved by Jude, myriads of souls had been saved, but a dispensation of God, just as [the gospel is now; and from it, they who lived under it, ascertained both their duties and their privileges: as we must from the gospel now. There does not appear much reason for going to the writings of Moses, while we possess the New Testament, to learn the requirements of Christ from his disciples. Where are we taught to repair to the abolished ritual, the abrogated covenant, the repealed law, and antiquated ceremonies for the foundation of a New Testament ordinance? Is it not more rational for us as disciples to remember that Christ is our master? to obey the voice which came from heaven, 2 Peter i. 18, and said, 'This is my beloved son, in whom I am well pleased, hear ye him?' Let us then learn of him, and since the true light now shines, let us walk in it and beware of going back into the darkness which preceded the cheerful radiance of the light of the world.

(To be concluded in our next.)

SOMETHING FOR OUR YOUNG PEOPLE.

CHARACTERISTICS AND RESULTS OF THE REFORMATION.

Synopsis of a Lecture delivered by the Rev. Dr. McCrie of Edinburgh.

THE lecturer began by remarking, that in using the term Reformation, we

refer, not to the church of Rome, but to the church in general, or rather to the state of religion in the church. A reformation, properly speaking, means the removal of incidental abuses from a system in itself essentially good and true. Our reformers never proposed or expected to reform the church of Rome. This would have implied that they regarded it as a church of Christ, or as essentially the true church; whereas it is certain they looked on it as the antichrist of Scripture, infallible in error, incurable to apostacy, and destined, not to renovation, but to perdition. When, therefore, they speak of the reformation of the church, they intend, not the Roman church as it then stood, with the pope at its head and the clergy who claimed the designation; but the church as the visible society of professing christians, which they viewed as distinct from the popish system, and as lying under the oppression of papal tyranny. When charged with schism, they boldly denied that the communion they had left, was that of the true church of Christ. It thus appears that the reformation, in the eyes of our reformers, did not consist in merely freeing the church of Rome of some accidental blemishes,—not in treating her as the Jews were to treat the captive female for whom they might take a fancy, 'shaving her head and paring her nails, and afterwards bringing her into their house.' It was the restoration of the church of Christ to her primitive pattern, and replacing her on the basis of Scripture. It was not a mere patchwork amendment; it was the regeneration of the church herself. In England, the case was somewhat different. The English church was not, like the other churches of the Reformation, the result of a gradual process of fermentation in the minds of the people; it was effected simply by the fiat of the monarch, who, piqued by the resistance of the pope to his sovereign wishes, cast off his authority, and declared England independent of Rome. It was not the movement of the church, but of the monarch. The church stood as it had stood before, with little more than this difference, that the label was altered,—it was no longer the pope's coach, but the king's; it started now from the sign of the crown instead of the mitre. Changes for the better, no doubt, accompanied the transition; but to this

day the English church is distinguished from all other Protestant churches, by what some boast of as her honour, but what we would take the liberty of calling the source of her weakness and her danger, by her being a branch of the Roman Catholic church, with a reformed liturgy, a reformed hierarchy, and we may add, a reformed Papacy—with a few of the old timbers repaired, but the whole platform and framework remaining the same, ready to be launched again, with more favourable auspices, under the colours of the church of Rome! The spirit of the reformation was clearly that of a protest against Rome, as the grand apostacy from the faith, predicted in Scripture. And, in seceding from her pale, Luther and his companions regarded themselves, not as 'pleading with their mother,' but putting into her hands 'the bill of her divorcements,—not as captives in a strange land, 'weeping when they remembered' the place they had left, and casting many a wistful look behind, but as 'the ransomed of the Lord,' coming out of Babylon, and 'returning to Zion with songs and everlasting joy on their heads.' And yet, wide as was its severance from Rome, the Reformation bore no resemblance to a violent political revolution. The tumult, the confusion, and the bloodshed, which in some cases marked its introduction and its progress must be ascribed, not to the influence of the reformed faith, but to the means taken to suppress it. Nor was the change attended by those wild convulsions that shake society, when the dominant party, released from despotism, flies to the opposite extreme of democratic licentiousness. Radical as they were in their hatred of Popery, nothing was more characteristic of our reformers than their religious conservatism. Their excessive indignation against error was owing to the intensity of their love to truth. The reformers were as careful to build up as they were to pull down; nay, in the very act of demolishing the errors of popery, they were erecting on their ruins the sacred temple of Bible and Protestant truth. While they boldly assailed the whole system of Popish doctrine, sanctioned by councils and decretals, they were ready to supply its place by well digested systems of christian theology and regularly compiled confessions of faith.

In place of the commandments of the church, they substituted the commandments of God; instead of the sensuous and idolatrous worship of Rome—ceremony, show, and grimace—they substituted the spiritual worship of the only true God; for the crowd of saint days, the sole sanctity of the sabbath; for mere eye and lip service, the living sacrifice of the soul. Spirituality took the place of materialism. In place of the pompous hierarchy of popedom, impotent for all spiritual good, and powerful only for the support of superstition, they substituted the simple but practical polity of the New Testament; and the tyranny of the priesthood was swept away, only to give place to the decent order and the due discipline of Christ's house. In point of fact, though not generally attended to, it admits of being demonstrated from history, that Europe owes it to the Reformation that it was not plunged into a state of absolute anarchy and atheism.

In connection with this it is impossible to overlook another feature of the Reformation, by which more than any other it was characterized, namely, that it elevated the Bible to the sphere which it was designed to occupy, as the sole standard of belief and the supreme tribunal of appeal, while it asserted for all the right to read it, and freedom of inquiry in matters of religion. The church of Rome, after robbing the common people of the Word of God, claims for itself the gift of infallibility, and a right to dictate in matters of faith to the consciences of men. The reformers denied this assumed infallibility, and opposed to the authority of the church and of tradition, the sole authority of God in his Word. During the *dark ages*, as they are appropriately called, the Scriptures may be said to have been wholly unknown. Erasmus tells us, that when his edition of the New Testament appeared, the clergy were as much alarmed at it as if anti-christ had come. Our Scottish bishops, much to the amusement of learned foreigners, maintained that 'Martin Luther had lately composed a wicked book called the New Testament.' A foreign monk, declaiming against the Lutherans, addressed his audience thus:—'A new language, my brethren, was invented some time ago, called Greek, which has been the mother of all these heresies. A book is printed in this lan-

guage, called the New Testament, which contains many dangerous things. Another language is getting in vogue, called Hebrew; whoever learns that immediately becomes a Jew.'

This characteristic feature of the Reformation, which the Romanist of course condemns as the mother of heresy, is supposed by some to be incompatible with the positive dogmatic faith which the Reformers demanded. Sceptical and neologian writers, opposed to all settled belief in supernatural truth, maintain that this principle was the germ of modern neology. The reverend doctor proceeded to show that this fallacy arises from confounding the reformers with the Word, to which they appealed as the standard. To say that Luther taught men to look into the Bible and think and judge for themselves, is to say only half the truth. It was the Bible that taught Luther to think and judge for himself, and he invited all others to follow his example. It is Christ and not Luther that commands us to 'search the Scriptures.' But the same Bible which inculcates the duty of personal investigation, and of every one being fully persuaded in his own mind, at the same time taught Luther to believe in certain doctrines, and to reject the opposite errors; and, believing, how could he fail to speak as he believed? His famous saying at the Diet of Worms, when, on being required to retract and yield to the authority of Rome, he looked round on the assembly, 'Here I stand: I cannot do otherwise, so help me God, Amen,'—admits us to the soul of the man.

The lecturer next proceeded to consider the Reformation as the resurrection and the triumph of evangelical truth. After expatiating on the ignorance preceding the Reformation, he went on,—It was not merely by translating the Bible, and proclaiming the freedom of inquiry, that this great work was accomplished. This was only the platform—only the medium through which the agency was employed. The great agent before which the dagon of papal superstition fell to the ground, and was broken in pieces, was the ark of the covenant—the Word of God—laid open, and discovering the tables of the law, and the mercy-seat of the gospel. It was by preaching those very doctrines which neology has since sought to ob-

score—by preaching Christ and him crucified—that the pillars of antichrist's temple were shaken, and that men were 'turned from darkness to light, and from idols to serve the living and true God.' The motto of reformed Geneva, *Post Tenebras Lux*, 'Light after darkness,' expresses in few words the happy change which followed upon the Sun of Righteousness emerging, after the long eclipse of ages, at the era of the Reformation. Like the gospel itself, of which it was the resurrection, it was 'the bringing in of a better hope,'—before the heavenly effulgence of which, Rome, with all its gorgeous and imposing splendour, 'paled its ineffectual fires,' and gave symptoms, like the ancient temple, of decaying and waxing old, and being ready to vanish away. Thus the Reformation was the genuine triumph of truth. It was not the result of violence or of delusion,—not the hasty abortion of passion and insubordination. Rome boasts of her unity; but it is the unity of men, not of minds—of form, not of the faith. It is like the unity of a crowd forcibly compressed into a room, and so closely jammed together, that like the scales of leviathan, 'they stick together and cannot be sundered.' It is not, like the unity of Scripture, that of a family knit together in love, and bearing, in spite of numerous varieties, a strong family resemblance. The harmony between the various Protestant confessions, on all points of moment, is very striking, and all the more so that they are expressed in different terms, and that they vary occasionally, though often more in appearance than reality, in their minute details. Like the harmony of the evangelists, in which there is just sufficient variety to preclude the idea of connivance, the creeds of the reformed churches of France, of Belgium, of Helvetia, of Saxony, of Augsburg, of England, and of Scotland—as streams flowing in different directions from one and the same fountain-head, confirm, by their harmony in the midst of variety, the truth from which they derive their common origin. It is hardly necessary to add, that the doctrinal views in which our reformers were so happily agreed, were those now so unhappily designated *Calvinistic*, a term afterwards employed to distinguish the doctrines of the Reformation from Pelagian and kindred errors. Among the reformers them-

selves the utmost harmony and brotherly feeling subsisted. Popery was almost the sole object of their aversion and alarm; and their anti-popish feeling, while it acted as a safeguard in keeping them faithful to the truth, served at the same time as a bond of union, and made them regard each other, to use the language of Knox when addressing the English bishop, 'as fellow-servants of God, travelling to set forth his glory against the Roman antichrist.' It is true that in consequence of their difference in the sacramentarian controversy there was a slight personal quarrel between Luther and Calvin; but though the German reformer treated him with great harshness, Calvin always spoke of him with respect; and between Calvin and Melancthon, the amiable auxiliary of Luther, there existed the warmest friendship, which lasted till death.

The reverend doctor next spoke of the results of the Reformation. The first of these, he noticed, was, that it secured the emancipation of the human mind from priestly domination. Popery, he said, is essentially a system of priestcraft. Nor is it easy to account for the ascendancy it acquired, and still retains, over the minds of its votaries, without keeping this in view. In the thirteenth century Rome had effected a complete separation between the priesthood and the laity, assigning the former a superiority over the latter, not merely in point of office, but of personal prerogative and character. The priest steps between man and his God. The priest is his lawgiver—his apostle—the author and finisher of his faith. The priest offers the sacrifice, receives the confession, prescribes the penance, pronounces the absolution of the offender. The priest, by his vigils, fasting, and prayers, works out the holiness the sinner requires, and, by virtue of his saintship, merits for him the reward of heaven. Grateful as this may be to the carnal heart, it lays the soul entirely at the mercy of a man. The bribe is a tempting one; but, as in those fearful compacts with the evil spirit of which we read in ancient story, it involves the sacrifice of all personal independence, and implies unlimited submission to the dictates of the master to which the soul has been sold. It is hardly possible for the human mind to imagine a more monstrous system of tyranny and oppression. It has been

said by a modern historian (Mr. Macaulay), that 'the Reformation was the revolt of the laity against the priesthood.' The remark is more distinguished by its point than its accuracy. Instead of being a lay movement, it was decidedly a clerical one. The revolt was headed and directed, in every country, by those who had been Romish priests. It was in the convent of Erfurt where the light of the Reformation first dawned; it was the hand of a monk and a doctor of Rome that first applied the torch, and his writings that spread the conflagration. It would have been much nearer the truth to have said, that the Reformation abolished the distinction between the laity and the priesthood. The Reformation was a revolt, not against the priesthood merely, but against priesthood in general. It broke asunder the mystic spell with which Romanism sought to environ that character, and by directing the sinner immediately for pardon and peace with God to the great apostle and high priest of our profession, Christ Jesus, it pushed aside the worthless shaveling who, by usurping his place, had concealed him from the view of mankind. The fetters of priestly tyranny fell to the ground, and multitudes, awakening from the night-mare dream by which they had been so long oppressed, started to their feet, with the consciousness at once of their dignity as men, and their freedom as christians. Independent of the religious aspects of this question, it has been well observed that the reformation, as an historical fact, has exercised a most powerful influence upon the moral, political, and intellectual condition of mankind. A writer who bears no good will to Luther and his associates, has gone so far as to assert that, both in a spiritual and temporal respect, the Roman Catholics have gained as much by it as the Protestants, and that they have need to bless the memory of Luther and his colleagues in the reformation. And in one point of view, it is true that the reformation contributed, indirectly and accidentally, not only to the preservation of the church of Rome, but to its increased efficiency. It is in this way that one might partly account for the fact, that the reformed doctrines have made so little progress in Europe since the period of the reformation itself. Before that time the clergy lived in

luxurious idleness, careful only of increasing their incomes, and more concerned about house-keeping and good eating, than books of prayers. Priests, living in concubinage, and surrounded with illegitimate children, feasting on the sins and fattening on the fears of a moon-struck community, gave occasion to the old proverb, 'If a man wishes to enjoy himself for once, let him kill a fat fowl; if for a year, let him take a wife; but if he would live joyously all the days of his life, let him turn priest.' The reformation changed all this. By threatening the total destruction of the papal kingdom, it roused the dormant energies of the clergy, led them to relax some of their pretensions, and like the jolly friar of Copmanhurst, when disturbed in his revels by the rude knocking at the door, to shuffle out of sight some of the most offensive abuses—to assume a graver and more solemn air,—and appear, at least to be very active and busy in their vocation; in short, it led to an entire change of tactics, and among other things to the institution of the order of Loyola, 'those vigorous rowers,' by whom the vessel of the church was towed out of the breakers into a road-stead of safety. But we need only cast our eyes over the world to see that it is to the reformation, and not to popery, that we owe any change to the better; and that in so far as the influence of Romanism extends, it is still the sworn foe of the peace and purity, the liberty and illumination of the world. There is this grand difference between Romanism and the reformation, that while the one is admirably adapted to, and congenial with, human nature as it is, the other is expressly adapted to its improvement. The results have corresponded with this essential difference in the systems.

The effects of the reformation on the intellectual and social progress of mankind are no less manifest. Under the reign of papacy the mind of man was stunted in its growth—literature was neglected—philosophy at a dead stand. And wherever it has extended its withering influence, this has been the result. Civilization has been retarded, and the human mind has been stunted in its growth. We have only to look to the American continent, and contrast the energy, the intelligence, the enterprise of the north, with the degeneracy, the

feebleness, and the effeminacy of South America,—we have only to look nearer home to the contrast between the manly independence, the industry, and the mental superiority of the Protestant north of Ireland, and the brutality and barbarity, the squalor and mendicancy of the Popish south,—we have only to look into the fields of the two portions of that country, and see in the one fertility and wealth, in the other desolation and misery,—or into the faces of the natives, and see the one beaming with manly sentiment, and the other, a blank from which all traces of intelligence have been wiped away,—to be convinced that Popery, wherever it has gained the ascendancy, degrades the intellect as much as it enslaves the consciences of men.

The reverend lecturer concluded by exhorting his audience to value and improve the blessings of the reformation, and sat down amidst loud applause.

QUESTIONS TO SUNDAY SCHOOL TEACHERS.

Do you go to the fountain of divine wisdom, the Bible, for all your religious knowledge? Distrusting every other source from whomsoever it may come, and whatever be the pretensions of those who tender it, do you rely on it as God's own and revealed will to man? Let every principle of religion stand or fall by that. Be not led astray by anything which may appear supported by one or two passages, but judge of it by the whole of the word of God, comparing Scripture with Scripture. Be quite satisfied that you are, yourselves, converted to the Lord Jesus Christ. Examine your heart; What do you love best? Where are your freest, freshest affections? What thought, what name can soonest break up the fountain of your feelings, and draw out a flood of holy affection? Can you, like Peter, say, 'Lord, thou knowest all things: thou knowest that I love thee?' Is it so? Then happy are you, and 'there is therefore now no condemnation to you who are in Christ Jesus,' &c. Realize your position; honour God's Holy Spirit, and grow in grace, and I am quite sure that you who sow in tears, beside all waters, shall come again, bringing your sheaves with you.

FAMILY CIRCLE.

ON LISTENING TO EVIL REPORTS.

THE longer I live the more I feel the importance of adhering to the rules which I have laid down for myself in relation to such matters.

1st. To hear as little as possible what is to the prejudice of others.

2nd. To believe nothing of the kind till I am absolutely forced to it.

3rd. Never to drink into the spirit of one who circulates an ill report.

4th. Always to moderate as far as I can the unkindness which is expressed towards others.

5th. Always to believe that if the other side were heard a very different account would be given of the matter.

I consider love as wealth, and as I would resist a man who would come to rob my house, so would I a man who would weaken my regard for any human being. There is a bad propensity to listen to evil reports, and to believe the representations we hear, without giving the injured party any opportunity of rectifying our views or of defending his own character. The more prominent any person's character is the more likely is he to suffer in this way, there being in the heart of every man, unless subdued by grace, a pleasure in hearing anything which sinks them to his level, or lowers them in the estimation of the world. We seem to feel ourselves elevated in proportion as others are depressed; under such circumstances I derive consolation from the following reflections.

1st. My enemy, whatever he says of me, does not reduce me so low as he would if he knew all concerning me that God knows.

2nd. In drawing the balance as debtor and creditor, I find that if I have been robbed of pence, there are pounds and talents placed to my account to which I have no just title.

3rd. If man has his 'day,' God will have his. 1 Cor. iv. 3.

On one occasion, when a friend said to Mr. Simeon, 'O sir, you don't know what wicked things they are saying of you,' he quietly answered with a smile, 'Nor do I wish to know.' 'But they are so untrue, Sir.' 'And would you wish them to be true?'

Life of Rev. Charles Simeon

INTERESTING SELECTIONS FROM THE
LIFE OF THE ILLUSTRIOUS AND
PIOUS SELINA, COUNTESS OF
HUNTINGDON—No. 2.

Mr. Whitefield, Mr. Ingham, the Wesleys, Mr. Hervey, and others, the great revivers of heartfelt religion, had now awakened great attention in the land, and were branded with the name of Methodists. As they all set out with professions of strict adherence to the Church of England, the distinguishing tenets of her articles and homilies were particularly enforced by them. As this was utterly unlike the manner of preaching which then chiefly obtained, they attracted numerous audiences, and their lively manner of address, as well as the matter of their discourses, exceedingly struck the hearers with their novelty as well as importance. Nothing awakened greater attention to their preaching than their quitting the universal habit of reading their sermons from a book without any animation, and addressing extempore discourses to the congregations where they ministered.

The multitudes that followed them were much affected: a great and visible change was produced in the minds of many; the attention paid to these ministers, and the blessings evidently attendant on their labours, roused them to vigorous and increasing exertions. They were always at their work, preaching wherever they could find admittance into the churches, and perhaps—for they were but human—not a little flattered by the popularity attending their ministrations. Some wild fire could hardly fail to mingle with the sacred flame, whilst the sensation created by their preaching was inconceivable.

Roused by opposition and encouraged by success, the Methodists continued to extend their influence and spread their name over various parts of the kingdom. The churches being incapable of containing the crowds which flocked after them, they took to the fields and preached everywhere. The congregations under the canopy of heaven were prodigious—sometimes indeed, riotous and insulting, but in general, solemn and attentive. By these labours a flood of gospel light broke upon the nation; societies increased by thousands, and their ministry was blessed to the great revival of religion wherever they itinerated

Men more laborious than these leaders were, have hardly appeared since the days of the apostles: they repeatedly travelled over a space more than the circumference of the globe. Wherever they moved they were as a flame of fire, and left behind them a train of evangelical light. They were in preaching unwearied—two, or three, and frequently four times a day, and this sometimes in places many miles distant from each other; and notice having been given previously to their coming, thousands awaited and welcomed them, heard them with reverence, and received them as angels of God. By their instrumentality many christian ministers were awakened from the lethargy which had beset them, and amazing multitudes were called to the happy experience of the salvation of Jesus by their labours, and added to the church of 'such as shall be everlastingly saved.'

Lady Margaret Hastings was the first who received the truth as it is in Jesus; and the change effected by the power of the Holy Spirit on her heart soon became visible to all. Considering the obligation she was under to the sovereign grace of God, she felt herself called upon to seek the salvation of her fellow creatures, and the promotion of their best and eternal interests. Next to her own soul the salvation of her family and friends became her care. She exhorted them faithfully and affectionately, one by one, to 'flee from the wrath to come;' and the Lord was pleased to make her the honoured instrument of Lady Huntington's conversion, as well as of many others of her family. Conversing with Lady Margaret on this subject, Lady Huntington was exceedingly struck with a sentiment she uttered, 'that since she had known and believed in the Lord Jesus Christ for life and salvation, she had been as happy as an angel.' To any such sensations of happiness, Lady Huntington felt that she was, as yet, an utter stranger. The more she examined herself and considered the subject, the more she was convinced of the truth. This conviction caused many reflections to arise in her mind; and beginning also to see her sinfulness and guilt, and the entire corruption and depravity of her whole nature, her hope of being able to reconcile herself to God by her own works and deservings began gradually to die away. She sought, how-

ever, by the most rigorous austerities, to conquer her evil nature, and dispel the distressing thoughts which continually engrossed her mind. But, alas! the more she strove the more she saw and felt that all her thoughts, words, and works, however specious before men, were utterly sinful before him who is of purer eyes than to behold iniquity.

A dangerous illness having soon after brought her to the brink of the grave, the fear of death fell terribly upon her, and her conscience was greatly distressed; she now perceived that she had beguiled herself with prospects of a visionary nature—was entirely blinded to her own character—had long placed her happiness in mere chimeras, and grounded her vain hopes upon imaginary foundations. It was to no purpose that she reminded herself of the morality of her conduct; in vain did she recollect the many encomiums that had been passed upon her early piety and virtue; her best righteousness now appeared to be but 'filthy rags,' which, so far from justifying her before God, increased her condemnation. The remorse which before attended her conscience on account of sin respected only the outward actions of her life; but now she saw that her 'heart was deceitful above all things, and desperately wicked'—that 'all have sinned and come short of the glory of God,' and that 'the thoughts of man's heart are only evil, and that continually.' When upon the point of perishing, in her own apprehension, the words of Lady Margaret returned strongly to her recollection, and she felt an earnest desire, renouncing every other hope, to cast herself wholly upon Christ for life and salvation. From her bed she lifted up her heart to her Saviour with this important prayer, and immediately all her distress and fears were removed and she was filled with peace and joy in believing. Now the day began to dawn; Jesus the sun of righteousness arose and burst in meridian splendour on her benighted soul; the scales fell from her eyes, and opened a passage for the light of life, which sprang in, and death and darkness fled before it. Viewing herself as a brand plucked from the burning, she could not but stand astonished at the mighty power of that grace which saved her from eternal destruction just when she stood upon its very brink, and raised her from the gates of hell to the

confines of heaven, and the depths from which she was raised made the height which she had reached the more amazing. She felt the rock beneath her, and from that secure position looked with astonishment down to that horrible pit from which she was so mercifully delivered—and upwards, in ecstasy, to that glory to which she should be raised. The 'sorrow of the world which worketh death' was now exchanged for that 'godly sorrow which worketh repentance unto life;' and 'joy unspeakable and full of glory,' succeeded that bitterness that comes of the conviction of sin. She enjoyed, already, a delightful foretaste of heaven. Her disorder from that moment took a favourable turn; she was restored to perfect health, and, what was better, newness of life. She determined henceforward to present herself to God as a living sacrifice, holy and acceptable, which she was now convinced was her reasonable service.

This mighty change began at her ladyship's heart, and extended its salutary influence to all the sublime faculties of her mind, and whole tenor of her outward conversation. Her understanding was renewed in knowledge, the stubbornness of the will was broken and changed into a passive acquiescence in the sovereign will of God. Her carnal mind, which was enmity against God, was subdued by the superior influence of Divine grace. All offence at the gospel plan of salvation died away; for when the veil of unbelief that covered her heart was rent, it then turned to the Lord. The eye of her understanding being illuminated, and her heart enraptured with a view of matchless excellency, she was ready to exclaim, 'whom have I in heaven but thee! and there is none upon the earth that I desire besides thee!' The desire of her soul was to Him, and to the remembrance of his great name and glorious salvation. Believing in Jesus, as the Scripture hath said, she found in him a well of consolation 'springing up into everlasting life.' All her wants were at once happily terminated—her doubts were removed, her tears were dried, and she rejoiced in the hope of the glory of God, whom she contemplated in all his amiable and august perfections with delight and wonder; and enraptured with a view of him as reconciled to her in the Son of his love, she gave vent to the feelings of her heart

in the most glowing affection of gratitude and astonishment. Her conversion, in which the hand of God had been so conspicuous, was not imaginary but real; it not only influenced her sentiments, but extended to her conduct, and was productive of the most salutary effects.

No sooner was her heart surrendered to God, and her alienated affections restored to their original claimant, than outward fruits appeared in her conversation: her renovation introduced new light into her understanding, and new desires into her heart and affections, and produced its effect upon her temper, not wholly to eradicate its constitutional peculiarity but to sanctify and render it subservient to the glory of God and the good of souls. Reason resigned its pretensions to the sacred authority of revelation, her intellectual powers were extricated from the darkness of nature, and brought by the irradiating spirit of God into the bright region of light and liberty. Whom she had found a Saviour, Him she was unalterably determined to follow as a guide. He possessed the supreme affection, reverence, and homage of her heart—was the centre of its wishes and the spring of its comforts. A great crowd of witnesses are ready to testify, that from her earliest acquaintance with the truths of the gospel the venerable and elect Countess of Huntingdon continued through every stage of her protracted pilgrimage, to 'walk worthy of her high vocation,' growing in grace, and 'adorning the doctrine of God her Saviour in all things.'

DR. MALAN, OF GENEVA.

(From the *Watchman & Reflector*)

GENEVA lies at the west end of Lake Lemán or the Lake of Geneva, and although not distinguished in any high degree for the magnificence of its public buildings, has a quiet beauty of its own, and abounds in hallowed and delightful associations. It is also a 'nestling place of genius,' and for ages has been distinguished for its celebrated men. In this respect it well maintains its ancient character.

Among these is Dr. Cæsar Malan, who with some singularities, possesses many noble traits of character. His talents though not of the highest order, are very respectable, while his naivete, simplicity, earnestness and devotion, if

not positive genius, are near akin to it. His residence is a little out of the city of Geneva, just beyond the old Port Rive. It is situated in a large and highly cultivated garden, where also he has a small chapel for divine worship, built at his own expence, and one or two other smaller buildings attached, for schools and other benevolent purposes. Here the venerable man is accustomed to dispense the Word of Life from Sabbath to Sabbath, to a small and poor, but intelligent and interesting congregation. In the morning he addresses the children, for which service he has peculiar qualifications, and in the afternoon and evening the members of his affectionate flock and others who may please to attend. He preaches with great vivacity, energy and unction, making no use of notes, but speaking in a clear, lively manner from a small pocket Bible, to which he makes frequent and appropriate reference.

Dr. Malan is somewhat of a poet, and the hymn book used in his chapel, I believe, is the production of his own pen. He versifies with fluency and elegance, and it is really a treat to hear him read one of his own beautiful hymns.

Some thirty years ago, Dr. Malan was a teacher in the College or Gymnasium of Geneva; but imbibing evangelical sentiments at a time when rationalism had overspread the whole Genevese Protestant church, he began boldly to proclaim the truths of the gospel. For this offence he was expelled from the College and deprived of his living. But a kind providence secured for him the means of subsistence; and not only so, but of erecting his chapel, where ever since he has proclaimed, in its simplicity and power, the truth as it is in Jesus. His views are somewhat peculiar and ultra on the subject of the *assurance of faith*, as it is termed, but he is a faithful and devout man. When Mr. N. and myself called upon him a few years ago, he received us with great urbanity and kindness, and among the very first questions he put to us was, 'Are you christians?' The reply was, 'We hope so.' 'Hope so!' said he quickly, 'Why not say we are so? A diamond is a diamond! whether it shine or not. It may be obscured a little—but a diamond is a diamond!'—repeating the expression with emphasis.

Dr. Malan is the author of many religious works, some of which possess great beauty and vivacity. They are mostly of a simple and practical character. Others are devoted to the Romish controversy, in which he excels, although occasionally betraying some dogmatism and barshness of expression. They abound in dialogues, for which he has a happy faculty.

Dr. Malan's conversational powers are very great; and he has been very useful in this way. He takes long journeys in France and Switzerland, preaching and conversing on the things of the kingdom. On one occasion he was riding in the diligence with a military officer of some rank who betrayed much scepticism and levity on the subject of religion. Dr. M. addressed him in the spirit of a minister of Christ, urging him to repent and believe the gospel, and plying him especially with passages from the Word of God. The officer objected to this course as unfair. He claimed that it was of no use to urge the authority of Scripture upon him because he did not allow its divinity. 'Let us first discuss,' said he, 'the truth of christianity, and then I may hear you.' 'No,' said Dr. Malan, who perceived that the difficulty in this case pertained more to the heart than to the intellect, 'no—that is not the best course. When you fight in the battle, you do not discuss the merits of your sword, but draw it from the scabbard, and prove its temper by direct application. So I with the Word of God. It is not necessary to prove its divinity, for it is quick and powerful, sharper than any two edged sword.' So taking this text for his basis, he overwhelmed the caviller by the plain declarations of Holy Writ, and so wrought upon his mind that by the blessing of God, he subsequently abandoned his infidelity and became a devout christian.

Dr. Malan must now be near seventy years of age. His appearance is very venerable and prepossessing. His hair is gray, nearly white, and falls gracefully over his shoulders—somewhat in the manner that the old painters represent Saint John. His complexion is somewhat dark, eyes black and lively, and his whole countenance lighted up with

an expression of benignity. In conversation, he is exceedingly animated, and instructive—his whole soul being given to the great subject of religion. He is apt, indeed, to dwell with some dogmatism on his favourite topic of *assurance*, and has too little charity for those humble, timid christians, who, with a profound but shrinking love to Jesus Christ, are yet afraid to confess it with confidence. It is difficult, however, not to express entire and cordial assent to all he says.

Reference being made, in our conversation, to the religious state of Geneva, his countenance instantly fell, and he replied in a plaintive tone, 'Poor Geneva! Geneva is fallen! Though the birth-place of the Reformation, Geneva is fallen. Her ministers are nearly all Socinian, and even worse—some of them have adopted the opinions of Strauss, in his *Leben Jesu*, denying the very personality of Christ himself!' 'Indeed!' we replied, 'can it be possible?' 'Ah, yes,' was the answer of the good old man, 'Geneva is fallen! Geneva is fallen!'

But Geneva is rising again. Her ministers are becoming more evangelical, and the Theological school under Dr. Merle D'Aubigne, Dr. Gaussen, and others, is exciting a wide spread and salutary influence.

On requesting Dr. Malan to give us a note of introduction to the celebrated historian of the Reformation, he readily complied with our request, and spoke of Dr. Merle in the warmest and most affectionate terms, as a christian and professor of Theology. His note is quite characteristic, and we subjoin it with a translation, as a striking illustration of the man:

DR. MERLE D'AUBIGNE, *La Graveline*.

Biene ami frere,

'Deux serviteurs du Seigneur disirent l'entretexir avec vous et c'est notre Maitre qui vous les adresse.

A Dieu soyo! CR. MALAN.

Beloved brother,—Two ministers of our Lord desire to converse with you, and it is our Master that sends them to you. God be with you! CR. MALAN.

How beautiful and touching such piety and such simplicity!

POETRY.

THE KAREN'S DYING DESIRE.

'When he came to die, he said to his companion, "Now speak to me the words of consolation, that we have preached in the jungles. And my child, let her be taught the same words."—*Rev. Mr. Vinton, before the Am. Bap. Miss. Union.*

A voice of mellow'd accent blends
With Salwen's heathen wail,
And from those shores of darkness, sends
Its music on the gale ;
For there, from other lands, afar,
Have gone out words divine,
And beams of Bethlehem's hallow'd star,
Arc seen in peace to shine.

And minds but lately wrapt in gloom,
And hearts to misery given,
Have found for that blest message, room,
Which tells of hope and heaven ;—
Adapted to the widest wo,
Of ruined, wretched men,
The Burman seeks its truth to know,
And hastes,—the dark Karen.

And such was he, who not the gift
Of faith, in vain, received ;
But burned the blazing torch to lift,
And preach what he believed :—
Whose lips, as faints the weary breath,
In accents mild and meek,
Ere struggling nature sinks in death,
Are heard again to speak.

'Now breathe to me, the words of peace
Which we have often taught ;—
How well, when life and nature cease,
They suit the solemn thought !
Sweet words of comfort ! what repose
They in this conflict give :
Though flesh must fail and time must close,
These shall for ever live.

'And let my child, in tenderest hour :—
My fondest earthly tie ;—
Let *her* be taught these words of power ;
Be taught to live, and die ;
A father's heart, that with sincere
Affection overflows,
With this,—awaits a higher sphere,
Where love immortal glows.'

And then that meek disciple died ;—
Whose faith thus taught to shine,
Alike in life and death, supplied
Its proofs of power divine ;—
Of sacred toil, another seal,
Another pattern given,
To kindle our long-slumbering zeal,
And point our path to heaven.

O Gospel ! balm and bliss of life !
The saint's supreme desire ;
Thy strength sustains midst mortal strife,
And nature's funeral fire :—
Refreshing water from the rock,—
Manna, a rich supply,—
Pillar to lead the chosen flock,—
Their solace, when they die.

The tree, whose leaves the nations heal,—
The captive's ransom-power,—
Image, immortal souls to seal,—
Support of every hour :—
Still bless us with thy saving words ;
Still send their light abroad ;
Till the whole world their glory girds,
And nations greet their God.

LITTLE CHILDREN.

Speak gently to the little child,
So guileless and so free,
Who, with a trustful, loving heart,
Puts confidence in thee.
Speak not the cold and careless thoughts
Which time has taught thee well ;
Nor breathe one word whose bitter tones
Distrust might seem to tell.

If on his brow there rests a cloud,
However light it be,
Speak loving words, and let him feel
He has a friend in thee :
And do not send him from thy side
Till on his face shall rest
The joyous look, the sunny smile,
That mark a happy breast.

Oh, teach him this should be his aim,
To cheer the aching heart,
To strive, where thickest darkness reigns,
Some radiance to impart ;
To spread a peaceful, quiet calm
Where dwells the noise of strife ;
Thus, doing good and blessing all,
To spend the whole of life.

To love, with pure affection deep,
All creatures, great and small,
And still a stronger love to bear
For Him who made them all.
Remember, 'tis no common task
That thus to thee is given—
To rear a spirit fit to be
The inhabitant of Heaven.

REVIEW.

ESSAY ON THE UNION OF CHURCH AND STATE. By BAPTIST WRIOTHESLEY NOEL, M. A. *Third Edition, with corrections.* Nisbet & Co. 8vo. pp. 620.

THE secession of a christian minister from the church in which he has been educated is an event of so frequent occurrence, that it does not usually excite general interest. He may be conscientious in the change that has taken place in his religious views, and his transition from one denomination to another may have occurred under circumstances which serve to demonstrate his integrity; but these things create no sensation beyond a very limited circle. In a country where there is the utmost freedom of religious opinion, and in an age unusually stimulated by the spirit of innovation and inquiry, such things are to be expected. There must be something therefore very extraordinary in the character, position, and circumstances of any minister whose withdrawal from his former religious connections shall awaken general attention, and so occupy the public mind, that men of all parties, both in religion and politics, shall feel its influence. The secession of Baptist Noel from the church of England is an event of this kind. Connected by birth and association with the aristocracy of this country; possessing a high character, distinguished abilities, exceedingly popular as a preacher, before him was every worldly inducement to continue in the establishment whose highest honours and emoluments invited his expectations. He was not, moreover, a man given to change; his connection with 'the church' was of long standing, he had been very useful in his ministry, and while the devoted affection of his own congregation cheered him, he had the golden opinions of the pious and intelligent of all denominations. His secession from the established church, could scarcely be expected to increase the esteem felt for him by all good men amongst the dissenters, while it would certainly throw up a barrier between him and many whom he esteemed amongst his former connections. But

he has made the sacrifice; he has become a dissenter from the established church. Having carefully examined the grounds on which the establishment rests, and found them not to agree with the principles of the gospel; having calmly weighed the various reasons urged by its advocates for its defence, and accurately observed the general workings of the system, and concluded that the former are unsound and the latter mischievous; with the simplicity and piety of an humble minister, he has left the church as by law established, that he may satisfy an enlightened conscience, and walk in accordance with the revealed will of God. His separation has occasioned a very great sensation—all parties feel it. The bigots of the establishment but ill conceal their mortification, and the moderate and evangelical deplore their loss; while more than one body of dissenters are hoping that he will associate with them and strengthen their hands.

The deep interest which the withdrawal of this excellent man from the church excited, is evinced by the fact that already three large editions of this work have been disposed of; two indeed being applied for before they were ready for delivery; various notices, digests, extracts, &c., have appeared in the newspapers and periodicals, and the sale is continued. This is the more remarkable as the work contains little that is *personal*. Mr. Noel gives no account of the origin of his doubts as to the propriety of an established church, makes no reference to the process by which he has been led to his present position, nor does he make any parade of his sincerity or of his immense sacrifices. He is no egotist. He leaves himself out of the question. If he had given a narration of personal annoyances, and conflicts; if he had chiefly objected to a few of the more glaring defects and anomalies of an established church, some would have been less disappointed, curious spirits might have been more gratified, but the dignity of the subject would have been sacrificed, and his work would have presented more salient points for an antagonist.

But he has adopted the wisest course. He has written a comprehensive treatise, the object of which is to shew the entire unscripturalness of the union of the church with the state, its opposition to the Divine will and the best interests of mankind. He has written in a very candid and christian temper. He displays a profound respect for the will of Christ, and the authority of his word. Here is no acrimony, no invective, but plain simple argument, presented in a form that demands respect. While we cannot but hope that this volume will obtain readers in circles little accustomed to peruse works on dissent, we are sure that to many nonconformists it will be the means of delight and edification.

In a brief preface Mr. Noel expresses the just respect he feels for many pious men in the establishment and says:—

'While I condemn a state prelacy, I honour each pious prelate; while I mourn the relations of godly pastors to the state, I no less rejoice in their godliness. The reasons for separation appear to me clear, but I do not expect others to think as I do. In claiming my own liberty of judgment, I learn to respect theirs. To remain in the establishment with my views would be criminal; with theirs it is a duty.

'If by any of my expressions I have unnecessarily wounded the feelings of any christian brother, I ask him to forgive me. If I have unconsciously fallen into any exaggeration, I deeply deplore it. Throughout the work I have made a clear distinction between evangelical and unevangelical clergymen; between those who preach the gospel and those who do not preach it. No spurious liberality, no fear of censure, should obliterate the distinction; yet many, doubtless, who are not ranked among the evangelical party, who do not support their institutions, and who do not usually act with them, may be converted and faithful ministers of Christ.—pp. 7, 8.

In the introduction Mr. Noel asserts and maintains that the word of God is the only authority which should settle the question at issue. 'If God has manifested his will on the subject of the union of the churches of Christ, with the government under which they live, christians are to obey it because it is his will;' and then proceeds to show 'what is meant by a church, what is meant by a state, and what is meant by their union.' He shows that a church is not a building used for public worship,—it is not what

the church teaches,—it is not the clergy,—it is not the persons baptized by the national clergy,—it is not all the congregations throughout the world acknowledging a particular ecclesiastical discipline,—it is not all the persons throughout the world baptized in the name of Christ. In these senses the term is not once used in Scripture. It was originally used to express an assembly of the citizens in the Greek republics; and 'it was adopted by the apostles to express an assembly of christians; the christian sense of the word growing naturally out of its civil sense:' and by a comprehensive figure the term refers also to the whole company of believers throughout the world; who are one family, one assembly, &c. By the state he understands the governing power in the nation, including the legislative and executive; and by the union of the two, the payment of the pastor by the state, and the superintendence of him and of the church by the same power. Having thus cleared his way, he proceeds to his task. His work is divided into three parts. I. The principles of the union between the church and the state. II. The effects of the union. III. The means of promoting a revival of religion in the country. The chief part of the space is devoted to the first and second parts.

We will attempt to give a rapid glance at these various parts, so that our readers who may not have seen the book may obtain some idea of its construction and argument.

Part I. The first chapter is devoted to general considerations which condemn the union. *It is condemned by the constitution of the state.* The state does not consist of pious persons. The three things which introduce men into the legislature are rank, wealth, and superior capacity. Some are hereditary legislators, others are chosen by the electors; but in neither case is religion a qualification. They may be men of high principle or of no principle; Roman Catholics, Deists, Quakers, or Socinians, or the merest votaries of pleasure or of party. Are these the men to whom the churches of Christ are to consent that their creed and their laws, their discipline and choice of pastors shall be committed? Do they understand spiritual religion? are they anxious for its support? If the state

were wholly christian they ought to leave the churches of Christ free from secular control; but what can be expected from such a supervision? The state is said to sustain a parental relation to the people, and therefore to be bound to support a church establishment. But this is a fallacy. The people elect the state, and are as competent to think for themselves as their representatives are to think for them; the state is the creature of the people, and has not either the right or the spiritual qualifications to choose the people's religion; the chief religious wisdom is found in the churches of Christ, and not in senates.

The *history* of the past condemns the union. It is of heathen origin.

'By the aid of superstition the despot fortified his tyranny, and by the aid of despotism the priest gave currency to his falsehoods. Thus the union of the state and the priesthood was an alliance of force and fraud. Neither party was strong enough to rule alone. But when the priest preached for the despot, and the despot governed for the priest, both the more easily kept their feet upon the necks of the people.'—p. 37.

'When the churches began to be corrupted by the increasing wealth of their ministers, this pagan union of the state with the priesthood was extended to them,' and Constantine, from motives of policy, professed himself christian, and assumed a supreme jurisdiction over the clergy. He then became the head of the church, even while he was the chief pontiff of heathenism; and the corruptions of christianity were hastened and perpetuated. This union has ever since been a source of evils. It has dethroned sovereigns, checked the gospel, fostered persecution, ruined the reformation, and been the fertile source of demoralization and darkness and crime in every succeeding age. These things are abundantly shewn by our author, who concludes this section by claiming that this union should 'give place to Christ's own law of spiritual liberty.'

The *Mosaic* law condemns this union. No such union as that now existing in this country obtained under the *Mosaic* law, though if it had, that would not have proved that it was proper under Christ. But there was no such union. In England the ministers, buildings, &c., of the establishment are

sustained by taxes imposed by the authority of the state. In Israel the tythes and payments were by the command of God, and not enforced by the state, and were thus voluntary. In England the state controls the church,—but not in Israel. During the *Mosaic* economy God appointed the priests: in England the state nominates the prelates, and priests.

The *prophecies* of the Old Testament condemn the union. They foretel a spiritual kingdom, to be extended by spiritual weapons, of which kings and queens can be members only by being converted persons; and nursing fathers not by the civil sword, nor legislative supremacy, but by devoted piety.

It is condemned by the *New Testament*. The parables of the 'net,' 'the tares,' do not sanction, but condemn it; for an establishment has nourished the weeds and rooted up the wheat; nor do any other passages sustain it, while many directly condemn it; such as those kingdom, of christians as 'not of the which speak of the spirituality of Christ's world,' who are to be 'separate' from it, who are not to receive ungodly pastors, but to sustain the godly, and to diffuse the gospel. 'The principles' which ought to compel the churches to separate from the state are abundantly stated in the New Testament.

In the second chapter in this part the author shews that the *principles* of this union are condemned by the word of God. What are they? The state maintains the pastors by tythes and grants, which are enforced by the secular arm. The New Testament requires the churches to sustain them. The law of Christ appeals to the zeal, duty, and love of the churches, and shews the power of christian principle; the law of the state compels all men to pay, whether willing or not; this has a very injurious influence, and is opposed to Christ's will. The state, because of its support, claims and exercises the right of *superintendence* over the churches. The various acts of parliament, from Henry VIII. downward—prove this. But the Scriptures shew that Christ is the head of his church, and that any interference with his rule is anti-christian. The state determines the settlement of parties within the establishment, its doctrine, worship, and government, and in each of these things opposes the law of Christ, which gives

to his churches the right to choose their pastors requires his churches to be the pillar and ground of the truth, encourages christians to meet for prayer, enjoins the churches themselves to exercise discipline, and to 'put away' the unworthy, whether members or ministers, and to honour Christ by obedience to his will. In this union the state has committed sacrilege, and the church adultery. The *patronage* in the establishment is anti-christian. It is opposed to apostolic and primitive practice—the patron and not the church has the election, which is a perpetuation of evil, as the churches cannot prevent ungodly or unenlightened men from becoming their pastors; the Veto act, now abolished, in Scotland was a benefit, and the Free Church has done right in leaving the state because of the abolition. The principle of *coercion* arises out of state connection. This is injurious to the liberality of good members of the establishment who would pay freely; it offends the worldly, is oppressive to dissenters, and is odious to papists and unbelievers. Were this union now for the first time proposed to christian men they would instantly repudiate it. But custom and various false associations give it a false glory. The duty of all who see the error of this connection is to seek to destroy it.

Part II. is devoted to a display of the effects of this unhallowed and anti-scriptural union.

Chapter 1. shows that as to *bishops*, they are likely to be chosen from political and party considerations, that they are placed in a dangerous position; their wealth, peerage, patronage, expectancy, and sworn sectarianism, tends to injure the best, and make the worldly more so. As to *pastors*, the union, combined with its state support, is unscriptural, tends to make them indolent, careless, insincere, and servile; it excludes the good and fosters the evil. The 5230 *curates* are by this system so dependent on the will of the bishops, that they are rendered the most abject and subservient of men. The *members* of the Anglican churches, are by this union, without christian association, inert, mixed with the world; while *dissenters* by its existence are branded as schismatics, impoverished, and often constrained to become too ardent politicians

Chapter 2. refers to the influence of the union on things; as for instance, it does not increase the *number* of efficient ministers; it does not *distribute* them judiciously: giving for example a great number to the thinly peopled rural districts, and but few to large cities; it is most unequal in the *maintenance* of ministers. It sustains and perpetuates false doctrine, as apostolical succession, baptismal regeneration, semi-popery and ignorance.

The church courts of the establishment are unscriptural and cumbrous, and proper discipline there can be none. The union prevents the evangelization of the country, the *union* of sincere christians, the *reformation* of the churches; impedes political improvement, and sustains the corrupt popish establishments of other countries.

Part III refers to the means of promoting a revival of religion in the country, by the free churches, and by individual members.

We have thus given an imperfect analysis of this excellent work: but we cannot give a full idea of the varied learning, profound piety, and transparent honesty and simplicity which characterize its different sections. The worthy author, seems not to intend to avow himself as identified in his views with any existing denomination, though from his views of the constitution of a christian church, its independence, its responsibility for the character of its members, and of baptism being a profession of faith in Christ, we should be disposed to set him down as having fully borne out the views and principles maintained by the Evangelical Baptists. We may on some future occasion, give extracts. For the present we forbear, and shall conclude our notice by a sentence or two from his conclusion.

'The union of the churches with the state is doomed. Condemned by reason and religion, by Scripture and experience, how can it be allowed to injure the nation much longer? All the main principles upon which it rests are unsound. Its state salaries, its supremacy, its patronage, its compulsion of payment for the support of religion, are condemned by both the precedents and precepts of the word of God. We have seen that it sheds a blighting influence upon prelates, incumbents, curates, and other members of churches. It adds little to the number of pastors, it distributes them with a wasteful disregard to the wants of the population, and

it pays least to those whom it ought to pay most liberally. It excludes the gospel from thousands of parishes; it perpetuates corruptions of doctrine; it hinders all scriptural discipline; it desecrates the ordinances of Christ, confounds the church and the world, foments schism among christians, and tempts the ministers both in and out of the establishment to be eager politicians. Further, it embarrasses successive governments, maintains one chief element of revolution in the country, renders the reformation of the Anglican churches hopeless, hinders the progress of the gospel throughout the kingdom, and strengthens all the corrupt papal establishments of Europe.

'Worst of all, it "grieves and quenches" the spirit of God, who cannot be expected largely to bless the churches which will not put away their sins. But when it shall be destroyed, we have reason to hope that the churches will revive in religion speedily. Sound doctrine will then be heard from most of the Anglican pulpits; evangelists will go forth into every part of the land; scriptural discipline will be restored; schisms will be mitigated; christian ministers will cease to be political partizans; we may look for a larger effusion of the spirit of God; and England may become the foremost of the nations in godliness and virtue.

'Let all who fear and love God arise to accomplish this second reformation. The work which our martyred forefathers began in the face of the dungeon and the stake, let us, in their spirit, complete!' pp. 603, 604.

BE SURE YOUR SINS WILL FIND YOU OUT.
A Sermon to the Young, preached in Whitefriars chapel, Coventry; By the Rev. James Lewitt, on Lord's-day evening, Feb. 4th, 1849. Beamish & Co.; Wilkins & Son., &c.

THIS is a very respectable and useful discourse. After noticing the circumstances under which these words were uttered, the preacher states his doctrine to be that 'God will assuredly punish sin.' He remarks first that men sin under the delusive hope of escaping punishment; second, that God will punish it is certain, because in him is all knowledge, power, immutability of character, and endless existence; and third, he remarks on the kinds of punishment both in this world and that which is to come, which come on the sinner.

THE SUNDAY SCHOOL UNION MAGAZINE.
Conducted by the committee of the Sunday-school Union. Vol. V. 1848.

THE BIBLE CLASS MAGAZINE. Vol. I. 1848.

NOTES ON THE SCRIPTURE LESSONS. For 1848. *By the Committee of the Sunday-school Union.*

THE SUNDAY SCHOOL TEACHERS' CLASS REGISTER, for 1849.

THE CHILD'S OWN BOOK. 1848. *Sunday-school Union Depository, 60, Paternoster Row.*

WE have placed the whole of these books together, because they are all connected with Sunday schools, and because they are all published by the committee of the Sunday-school Union. The two magazines are very useful, interesting, and instructive volumes. The scientific articles, and those intended to illustrate Scripture, with the series entitled 'Conversations with my Class,' in the Union Magazine have much pleased us. The Bible Class Magazine—its pictorial illustrations—its articles on natural theology, and miscellaneous papers, are worthy of a book of higher pretensions.

The notes and register will be found very useful, and the Child's Own Book, will please and instruct the young.

MONTHLY SERIES. THE ARCTIC REGIONS.
By CAPTAIN SCOBSEBY. Tract Society.

THIS is an exceedingly interesting number. We have read every line of it with great pleasure. It is full of incident.

SCRIPTURE MOUNTAINS. *Tract Society.*

THIS little work tells of the chief mountains mentioned in Scripture. Its information is good, and the cuts excellent.

REMAINS OF THE REV. PHILIP HENRY, A.M.,
*extracted from unpublished manuscripts :
By SIR JOHN BICKERTON WILLIAMS, Knt.,
LL. D., F. S. A., &c. Tract Society.*

THESE consist of extracts from sermons, notes, &c., of this worthy divine. It is a good closet companion.

DAILY MANNA FOR CHRISTIAN PILGRIMS.
Tract Society.

A TEXT, a note, and a verse for every day.
Very good.

CORRESPONDENCE.

AFFLICTED MINISTERS.

THE readers of the Repository are for the most part acquainted with the state of the Churches and Ministers in the Connexion, consequently they know that there are many valuable men labouring for years in the pastoral office with (at best) scarcely enough to meet their daily expenses, raised by those to whom they minister, and that such ministers can save nothing for the future. When such parties, through infirmities of age or afflictions, in the midst of life are necessitated to retire from their public work, it frequently happens that they suffer vast privations for want of the means of living, and to say the least have to suffer the want of most of the comforts of life.

Some cases are known to us at this time in which pecuniary aid would be most acceptable, in consequence of disabling and disqualifying affliction, attended with circumstances that forbid the expectation of immediate or remote restoration to health; and yet as a body we have no organization of means to help the deserving in such a state.

We admit the obligation rests upon such as are ministered to in spiritual, to minister of their carnal things to such as labour for their good; so that the non-existence of any suitable fund for the benefit of disabled ministers is not the result of error in judgment, but is to be ascribed to the want of an organized plan of liberal co-operation through the body,

to make the necessary provision for the infirm. Nor are we insensible to the difficulties, pecuniary and legislative, that lie before us in forming an efficient scheme to meet this want of the brethren. It should be upon a just, at the same time upon an economical principle, without partiality, graduated as cases may require.

It would be vain to hope, perhaps, for a permanent fund, invested in stock or otherwise, to yield an annual sum equal to our need; but still something might be done yearly in the shape of congregational collections in all our places of worship: such annual contribution of twopence each from all the members of our churches, sustained and augmented by the weightier contributions of the wealthy, would form a fund that would make the heart of many glad. It probably wants only a plan by which to work, and an effort to realize it, and we shall succeed.

I would not presume to suggest any form of action, but most earnestly invite the attention of ministers and all the members of our society, to give the matter their serious, thoughtful, and candid attention. The next association may be a suitable time to agitate the matter; and if the friends then should be, by previous conversation and thought, able to express their opinion upon this subject, surely something may be done, and done during another year.

I am, yours truly,

Harborough.

R. M.

OBITUARY.

MRS. STAPLES.—Short and hasty as is the span of human life, it is long enough to admit of great and affecting changes. But the Bible assures us that the painful vicissitudes of life are under the direction of an unerring providence, and are designed to promote our good and the glory of God. Only this assurance can sustain the mind of the bereaved christian husband and give him composure and submission in those scenes which wring the heart with agony.

The subject of this brief obituary was the second daughter of Mr. William Boss, who for many years has been a worthy deacon of the General Baptist church at Measham. She was born at Measham, Oct. 29, 1820. The leading characteristic of her childhood and youth, was a readiness to attend the means of grace: she never wanted reminding of the service or the time. Her place in the house of God was seldom vacant, either on

the Sabbath or the week day, unless occasioned by illness or absence from home. In early life she was the subject of religious impressions, but did not realize an interest in the Saviour until she had attained her nineteenth year. She professed to receive comfort and assurance from a sermon preached from 2 Timothy iii—15 'And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.' After much careful deliberation and prayerfulness she offered herself as a candidate for christian fellowship, and was baptized April 19, 1840. Sincere and firm in her attachment to the Saviour's cause, she was commendably useful in the Sabbath-school, in the Tract Society, and various other departments of christian duty, giving countenance by her personal presence to the more social, as well as the public means of grace. In

August 1847 she was united in matrimony to the Rev. G. Staples. Her good sense, sweet temper, unostentatious piety and domestic habits, gave her husband every reason to believe that he had found in the object of his choice a suitable partner, and led him to anticipate much happiness in the married union. But in the providence of God he was soon deprived of his treasure. During the missionary meetings which were held in February 1848, she took cold, which brought on a violent diarrhœa from which she never recovered. Though the best medical aid was procured, and every kind attention was given her, yet she gradually declined and became weaker and weaker. Her disease hastened her confinement, which took place April 28, 1848, and she expired May 11th, in the same year. On the following Sabbath her remains and those of the babe were buried in the same vault, by the Rev. J. Derry, (by whom but a few months previously she was married,) and a funeral sermon was preached to a numerous congregation by Rev. T. Stevenson, from John xi. 32. Her affliction was borne with great patience. She never uttered a murmur, but frequently expressed a calm assurance of an interest in the Saviour. Shortly before her departure she desired her sorrowing husband and mother to send for her father, brothers, and sisters, that she might see them once more and take her leave of them. She addressed some tender and useful counsels to her brothers and sisters, which it is hoped they will never forget, and expressed the sweet hope of meeting them all in heaven. Her end was peace. In reference to her case, how applicable and how consolatory is the language of inspiration,—‘I heard a voice from heaven saying to me, Write, blessed are the dead that die in the Lord, from henceforth; yea, saith the Spirit, for they rest from their labours and their works do follow them.’

Mrs. Staples was most loved by those to whom she was the best known. She was greatly endeared to her brothers and sisters—the pride and joy of her parents. Having had a good education, and being clever with her pen, for some years she kept her father's books, and was almost the soul of his business. Her intellectual and moral qualities were highly appreciated by her husband, to whom she was a judicious adviser, and a pleasant companion. Her death is felt by him to be a great loss. Assured however that his loss is her gain, he is sustained and comforted in his bereavement by the fond anticipations of meeting her again in those regions of unfading beauty and bliss which await believers beyond the grave.

MR. SAMUEL GOODACRE was born at Wimeswold, Leicestershire, in the year 1788. His parents, William and Elizabeth Good-

acre, were both of them members of the General Baptist church in that place. The piety and exemplary deportment of Mrs. G., whose connection with the church was of long standing, was useful in its influence on the various members of the family. Samuel as a youth was moral and regular in his deportment, but too prone to indulge in satirical remarks upon others. He does not appear to have been made savingly acquainted with divine truth until the year 1810 or 1811. At that time he was residing at Ibstock, and attended the interesting and impressive ministry of the Rev. Samuel Deacon. The striking appeals of this distinguished preacher, and the intelligence he now received of the ravages of a fever which took away many of his former associates in his native village, were the means, under God, of leading him to seek after the blessings of salvation. He was baptized and added to the church at Barton in 1811. An acquaintance remarked the pleasing change which had taken place in his conversation and spirit, as a result of his conversion to God:—‘Old things were passed away, and all things were become new.’ His conversation was spiritual, his mind was set on heavenly things, and he was very anxious that his religious connections in his native place might be preserved from the baneful errors of Socinianism which had subverted the faith of some. He was a teacher in the Sunday-school at Barton, and though the distance was three miles, was generally found at his place in all seasons, when the business of the school commenced. He was much esteemed in this capacity, both by teachers and scholars; and he had in all respects at Ibstock ‘a good report among them that were without,’ and acquired the name of ‘the honest miller.’ After he left Ibstock, he resided many years at Wimeswold, and afterwards came to Loughborough, where he spent the last years of his life. At Wimeswold he was called to sustain the office of deacon, and at Loughborough, he was invited to assume that of elder, in connection with the church at Baxter-gate. When the church divided, he retired with the Wood-gate friends, and was esteemed by them and beloved by his family, and seemed likely to be spared for many years. But he was taken ill of fever, and expired after a short but delirious sickness, Nov. 20, 1847. In the beginning of his affliction, though there was little expectation it would terminate fatally, he expressed his thankfulness that he was prepared if it should please the Lord to call him away. His surviving widow has the unspeakable consolation to reflect that her loss is his gain.

JOS. W. KILPIN was born in Clerkenwell, London, on the 18th of January, 1802, but

was removed with his parents to Portsea at a very early age. His father, who followed the business of a clock and watch maker, was an eminently good man—a member of the Wesleyan connexion, and for many years a zealous and useful local preacher. His son was brought up to the same business, and what is infinitely more important, he was trained in the nurture and admonition of the Lord. He used to attribute his first decidedly serious impressions to the ministry of the Rev. Timothy Ingle, a popular and highly useful preacher in the Wesleyan body—and became ‘a member of society’ during the itineracy of that gentleman in the Portsmouth circuit. Shortly after his marriage he removed with his partner to Medhurst, in Sussex, and afterwards to Hambleton, in this county; but on the death of his father he came back to Portsmouth, and succeeded him in the business to which he had been brought up. This was in the year 1834; at this period he began regularly to attend the worship of God in Clarence-street chapel; and to use his own expression ‘soon became very strongly attached to the minister and people connected with it.’

After a regular and most exemplary attendance of nearly five years, he expressed a desire to become united with the church, being fully convinced of the propriety of believers’ baptism, and was baptized, with his beloved wife and six or seven others, on the 14th of April, 1839. This step neither himself nor the church ever had occasion to regret. His christian character was blameless, and his profession in every respect highly consistent.

In the winter of 1845 our departed brother began to suffer from what appeared at first to be a kind of rheumatic affection in one of his feet. At first it was treated lightly, both by himself and others; but instead of yielding to what appeared to be appropriate medical treatment, it became gradually worse, and ultimately, in spite of the best attentions and advice, completely deprived him of the use of his limbs; so that during the last two years of his life, though tolerably well in other respects, he was as helpless as an infant; and for six or eight months previous to his death he was not able to raise his hand to his face, or even when sitting in his chair to lift his foot a hairsbreadth from the ground. This to a person of naturally stirring and active habits was a most severe affliction. It was borne, however, with great patience. When his friends called to see him, unless suffering from severe pain at the time, he was particularly cheerful and happy. The writer of

this brief notice remembers often, when feeling rather more dull or dejected than usual, and wishing for a little cheerful and enlivening conversation, saying to himself or his family, ‘Well, I shall go and spend an hour with poor Kilpin;’—and has generally come away on such occasions much happier, and it is hoped better than he went.

On the 22nd of Sep., the day of his departure, he was got up and dressed as usual, and expressed much satisfaction and pleasure on seeing his minister come in, who called in the morning at about eleven o’clock. After a short time spent in conversation and prayer, he said in reply to a question, ‘I am very poorly this morning, but the sting of death is gone.’ ‘I am waiting for the salvation of God.’ A short time after this he took some refreshment, but almost immediately afterwards said to his beloved wife,—‘I am dying.’ A relative was standing near, and to her he extended his hand and said, ‘Good-bye,’ and then placing it on his pulse, he intimated to those around that life was ebbing away, and in a very few minutes he drew his last breath,

‘A mortal paleness on his cheek,
And glory in his soul.’

His death was improved in the presence of a large and attentive congregation, on Sunday morning, Oct. 1st, from Gen. xlix. 18, ‘I have waited for thy salvation, O Lord.’

It may be interesting in addition to the above notice, just to advert to some remarkable coincidences between the death of our departed brother and that of a distinguished and lamented nobleman, the late Lord George Bentinck. They were both born in the same year—they died on the same day—the immediate cause of death, viz., spasm of the heart, was in both instances the same. But if we trace these points of resemblance, the points of contrast are both much more remarkable, and more deserving attention: the one it is said had been passionately devoted to the ‘pleasures of the turf’—the other, as he himself used to express it, ‘enjoyed the pleasures of religion.’ Poor Lord George was strangely excited in reference to the issue of a race—the anxiety of our brother was that he might win it, and ‘finish his course with joy.’ The one is found dead with his betting book in his pocket—the other with his Bible lying on the sofa by his side. We may not pursue the comparison any further—but if there is any difference between the death of one person and another, ‘let me die the death of the righteous, and let my last end be like his.’ Amen.

Portsea.

E. H. B.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE was held at Bourne, on Thursday, March 8th, 1849. Brother Kenney opened the morning service by reading the Scriptures and prayer, and brother Jones of Spalding preached, from Heb. xiii. 18, 'We trust we have a good conscience.'

At the meeting for business (brother J. B. Pike in the chair) it was resolved,—

1. That the following report be adopted and printed:—'The Committee appointed by the last conference to endeavour to settle the disputes in the church at Tydd and Saint James reported that they met at Wisbech, on Feb. 14th, 1849, and that having heard the charges alleged and the explanations given, they arrived at the conclusion that neither of the parties had forfeited their christian character. They therefore earnestly recommended them to abandon their hostilities—to exercise mutual forgiveness, and to co-operate for the spread of the Saviour's Kingdom.'

2. That the thanks of the conference be presented to the brethren composing the above mentioned committee, for their attention to the case with which they were entrusted.

3. The opinion of the Conference having been solicited as to the propriety of *females* exercising the public ministry of the gospel, it was resolved, 'That we consider such conduct as indecorous and unscriptural, as appears from 1 Cor. xiv. 34, and 1 Tim. ii. 12.'

4. That it is deemed desirable that the churches in this district should subscribe annually to the Ministers' Widows' Fund in London, and that the following paragraph from its last report be inserted in the Repository.

'The above institution has flourished for more than a century; it was founded by the piety of persons who have long since gone to their eternal reward. It has stood the test of time; and has been the medium of supplying the necessities of very many truly deserving individuals,—causing the widow's heart to sing for joy; the managers are therefore desirous to press the claims of the society upon the religious public generally, and upon Protestant dissenters more particularly, being fully persuaded that the more intimately they are made acquainted with its nature and objects, and the benefits conferred thereby on a class of persons possessing peculiar claims upon their generosity, the more liberally and zealously will they be disposed to contribute to its support, by the augmentation of its funds, in order to com-

fort the widows and children of those christian ministers whose removal by death has thrown them upon the benevolent sympathy of those who profess the religion of Jesus. It has of late been frequently remarked that, owing to the number and novelty of Institutions recently established, those of an earlier date are in some danger of being neglected. If societies, newly formed, not only embrace the objects contemplated by their predecessors, but are obviously improvements upon their plans and operations, the increased attention and support they obtain should be a subject for congratulation rather than regret. But the 'widow's fund,' one of the earliest efforts in the career of christian benevolence, being founded in 1733, has not been superseded by any of the excellent societies which have since arisen. On the contrary, their general tendency being greatly to increase the demands for ministerial exertion has occasioned the applications for assistance from this institution to multiply in proportion to the additional number of labourers thus called into the spiritual harvest, who, after having served their generation by the will of God, are fallen asleep, leaving their husbandless wives, and their fatherless children to the fostering care of a gracious providence, and the generous exercise of christian beneficence. That this admirable institution should not be enabled to maintain its present position is not to be believed; especially when it is considered that the object it contemplates is invested with a claim of no ordinary importance; that its management has been invariably distinguished by impartiality; and that there is scarcely a society of any magnitude whose affairs are conducted at an expense so inconsiderable.

It cannot be doubted that, if the members of our churches generally were acquainted with the existence of this institution, they would feel the importance of aiding its operations by their subscriptions and contributions; and may it not be confidently relied upon that the numerous congregations throughout England and Wales, in nearly every county, the widows of whose departed pastors are at this time assisted from its funds, to the number of 232, will feel it both a duty and a privilege to sustain and perpetuate an institution so truly benevolent.'

5. That the next Conference be held at Chatteris, June 7, 1849. Brother Ashby of Long Sutton to preach.

At this Conference brother Pike of Wisbech preached in the evening.

S. ASBHY, Secretary.

THE NORTH DERBYSHIRE CONFERENCE assembled at Duffield, on Monday the 26th of December, 1848, at two o'clock p.m. Brother Billson opened the meeting with prayer, and brother Felkin concluded.

The reports from the churches were on the whole encouraging; twenty were reported to have been baptized since last Conference, and there were eight approved candidates for baptism.

A goodly number of representatives and members from the different churches were present, and peace and brotherly love prevailed.

Brother Stanion having recently removed from Derby to Wirksworth, was present with us, and the members of Conference expressed their kind and affectionate regards for him, and their sincere desire for his future prosperity and eminent usefulness by all standing up and sanctioning a motion expressive of the above sentiments.

Other business of a local nature occupied the remaining part of the time.

The thanks of the Conference were tendered to brother Felkin for his services as secretary of the conference during the past three years, and he was requested to continue in that office.

The next Conference will be held at Ilkinston, on Friday the 6th of April, to commence at two o'clock, p.m.

Tea was kindly provided by the friends at Duffield, in the chapel.

A revival meeting was held in the evening, and addresses delivered by brethren Felkin, Stanion, and Billson. May there be a true revival of the work of God in all our souls and all our churches. Amen and amen. J. FELKIN.

MIDLAND CONFERENCE.—The next conference will be held at Burton-upon-Trent, on Tuesday, April 10th. Mr. Goadby is expected to preach in the morning, and Mr. E. Stevenson in the evening. As the North Staffordshire and the Leicester and Burton Lines are now open, in connection with the Derby and Birmingham Line, the communication will be very direct for numerous churches.—Service to commence in the morning at eleven o'clock.

The next meeting of the Cheshire and Lancashire Conference will be held at Stockport, on Friday, April 6th, 1849: Mr. Shore of Tarporley is expected to preach in the morning.

BAPTISMS.

LOUTH.—The ordinance of baptism was administered in the above place of worship, on Lord's day evening, Feb. 25, when Rev. R. Ingham, the devoted and laborious pas-

tor of the church, preached from, 'Lord, what wilt thou have me to do?' after which four females were 'buried with Christ in baptism' in the presence of a densely crowded congregation. There are other candidates waiting for baptism, and we can truly say, peace and prosperity attends our Zion. T. B. L.

ASTERBY AND DONINGTON.—On Lord's day, July 23, 1848 the ordinance of christian baptism was administered in the General Baptist meeting house in this village, when two females (mother and daughter) were baptized; and on Lord's day, Feb. 11, 1849, the ordinance was again administered, when the Rev. R. Ingham, the esteemed pastor of the church at Louth, preached an excellent discourse, from, 'Let every man be fully persuaded in his own mind' after which the ordinance was administered by the pastor of the church in the presence of a large and crowded congregation. May these tokens of Divine approbation be frequently repeated, so that the work of the Lord may break forth and shine in the conversion of many to our Lord Jesus Christ. T. B. L.

ALLERTON.—We have just completed a new baptistry, which we have been making in our chapel, at a cost of about £10; and it was used for the first time on Lord's day, Feb. 18th, when three male candidates were baptized by the Rev. J. G. Pike, of Halifax, who afterwards administered the Lord's supper and received the newly-baptized, along with one restored, into the church. S. W.

CASTLEACRE, Norfolk.—One candidate was baptized from our branch station at Barney, on Lord's day, Feb. 25; and on March 2nd., our pastor, Mr. Stutterd, baptized two candidates here. The chapel was crowded to excess. Brother Dawson, late of Norwich, introduced the service, after which our pastor discoursed on the baptism of Lydia. The Wesleyans in this place have been delivering lectures in opposition to our views on this solemn ordinance, but in the midst of all this opposition we rejoice, because more is He that is for us than all they that are against us. Two of the candidates were formerly Wesleyans. One is in her eightieth year, and has been thirty years a member of that body. J. B.

LEEDS. Byron street.—Since the last baptism of five in January, we have the pleasure to report eight more individuals having followed the Redeemer in this ordinance, on the last Sabbath evening of February, at which time the chapel was crowded with a very respectable congregation. We never witnessed on a baptismal

occasion so much order, solemnity, and seriousness as was then manifested. A deep impression of the truth was evidently the result. Six or seven more individuals have since expressed their desire to be admitted to this ordinance. 'Whereunto this thing will grow' it is impossible to say; certain it is that in Leeds considerable attention is awakened to the subject of believers' baptism. The encouraging state of the cause has rendered additional room exceedingly desirable, and the erection of galleries has been decided upon, in full confidence that in this they will be assisted by the friends of the cause. We cannot quite agree with some worthy friends in our denomination, who think the best way of extending the cause of Christ is to commence a new interest in a small room in some obscure part of a town, in order to avoid the expense of better and more comfortable accommodation: this economy appears to us the worst kind of extravagance, inasmuch as the cause itself is thereby prevented accumulating strength in the adhesion to it of such persons as would be best able to promote its interests. The experiment is now being fairly tried at Leeds, of a good, neat, and comfortable place of worship; well situated, suitable agents, and respectably sustained by the Home Missionary Committee. The results so far are most pleasing; the ministry of the word is blessed—the church has nearly doubled its members since last association, with every prospect in a few years, not only of sustaining itself, but in its turn extending the cause to other parts of this densely populated neighbourhood.

J. E.

DERBY, Brook Street—On Lord's day, March 4th, 1849, after a sermon by Mr. Needham, nine persons were immersed and added to the church. A large concourse assembled to witness the ceremony, and the greatest order prevailed. May the Lord prosper his own work.

J. W.

KIRTON-IN-LINDSAY.—On Lord's day, Feb. 18th, 1849, after a convincing sermon by our esteemed pastor, one female followed her Lord through the baptismal stream. This was to us a joyful season, as it is three years since this scriptural ordinance was administered here. We rejoice to believe that Mr. J. C. Smith has been sent to labour amongst us in answer to our prayers. Our congregations have increased, and things are assuming an encouraging aspect.

J. P. L.

ANNIVERSARY.

STALEY BRIDGE.—On Lord's day, March 11th, the first anniversary sermons for our new chapel were preached by the Rev. J. Sutcliffe, pastor of the church, and the Rev.

R. Roberts, Independent minister of this town, after which collections were made towards liquidating the debt on the chapel, amounting to the sum of £27. 4s.

REMOVAL.

REV. J. BURROWS, late minister at Alfreton and Ripley, and subsequently of Wolverhampton, has removed to Magdalen. He commenced his labours there, and at Stow Bridge, on Lord's day, February 13th. We hope and pray that his ministry may be successful, and that he may experience the blessing of God resting upon him in his new sphere of labour. Our long tried and valuable friend, Mr. North, has decided to remain at Stow Bridge a few years longer. His continuance there, is of great importance to the cause and the church at Magdalen.

J. B.

MISCELLANEOUS.

NEW GENERAL BAPTIST CHURCH SHEFFIELD.—A difference of opinion in the Eyre street church, originally springing out of the wine question, finally led to the withdrawal of about forty-eight members, with the Rev. T. Horsfield, the pastor of the church, and one of the deacons. This took place at the beginning of the year. Several meetings for consultation and prayer were held; and it was unanimously resolved to form a new church, and invite Mr. Horsfield to become the minister. A large room was taken in Eldon street, with accommodation for three hundred persons. This room was opened for worship on Lord's day, Jan. 14th, by the Rev. J. E. Giles in the morning, and the Rev. T. Horsfield in the afternoon and evening. The day following, a tea-meeting was held, at which 200 persons were present. The collections and profits of the tea amounted to £9.

On Lord's day, March 3rd, seven persons were baptized; and five others received, who have been members of Baptist churches. Three of the baptized candidates had been members with the Wesleyans about twenty years; and one of them a local preacher eleven years. It is somewhat remarkable that another of these three, the wife of the brother just mentioned, received her first serious impressions in the General Baptist school at Gamston, the place where Dan Taylor was baptized. The four other candidates were from the young man's school. Several others are inquiring the way to heaven. The congregations are good, and prospects encouraging. Three brethren have been called out to preach the gospel. May the Lord overrule what has appeared untoward; so that it shall turn out rather to the furtherance of the gospel.

D. T. INGHAM.

A MOTION FOR THE ABOLITION OF CHURCH RATES was negatived in the House of Commons on Tuesday, March 13th. Lord John Russell voted against it. He voted for the abolition of church cess in Ireland. His lordship becomes more conservative. Dissenters should oppose the rate, and determine not to pay it, and this would finish the business. A petition for the abolition of church rates from a parish in Southampton, has been prepared by a clergyman and churchwardens, in consequence of a determined stand made against a compulsory rate by dissenters.

REV. MR. SHORE was apprehended, after preaching at Spa Fields chapel, on Friday evening, March 9th. He has been sent to Exeter gaol. The Times newspaper demanded £5 for inserting a letter relative to the transaction! Public meetings have been held, and will be, to secure his liberation. Baptist Noel suggested that from a thousand public meetings ten shillings each should be sent as a 'Bishop of Exeter's fund!' We suggest attention to the instructions of the Committee formed on this question.

AMERICA.

REVIVALS OF RELIGION, IN AMERICA.

(From the Boston Recorder.)

OHIO AND THE WEST.—The Western Christian Journal notices a revival in Brookfield, Morgan Co. Ohio. It has resulted in an awakened spirit in the church, and in conversions. Revivals are likewise reported in New Market, and in Ashtabula Co., the same State. The Watchman of the Valley has accounts of revivals among Presbyterians at Ripley, Cleves, New Richmond, Winchester, Felicity, and Delaware. At Aurora, Ia., a revival of much interest is reported, in which the Methodists and Baptists 'have shared largely.'

CONVERSIONS IN TEXAS.—More than six hundred persons have been hopefully converted within eight months in the Colorado Valley. They have united with various evangelical denominations.

PENNSYLVANIA AND NEW JERSEY.—The Christian Chronicle states that a revival is in progress in the church at Schnykill, Chester Co. The pastor writes that 'the good work of grace seems to be like the leaven in the meal—operating gradually, to the leavening of the whole lump.' At Woodstown, N. J., some twenty persons profess hope. Rev. E. Andrews has been aiding the pastor of the church, Rev. J. P. Hall.

CONNECTICUT.—A correspondent of the Evangelist, writing from New Fairfield, Ct.,

says that 'an interesting revival of religion is now in progress in this place.' The revival commenced in connection with an effort to purify the church by wholesome discipline, which had been much neglected. In the Second Baptist church, New Haven, there have been conversions, and the work has extended to the First Church.

NEW YORK.—The Evangelical publishes accounts of revivals at Northport, Long Island, at Boonville, Berkshire, and Homer, N. Y. At the latter place, the Academy has been greatly blessed. At Boonville, the revival has extended to the Methodists and Baptists, and nearly one hundred in all are thought to be rejoicing in hope. The Northern Journal (Lowville, N. Y.) reports revivals at Copenhagen, Harrisburgh, Pamela, Four Corners, and Evans' Mills.

The Utica Register has letters giving accounts of revivals at North Hebron, Ogdensburg, and Solon, N. Y. To the church at the place first named, sixty-two have been added by baptism and otherwise, from April last. Since the commencement of the awakening in Ogdensburg, the church have restored one, received by letter sixteen, and by baptism ten. At Solon fifteen have been baptized.

We learn that an interesting revival of religion is in progress in the Baptist church in Erie, Pennsylvania, which is now under the pastoral care of Rev. H. Sulliman, of Madison University. On the Sabbath day, Feb. 11th, twenty-eight willing converts followed the example of their Lord and Saviour in the ordinance of baptism.

MASSACHUSETTS LEGISLATURE.

HOUSE.—Thursday, Feb. 14th.—The committee on judiciary reported the following resolves:

Resolved, That Congress has full power to legislate upon the subject of slavery in the territories of the Union; that it has freely exercised such power from the adoption of the constitution to the present time, and that it is its duty to exercise the power for the perpetual exclusion of the institution from those territories that are free, and for the extinction of the same in territories where it exists.

Resolved, That when Congress furnishes governments for the territories of California and New Mexico, it will be its duty to establish therein the fundamental principle of the ordinance of 1787 upon the subject of slavery, to the end that the institution may be perpetually excluded therefrom, beyond every chance and uncertainty.

Resolved, That his Excellency, the Governor, be requested to transmit copies of these Resolves to our Senators and Representative in Congress, as an expression of the sentiments and wishes of the people of Massachusetts.

CALIFORNIA.

THE Washington Union of Feb. 13th, contains a letter from Capt. J. L. Folsom, of the quartermaster's department, to Gen. Jesup, which we copy below.

The cold weather prevents much digging. Desertions on the part of the soldiers are less frequent. Indescribable quantities of gold are daily discovered. A party of six discovered 30,000 dollars worth of pure gold in two days. Commodore Jones is more thoroughly satisfied than ever of the inexhaustibleness of the gold regions.

San Francisco, Dec. 25th, 1848.

'Since I last wrote to you, the affairs of this country have been getting worse. We have no government here, either civil or military, and the country is full of lawless men, committing the most shocking outrages. Murders and robberies are of daily, and I might almost say, of hourly occurrence. Not an arrival occurs from the north, south, or the interior, but notifies the community of new acts of villany which go unpunished. Within six weeks, more than twenty murders have occurred in a white population of less than 15,000 souls. The people are now acting in self-defence; and four or five days since three men were hung by Lynch law, sixty miles from this place.'

REV. BAPTIST NOEL'S *farewell services* in *St. John's chapel, Dec. 3rd, 1848.*—It having been announced that Mr. Noel would deliver his farewell sermon to the congregation of St. John's chapel, the concourse was so immense, that it would have filled a dozen such edifices. The preacher's text in the morning was from Ephesians iii. 14—19. At the close of the sermon the preacher addressed those whom curiosity might have brought there that day, and said,

'Do you ask why a minister and his people who have loved one another and been long united are separated? There is but one answer—it is because there is such a thing as truth; because truth is supreme; because we owe to it an undivided homage and allegiance. It is because there is such a thing as conscience, which sits in judgment on truth, and therefore pronounces what we are to do in accordance with truth. It is this which has produced separation between those who have long loved one another and acted together; and, if you live in the world capable of discerning the truth, but without consciences to embrace it, having come here this day to see the spectacle of a separation, grievous on many accounts, which conscience has enforced, go hack, I beg of you, to your homes, and ask yourselves, *ought you not to be men of conscience, soldiers of the truth, and righteous servants of the Most High?*'

At the evening service the same interest

was exhibited on the part of the public, and more than two hours before the time of worship, the chapel doors were besieged by an eager crowd. Mr. Noel selected as the text for his evening discourse, John xvii: 24; and having preached a most eloquent sermon descriptive of the future happiness in reserve for the believer, proceeded, in terms which produced a deep effect on his congregation, to give a farewell exhortation to the different classes of which it was composed.—*English Correspondent of the Boston (MS.) Recorder.*

BAXTER AND JUDGE JEFFRIES.—When the trial came on, a crowd of those who loved and honoured Baxter filled the court. . . . Two Whig barristers of great note, Pollexfen and Wallop, appeared for the defendant. Pollexfen had scarce began his address to the jury, when the Chief Justice broke forth,— 'Pollexfen, I know you well. I will set a mark upon you. You are the patron of the faction. This is an old rogue, a schismatical knave, a hypocritical villain. He hates the Liturgy. He would have nothing but long-winded cant without book;' and then his Lordship turned up his eyes, clasped his hands, and began to sing through his nose, in imitation of what he supposed to be Baxter's style of praying—'Lord, we are thy people, thy peculiar people, thy dear people.' Pollexfen gently reminded the court that His late Majesty had thought Baxter deserving of a bishoprick. 'And what ailed the old blockhead then, cried Jeffries, 'that he did not take it?' His fury now rose to madness. He called Baxter a dog, and swore that it would be no more than justice to whip such a villain through the whole city. . . . Baxter himself attempted to put in a word; but the Chief Justice drowned all expostulation in a torrent of ribaldry and invective, mingled with scraps of Hudibras. 'My Lord,' said the old man, 'I have been much blamed by Dissenters for speaking respectfully of bishops.' 'Baxter for Bishops?' cried the judge, 'that's a merry conceit indeed. I know what you mean by bishops; rascals like yourself. Kidder-minister bishops, factious snivelling Presbyterians.' Again Baxter essayed to speak, and again Jeffries bellowed,— 'Richard, Richard, dost thou think we will let thee poison the Court? Richard, thou art an old knave. Thou hast written books enough to load a cart, and every book as full of sedition as an egg is full of meat. By the grace of God I'll look after thee. I see a great many of your brotherhood waiting to know what will befall their mighty Don. But, by the grace of God Almighty, I will crush you all.' . . . The noise of weeping was heard from some of those who surrounded Baxter. 'Snivelling calves,' said the Judge.

From Macaulay's History.

MISSIONARY OBSERVER.

LETTER FROM REV. J. BUCKLEY.

Cuttack, Jan. 2nd, 1849.

MY DEAR BROTHER,—The past has been an eventful month to the mission circle, and I feel inclined, though rather hurried, to write you a hasty line, that you and all the friends of the mission may sympathize in our joy. On Friday the 15th ult., we had the pleasure of welcoming in the midst of us, in renovated health, our greatly beloved friends, Mr. and Mrs. Wilkinson, after an absence of three years and five days. It providentially happened, that shortly after the arrival of the *Alfred*, a government steamer was sent from Calcutta to Pooree for treasure, and by obtaining a passage in her, they were not only saved much exposure, and some expense, but were with us sooner than we had expected. The day of their arrival was an exciting and interesting one. Mrs. W. reached Cuttack in the morning, with the two young friends, Miss Buckley and Miss Mills, and Mr. W. arrived in the afternoon with the brethren that had gone to Pooree to meet them. It was truly a delightful meeting. Mrs. W. was looking rosy and healthy, though not stouter; while her good husband, my old friend and fellow student, was looking much stouter, as well as perfectly healthy. I could not but think of the night when with sorrow and tears we had them farewell. My own continuance, either in India or any where else upon earth was then very precarious; my dear wife's health was very seriously impaired; and their future course was involved in much uncertainty. Our only confidence was in God, nor has it been disappointed. Surely the Lord appointed their return to the land of their birth—blessed them during their sojourn there, and has brought them back to further his kingdom in this idolatrous land. Long may they live and labour for the good of Orissa's sons and daughters; and may He for whose dear sake they have left their beloved little ones, hear the prayers which many sympathizing hearts will offer, that 'long as they shall live, they may be lent unto the Lord.' My heart was filled with gratitude as I reviewed the goodness of God to us all; and you will not wonder that at the family altar 'When all thy mercies, O my God,' was sung with deep feeling, and that we were in a state of mind prepared to enter into the grateful strains of the 103rd Psalm, a Psalm which is a favourite one with most of us.

Another interesting event has occurred. Brother Miller, as you will readily suppose, anticipated with peculiar interest the arrival of the 'Alfred' in Calcutta, and afterwards of the steamer at Pooree. We are commanded to 'rejoice with them that do rejoice,' and I must tell you that Miss Buckley's safe arrival—their happy meeting and mutual attachment furnished us all with a pleasing opportunity for the exercise of this agreeable feeling. It would have been a pity if two persons whose mutual attachment was so strong, and who were so disposed to contribute to each other's happiness had been long divided; an early day was therefore fixed for the wedding; and, to go on with my story, on the 21st of Dec., ten days after their meeting, disregarding the 'anathema' pronounced by the divines of Trent on all who 'affirm that the conjugal state is to be preferred to a life of virginity or celibacy,' the two aforesaid persons did on the day above mentioned, in the mission chapel, Cuttack, in the presence of divers witnesses of different countries, and colours, and languages, solemnly promise in all things to act towards each other as husband and wife until death, according to God's holy commandment. Brother Lacey performed the marriage ceremony. We will wish the happy pair—not unmixed gratification, because 'our Father who knoweth what things we have need of' never gives it, but we will wish them all the happiness that will be good for them; and above all, that they may seek and find their happiness in habitually doing the Lord's will. I like what I have seen of our new sister, and trust not only that she will be a blessing to her husband but also to the mission.

OUR ANNUAL CONFERENCE.

commenced with interesting public services in Oriya and English, on Lord's day, the 24th of December. Brother Stubbins preached in the morning on the atonement, from 'Without shedding of blood there is no remission.' Brother Lacey in the afternoon, from 'I, if I be lifted up from the earth,' &c. On both occasions the prophetic testimony to the work of Christ, as well as the importance and efficacy of his atoning sacrifice, were largely developed. Brother Wilkinson closed the interesting services of the day with an excellent sermon, full of important matter, on the same blessed subject. One thing merits special notice in relation to the services of the day. The three brethren admir-

ably sustained their character as gospel ministers. 'Christ and his cross was all their theme.' The grand doctrine of salvation through the blood of Christ richly pervaded all the discourses. Previous consultation between the preachers might have secured greater variety, though I am far from thinking that the hearers would have been more edified, as I was happily a hearer myself. I may be allowed to add, that the fact that the three oldest missionaries now in the field, preaching on the same day, under special circumstances, should, independently of each other, have selected similar texts relating to the great essential doctrine of Christ's atonement, is one which ought to strengthen the confidence of the friends of the mission. It shows how deeply they feel the importance of the doctrine, and how truthfully they can affirm, 'We preach Christ crucified.' The natives said of Bampton, 'The sahib talks about nothing but Yesoo Kreest, Yesoo Kreest, Yesoo Kreest, (Jesus Christ, Jesus Christ, Jesus Christ,) and I hope we are all ambitions of the same honour. Other interesting services have been held, which I cannot stay to particularize, except I may say that the annual address to the native ministers, was delivered by brother Stubbins, and founded on 1 Tim. iv. 16, 'Take heed unto thyself and the doctrine,' &c.

The examination of the students has taken place, and the brethren have expressed their satisfaction with the attainments of the young men. I feel thankful and encouraged, though had it been otherwise, I should have had the same settled conviction, that with much admitted imperfection, I had given my best energies to their instruction in divine truth. Three of the students have now completed their course, and have received their appointments as native preachers. The Lord greatly prosper them. An essay read by one of them, (Ghunoo,) on the 'inspiration of the Scriptures,' was thought a very superior production. The sermon and essay by Jugoo, the youngest student, were highly approved. I must say that his sermon from 'Ye are Christ's,' exceeded any discourse I have ever heard from a Hindoo preacher, or ever expected to hear. It was full of precious instruction. His essay on the distinction between 'true and counterfeit repentance,' was marked by close thinking, sound discrimination, and extensive acquaintance with the Word of God. It will be interesting to many friends, to know that Erabhan, the son of Erun, the first native baptized by our missionaries, has been received into the academy. Praying that all our labours for the furtherance of the gospel may be abundantly prosperous, and that when these labours are ended we may rest in heaven with our gracious Master, I am, ever your affectionate brother,

J. BUCKLEY.

FREE-WILL BAPTIST MISSION.

We are happy to learn from the *Morning Star* and the *Gospel Rill*, that our American brethren have accepted a missionary and his wife to labour among the Santals. They will probably sail sometime during the present or ensuing month. The following is from the 'Rill':—

THE SANTAL MISSION.—Many of the readers of the *Rill* have felt much for the Santals, and have been very desirous to have another missionary sent out, so that brother J. Phillips may devote himself wholly to the improvement of that people. Those who are interested in this effort, will rejoice to learn that brother Rael Cooley and wife, of Randolph, Cattaraugus Co., New York, have recently been accepted as missionaries, and will sail for Orissa as soon as circumstances will permit, which will probably be in the course of two or three months. The consecration and acceptance of our brother and sister as missionaries, will cause the friends of the Santals to rejoice, both here and in Orissa. The churches now have additional cause for encouragement in relation to the Foreign Mission, and to pray and contribute for its success. God's goodness in disposing the hearts of our dear friends to consent to leave all that is desirable to them here, and labour for the salvation of the heathen, should be gratefully acknowledged. It should also induce all to continue their efforts in the cause, and to labour in hope of ultimately seeing more good accomplished than has yet been done.

The outfit, passage and support of two persons, will considerably increase the expense of the mission; but it is hoped the liberality of friends will promptly supply the necessary demand. More than 700 dollars has been pledged for the outfit and passage of a missionary for the benefit of the Santals, of which sum all but 220 dollars has been paid. As the sum subscribed does not amount to 1000 dollars, none are obligated by their subscription to pay what has not been paid on the pledge; but if those who have not paid will do so out of love to the cause, as the other subscribers to the pledge have done, their favours will be appreciated by the friends of the mission, and their liberality will no doubt be rewarded by Him who 'loveth a cheerful giver.'

POLYNESIA.—FEEJEE.

WESLEYAN MISSIONS.

FROM the very interesting journal of a voyage from New Zealand to the Friendly Islands and the Feejee, by the Rev. W. Law-

rie, published in the *Wesleyan Missionary Notices*, we extract the following:—

Elijah Varani also is now a thoroughly devoted servant of Jesus Christ; but his former history is full of cruelty and carnage beyond that of the ordinarily vicious cannibals of Feejee. While I am writing this, he is standing on the foretop-gallant yard, looking out for the best passage between the reefs at the entrance of Bua, where we hope to be at anchor between the hours of eight and nine this morning, though at present we are at sea.

The spot over which we are now sailing is one which Varani will not soon forget. He was here, a short time since, in his terrible character of warrior and cannibal; and in one canoe he met and encountered a fleet of sixty canoes, one of which had a small cannon on board. The name of Varani struck terror into any ordinary force; but in this instance he was considered as being so completely overmatched, that his destruction was all but certain. He, however, thought not so; and making full sail towards the fleet, directed his men to fire into the canoe which had the great gun on board. He watched the man who had the firestick, and who was going to fire off this 'gun to shoot the earth with,' as they call it. Varani levelled at this man, as his canoe was approaching. The firestick fell from his hand, and a general consternation seized the whole fleet, which fled precipitately, pursued and fired into by this terrible man. This was a gallant action in its way; but Varani was by no means satisfied, for by this time he had become hungry, and not a single man had fallen into his hands as a passing meal; so he took one man with him, and went ashore with his death-dealing club; but the sight of him cleared the coast, and not a man could be found, until at last two bold warriors came down upon them in great fury. This was very much to the taste of Varani, who said to his companion, 'You take the smaller man, and I shall see after the larger one.' They soon closed, and the little man was soon dead by a blow from the club. Varani, however, did not deign to strike his antagonist, but was content with parrying his thrusts, until he saw the way clear to wrest the weapon out of his hand, and plunge it into his vitals. Both were presently in the oven, and served the craving appetites of Varani and his party. The next day Varani went ashore, and, entering the *mburi*, or god-house, were many were sleeping, he kicked them till they awoke, and then they were clubbed, not one escaping. Others houses were entered in search of human beings, who were destroyed like frogs, until they who slew them were weary of hewing down their victims. As soon as the

presence of Varani was known in the town, there was no more spirit in the inhabitants thereof, who gave themselves up to destruction. Such was the man who is at this moment at the mast-head of the 'John Wesley,' conducting us to Bua with one of our missionaries to begin a Station there!

In the evening we came to anchor in Lomana Bay. The natives here are at war; catching, clubbing, eating, as they go.

Soon after we had anchored, many of these warriors appeared on shore, distant about a mile, each armed. Having come from their towns on the mountain-peaks, they had no canoe; but this was no hindrance; for eight of them swam off to the ship with all ease: but, as we were informed by Varani that they were all heathens, they were not allowed to come on board.

Mr Hunt came off from the native settlement in a canoe laden with Teachers, Chiefs, and *lotu* people. Their countenances were radiant with joy. 'So many friends! come to see them in such a fine *vanka vanua* (ship)!' Having got up the side of the vessel, the first man that was introduced to me was Job, the next was Abraham, and the next Methuselah. These were all religious men, engaged in doing good, according to the light they enjoy. Paul and his wife Lydia also were present. These were Tongans, and knew me in by-gone days.

MISCELLANEOUS MISSIONARY INTELLIGENCE.

THE following missionaries have recently left this country for their destinations:—*Wesleyans*, Revds. Walter Garry, for Western Africa; Fredk. Hart, for Cape Coast, do.; Mr. and Mrs. Parsonstown, for South Africa; Mr. and Mrs. Fletcher, and Mr. and Mrs. Reid, for New Zealand. *Baptist*, Mr. and Mrs. Sale, for India. 'The Dove,' containing Mr. and Mrs. Newbegin, Mrs. Saker, Mr. and Mrs. Garrold, sailed for Fernando Po in December last.

INCREASE OF CONVERTS IN CHINA.—From 'the Independent Missionary Magazine,' we learn that at Shanghai very marked attention is paid to the Word of God, and that through native assistants, the missionary, Mr. Milne, sends tracts to a great distance. The people everywhere seem glad to receive them. At Hong-kong Dr. Legge received four into fellowship by baptism (?) in November last; and three youths from the school are candidates, and about ten others. A native ministry is rising up, and great hopes of future success are entertained.

THE
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 124.]

MAY, 1849.

[NEW SERIES.

A BRIEF MEMOIR OF THE LATE J. POYNDR, ESQ.,
OF SOUTH LAMBETH.*

'He catches the spirit of the times, and is a man *of* the age and *for* the age.'

J. A. JAMES.

DAVID on a certain occasion said to his friends, 'Know ye not that a Prince and a great man is fallen in Israel?' It is important to know, and to hand down to posterity, the history, principles, and usefulness of those who have eminently 'served their generation by the will of God.' Among such, the subject of this brief notice, though not a member of the Baptist Denomination, was, as the friend of missions in India, the friend of all denominations labouring in that distant and important dependency of Britain. A sketch of 'his course' cannot but be acceptable to many, who have long been familiar

with his name and labours, both in the east and the west.

The writer first became acquainted with him by a note of introduction from the Rev. J. Dyer, in the Autumn of 1826. He was then engaged in his profession as an attorney, and was Secretary to the Bridewell Hospital, Blackfriars' Bridge, London. The first interview was in reference to the abolition of the Suttee. 'What I want,' said he, 'is information.' This was promised; and the interview, though short, was important. T. F. Buxton, Esq., M. P., obtained the first volume of papers on the Suttee, in 1821. These were continued till the year 1830, in eight volumes, and were invaluable in reference to the publications of the de-

* The excellence of Mr. Poynder's character, and the very great service he has rendered to the objects of missionary benevolence, by his continuous and persevering labours in the East India House, will endear his memory to all who are interested

in the operations of our Mission in Orissa. On these accounts we are assured our readers will sympathize with the pleasure we feel in inserting the following sketch of his very useful career in our Periodical.—E.P.

ceased and others upon the Suttee.

The early history of eminent men is deeply interesting. The *Christian Observer*, July 1847, contains 'A fragment of autobiography,' signed J. P., which is from the pen of the departed. It contains various facts relative to his public life in London, especially while under Sheriff of that great city, and the 'lay chaplain' of Dr. Fordc, the Ordinary of Newgate. In those 'bloody days' of our penal code 'he had to provide a clergyman for the condemned sermon, but could not get the three robbers to hear it, while it was useful to another' who in a month suffered for forgery. These relations, though painfully instructive, are not equally important with the services rendered to the great missionary enterprise, which have embalmed his memory in the hearts of myriads. He thus commences his own early history:—

'I have sometimes thought that laymen of our church might not unprofitably record their experience. I am sixty-seven, and have lived in active life as a lawyer in London. My father died at forty eight, an honest tradesman. His advantages were not those of my valued mother, nor had he her spiritual light; but he used the light he had, and always read Burkitt's Commentary to us every Sunday evening, asking me, when he thought me asleep, 'what was the last word he said.' My mother heard the excellent Mr. Foster lecture every Thursday morning, at St. Peter's, and often took me with her, though I then thought the service very long, and the church sometimes very cold. She lived a most pious life—reared a large family in the fear of God, and died a most prepared and peaceful death, surviving my dear father two years of suffering widowhood; having previously endured much affliction from his protracted illness, which I trust was blest to him. It was my mother who first made

religion look lovely in my eyes, as so many mothers have done before and since. After she was taken to her rest, I declined greatly in my religious impressions, and became worldly, irreligious and thoughtless; but even at the lowest, I never could forget the instructions and warnings of a mother. I have no doubt that he who had purposes of mercy towards me, which I then ill understood, was further gracious to me in never withholding the chastisements of sickness, as they became necessary, so that I never abandoned the means of grace, and above all the observance of the Sabbath. I feel quite sure, that but for these gracious aids to my often expiring faith, and these powerful checks and restraints, when 'the enemy came in like a flood,' I should often have made shipwreck.

It pleased my heavenly Father, after my establishment in business, to bestow upon me the highest of all gifts, except that of his renewing grace, which I ever received at his hands—the precious bestowment of the most valuable of wives, or, as I should say, to give me in that boon, one among my chief means of grace. Her parents lived and died exemplary christians. This endeared and now exalted creature, who was spared to me for no fewer than thirty-eight years of my pilgrimage—my best companion at all seasons, my wise and faithful counsellor in every difficulty, the choicest instructor of our children, my affectionate nurse in sickness, my chief almoner, my fondest solace in adversity, and one who at once gave the highest zest to my happiness—was less than two years since called to the great change, for which she was remarkably prepared, although from having long been the weaker vessel, I had fully expected to go first. During our long and happy alliance, we never neglected the house of God, and most truly can I affirm, that this was the happiest

day of the week. We trained two sons* to the christian ministry, one at each University, who have been a great blessing to us.

'I remember the formation of the Church Missionary Society, when this great glacier was a mere snowball. Many were the evenings when we met the Rev. J. Pratt in the study of the Rev. W. Goode, the rector of St. Anne's, Blackfriars. We could not make a quorum of the whole population of London for missionary business. It fell to my lot to hear Dr. Buchanan preach a sermon for this society one week-day, which so affected me, (those are the best sermons) that I resolved on the spot, as a proprietor of East India stock, that if I should stand alone, I would protest against the abominations of idolatry and murder, which he then publicly charged upon the Company that they suffered to go on, with no pretence and necessity. I then went to a gentleman and advised with him respecting a motion, which I then made at the India House against all this pollution; though it was gravely asserted that such madness as mine would end, and speedily too, in the loss of India. The chairman and his deputy, resolved to oppose me, but on coming to the vote, my motion was carried, contrary to all human probability. Such was the beginning of all that followed, though by the slowest degrees, nor till after the lapse of twenty years. I mention the first triumph in the prohibition of Suttees, being an annual

saving of 666 females, from being burned alive, many leaving unprotected children, thus left to the wide world without either of their parents.'

Mr. Poynder in his '*Literary Extracts*, (2 Vols., 8vo. pp. 593,) quotes the eloquent language of Buchanan in 1806, that so affected him. Our own ministers have been equally eloquent, for the 'iron hath entered their souls,' 'I have seen the darkness which exists in the heathen world, but it is not easy to describe it. No one can know who has not seen it. I can better understand the words of Scripture. "The dark places of the earth are full of the habitations of cruelty." I have seen the libation of human blood offered to Juggernaut, the Moloch of the east, and an assembly, not 2,000, but 200,000, falling prostrate before the idol. Every man who can afford it, is obliged to pay tribute to the English government for leave to worship the idol; and a civil officer, supported by a military force, is appointed to collect the tax. Other temples have long been considered a legitimate source of similar revenue,—Gya, Allahabad, Moradabad, Tripetty,' &c.

The motion against Suttees was supported by a speech of four hours, on March 21 and 28, 1827, and was most unexpectedly carried.† The speech was published in 8vo. pp. 260, a few days before '*The Suttee's Cry to Britain*.' The Suttee was abolished by Lord W. Bentinck, in the Bengal Presidency, Dec. 4th, 1829, and in

* One is a chaplain in India.

† [We believe that the honour of rescuing the first Hindoo widow from Suttee, in the province of Orissa, belongs to our missionary society, and to Rev. Amos Sutton. The widow was young, and as she appeared to be stupified or intoxicated, he insisted on her being taken back, and succeeded, with the help of the servants of two military gentlemen, in securing her return. When somewhat recovered she seemed to acquiesce in their object, and said, 'This is well done, you have broken

my purpose.' The Judge of the District not being at home at the time, determined that she should not burn. This event shewed the practicability of abolishing this cruel and murderous rite, without exposing the British government to any danger or odium, and doubtless led the way to the triumphant issue of Mr. Poynder's motion. The rescue took place on Friday, Oct. 28th, 1825. The account is given at length in the Report of the General Baptist Missionary Society, for 1826, and also in Sutton's Narrative of the Orissa Mission, pp. 185—188. Ed.]

the other Presidencies the following year. It is almost extinct in India at this day. Blessed be God!

The next great effort was his Speech in the India House, containing evidence of the direct encouragement afforded by the Company to the licentious and sanguinary system of idolatry, and showing the net amount of pecuniary profit derived by the Pilgrim Tax. This was delivered September 22, 1830, and was published in 8vo, pp. 163. This was followed by Lord Glenelg's Dispatch, Feb. 12, 1832, to separate the entire administration of India from Idolatry. In May, 1840, the Pilgrim Tax was abolished at Juggernaut, Gya, and Allahabad. Considerable progress has been made in restoring the temple lands, and placing them in the care of native trustees. Lord Auckland granted to Juggernaut 36,000 rupees per annum, but Lord Hardinge reduced it to 23,321. Mr. Poynder laboured till death, and *in articulo mortis* (in death itself,) to cut the gordian knot that drags our dishonoured and guilty country after the wheels of Juggernaut's car.

In the last twenty-two years, numerous letters have been received, and interviews obtained. Space cannot be asked for extracts from these communications. In Nov. 1848, he wrote, 'I have sent five stinging letters, which I will reprint, God willing, before the Court. In the mean time, move heaven and earth for petitions, and send them here. I do not care how many or few may sign; but petition! petition! petition! I think I see land! "Work, while it is called to-day,"—*nux gar erketai*, (for the night cometh.) 'I have set up the Baptists for all time, but not as Baptists.' His last note is dated March 3, 1849. 'My dear friend,—I hope to present to Her Majesty at the levee on Wednesday, an important petition. I much want before the 21st instant any petitions which you may have from your people to Peers, Commons, or Proprietors.' But he was not

favoured to see the Court of Wednesday, March 21, having finished his remarkable course on Lord's-day morning, the 18th. One of his sons thus communicated the solemn event:—

'Dear Sir,—I am certain of your very deep sympathy with me and mine in our affliction. It has pleased God to remove my dear father from all the trials and sufferings of this state, and I firmly believe, to a state of unmixed happiness and peace. He was ill but about five days, during which time his mind wandered much. He was very ill (I mean plainly near his end) only about two hours and a half. He died most tranquilly and peacefully, and, I believe, without pain, at half-past two on Sunday morning. At eight on Saturday night his medical man thought him much better. The remembrance of the just is very blessed. In great haste, yours truly, F. POYNDR.

At the India Court his death was referred to with tokens of much sympathy. J. M. Strachan, Esq., moved a vote of respect to his memory, which was well received and supported. Being desirous of some particulars of his early history, conversion and christian course, a letter was addressed to the sorrowing family, to which the eldest daughter replied to the following effect:—

South Lambeth, March 29th,

MY DEAR SIR,—My dear brother, who has now returned to his duties at the Charter House, has commissioned me to reply to your note, as he is very much engaged; though I fear at present it is not in my power to send you so many particulars of my most dear and most valued parent, as we have yet scarcely touched his papers, or pamphlets; though I send you the one, to which I suppose you allude, as coming quite recently from India.

With regard to my beloved father's conversion, his mind was very early impressed with spiritual things, chiefly

through the instrumentality of a pious mother; although he never dated the precise time to any particular event. He was one of the first in the formation of the Bible Society, as well as the Church Missionary; and it was during a sermon of Dr. Buchanan's, for this last named society, that his soul was first roused to exertions for India, determining, that if he stood alone in the Court, he would protest against their sad sanction of idolatry and murder. Then followed his battles, in the prohibition of Suttees, &c., with his many works upon the subject, of which he published, I think, upwards of thirty. We are much hoping, by and by, to have some little memoir published of this dear, and highly honoured saint; but at present we have been in too great a bustle to think of anything of this kind. O! my dear sir, I cannot tell you what a sweet and easy dismissal it was. I never could have realized the sting of death so sweetly—so completely removed; and at last he had no idea that he was so near his blessed home, and when we told him he was very ill, he said he did not think so, he thought we were unduly anxious. He wandered much the last four days, but even then we could see that his efforts in the coming India Court, were prominent in his mind; and often he would say, when I entreated him to lie still, 'I can do *all* things through Christ,' &c. His earnest desire was to present those petitions, and also one at the levee, yesterday, on the same subject; and it was very touching to see him so down to the very last moment of consciousness, labouring for India. For the last few hours he lay more quiet, with his eyes closed, and I

think quite unconscious of anything passing. And when indeed the happy spirit took flight, still his dear eyes were closed, and you never saw a sweeter corpse. O! to us it is a bitter bereavement, but for himself, how selfish it seems to mourn. I have not time to add more,

Believe me, dear sir,

Yours very sincerely,

ELIZABETH POYNDER'

It has been well observed of some excellent man,—'He did all things touching the work of his master so well, that that master kept him at his post to the last hour of his life.' It was a favourite sentiment with the departed and often quoted by him, '*Nil actum reputans dum quid superesset agendum.*' 'Consider nothing done while anything remains to be done.' Hence his continuous attendance at the Quarterly Court of the India House for forty years. Who will receive his mantle? Who? Messrs. Strachan, or Sullivan, or Marriott, or Hankey, or Thompson? The brethren in India will deeply feel the loss of such 'a standard bearer.' But the work is the Lord's: 'he will furnish all the gods of the earth, and men shall worship him from their place, even all the isles of the heathen.' 'The idols he shall utterly abolish.' Let us not 'fear nor be dismayed.' 'He must reign, till all his enemies are made his footstool.'

Farewell, dear friend, may we meet in happier climes, where 'the inhabitants shall not say I am sick.'

Yes, let him rest: such men as he

Are of no time or place;

They live for ages yet to come,—

They die for all their race,

April 2nd, 1849.

AMICUS.

THE OMNIPRESENCE OF GOD.

'It is a profitable employment for the sincere and devoted christian fre-

quently to meditate on the character and perfections of the Great

Jehovah. His physical perfections, those which are apparent from the works of external nature, as well as his moral attributes which are more especially revealed to us in his word, have an intimate connexion, and invite our humble and prayerful reflections. Though there is something in every infinite perfection of his glorious name that far exceeds our entire comprehension, yet the act of devoutly meditating on them tends to elevate and enlarge our mind, and absorb our spirit with suitable and becoming sentiments and emotions in reference to him 'who is, and was, and is to come, the Almighty!'

An appeal to our own experience, as well as to the sacred oracles, are alike adapted to convince us of the correctness of these statements. When the Royal Psalmist had been contemplating the omniscience and omnipresence of God, what lessons of wisdom and of humility and religion and holy desire did he inculcate on his soul! 'Surely thou wilt slay the wicked.' 'Search me O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.'

The *omnipresence* of God, or as the attribute is sometimes designated, his immensity, signifies that God is everywhere; that there is no part of the universe, no place however hidden or remote, where he is not present. This sentiment is most beautifully and sublimely expressed in the meditation to which we have referred. 'Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up 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 shall hold me. If I say the darkness shall cover me; even the night shall be light about me,' &c.† The good man felt that he could go no where to elude the grasp of God's presence, whether in heaven or hell—that if with the swift flight of the light he could pass to the most distant spheres, he should still be surrounded with God—that in the darkness all was light—and that even before he had a conscious being, he was an object of divine care and skill.

The works of God, and his continual energy as manifest in them, demonstrate the reality of this as a perfection belonging to his great name. Every being is present where the immediate energy of his power is in operation. God works everywhere. As to ourselves, 'he holds our souls in life,'‡ 'in him we live and move and have our being.'§ All life is sustained by his presence. 'All our springs' are in him.¶ In every land there are marks of his power and presence. In the animal as well as in the vegetable kingdoms there are the same manifestations. So if we ascend to other spheres, in every planet, and every star that adorns our firmament, there is not only seen the glory of God, but there are proofs of his presence. He keeps them in their courses; his power and presence fills, and regulates all. And if from the visible we pass to the invisible, the angels who 'excel in strength,'** depend on God, and rejoice in his presence; while to those intelligences who are cast out from his favour the thought of his essential presence; is an ever-flowing fount of misery and woe.

That it is very difficult for us to conceive adequately of this attribute of Jehovah is freely admitted. Our feeble thoughts are soon lost in God. Like the Psalmist we exclaim, 'Such knowledge is too wonderful for me,

* Rev. i. 8. + Psalm cxxxix. 19—23, 24.

† Psalm cxxxix. 7—11, &c.

‡ Psalm lxvi. 9. § Acts xvii. 28.

¶ Psalm lxxxvii. 7. ** Psalm ciii. 20.

it is high, I cannot attain unto it.* But we shall easily perceive that the denial of it would involve us in the most revolting absurdities. We should be compelled to assume that there may be some part of the universe where God has no jurisdiction, and over which he exercises no control; as if he be not every where present, the place where he is not is of this class. We should be required to acknowledge that there may be some beings beside himself that are self-existent and self-sustaining; as if he is not present where they are—they exist and are sustained by some other power. We may be called to confess that there are worlds he did not make, systems he does not govern; or that there may be other beings as great, or even greater than he. We might even be led to an old and exploded folly, namely, that there are various and conflicting deities; and, therefore, that as there is not unity in the government of the universe, there is no security for its order or permanence. But these are all absurd. The immensity of God, his unity, his universal presence as the creator, sustainer, and governor of all, relieve the mind from such offensive and unworthy thoughts. Our difficulty in conceiving of this perfection arises from its infinity, and not from its necessity.

It is pleasing to reflect on the manner in which the Holy Scriptures do most constantly and impressively assert the existence and glory of this sublime attribute. Sometimes God himself is the speaker, and then, perhaps, as we listen to his word, the grandeur of this perfection is most awfully set forth. Let us give one or two examples. 'Thus saith the Lord, behold, heaven is my throne, and the earth my footstool: where is the house that ye build unto me? or where is the place of my rest?†

How unworthy the idea which would limit or localize the place of his presence! How mean, comparatively, was Solomon's splendid temple? 'Am I a God at hand, saith the Lord, and not afar off? Can any hide himself in secret places that I shall not see him, saith the Lord? Do not I fill heaven and earth?‡ How can the false prophets, they that prophecy lies in my name, and sinners of every class, hope to escape punishment? And again, 'Though they dig into hell, there shall my hand take them; though they climb up to heaven thence will I bring them down; and though they hide themselves in the top of Carmel, I will search and take them out thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent and he shall bite them; and though they go into captivity before their enemies, thence will I command the sword, and it shall slay them.§ At other times his inspired servants ascribe this attribute to God, either in the act of prayer or of preaching. David in his devotions says, 'Thou art conscious of my thoughts,—thou winnowest my path.' 'Thou hast beset me behind and before, and laid thy hand upon me.¶ Solomon, when dedicating his temple, honours God by saying, 'But will God in very deed dwell with man upon the earth; behold, heaven, and the heaven of heavens cannot contain thee; how much less this house that I have built.¶¶ And Paul, when addressing the idolatrous Athenians, said, 'God that made the world and all things therein—dwelleth not in temples made with hands. He giveth to all life, and breath, and all things, and is not far from every one of us; for in him we live and move and have our being.** How appropriate these sentiments as a part of devotion! How just and striking when preaching to idolaters!

* Psalm cxxxix. 6.

+ Isa. lxvi. 1.

† Jer. xxiii. 23, 24.

‡ Amos ix. 2—4.

§ Psa. cxxxix. 2—5.

¶ 2 Chron. vi. 18. ** Acts xvii. 24—28.

The same idea is given concerning our blessed Lord, when he says, 'Where two or three are met together in my name, there am I in the midst of them.*' And again, 'No man hath ascended up into heaven, but he that came down from heaven, even the Son of man *which is in heaven.*† And, 'No man hath seen God at any time; the only begotten Son, which *is in* the bosom of the Father, he hath declared him.‡ These expressions refer to our Lord as a divine person, who as a divine person is everywhere present; he is with his people everywhere—in heaven—in the bosom of the Father, as well as in the body which he had assumed. There is no escaping from this idea: the words are not intelligible except as ubiquity is ascribed to Christ. The words are not who *was* in heaven, who *was* in the bosom of the Father, but who *is* in them; though while they were uttered, he was present with his people in his body on earth. The notion that a divine person can be present only in one place at one time, is unworthy and absurd, but not so of a finite creature.

The Holy Scriptures, however, make some appropriate distinctions in reference to the presence of God, which, though they do not involve any contradiction, nor are even very difficult to apprehend, deserve a passing observation. Thus they speak of heaven as 'God's throne:§ we are taught to address him as 'Our Father who art in heaven.¶ We read of him withdrawing himself from men;¶ and of sinners being banished 'from the presence of the Lord.'** To understand these and similar scriptures, we should recollect that when the inspired writers speak of the presence of God, they do not always refer to his universal or essential presence, but that they

frequently allude to some special manifestation of his power, his judgments, or his grace, under this form of expression.

Thus when God revealed himself on Mount Sinai, and enunciated his own law in the audience of the people, amid thunderings, and lightnings, and the sound of a trumpet, his special presence was awfully revealed. In reference to this sublime manifestation, David exclaims, 'O God, when thou wentest forth before thy people, when thou didst march through the wilderness, the earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel.*' When the Psalmist describes the wonders of God's works in the deliverance of his people, he says, 'When Israel went out of Egypt—Judah was his sanctuary, and Israel his dominion. The sea saw, and fled: Jordan was driven back. The mountains skipped like rams, and the little hills like lambs! What ailed thee, O thou sea! that thou fleddest? thou Jordan! that thou wast driven back? ye mountains! that ye skipped like rams? and ye little hills! like lambs?' God was there, and hence he adds, 'Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob.†' So again, when he visits men or nations for their sin,—'the idols of Egypt are moved at his presence, and the heart of the people melts in the midst of it'—'the mountains flow down at his presence, and his adversaries and the nations tremble.‡' In this awful sense his presence is in hell, and his displeasure is felt. Hence the accomplished and wretched Altamont exclaimed on his death-bed, in the agony of his soul, 'O thou eternal and insulted Lord God, hell itself would be a refuge if it could hide me from thy frown!

* Matt. xviii. 20. + John iii. 13.

‡ John i. 18. § Mat. v. 34. ¶ Mat. vi. 9.

• Hos. v. 6. ** 2 Thess. i. 9.

* Psa. lxxviii. 7, 8. + Psa. cxiv. 1-7.

‡ Isa. xix. 1; lxiv. 1, 2.

There is also a favourable manifestation of God's presence which is enjoyed by his people, frequently referred to in the sacred word. When God helps them, cheers their hearts, and gives them an inward sense of nearness to him, they are said to enjoy his presence. So God is said to 'draw near to us,'* to 'lift up the light of his countenance upon us,'† to 'dwell with, or in, the humble and contrite heart.'‡ And the absence of this favour is earnestly deprecated; 'Cast me not away from thy presence; take not thy Holy Spirit from me.'§ So in a higher and more perfect sense God's presence is in heaven. There, his character will be more fully revealed, and his love and favour will be most perfectly enjoyed. This is called 'the presence of his glory;'|| of this the Psalmist says, 'In thy presence is fulness of joy, and at thy right-hand are pleasures for evermore.'¶ Thus, while God is everywhere present, there are regions and circumstances in which by the special display of his power, judgments, or love, his presence is said to be peculiarly manifested.

The omnipresence of God delightfully harmonizes with other perfections of his nature. It agrees with his spirituality. His spirit fills all things; 'whither shall I go from thy Spirit?' It suggests and agrees with his omniscience. He is everywhere; he therefore sees and knows all that concerns his creatures. There is no word he does not hear, no thought or purpose of men of which he is not conscious, and no deed can be transacted without his knowledge. 'The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, and his eyelids try the children of men.'** 'I, the Lord, search the heart, I try the reins, even to give every man according to his ways.'††

It impresses the mind with an awful sense of his power. Distance destroys our power; feeble as we are, we can only operate in a limited sphere. God is everywhere; and in every part of his immense universe his almighty power is exerted, and displays are given of its presence. In heaven—in hell—among the starry hosts—in the hearts of his people. 'Behold the Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear.'‡‡

While we are sensible that the immensity of the divine presence defies all our feeble efforts to attain to a full conception of it in our thoughts, are we not also conscious of the very important lessons which it inculcates on us? Does it not teach us to live in the fear of the Lord continually? He is ever near to us; his eye is ever upon us. Wherever we are—in the public courts of the Lord, in the midst of the throng and engagements of this life, by day, by night, in solitude, or in society, God is at hand. Should we not cultivate a constant sense of his presence, and walk as in his sight? Will not this consciousness of his universal presence lead us to avoid all sin, to keep our hearts with diligence, to 'walk circumspectly, not as fools, but as wise?'§§ The heathen were accustomed to confine the idea of the presence of their gods to their temples, and there is a strange proneness in the human heart to this superstition; but let us ever remember that God is everywhere, that we may ever fear and serve him.

Let us see how wretched is the condition of the sinner—of all those who are impenitent and unforgiven. Sinner! tremble at your own state. Think of Him who is ever present, who has seen all your rebellions, heard all your blasphemies, and who is intimately acquainted with every evil

* James. † Psa. iv. 6. ‡ Isa. lvii. 15.
§ Psa. li. 11. || Jude 24.

¶ Psa. xvi. 11. ** Psa. xi. 4.
†† Jer. xvii. 10. ‡‡ Isa. lix. 1.
§§ Ephe. v. 15.

thought and purpose you have cherished in your hearts. He is holy, he is almighty, he is ever near. Surely you will say with one of old, unless your heart is hardened by continual iniquity, 'My flesh trembleth for fear of thy judgments.*' Let every believer, especially, value the atoning blood of Christ, that blood which 'cleanseth from all sin,† and 'by which we draw nigh to God.‡

The thought of an ever-present deity is adapted to cheer and encourage the hearts of all them who are devoted to his ways; it awakens the spirit of prayer; it leads to see God in his works, in his providences, and in his temples; it lifts up our desires to his throne; it inspires the soul with

a sense of security and joy, and fills the believer with confidence and with hope. 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the Most High. God is in the midst of her; God shall help her, and that right early. The Lord of hosts is with us; the God of Jacob is our refuge.§

J. G., L.

THE CROSS AND ITS INFLUENCE.

'I asked the heavens—"What foe to God hath done
This unexampled deed?" The heavens exclaim,
"Twas man:—and we in horror snatched the sun
From such a spectacle of guilt and shame."

MONTGOMERY.

In almost all great systems, whether philosophic, scientific, or mechanical, there is some leading feature, some prominent characteristic, or some fundamental principle which forms the centre of attraction, or the source of energy and power. And so it is in that great phalanx of truths and doctrines revealed to man in the Bible; that distinguishing characteristic, that fundamental principle is, the cross of Christ. If we mark the rays of light which emanated from the Bible during the dispensations which preceded the advent of the Son of God, we see them in regular succession, whilst shining with increasing brilliancy directed to the cross; and if we look at the history of christianity from the time of our Lord's ascension to the present hour, we find that *the cross* has been

the centre of attraction—the distributor of spiritual heat—the source of vital power. Take away the cross, and christianity becomes a dead letter. Take away the cross, and the key stone of the arch is removed—the whole fabric of the gospel, viewed as a scheme of mercy to redeem and save lost man, falls into ruins.

By the cross of Christ, we do not mean the block of wood on which the body of Jesus was transfixed. The cross, as a symbol, has been lamentably perverted; we mean the work he performed and the sufferings he endured when preparing for, and dying on, the cross. How amazing are the scenes presented when we direct our attention to the cross! How wondrous are the truths and doctrines that cluster round the cross! What

* Psa. cxix. 120. + 1 John i. 7.

† Hebrews vii. 19; x. 10, 20.
§ Psa. xlvii. 1—5, 7.

light, beauty, love, and glory, emanate from the cross! Viewed in all its aspects and bearings, the crucifixion of Jesus was the most singular and astonishing event ever recorded in the annals of history. It was so, whether we look at the character of the person crucified, the cause and design of his death, or the circumstances and scenes amidst which he expired. It was the Holy One that suffered for the impious,—the innocent that suffered for the guilty. 'He who knew no sin was treated as though he had been a sinner; that man, who is the actual sinner, might be treated as if he were righteous.' 2 Cor. v. 21

Hundreds of years before the advent of the Messiah, the prophets of the Lord referred to his coming and character. Long, significant, and interesting, is the series of predictions which have reference to Christ; and none of them more remarkable than those which *point to the cross*. Not only was the nature of his sorrows clearly indicated—many of the circumstances connected with his crucifixion were literally and minutely described. 'Smite the shepherd, and the sheep shall be scattered.' 'After threescore and two weeks Messiah shall be cut off, but not for himself.' 'He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.' 'They shall look on him whom they pierced, and mourn.' 'He gave his back to the smiters, and his cheek to them that plucked off the hair; he hid not his face from shame and spitting.' 'Strong bulls of Bashan have encompassed me. They pierced my hands and my feet. They part my garments among them, and cast lots upon my vesture.' These and other predictions were fulfilled in the cross; and who, that is familiar with the narratives of the evangelists, has not been impressed with the proofs of the truth of the Bible, and of the divine origin of the christian system,

as exhibited in the minute fulfilment of these remarkable prophecies? The conversion of the Earl of Rochester, from deism to christianity, on comparing the 52nd and 53rd in Isaiah, with the 26th and 27th of Matthew, was on his part an act of obedience to the laws of evidence.

Mosaic rites and ceremonies were illustrated and ratified in the cross. In the one we see the type—in the other, the antitype; in the one the shadow, and in the other the substance. Did the Jewish priests present the morning and the evening sacrifice, and daily seek, through that medium, forgiveness of iniquities? and did the high priest, arrayed in his canonical vestments, enter the holy of holies once a year, that the sins of the year might be remembered and confessed, and pardon sought from heaven? All that was typical, it pointed to the cross. It was here that Jesus made 'a priest for ever after the order of Melchisedec;' once for all, in the end of the world, 'took away sin by the sacrifice of himself,' and having presented the one great sacrifice, he entered into 'heaven itself,' where he lives to govern his mediatorial kingdom, and to intercede for the people. Did Moses smite the rock in the wilderness, that the pressing wants of the famishing Hebrews might be supplied? 'that rock was Christ.' He was smitten on the cross for our offences, and 'bruised for our iniquities.' And from him came forth the stream of 'living water'—water for the souls of men—water which runs in the channels of the gospel to strengthen, cheer, and save the sons of want and woe. Was the brazen serpent raised upon a pole that the bitten Israelites might look to it and live? there was a provision that pointed to the cross; for, 'as Moses lifted up the serpent in the wilderness, even so was the Son of man lifted up, that whosoever believeth in him might not perish but have everlasting life.'

The necessity for presenting animal sacrifices was superseded in the cross. It is clear that the practice of presenting sacrifices to propitiate the Deity, and the idea that the victim presented should be innocent, have prevailed in many nations, and from the earliest ages. When Abel brought of the firstlings of his flock to present an offering unto the Lord,—when the 'ram, caught in the thicket by the horns,' was offered instead of Isaac on the altar, which Abraham had prepared,—when the paschal lamb was yearly selected from the flock and slain, to celebrate Israel's memorable deliverance,—and when Aaron confessed the sins of the people over the head of the scape-goat, the most prominent features of the rite in each case were, the innocency of the victim offered, and the substitutionary character of the sacrifice itself. In all these varied offerings we behold in type, the essential features of the atonement, made when Jesus expired on the cross. Forgiveness of sins was obtained by the Jews, through the medium of animal sacrifices, chiefly on two grounds. First, that God had directed them to seek it in that way,—and secondly, that those animal offerings were typical of the sacrifice of Christ. The necessity, therefore, for their presentation was superseded by 'the death of the cross.' 'Christ our passover is sacrificed for us.' He was the lamb which had been typically 'slain from the foundation of the world.' The substitution of the innocent for the guilty is the fundamental principle in the doctrine of the atonement; and this principle stands out prominently not only in the gospel's wondrous economy, but also in every dispensation of mercy that preceded it. 'All we like sheep have gone astray..... but the Lord hath laid on him the iniquity of us all.' 'He suffered for sins, the just for the unjust.' 'He bore our sins in his own body on the tree; in whom we have redemption

through his blood, even the forgiveness of sins.' 'He gave his life a ransom for all.' 'He died for all.' 'He hath redeemed us from the curse of the law, being made a curse for us, for it is written,—"cursed is every one that hangeth on a tree."' Is it not passing strange, that there should be men in modern times, who, with the above proofs before their eyes, and many others equally conclusive, deny the substitutionary, and even doubt as to the sacrificial character of the death of Christ? Isaiah liii. 4, 5.

The divine perfections harmonize in the cross. We cannot gaze on the literal inscription, 'written in Hebrew, Greek, and Latin,' which Pilate caused to be placed upon the cross; but we may examine the facts and doctrines which cluster around it and emanate from it. Such an illustration of divine perfections can be obtained from no other source. Here the demands of the law are met—the government of God is honoured—the rectitude of his administration is vindicated—the turpitude of human guilt proclaimed, and the wonders of heavenly mercy fully disclosed.

'The first archangel never saw,
So much of God before!'

'Mercy and truth meet together, righteousness and peace embrace each other.' Look at the suffering, groaning, dying Saviour, and let it never be said again, that God is indifferent to the evils of sin. What a terrible proof is here presented of God's abhorrence of iniquity! 'It pleased the Lord to bruise him,' he put him to grief, when his soul was made an offering for sin. And whilst we have in the cross a proof of the turpitude of human guilt, we have also an affecting manifestation of love to the sinner. The New Testament uniformly points to the scenes of the cross as a proof of God's love to sinners. 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' 'God commendeth his love toward us, in

that while we were yet sinners, Christ died for us.' Do we enquire to whom God has manifested his love, and in what degree? The thrilling answer is given by Jesus Christ himself:— 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

This glorious object, then, the cross, occupying so prominent a position in the scheme of mercy—shedding a radiance over every other truth and doctrine of the Bible, and possessing attractions so numerous and powerful, has exercised, and must, in future, exert a powerful influence.

The influence of the cross has routed the powers of darkness. When Satan was instigating Judas to the betrayal of his Lord, and urging on the Jews in their fearful work of false accusation, and unlawful revenge, he supposed that Messiah's influence would be counteracted, and his kingdom uprooted, by his dying on a cross. But the wily enemy overshot his mark. Jesus never appeared so good, so mighty, and so true, as when he was led to, and expired on the cross. Here was a riddle, that Satan and his compeers did not understand. 'Out of the eater came forth meat.' 'He spoiled principalities and powers, triumphing over them on the cross;' and he made a show of them openly, when, having them tied as captives to his chariot wheels, he ascended to take possession of his mediatorial throne.

The influence of the cross has mollified the most ferocious dispositions, and melted the most obdurate hearts. Who, that had seen that young man, Saul of Tarsus, holding the clothes of the witnesses who stoned the martyr Stephen, and hurrying to prison the disciples of the cross, would have expected to hear him so soon afterwards 'confounding the Jews who dwelt at Damascus, proving that this is very Christ,—' counting all things but loss for the excellency of the knowledge

of Christ Jesus his Lord, and uttering the sentiments of his heart in the appropriate determination,—'God forbid that I should glory, save in the cross of our Lord Jesus Christ!' When that famous reformer, Melancthon, was brought to realize forgiveness by faith in the death of Christ, he saw so clearly the beauty, and felt so powerfully the attractions of the cross, that he imagined he could soon persuade crowds of his fellow-men to acknowledge its potency, and to flee to it for refuge. He set about the work with earnest zeal, as many young converts have done since his day, but was soon induced with deep regret to confess, that 'old Adam was too strong for young Melancthon,' or in other words, that the blindness of the human mind could not be removed, nor the native depravity of the heart eradicated, by the mere influence of compassionate zeal and human eloquence. But thousands of Satan's votaries, whom human suasion could not reach, have been arrested and subdued by the influence of the cross.

The influence of the cross will ultimately unite, as in one common bond, all the true disciples of the Saviour.

Did the Roman general cause the standard to be raised on the summit of the mountain, to inspirit his soldiers in the conflict? to bring them together at a given point? or to bring back to their own company any who, in the heat of the battle, had been scattered and lost? similar are the purposes to be answered by the cross of Jesus in the christian campaign. This banner, when unfurled, will rally round itself every real christian on the face of the earth. I desire not to evince the spirit of a bigot; but with the doctrines of the cross before me, I could not recognize the man as a christian, however moral and amiable in other respects, who refuses to receive salvation from the cross, and who will not, in the heat of the church's moral conflict, rally round the cross. A real christian refuse to

acknowledge and glory in the cross ! Impossible ! This object attracted the attention of the best portion of our world's population for thousands of years before that cross was reared ; and during the ages to come, will rivet the attention of heaven, earth, and hell. Generations yet unborn, will rise up to feel the influence of the cross, and to gaze upon it with wonder and astonishment ; and innumerable multitudes of glorified spirits will look back to it with rapture from the remotest ages of eternity. The influence of the cross must be felt in all nations, and prove a powerful agent in the renovation of a fallen world. This will give melody to the song which shall re-echo on the plains of paradise, and add fuel to those flames which will burn for ever and ever !

The ' influence of the cross ' should be the grand propelling power in stimulating christian effort, and working the machinery of the church. ' The love of Christ constraineth us ; ' and where is that love seen ? in all the actions and sufferings of his life ; but it shone forth with meridian splendour when he hung on the cross. ' We thus judge,' therefore, reasons the apostle, ' that if he died for all, they who live through him should live not unto themselves, but unto him who died for them and rose again.' Is there an avowed disciple who is unwilling to consecrate a reasonable portion of his time, influence, and property, to the service of Christ ? who murmurs and complains when appeals are made to his pecuniary benevolence ? and who gives with stinted liberality towards the support and extension of the Redeemer's cause ? may I request that respected friend to accompany me to Calvary ; remember, it was there that Saviour died whose disciple you profess to be ; it was there he died who redeemed your soul from hell and set your spirit free, and who, though rich, for your sake became poor, that you

through his poverty might become rich. Look, christian brother, at thy suffering Saviour ! He hangs *there* on the accursed tree. See that careworn countenance ! those temples besmeared with his own most precious blood ! that face, bruised with the blood of his enemies ! Behold his head : it is crowned with thorns ! see, it falls upon his bosom ! Listen to that dying whisper :— It——is——finished.'

Perhaps the eye of an unconverted sinner will gaze upon, or his ear listen to, the reading of these lines ; and I cannot lay aside my pen without a word to him. May I urge you to flee to the cross. You must repent or perish ; and the influence of the cross is an indispensable agent in producing true repentance. A man may see the injuries inflicted on himself and others by his sinful habits, and deplore them—may hear the threatenings of the law and tremble—may anticipate the miseries that await the impenitent in hell, and be alarmed ; but his heart will not be broken for sin and from sin ; he will not become the subject of repentance unto life, until he is brought to the cross. It is when the anxious sinner looks by faith on him whom *he has pierced*, beholds a loving Saviour dying *for him*, a poor, guilty sinner, that he can say feelingly,—' J^es thou Son of David, have mercy on me.'

If, then, you have not been to the cross, you are unpardoned, unblessed, and unsaved ; or if you remain unmoved when you gaze on the cross, it may be said concerning ' you—' Ephraim is joined to idols, let him alone.' You may disregard that friend who suffered on the cross, neglect that salvation that was promised on it, and revel in that sin which brought the Saviour to it ; but if you die unpardoned, you will never forget it. Memory will perform her functions in hell. You will remember the cross in the last great day, when the last beam of hope has fled, and when you sink into the pit that is bottom-

less, amidst the smoke of torment which will ascend for ever and ever. Flee then, *O! flee to the cross of Jesus!* It is there that God manifests his wondrous love to you; it was

there that Jesus shed his precious blood for you; and it is thence the rousing question comes:—‘Why will you die?’

Melbourne.

T. GILL.

SCRAPS FROM A MISSIONARY'S PORTFOLIO.

No. 5.—OUR SOCIAL MEETINGS.

THE social principle has been implanted by the all-wise Creator in the human bosom for the most benevolent purposes. Its exercise is necessary to the well-being of man here and hereafter; the purest joy is increased when it is shared by a kindred spirit, and the bitterest cup is sweetened by the solace and sympathy of friendship. Nor should it be overlooked that the brightest descriptions given of the heavenly state, represent it to us as a state of society.

In the exercise of those social feelings which our holy faith refines and sanctifies, the members of the mission circle at Berhampore have been wont for some years past to meet alternately at each other's houses on the Thursday evening, to talk together on any passing topic of interest, and usually to discuss a subject previously appointed, on which, it should be added, each of the brethren is expected to write his thoughts. Female loveliness always graces our circle on these occasions; but as this paper will probably be seen by my honoured sisters who labour with us in the gospel, I will not describe the virtues that adorn their character, lest I should offend the modesty which I cannot but admire. An elegant remark of Mr. Hall may however be fitly applied in the present instance,—‘they are as careful to deserve, as they are reluctant to receive commendation.’ And I should be wanting in justice if I did not add that we have often on these occasions been indebted to the sisterhood for valuable hints on portions of Scripture, and judicious remarks on the subject discussed. Intelligent christian friends in the service of government have not unfrequently contributed to the interest of our weekly social meeting.

After enjoying ‘the cup which cheers but not inebriates,’ which, by the way, is as grateful in India as in England,

the Book of books is placed on the table. A hymn of praise is then sung and a chapter read. If there be any difficult verse in the chapter, or any portion that admits of diversity of opinion, we spend some time in a free and friendly conversation on the meaning. The grandeur and richness of scriptural statements have often at these times been remarked on. ‘I adore’ said Augustine, ‘the fulness of Scripture.’ And all who meditate on the Word day and night, can fully sympathize in the remark. We then ‘bow our knees to the Father of our Lord Jesus Christ,’ and though a small and feeble band, enjoy spiritual fellowship with ‘the whole family in heaven and earth.’ Beloved friends in our fatherland are always affectionately remembered in these united supplications: and the reader may be assured that the moments we spend over the Word of God, and at the throne of grace, are the most profitable we spend together. After prayer we discuss the subject appointed at the previous meeting. The following are among the subjects that have been thus discussed. ‘Idolatry, its origin, progress, and prevalence.’ ‘The grounds on which God treats the heathen as accountable, and in a state of condemnation.’ ‘The topics of the apostolic ministry and the manner of treating them.’ ‘Will the Jews as a people be restored to their own land; and what is the part they are destined to act in the general conversion of the nations?’ ‘To what extent is the doctrine of the Holy Spirit's influence revealed in the Old Testament?’ ‘To what extent was the divine mercy revealed to ancient saints?’ ‘What is the import of the phrase—“the last days” in prophesy?’ ‘What is the doctrine of Scripture concerning the second coming of our Lord?’ Interesting remarks have often been made; and much useful

information elicited. Occasionally we have got into discussion on topics which Milton assigns to a portion of the fallen angels,—fixed fate, free will, foreknowledge absolute,—but I cannot say that we have made any wonderful discovery, or obtained any new light on these subjects. Peter boldly declared two things on the day of Pentecost, which it is not easy to reconcile, yet both must be true, because revealed in the Word of God. Christ 'was delivered according to the determinate counsel and foreknowledge of God,' yet the hands that 'crucified and slew him' were 'wicked hands.' The Father sent the Son to die, and decreed that he should die; but those who imbued their hands in his blood perpetrated a deed of darkness unparalleled in the history of crime. Let us, while oppressed with the mystery that attaches to some Scripture statements, learn humility, and meekly wait for further light. Let us be thankful that what it most concerns us to know and to do is plainly revealed; and as for the rest,

'God is his own interpreter,
And he will make it plain.'

By means of these social interviews the monotony of our work is relieved; our minds are refreshed by the interchange of thought and feeling; each learns something while contributing his share to the instruction of others, we obtain increased acquaintance with our work, and with the Book according to whose directions we are to fulfil it; and though all meetings have not been equally edifying, yet I shall ever number some of these weekly meetings among the golden hour's of life's fleeting course. As saith the Scripture, 'Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.' I should add, that we now have weekly meetings of a similar kind at Cuttack, but as my experience of Berhampore was much more extensive, my illustrations have for this obvious reason been for the most part derived from that place.

On one occasion when we were spending an evening together it was suggested by one of the party that the relation of any remarkable dispensation of divine providence in respect to conversion, or answers to prayer would be

very profitable. The hint was acted upon and several very interesting things were mentioned. Amongst others, a beloved christian brother in the Company's service, told us that when spending a little time at Cape Town for the renovation of health he heard a pleasing story related by a missionary there, to the following effect. A little negro boy often heard the missionary, and it was trusted with saving profit. Once he heard a sermon preached on the efficacy of prayer, from which he gathered the important idea that whatever is believably asked in the name of Christ, will assuredly be obtained. His little heart was affected with tender concern for his father and mother, who were far away, and had no opportunity of hearing of 'the only true God, and Jesus Christ whom he hath sent,' and he prayed that God would send 'a big ship,' and bring them both to that place, that they might hear of Jesus Christ as well as himself. After praying he went to the sea side, and stood looking for some time: on being asked why he had come, he replied that he had been praying to God to send a 'big ship' with his father and mother, and he had come to see whether it had arrived, but it had not arrived. He returned a little disappointed, for he seemed to have expected that the offering of his prayer would at once be followed by the coming of the 'big ship;' but though cast down he was not in despair. For two years he continued praying, and as regularly went to the sea side to see whether the ship had arrived. One morning after prayer, he went as usual, and lo! 'a big ship' was at anchor; the ship's company were brought on shore, and great were the raptures of the little negro boy: his father and mother were among them; his prayer was answered. It would be interesting to know the subsequent part of their history. I have seen this tale in print. It is entitled 'The prayer of the little negro,' and is among the 'missionary stories' for children; but my christian brother from whose lips I heard it says, that the tale, as printed, is by no means 'so racily worded' as the narrative be heard at Cape Town from his friend, the Missionary.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

THEOLOGICAL CABINET.

BAPTISMAL SERMON:—BY THE REV.
F. PERKINS.

(Continued from page 166.)

DR. Wardlaw states the matter thus,—‘Before the coming of Christ, the covenant of grace had been revealed: and under that covenant there existed a divinely instituted connexion between children and their parents: the sign and seal of the blessings of the covenant was, by Divine appointment, administered to children, and there can be no satisfactory evidence of this connexion having been done away.’

1st. Observe that the Dr. says, ‘before the coming of Christ the covenant of grace had been revealed, and under that covenant there existed a Divinely instituted connexion between parents and their children,’ &c. We do not admit the existence of the connexion he declares to have been Divinely instituted, but we observe that if such were the case, that he ought also to have told us that before the coming of Abraham the covenant of grace had been revealed, and that under that covenant for upwards of 2,000 years there did *not* exist a Divinely instituted connexion between parents and their children. But this would not suit his purpose, for then it would be clearly evident that this connexion is purely accidental, and not essential to our living under the covenant of grace, and leaves the question to be settled by the writings of the New Testament. I therefore maintain that even if the Doctor’s statement of the connexion were correct, unless he had proved it essentially necessary to our living under the covenant of grace, he has done nothing whatever for the cause of infant baptism.

2nd. Observe that the Dr. is in error when he says, that ‘there existed a Divinely instituted connexion between children and their parents, the sign and seal of the blessings of the covenant being by Divine appointment

administered to children.’ For the connexion was only between males and Abraham, and the sign and seal, were we to admit the terms in the doctrinal sense, was only administered to the males. What became of the females on the Doctor’s principles? How could they have any share of the blessings who received neither sign nor seal? We put the question on the Doctor’s principles because the impression his argument produces, and is designed to produce, is more extensive than his argument as constructed, warrants; for in constructing his argument he has inverted the order of nature, and instead of speaking of the connexion as between parents and their children, which would have involved all their children, he speaks of it as between children and their parents. Here is something improper. The connexion as we have seen, is between males, but is it between males and their immediate parents? or between males and Abraham in their generations? Abraham was the heir of Canaan—and they inherit through the covenant the promise made to Abraham—and are engaged by circumcision to walk in the requirements of God according to the law of Moses, that they may enjoy Canaan. Their disobedience brought them into many troubles. This is clear from the Scriptures—God says, ‘I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee.’ And when they forsook their rock and became idolatrous, captivity and desolation followed. But the connexion was between the males and Abraham. The nature of this connexion being misunderstood, it was in the Baptist’s days the cause of fatal error, and against it he raised his warning voice. ‘Think not to say within yourselves, we have Abraham to our Father, for I say unto you that God is able of these stones to raise up children unto Abraham.’ Mat. iii. 9. In the estimation not only of John the Baptist, but also of

the Jews themselves, the connexion was not between a private Jew and his children, but between Abraham and his descendants in all generations, for they tell our Lord as John testifies, (John viii. 33,) 'We be Abraham's seed.' The Scriptures know nothing of Dr. Wardlaw's view.

Further, the Dr. says, 'and there can be no satisfactory evidence of this connexion being done away.' Dr. Halley, although an Infant-baptist of no mean repute, says, 'No one is bound to produce satisfactory evidence of its having been done away, until some one produces satisfactory evidence of its having existed.' This might well end our case with Dr. Wardlaw. But we add, that if this supposed connexion had once existed, it does not exist now. For as we have seen, circumcision belonged to the law of Moses, and the law is displaced by the gospel of Christ, and consequently circumcision, with all federal ground for its practice, has been removed in the removal of the legal economy for the introduction of the better covenant established on better promises. What, then, is the inference to be drawn from these premises? Is it not this—that there is not the slightest ground for baptizing unconscious babes under the New Testament, both male and female, because males of eight days old, whether children, slaves, or the children of slaves, were circumcised under the Mosaic economy, which was in force only until the time of reformation?

We have examined, and to our satisfaction, proved his theory unscriptural; but let us look at his proof of its correctness.

He says, 'Of the first of these two propositions, that the covenant made with Abraham, was the gospel covenant, the proof is, or ought to be, very short. It is the plain and positive declaration of an inspired apostle. The reader will find it in Gal. iii. 17, 18. 'And this I say, that the covenant which was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot dis-

annul that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise, but God gave it to Abraham by promise.' I have never, I confess, been able to fancy to myself anything plainer than this. And although much has been said and written, calculated to mystify the subject and involve it in perplexity, here it stands as plain as ever.'

This is the language of the doctor, but as he has changed his terms, so he has changed his argument. His first proposition is this, 'Before the coming of Christ, the covenant of grace had been revealed;' to this we agreed, and observed that it was revealed to the Antedeluvians and others, prior to the covenant of circumcision; and that it is revealed now, but more clearly under the gospel dispensation. But now he says the covenant made with Abraham, was the gospel covenant, and this we deny. For as we distinguish the covenant of grace from the covenant of circumcision, so we distinguish the covenant of grace from the ministerially proclaimed engagements of God to save all men everywhere who repent and believe in Christ, as recorded in the gospel. And no reasoning whatever, can convince us that Abraham lived under the gospel* or evangelical covenant, which in this form was first published by our Lord and them that heard him.

But let us look at the matter a little more closely. Is it quite so clear as the Doctor imagines? To what covenant does the apostle refer? Is it quite certain he refers to the covenant of circumcision? Dr. Whitby, a learned Infant baptist, thinks not. His words are,* 'Four hundred and thirty years after.' Hence it is evident that the apostle refers primarily to the promise made, Gen. xii. 3. Since from that only are the four hundred and thirty years to be computed, for then Abraham was seventy-five years old, Gen. xii. 4. From thence to the birth of Isaac, which happened when

* The Samaritan Pentateuch runs thus:—'Now the sojourning of the children of Israel, and of their fathers who dwelt in

the land of Canaan, and in the land of Egypt, was four hundred and thirty years.' The septuagint has the same reading.

Abraham was a hundred years old, Gen. xxi. 5, is five and twenty years; from his birth to the birth of Jacob, sixty years, for Isaac was sixty years old when Rebekah bare him; from Jacob's birth to his descent into Egypt were one hundred and thirty years, as he saith to Pharaoh, Gen. xlvii. 9. The abode of him and his posterity in Egypt was 215 years; for that with their sojourning in Canaan was 430 years, Exod. xii. 40.'

If you add these dates, you find that 430 years extend twenty-five years in the depths of time back, beyond the date of the covenant of circumcision which was given after the birth of Isaac. And therefore the covenant which the law cannot disannul, is not the covenant of circumcision, but the covenant which God made with Abraham when he called him out of his country, and from his kindred, recorded Gen. xii 1—3. The proof then adduced by Dr. Wardlaw to substantiate his view, so far from accomplishing the object he desires, is fatal to his argument, and leads us to regard it as a hypothesis destitute of any foundation in Scripture, and is fatal also to all his after reasoning. Dr. Wardlaw has done as much for infant baptism, from the Abrahamic covenant as any man can do. His power, his piety, and his renown, have long tended to keep me in perplexity, and it is possible to hold others also in bondage; but it in the end will only tend to make the fall of infant baptism more precipitate than it otherwise would have been.

From the Old we proceed to the consideration of the matter as it is presented to our view in the New Testament Scriptures. Some, from a few expressions of our Lord's, suppose infants should be baptized. In Mark x. is one of these passages, 'And they brought young children to him that he should touch them: and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.'

On this passage observe, first, they brought the children to Jesus that he should touch them; this is the specified object. There is no room for conjecture. They were brought not to be baptized, but for our Lord to touch them. Here is no warrant for infant baptism: but while there is no room for infant baptism, there is good ground for believing, that all infants not as baptized, but as unbaptized, like those of whom he speaks are saved, for of such is the kingdom of heaven. And this view of the matter is well sustained by all those passages of the Scriptures which speak of the condemned in the judgment of mankind; for they speak of their sorrow as self-caused: they are condemned for their unbelief and evil conduct, of which babes are incapable. We rejoice, therefore, in the heart-cheering truth, that of such is the kingdom of heaven: that infants are saved by grace through Christ, although not through the gospel of Christ: for of it they are entirely ignorant. And it is because they are saved by grace through Christ without the intervention of the gospel, that they should not be baptized. They who are saved through the gospel, meet the requirements of the gospel; such should be baptized according to the exhortation of Peter, 'Repent and be baptized every one of you, in the name of Jesus, for the remission of sins, and ye shall receive the Holy Ghost.' The words, 'in the name of Jesus' signify, by the authority of Jesus. Infants know nothing of the authority of Jesus. As infants have done neither good nor evil, they cannot be the subjects of repentance, nor be baptized for the remission of sins. And consequently infants were not addressed by Peter, but persons who were grown

And with these readings Paul's calculation fully agrees. Jerome says upon Gal. iii. 'These 430 years are to be computed from the time when God said unto Abraham, "And in thee shall all the families of the earth be blessed." Augustine de Civ: Dei l 16. c 24. 'We compute 430 years from the seventy-five years of the age of Abra-

ham, when the promise was made unto him by God, till the time of the children of Israel going out of Egypt.' Jerome and Austin are followed by Georg. Syncellus, and the Latin interpreters in general, who fully harmonize with the seventy.—*Sault's Strauchius' Chronology.*

up—who had sinned—who should repent—who might obtain forgiveness, and who could feel the force of the authority of Christ. And as a natural consequence, 'they that gladly received his word' who did repent of their unbelief and rejection of Jesus, and consequently did receive him as set forth by Peter in the exercise of faith were baptized. 'Then they that gladly received his word,' by faith, 'were baptized.' Infants were not addressed; infants neither could nor did receive his word, and obey his mandate.

On another occasion, our Lord, in order to rebuke the pride of his disciples, when contending for the chief dignity in the kingdom of heaven, called a little child unto him, and set him in the midst of them, and said unto them, 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' Your pride and ambition will prove fatal to your occupying even the lowest position in my kingdom. You must become as free from pride as a little child is from such ambition. Whosoever, therefore, shall humble himself as this little child, for he came all obedient at my call, he resigned himself to my will, and submitted to be placed in your midst, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child, so humble, so obedient, so confiding,—in my name, receiveth me. 'But whoso shall offend one of these little ones that believe in me, it were better that a mill-stone were hanged about his neck, and that he were drowned in the depths of the sea.' See Mat. xviii. 1—6, and parallel passages. Here we observe there is not a word about baptism, and if there were, it would not help the cause of infant baptism, for our Lord is speaking of 'one of these little ones which believe' in him, and which should be baptized as the Corinthians were, who 'hearing, believed, and were baptized.' Acts. xviii. 8.

Some think they find a foundation for infant baptism in the households that were baptized. But on examination, such imagination is found to be an airy vision, and it fades from before the inspection. It is true, Lydia was baptized and her household. But

where, before we infer the baptism of her infants, is the slenderest evidence of her being either married or a mother! I can find none: she does not call her dwelling her husband's house, but her own house,—'My house;' and seems to separate herself from her household as if she were the principal, and they who composed it her assistants. The words are these, 'and when she was baptized and her household, she besought us saying, If ye have judged me to be faithful to the Lord, come into my house and abide there; 'and she constrained us.' Her language wears the appearance of supreme and uncontrolled power. And the view taken of her household being her assistants, is in perfect harmony with the last verse of the chapter,—Acts xvi. When Paul and Silas had gone out of the prison (when he left the jailer and his family, the only believers we have any reason to believe lived in that place,) they entered into the house of Lydia, and when they had seen the brethren they comforted them and departed. Does not the language, 'when they had seen the brethren' look very much like prior and proper regard being paid to the mistress?

It is also true that the jailer was baptized, and all his, straightway; but it is equally true that Paul and Silas spoke the word to him, and to all that were in his house, and that he rejoiced, believing with all his house, therefore all his house believed with him; so that there is no foundation for the baptism of babes here. The other household is that of Stephanas, of which Paul writes, in about three years after, 'ye know the houses of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints,' which is not the work of babes.

Some find the foundation of infant baptism in the commission itself. Dr. Halley says, 'we feel bound by its terms to maintain that it is the duty of the christian church, both to baptize and to teach to the utmost extent, within its power, all nations, unless we find in other parts of Scripture some restriction imposed, in terms as plain as those of the command.' Lectures, pp. 493. On this language

we observe, first, that the phrase 'all nations,' or if Dr. H. pleases, 'all the nations,' does not, according to the usage of inspiration, include infants. The inspired writers speak of christians being 'hated of all nations:' infants cannot hate the followers of Jesus. They speak of the gospel being preached in all nations for a witness: infants cannot weigh testimony. Mat. xxiv. 9—14. The Jews were to be led away captive into all nations: infants could not detain them. Luke xxi. 24. God permitted all nations to walk in their own ways: The infants usually baptized cannot walk at all, much less in the way of idolatry. Acts xiv. 16. Many other passages might be adduced, as Matt. xxv. 32, for infants could neither visit the sick, &c., for Christ's sake, nor let it alone through unbelief. From Luke xxiv. 47, infants are excluded, as infants cannot have the gospel, and having done neither good nor evil, cannot repent nor seek mercy. Many other passages might be adduced, but these are sufficient to prove that Dr. Halley's view cannot be sustained by the usage of the phrase in the word of God, seeing that it relates to adults, and not to infants. 'O praise the Lord all ye nations, praise him all ye people'—by the reception of his gospel—by reliance on his salvation, and by submission to all his requirements.

Thus we see, Dr. Halley's view is untenable. The commission, even according to our translation, does not, when looked on in the light shed upon it by inspiration, include infants. But the original utterly rejects them—'going forth, disciple all nations (*panta ta ethnē*) baptizing them,' (*autous*). Now as *ethnē* is neuter, and *autous* masculine, it agrees not with the neuter *ethnē*, (expressed,) but with *mathētas* (understood,) as Dr. Halley well knows. They, then, who should be baptized, are disciples, as Mr. Stovel has at large demonstrated, in his Christian Discipleship.

Having examined the principal arguments urged on behalf of infant baptism, it is time for us to look after a little positive evidence of baptism being ordained for such as professedly are the disciples of the Lord Jesus Christ. And here we may resort first to

our Lord's own conduct. He was himself baptized: and he is the example left on the pages of inspiration for us to follow. He was not only baptized, but baptized at his own request. And in the discharge of his public ministry he first made disciples by instruction and then baptized them. 'When, therefore, the Lord knew how the pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples.' (John iv. 1, 2.) This is the copy we are to imitate, for our Lord enjoined it upon his disciples after his resurrection from the dead, when he said, 'All power is given to me in heaven and in earth, go ye therefore teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe whatsoever I have commanded you, and lo I am with you alway, even unto the end of the world.' Here, observe, we find one kind of instruction which precedes baptism, and another kind of instruction which is subsequent to baptism. The former kind produces the disciple's character,—namely, faith in our Lord Jesus Christ and repentance toward God. And the latter kind treats of that line of conduct, which as christians, as disciples of the Lord, we ought to pursue. Baptism, therefore, is to be administered to all such as are disciples by the gospel, and they are to walk in harmony with the character they so solemnly assume by the public avowal of their attachment to Jesus.

Further, when we look at the requirements the gospel demands in every candidate of baptism, as, 'Repent and be baptized, every one of you;' 'If thou believest with all thy heart, thou mayest;' 'He that believeth and is baptized, shall be saved;' we find infants excluded, and disciples required. When we look at the retrospective mental exercises of the subject of baptism, as looking back on the past with grief, and 'confessing their sins;' for such was their conduct when baptized of John in Jordan, we find infants excluded, and disciples required. When we look at what is done in baptism, as 'washing away sin,' 'calling on the name of the

Lord Jesus,' being 'buried with Christ by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; for if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, [which infants cannot know,] that our old man is crucified with him: we find infants excluded, and disciples required. When we look at the moral consequences of baptism as a pledge given—not by proxy, but personally; either verbally, or emblematically, or both—of devotedness to the name of the Father, and of the Son, and of the Holy Ghost, we find infants excluded, and disciples required. Such were the Hebrew believers, whom Paul encourages with, 'Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering.' Here we find the washing of our bodies in baptism connected with the profession of our faith. And hence Peter tells us, that 'baptism also doth now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God by the resurrection of Jesus Christ.'

O, brethren, when we think of the fidelity pledged in baptism—of the faith and repentance professed in baptism—of the requirements of God of the baptized in baptism—of the work done in baptism, as well as of the obligations binding us through baptism, to walk in newness of life; while we feel it is an imperative duty on all believing penitents, we also feel that it is a matter that should be attended to in the spirit of seriousness, with earnest prayer and faith in the promises of God. Pray for me then; pray for me that I may receive more of the grace of God—the gift of the Holy Ghost, and a fuller enjoyment of the divine favour. As yet, I have no existence in the baptized church—the properly organized and divinely founded kingdom of God: although I trust, born of the Spirit; but soon I shall be born of water and of the Spirit, and take my place among those who have, in faith, pledged

fealty to the Lord Jesus, and stand engaged to walk in the statutes of our heavenly King. But why should we be baptized? because we would practically disown, and bear our lumble testimony against the soul destroying delusion of babes being regenerated by baptism, whether administered by preachers within or without the state-supported church. Why should we be baptized? because we would practically testify against the unscriptural view which all infant baptists must take, whether Wesleyans or Independents, who deny spiritual regeneration to be the result of baptism,—namely, that of its being a religious ordinance which does no good, either to the babes, or the parents themselves; which view is not only unscriptural, but unworthy of the wisdom of God. Why should we be baptized? because we would imitate the conduct of our Lord, and act in obedience to his word. Why should we be baptized? because we would follow the apostles and primitive christians as they followed Christ. Why should we be baptized? because we would through baptism take our place in the evangelically visible kingdom of God, sojourning in the earth, who, as the subjects of Christ, not only are the subjects of divine grace, and the heirs of the promises, but stand out professedly as

'The sacramental host of God's elect.'

On the mode of baptism I shall not detain your attention long. The fact that history bears witness to the introduction of sprinkling, in most countries, at different periods, but all of them near to, or at the era of the reformation: the fact that sprinkling was introduced as a special favour by the hands of earthly royalty: the fact that immersion was prevalent when the church catechism was composed, proves that sprinkling is an innovation. The proof that immersion was prevalent when the catechism was composed, is apparent from the following question and answer:—

What is the outward visible sign or form in baptism?

Water wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.

This was true then, and would be true

now, if the subjects were immersed ; but it is not true as sprinkling is the custom ; but these facts prove the existence and prevalence of immersion. They did not then doubt that Jesus came up straightway out of the water. They did not then doubt that the Eunuch went down into the water for the purpose of being baptized by Philip in the water. They did not then doubt that being buried with Christ in baptism, and rising again, was language derived from the mode of baptism. They did not then look upon the sufferings of Christ as of so slight a nature as to be compared to a sprinkling, but of so fearful a nature as to be compared to a baptism.

But the word signifies, as the Greek writers always teach, both classical and theological, to immerse ; and with this view of the matter, the present practice of the Greek church fully corresponds, for they immerse to this day. To one place alone in the Scriptures I refer you, it is, Mark i. 5, ' And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins.' This passage fully proves immersion was the practice in the first age. For if sprinkling be the meaning, then they were sprinkled of John in Jordan, and left to get out as they best could : if pouring be the meaning, then they were poured into the Jordan, and left in the same plight as if sprinkled ; and so in either case they went into the water. But without resting on supposition, seeing they terminate in going, at any rate into the water, we stand by the correct meaning of the word, which is to immerse. John, then, buried them beneath the watery wave, and raised them from the figurative grave. And our Lord, after his resurrection, committed the same work

To his disciples, men who in his life
Still followed him : to them shall leave in
charge [learn'd

To teach all nations what of him they
And his salvation : them who shall believe
Baptizing in the profuent stream, the sign
Of washing them from guilt of sin to life,
Pure, and in mind prepared ; if so befall
For death, like that which the Redeemer
died. MILTON.

To close, let me call upon you who

are sinners, to repent and seek for mercy. Believe the gospel. Rely upon Christ. Turn from all evil. Hope for glory. Obey your Redeemer. In his footsteps tread from the banks of the Jordan to the realms of light, in the spirit of holy gratitude. Believers, who see and know your duty, hesitate no longer, but honour your Saviour by swift obedience to his word. Baptized followers of Jesus, let me speak to you,—Live in harmony with your profession—redeem the pledge you have given, and walk worthy of the vocation wherewith you are called. And let it be your constant aim, through the grace of God, to adorn the doctrine of God your Saviour, by a life devoted to his praise and glory.

SOMETHING FOR OUR YOUNG PEOPLE.

ON THE INFLUENCE OF COMPANIONSHIP IN THE FORMATION OF RELIGIOUS CHARACTER.

From a Lecture by Rev. G. B. Macdonald, Wesleyan Minister.

THE questions which in all ages have agitated, and which through all time will agitate, the minds of those who refuse to submit to be taught by God, are of the highest importance to man's present comfort and welfare, as well as to his future destiny. On all these questions we have entered into *rest*. Is it nothing to have such points as these settled—the being of a God—the unity of the divine essence—the non eternity of matter—the creation of the world—the immortality of the soul—the responsibility of man—the medium of a sinner's access to God, and the ground upon which he may find acceptance with him—man's chief good—and the doctrine of divine providence? On all these questions the affirmative or the negative side has been taken by men who have not submitted their decision to the revealed Word of God. Those who have entertained the former view have not felt the *rest* I speak of, because of a consciousness that their belief wanted authority ; those who have embraced the latter could ill disguise, at times,

the suspicion in their minds that possibly they were in error, for it is not easy to be satisfied that we have examined all the evidence that can be adduced for that which we deny. 'He who denies the being of a God,' said John Foster, 'ought to be prepared to show that he knows all the beings in the universe, for if there be one whom he does not know, *that one may be God.*' Hence the force of Dr. Young's lines in reference to the well-known misgivings of some prominent infidels—

'—————An infidel, and fear?

Fear what? A dream—a fable. How thy
dread,

Unwilling evidence, and therefore strong,
Affords my cause an undesigned support:
How disbelief affirms what he denies.'

These prefatory remarks, which, I fear, have been drawn out too lengthily, have been suggested to my mind by the constitution of this society, and by the peculiarity of the subject assigned to me this evening. I have already remarked that there are different aspects in which almost every question may be contemplated, and that we have selected the eminence on which to make our observation, and the light in which objects shall be contemplated. We may be right, and I think we are so, in the decision which we have formed; or we may be wrong, which, I think, we are not; but at all events, we have made our choice, and by that the examination of the theories appointed for these public lectures must be conducted. The temptation will sometimes be presented to a lecturer to come down from the elevation of Bible truth and Scripture authority, to argue a question on the lower and even disputable principles of mere metaphysics and moral philosophy. However triumphant might be the conclusion to which, in many instances, he would arrive, he is bound to resist the temptation. It presents itself at once to my mind, in connection with the subject announced for this evening's lecture—'The influence of christian character.' Who is ignorant of the fierce and angry disputations which have been held on the formation of character? Who has not heard the bold and positive assertion, that 'man's character is made *for* him, by the force and combination of circumstances around him—and not by him?' Who has not felt

that the whole question of human responsibility is mixed up with this dispute—and who is not, therefore prepared to expect that such a controversy would be conducted with warmth and vehemence? Personal interests are involved in it—man's loftiest hopes and most terrible fears are implicated in the issue. But the arena on which this contest is held, lies far down beneath our feet. The gladiators who have wrestled and fought, and who alternately have fallen or triumphed, have not taken to them 'the whole armour of God.' They have retired from the contest wounded or exhausted, and after a while some fresh disputants, the doughty champions on each side, have tilted a lance and renewed the fray, only to exhibit a repetition of the scene, by their retirement and the subsequent approach of some new and valiant cavaliers. And thus the scene revolves—'They find no end, in wandering mazes lost.' It is a temptation when some Goliath of Gath, whose height was six cubits and a span, and who has a helmet of brass on his head, and is armed with a coat of mail, and the staff of whose spear is like a weaver's beam, when he stands and utters defiance, and challenges combat; it is a temptation to accept the challenge, when Saul offers his armour and would put a helmet of brass upon the head, and encase the body in a coat of mail. And for a moment the stripling David stood thus engirt, and lookers on would applaud his martial appearance. But after an instant's reflection he doffed his helmet, and laid aside the sword and the coat of mail, exclaiming, 'I cannot go with these, I have not proved them.' And walking away, it may be, amid the pity and contempt of warriors, 'he took his staff in his hand and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip, and his sling was in his hand, and he drew near to the Philistine.' 'So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine and slew him.' Arrayed in the armour of Saul, a man who had first 'proved it,' might probably have obtained the victory. No, it would have been hard battering against a helmet of brass and a coat of mail, and greaves of brass upon the legs, and a target of brass between the shoulders; but there was one vulnerable part unde-

fended by armour, and the stone which David slung 'smote the Philistine in his forehead, that the stone sunk in his forehead, and he fell upon his face to the earth.' The Philistines might first scorn, and afterwards denounce the use of such means of warfare; but the triumph was complete, the hectoring chieftain was slain, and the Philistines were routed. Believe me, my young friends, that there is a moral in this story; we have 'a more sure word of prophecy, whereunto ye do well to take heed.' Let no taunts, nor threatenings, nor reproaches, induce you to lay aside the authoritative decisions of divine revelation. If conflict there must be, do not forget where your strength lies, and nothing daunted by the aspect and hoastings, and weapons, and stature of your opponents, enter the battle field and exclaim with David, 'Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied.'

What is character, literally, etymologically? Our English word is derived from the Greek, and the primitive of that word signifies to scope, to cut, to engrave. Hence its first and literal meaning is, a mark made by cutting or engraving, as on a stone, metal, or other hard material. The intellectual or moral idea conveyed by the word is the peculiar qualities impressed on a person which distinguish him from others. These constitute *real character*. The qualities which he is supposed to possess, constitute his *estimated character*, or reputation. I need not say how possible it is that there may be an actual contrariety between *real* and *estimated* character. It is worth noticing how fully the literal meaning of the word character harmonizes with the scriptural view given us of man as a fallen creature. There may have been a period when the human soul resembled a mirror, which reflected truth accurately, and in its due proportions, when presented before it; but then man must have possessed his original constitution, he must have been in the image and likeness of God. As I understand the Scripture, and as I discern the facts which are presented before me, the soul is no longer a mirror uniformly and faithfully receiving and reflecting the

images of truth, but rather an opaque surface, on which the lines and figures have to be engraved.

The subject of character which I have to consider is specific—*christian character*. All character results from the influence, more or less, of what, in a perfect or imperfect sense, may be considered as principles. We are thus of necessity limited to an examination and a consideration of the *principles* which operate upon, and thus at once form and constitute the christian character. They are of a higher order than those which bear, in popular language, the name of reason. The believer—the christian—is not in the sense which that word commonly though most erroneously sustains—a *rationalist*. Perhaps there is no word used so frequently in the present day, to which such indefinite and inaccurate meanings are assigned as to the word reason. The two leading senses which belong to it, when as a term it is distributed, seem to be lost sight of, and are confounded with each other, and are employed indiscriminately. The first meaning is, the *rational faculty* of man—the power which he possesses to deduce one proposition from another, and to proceed from premises to consequences; the second is, the cause or ground of a thing—the real principle on which it is based; in a word, the truth of a thing. This is frequently called right reason, or eternal reason. Now, reason in this latter sense, of course is, and must be, immutably true; but the reason of man, the discursive power of the human mind, may be weak, and wavering, and false, perpetually influenced by his supposed interests, and passions, and vices. This is the cause why, on all moral questions, apart from the decisions of God's word, there is so much difference of judgment among men. The principles—the elements of morals—must be true and one and the same; yet when men come with their faculty of reason to examine and infer, their conclusions are varied and conflicting. There are many who profess to believe in the fall of man, who overlook some of the principal consequences which have resulted from it. In sober truth, my young friends, human reason is a depraved as well as an enfeebled power. It is not an independent faculty on moral questions; it does not infer truth from propositions placed before it, with-

out reference to consequences; it is warped by many considerations. But I may be asked, 'Is reason, then, to be discarded from religion; is man to lay aside the use of the noblest faculty which he possesses, and by which he is distinguished from the animals around him, in order to become a believer?' Certainly not. What I protest against is, making human reason the standard of appeal on moral questions, and not regarding it as the *instrument* to be employed in ascertaining the decision of an unerring standard—God's revealed truth. The believer, the christian, does not refuse the aid of reason—he feels he requires it; and that being given to him for use, he employs it in his service; but from the gospel alone he derives his principles of action and motives of conduct.

Christian character, then, is formed by christian principles, and these affect the entire constitution and relationship of man. There is a three-fold relation which every man sustains—to himself, to his fellow-men, and to God; and christian principles direct and control him in each one of these. In the primary relation specified, *to himself*, the christian is influenced by a regard to his own true happiness. That which constitutes to the individual the real *summum bonum*, is by him clearly apprehended. This principle differs greatly from that self-love which certain philosophers have assumed to be the natural and proper source of human conduct. That always forms selfishness of character—gives preference to the animal rather than the rational part of man—present pleasures to future and eternal prospects; it contracts and corrupts the heart, while christian principle expands and purifies it. The former, engrossed in earthly acquisitions, dreads the loss of them as the greatest calamity; the latter teaches the relative value of temporal things, and that the greatest loss is the soul. Real happiness is peace with God, and 'no condemnation.'

(*To be continued.*)

FAMILY CIRCLE.

SOME PASSAGES IN THE LIFE OF A LIVING MINISTER.

My memory carries me back to a few months before I had attained my fourth

year. I had then, in addition to a good and pious father, an excellent mother. She was a woman of superior mind, of handsome and commanding person, and withal of decided and elevated religious character. Her society was sought by the wise and good of the town where she resided, especially by the members of the Wesleyan Society, of which she was an honourable and decided member. I can just recollect the general outlines of her face,—of course all the other particulars have been supplied to me by those who had the happiness of her friendship.

One night, on being put to bed, I observed the whole house in great confusion and distress. Servants were running about in all directions. My father seemed overwhelmed with grief and anxiety: but, alas! though deeply interested, I knew not the cause. It was the night of my ever-to-be-revered mother's death. Yes, that night she exchanged a bed of sickness and suffering for a blissful immortality. She had many and deep anxieties about her family, for there were four children, one younger than myself, and I only four years old. When the tidings were broken to us, I well remember, as a childish incident, that a few biscuits that had been provided for the sainted sufferer, were divided among us, that we might not cry over that deep loss which no time could repair—no earthly gift compensate. It was the privilege of childhood to be unable to comprehend the grief, or the mystery of death.

'A mirthful child,
That lightly draws its breath,
And feels its life in every limb,
What can it know of death?'

Before the funeral, I was taken to see her in her coffin; and I remember the sad and sombre scene well, and though incapable of knowing what was involved in it, I knew enough to affect my infant heart with bitter sadness.

As our house had been the constant resort of Wesleyan ministers, I had ever felt a great love and reverence for them. And my first playful fancies were to mimic their pulpit exercises; and preaching was the grand subject of my childish occupations. I remember well delivering one of my early discourses on a sofa, and having more action than I had convenient room for, a large mirror be-

hind me received an irremediable fracture.

I cannot tell the precise period when I learnt to read, but I know at six years of age I read the Scriptures and volumes of sermons with the greatest facility. My father had a small edition of Russell's seven sermons, with which I had the most familiar acquaintance. One Sabbath evening I took this work with me to the Methodist chapel, and it so happened that the minister preached from one of the texts in Russell's volume. Instantly I opened my book, and was much surprised to find that the preacher's sermon was not word for word with my book. I concluded this arose from the inefficiency of the person to whom I was listening. My first dispensation of preaching extended from my fourth to my sixth year, when I began to feel ashamed of my preaching exercises.

On one occasion having been sent for some salt, just at dinner time, and a neighbouring factory dismissing at that period, several young women stopped me, and said they must have a sermon from the child-preacher, and by persuasion and collecting some trinkets as a present, I was induced to take my stand on some steps, around which thirty or forty persons gathered, and a waggon just then passing, it stopped, and the driver became one of my hearers. At home the salt was wanted, and one of the family looking out and seeing the crowd and the waggon stopping, supposed some accident had happened, but on coming to the spot it was discovered that I had laid aside the salt box for a time, and was just finishing my discourse. I can truly say that nothing in my early years gave me so much pleasure as to go to chapel and to hear the Methodist preachers; and many of the texts and portions of sermons I heard when seven years of age, I well remember to this day.

About my eighth year I was sent to a boarding school at Chester, and here I attended with friends of my father, both the Wesleyan and New Connexion chapels. Whilst at Chester, I remember witnessing, as she passed through the streets in a cart, Mrs. Murray who was executed for the murder of her husband. Here, too, I had a narrow escape of losing one of my eyes by a stroke of the handle of a bakers' drawing shovel.

Besides which, I had a fever, I forget whether typhus or scarlet, from which God in his kind providence raised me. After some time I returned to my father's house, and attended the Grammar school of the town, conducted by the Rev. W. Winter, minister of the episcopal chapel of ease. Here I spent several years, having the advantage both of the excellent system of teaching, and also the private and continuous friendship of that truly good man.

It would be ungrateful to pass over my excellent master without adverting to his benignant spirit, his love of order, and his exact and punctual manner in the management of his school. From the first he treated me as his own child. I was his messenger to the post with his letters and papers—his confidential referee on all school matters; and always on Monday forenoon, after the school was in general working order, I looked for the usual beckoning to go and spend a few minutes with him in private conversation. He generally enquired whom I had heard on the preceding day, the texts, and the general character of the sermon: if I had been instructed, profited, &c. He was a man of most catholic spirit, and evinced his candour and love to christians of all denominations. For many quarters before I left him, he returned the money I placed in his hands, saying, 'No, you are my friend, buy books with it, or do with it what your father desires.'

During these years, I had felt the sad loss of a mother's watchful and tender care. Our dwelling was managed by a series of housekeepers Afterwards by an ill-suited step-mother. My father's religious experience suffered by the cares of his profession, and it was some years before he emerged from spiritual clouds and depressing influences. Hence the culture of my own mind and heart in the domestic sphere was greatly neglected. Not of very strong constitution, I seldom entered on the more noisy sports of my school-fellows, but chose rather to form companies for rehearsing pieces—training juvenile military bands, of which I always took care to be the captain; or sometimes private imitations of dramatic performances; though the oratory of the pulpit furnished still the chief attraction to my mind. Cruelty I abhorred, and was never even tempted to profane

forms of speech. I had no objection to attempt mischievous tricks, or to try my hand at wit and fun on my supposed duller companions. The books I read were chiefly Foxe's folio edition of his Martyrs, Buffon's Natural History, Robinson Crusoe, voyages and travels in general, as I could procure them, besides the Methodist Magazine, and the Manchester Newspapers of the day.

From my thirteenth year I was nearly always employed in assisting my father in his profession; and hence the study of physic and compounding medicines occupied my chief attention. In my fifteenth year, a friend was exceedingly anxious that I should become an assistant in a large drapery establishment, which he had taken in the city of York. His wish was complied with, and here I spent one of the most important periods of my life. My attachment to public worship was deep, both from habit and choice, and therefore my father had no fear that I should neglect the sanctuary when away from the paternal roof. At this time the Wesleyan superintendent in York—the Rev. I. Turton, was a personal friend of my father's. The other ministers, were the Revds. Messrs. France, Stead and A. E. Farrar; the two latter were my favourites, and therefore I generally contrived, by attending both the York chapels, to hear them constantly. I had ever had a deep sense of the evil of sin, and of my own sinfulness in particular; but a thorough and spiritual conviction of my lost and perishing state as a sinner, was produced under the ministry of the Rev. A. E. Farrar, whose graphic, soul-stirring sermons, greatly affected me; and by whose labours, under God, I was brought to enjoy peace of mind through believing.

I had now not only the form, but the power of Godliness. I was filled with holy joy. The house of God and the people of God, were my delight. I never missed the early six o'clock prayer-meetings; and the ways of wisdom were indeed pleasant to my soul, and all her paths were paths of peace. My class leader was a devoted christian, and has since itinerated in the Wesleyan ministry. I had several young men, too, for my companions, who were decidedly pious; by walking with whom, I found both wisdom and enjoyment. At a very early period, also, of my religious course,

I formed a very close acquaintance with that eccentric, but most holy man, Mr. Richard Burdsall, who one day exclaimed, when conversing with me,—'I say, my dear friend, God intends to make a preacher of you—live near to God, and then he will employ you to win souls.' Under these and similar exhortations from other friends, I was induced to exhort in our prayer-meetings; and at length, after having recited my first discourse to two or three confidential young friends in the fields, I delivered the same to a small rural congregation. The subject was Matt. xi. 28, 'Come unto me, all ye that labour and are heavy laden, and I will give you rest.'

These attempts at preaching were encouraged, and though only just turned my sixteenth year, I fancy that by most persons, I was taken for at least two years older than that. At this, the most buoyant, and in some respects, happy period of my life, my employer became a bankrupt,—the business was disposed of, and all the establishment scattered.

With heavy heart I left York, and for some time resided at Bradford, in a similar establishment. I there kept up my attendance and membership at the Wesleyan chapel. Here I was greatly edified by the pulpit labours of the Rev. Mr. Entwistle, and the Rev. David Stoner; the latter was a most eminently holy man, and a preacher of a very superior order; his manner, and the rapid flow of well selected words—striking thoughts—and the pious unction attending his sermons, I can never forget.

At this period I was greatly interested in the revival meetings, and open air services of the Primitive Methodists; and often listened with great interest to the plain and powerful addresses from the early preachers of that body. And as I continued occasionally to preach, I was often invited, though not in connexion with them, to occupy their pulpits. It could not be otherwise, but that in the rapid increase of their societies, there should be much material of a superficial character, where zeal and ardour, without knowledge and prudence, were the main characteristics. My course at this period was one of imminent peril. In reviewing the past, it appears to me as if at that time I was walking on the verge of fearful volcanic craters. Naturally enthusiastic—of fervid impetuous spirit, I wanted wise and

holy counsellors—I required to have studied established christian conduct—and besides all, I was lauded to the skies as a prodigy of talent; and if I had been overwhelmed by the fiery lava of these explosions of adulation, and thus ruined for time and eternity, it would have been no marvel. How indiscreet in professed christians to flatter the young minister, when kind admonition and serious cautions are too generally necessary. Few young men require to be told how clever and acceptable they are; but many how grave and sober, watchful and diligent, they ought to be.

Counsellors in theology—teachers of elocution—I had none. I often heard the word preached, and what seemed good and true and taking, I tried to retain. I managed with a very small stock on hand, to keep up my course, preaching more or less every week, as opportunity was supplied.

In my eighteenth year I was brought into close association with the Methodist New Connexion, whose ministry I had occasionally attended from my early years, both in my native town, Chester, and other places; and with them at length, from conviction and choice, I united. At this period they had a large chapel in the place of my residence, and I had very often to occupy the pulpit, as well as those of the other chapels in the Halifax circuit. Here I laboured for nearly three years, and gained a knowledge of men and books by almost a daily intercourse with ministers of different denominations, and an unwearied perusal of all the books I could procure. In passing through my noviciate as a book gatherer, I had to pay a considerable tax for want of experience; and have often wondered since at the India rubber conscience of a brother preacher, who often contrived to accommodate me with the books he had read, and who did not charge me more than fifty or sixty per cent for having first perused them.

During this period I dutifully consulted my parent on the propriety of entering the married state, and as I had for several years managed my own affairs, he did not deem it requisite to lay an injunction on a copartnery of that kind, but simply reminded me that he had deferred so important a step until he was several years older than the

present applicant for counsel. As I do not intend to write an account of my domestic affairs, I may just state in one sentence, that the young friend with whom I united, was decidedly pious, and has laboured, under all circumstances, 'to do me good and not evil.'

With Methodist doctrines, usages, discipline, &c., I had ever been perfectly satisfied. Calvinism, in all its forms, I abhorred, and thank God I do so most intensely still, believing it to be derogatory alike to the divine justice and benevolence.

The subject of baptism had scarcely interested me. Indeed it had never been brought fairly before me; and when it was in any cursory form, I deemed it perfectly sufficient to turn it off with a joke, remarking that that was the way to heaven by water, and I preferred the overland route.

In one of the country chapels I often performed the rite of sprinkling. Indeed I seemed to be somewhat of a favourite with the mothers, so that I must have had more than a fair share in this department of public service. It was after one of these sprinkling services, that I was invited to take tea with a family connected with the chapel, and a General Baptist neighbour was kindly requested to meet me. He had heard my sermon, and seen the ceremony I performed afterwards. With perfect courtesy he sought 'a scriptural reason for the ceremony he had observed me perform,' which I vainly endeavoured to supply. Our controversy was continued some time. Though I made show as victor, yet in my heart I felt that I had been foiled in the conflict, and that as an honest man, I could never sprinkle another child until I could give a better reason for so doing. I studied the word of God—kept my resolution, and though for four years I kept my membership and office as preacher with that estimable people, I sprinkled no more children. Unacquainted with all Baptists, except some of high Calvinistic sentiments, I remained unbaptized, until I removed to London, when I became intimate with some friends connected with the General Baptist Church in Suffolk Street, where I was baptized, in Oct. 1829. My long and repeated conversations with the pastor of that church had not only clearly opened my mind to the unscriptural

turalness of infant sprinkling, but the beauty and significance of believers' baptism. I still retained my connexion with my Methodist friends, until I was invited to unite with the Christian Mission for preaching the gospel in Scotland, where I spent the next nearly six years of my life. The principle of adhesion among these societies was very much like that of the Evangelical Alliance; and much good was done by preaching a plain, free, and universal gospel to the people. The chief sphere of my labours was Perth, where I gathered a church of upwards of sixty members, with whom I continued in the pastorate five years. In London while in the Methodist new connexion, I often had preached in the vicinity of St. Mary-le-bone, and Paddington, and was well known to several who had united with the newly formed General Baptist church in that place. My labours, also, had been referred to in the General Baptist Repository in a correspondence I had kept up with Mr. A. Taylor. I had visited London, too, and had several times occupied the pulpit of the Great Suffolk Street church; it was thus that in 1835 I was invited to return to the metropolis to supply a pulpit at that time vacant.

My few years residence in Scotland had been every thing to me. I had collected a good library—read some hundreds of volumes, and devoted a considerable amount of time to reading, study, and composition, &c., besides having published several volumes which had met with an extensive sale. What others might have done for me years before, I had been enabled, by God's help, to do for myself, and therefore I accepted the invitation, and having been invited to the pastoral charge—duly considered it, and prayerfully entered on its duties in 1835, and was ordained pastor on Christmas-day of the same year.

The difficulties in the way of great success in Scotland were many, and almost insuperable. First, the congregational form of church government has never, except in a few instances, been greatly encouraged; Presbyterianism being the staple article of ecclesiastical polity. Secondly, baptism has made but comparatively few converts; infant sprinkling being almost

an idol among the religionists of nearly all parties. But, thirdly, and more than all, strong and continuous anti-Calvinistic preaching was deemed most awful heterodoxy, so that to get and keep a congregation, required the utmost earnestness and constant toil.

To this work I fully gave myself, preaching in the winter months thrice on the Lord's-day, and generally twice during the week; and during the summer months I generally delivered one or two extra sermons in the open air. For four years I had from two to three hundred hearers in the forenoon and afternoon, and often from one to two hundred more in the evening. We fitted up a large and central preaching place, paid our way, and kept out of debt.

During my residence in Scotland I had a narrow escape from death: being a passenger on Russell's steam coach, which ran on the common road, between Glasgow and Paisley, during the journey the boiler exploded, by which four persons lost their lives, and several were severely injured for life; I escaped with a fracture of the left leg, from which, by kind nursing and God's blessing I so rapidly recovered, that in six weeks I preached again to my anxious and wearying flock.

Twelve months after this my beloved father finished his earthly course, and died in the full triumph of faith. For many years he had lived a life of elevated holiness, and had ministered with great success the Word of Life to perishing souls. I felt this to be a great bereavement, as I had cherished the fond idea of having my revered parent to spend his last days in my own domestic circle. But God dismissed him from all the toils and sorrows of life, after an affliction of a few days; an event which powerfully impressed me with the consolatory reflection that both my parents had so lived and died as to leave no doubt of their being re-united in the bonds of a spiritual and indissoluble union. Freely can I say with the poet,—

'My boast is not that I derive my birth
From loins enthroned, and rulers of the earth;

But higher still my proud pretensions rise,
The son of parents pass'd into the skies.'

In reviewing the thirty years of my

life to my becoming pastor of the metropolitan church alluded to, I can easily trace the kind hand of my heavenly Father, leading me from scene to scene—from one sphere of duty to another, and so placing me in circumstances favourable to my pursuits as a minister and theologian, as to enable me to persevere in my high and onerous work as a preacher of the glorious gospel. My path had been exceedingly circuitous, often dark, trying, and perilous; but I know it was perfectly right, and I cannot now see that any of the crosses or sorrows could have been dispensed with without injury to my soul.

My inordinate love of reading often rendered it difficult to be honest to butcher, baker, and bookseller; but by God's blessing I contrived to make it so. Domestic frugality had often to be rigidly practised, or the desired book would not have found its way into my library; and when the choice was between a good dinner or a good volume, the appetite of the mind always predominated over that of the body. I have more than once done what I advise no one else to do—placed domestic articles under the supervision of a questionable relative, rather than run the risk of the book escaping from the stall.

With an income of twenty-two shillings a week, with wife and sons, (during my first residence in London,) I managed often to bring home some wonderful volume, to the surprise of my wife, who often wondered, and well she might, where and when this reading mania would terminate. Resolutions on the subject, and often silent vows were made, but only to be scattered to the winds by the appearance of some tempting stall, some advertized auction of books, or some enchanting criticism and review. My passion for sermon reading was generally at fever heat, and yet it managed to live on at that point of the mental and moral thermometer, for at least fifteen years, until few evangelical discourses, either of ancient or modern times, had not received a careful or more cursory reading. I could never sympathize with ministerial dislike of sermons, and yet have to learn how a man shall be a ready, full, and varied

preacher to the same congregation for a series of years, who feels it an irksome task to read the published discourses of the wise and devout men of past or present times.

I confess it never had the least tendency to lead me into plagiarism; perhaps my almost total want of verbal memory was my security; but I always felt after reading sound and pious discourses, that I was better prepared to sit down and enter on the work of preparing for the pulpit with a more earnest and devoted spirit. Thomas Watson, Bishop Hall, Jeremy Taylor, Brooks, Barker, Howe, Charnock, and Doddridge, I never read but with relish, and ultimate profit to my soul. And S. Lavington and Jay, Belfrage, and Wardlaw, and Richard Watson, I have ever considered as worthy examples for those who would study instructive, efficient preaching, adapted to our country and times. I love preaching; my soul looks upon it with profound awe and holy reverence; and I had rather be a thorough pulpit workman, than fill the highest earthly office ever occupied by mortal. The more I know of the work, the more I am led to enquire, who is sufficient for these things? And one of the stanzas of the sainted Wesley, often haunts me, and I never feel it to be an intruder or bid it begone,—

'Happy if with my latest breath
I may but gasp his name;
Preach him to all, and cry in death
Behold! behold the Lamb!'

Of the value of preparatory study, to a ministerial course I have the highest appreciation; but yet certain I am, that unless we have the germ of the preacher within, and a resolution to make *it* the *one* object of reading, study, and action, no academical preparation will fit a man to be a popular and useful minister to the masses of our own time. I can say without any feeling of reservation, that I never entered the pulpit to preach to my fellow immortals, without this being the leading desire of my soul, that I might make them understand and feel the subject I had prepared for them.

A sermon at full length I never wrote out; but I would not presume,

unless in a case of extreme emergency, to address the smallest week-night congregation, without my usual amount of preparation. I do not think we can expect God's blessing to accompany that which really costs us nothing. And if we aim at real usefulness, we shall have as much popularity as we deserve, and perhaps fully as much as can be borne with safety to our own spiritual state. Let the minister lift up Christ and be quite contented, so that the Master's image is seen and loved. 'We preach not ourselves, but Christ Jesus the Lord, and ourselves the servants of his people for

Jesus' sake.' On looking back, I see much reason to deplore mental indolence; self in a thousand forms; hastiness and precipitancy on many momentous occasions; and I feel daily, the need of the forbearance and prayers of those with whom I labour, that I may finish my course with joy, and meet those to whom I have communicated, at the right-hand of the Lord Jesus in the great day. Well has the poet said,

'Tis not a cause of small import
The pastor's care demands,
But what might fill an angel's heart—
And filled the Saviour's hands.

POETRY.

UNIVERSAL PEACE.

'They shall heat their swords into ploughshares, and their spears into pruning-hooks.'

HARK! the sounds of joy and gladness;
Whence the shout of rural mirth?
Man repents his murderous madness,
Man, the tiger of the earth!
Lo! the glittering sword descending,
Cleaves the soil it drench'd before;
And the spear, the vintage tending,
Gives its work of carnage o'er.

Men, not now their hands imbruing,
Brother, in a brother's blood,
Sport with terror, death, and ruin,
Reckless borne on passion's flood.
Arts of peace, the nations blessing,
Clothe the hills, the valleys cheer;
While the world, its wrongs redressing,
Breathes a new sabbatic year.

Lord of earth! its mournful story
Hasten, in thy grace to close;
Bring the days of brighter glory,
Calm its tumults, heal its woes;
All, around the Cross uniting,
Blend in one harmonious throng;
Peace, the rolls of time inditing,
Love! the universal song.

THE SWEETEST THOUGHT.

SWEET is the early breath of morn,
And sweet the close of day,
When linnets press the bounding thorn,
Or blackbirds pour their lay:
But there's a sweeter thought, *I know*,
Than morn or eve can e'er bestow.

Sweet is the genial time of spring,
And sweet the summer's sun;
What sweetness cannot autumn bring,
And hoary winter too?
But there's a sweeter thought, *I know*,
Than all the seasons can bestow.

Sweet is retirement's friendly shade,
When meditation draws;
And, oh! how sweet is converse made,
When friendship forms its laws:
But there's a sweeter thought, *I know*,
Than that or this can e'er bestow.

Dear thought! ah! be thou ever nigh,
And near unto my heart,
And when I feel a transport thrill,
Do thou the joy impart;
Still shed the influence divine,
Delightful thought, *that God is mine.*

REVIEW.

THE WOMEN OF SCRIPTURE. BY CLARA LUCAS BALFOUR. London: Houlston and Stoneman. pp. 368.

THIS volume we regard as an exceedingly interesting and valuable one. It would rejoice us greatly to hear of its being read and studied by every young person in all our congregations. We are persuaded that no sensible person of either sex could rise from a perusal of it, without being willing to acknowledge both the pleasure and profit which that perusal had afforded.

It has been the object of the authoress to illustrate by Scripture examples the intellectual and moral endowments, the responsibilities, and true social position of woman. True it is that upon this subject, within the last few years, very much has been both said and written; we believe, however, that it is one upon which, in many circles, very erroneous views are still entertained. We are afraid that some of our fair readers might feel themselves scandalized were we to hint even that it is a theme upon which some of *them* need to be enlightened. Were we to venture upon such an insinuation as this, we fear that it would be at the risk of exposing ourselves for months to come, in our perambulatory visits amongst the ladies of our acquaintance, to a perfect storm of disapprobation. From a suggestion of this kind, then, we shrink back. But we may perhaps be allowed to express it as our conviction, that upon the subject alluded to, many of the so-styled 'lords of creation,' do need to be informed. Notwithstanding the outward deference, which is now, in good society, always paid to the opinion of 'the ladies,'—notwithstanding the fact, that the personage who at this moment occupies the highest post of authority in the British Empire is a lady,—it must be confessed that many men of tolerably good education, and considerable acquaintance with the world, have but a low estimate of either the intellectual capabilities, or of what ought to be the social position of woman. What are the causes of this? One cause undoubtedly is, tra-

ditionary prejudice; another is, want of attention to the subject. But with all respect we submit to our fair readers the enquiry, whether a third cause may not be found in the exhibitions which are so frequently made to feminine folly and imbecility? both resulting to a great extent, as we believe, from the defective system of female education, still so prevalent. Let us examine that system by its fruits. Let us take for example some young lady who has just left a fashionable boarding school. She has been told that her education is *finished*. (!) How does she now spend her time,—more especially that important period which elapses between leaving school and settlement in life? Is it in the improvement of her intellect and heart by diligent reading, solitary thought, and sensible conversation? No, indeed: for what need is there of this when her education is already *finished*? Why seek for any further stores of information, when she is already possessed of about as much as one poor head can at all decently carry? Is it then in doing good to others?—in visiting, like an angel of mercy, the abodes of poverty and wretchedness?—in endeavouring to instruct the ignorant, or to arouse the trifling and raise the fallen of her own sex? Is it even in the acquisition of domestic science?—in the honourable attempt to become, by the time her turn for assuming the responsible position of head of a family shall arrive, a proficient in all the mysteries of housewifery? This, indeed, would be well in comparison with what we sometimes see, although by the way, we beg leave most decidedly to protest against the notion that the time of any English maiden should be so devoted, even to domestic matters, as altogether to preclude attention to the cultivation of her mind and the performance of deeds of charity and piety. But how is the precious period of time alluded to, employed by this finished young lady? How? in fancy-knitting and netting,—in making spell-cases and anti-macassars,—in transferring to canvass ugly faces and crooked figures,—in practising at the piano,—

in reading novels and flirting with beaux,—in making calls and bandying gossip. We ask our readers whether this is not, on the whole, but too correct a description of the mode in which some young ladies of their acquaintance pass their time; and day by day, and year by year, employ that mind which will survive the final conflagration and live on and on for ever! Let no one mistake our meaning. We condemn not, in *toto*, all the pursuits alluded to. Some of them, music and fancy needle-work, for example, are good, as employment, for hours of occasional relaxation. What we protest against is, the acting as though such pursuits as these were through an entire series of years, the business of life. To return to the point from which we set out, we do not greatly wonder that some intelligent men, whose intercourse with the fair sex has unfortunately been confined almost entirely to the class of individuals just now referred to, should have been led, from what they have seen and heard, to form but a low estimate of the mental and moral endowments, as well as of the proper social position of women. We admit that in so doing, they reason fallaciously and most unphilosophically, for it would be just as rational to infer from the fact of a large portion of the race of fops being little more than apish in point of mental elevation, that such is the case with the whole human family.

The state of things, however, being such as we have described it, we think Mrs. Balfour's idea an exceedingly happy one,—that of endeavouring to make out, and present to the world, the '*Scriptural* estimate of women.' We are in the habit, as she reminds us in her preface, of appealing to the Bible with the view of correcting or confirming the opinions we may have formed upon the subject,—why not upon this? In prosecuting her task, Mrs. Balfour brings successively before our notice nearly all those women whom we read of in Scripture as having been at all distinguished by piety or moral worth. Whilst in each character presented to us, 'sedulous attention has been given to correctness of historical detail,' it has been the especial object of the writer 'to bring

prominently forward those peculiar principles of piety, feminine excellence, moral conduct, and mental power, which the sacred heroines individually exhibited.' Thus it is shewn that one affords an admirable illustration of maternal piety,—another, of female patriotism,—a third, of christian intelligence,—and a fourth, of genuine humility. We do not think we have ever met with a more interesting, and at the same time, judicious, exposition of the book of Ruth, than is to be found in the chapter on 'Female Friendship,' as illustrated in the history of Ruth and Naomi. The subject was a difficult and somewhat delicate one, but it has been managed admirably well. In the chapter upon 'Hospitality,' the tale of the woman of Shunem is related in a very beautiful and touching manner. None but one who was herself a mother, could have so described those emotions 'too solemn for words, too deep for tears,' which possessed the soul of the good Shunamite, when prostrate at the feet of Jehovah's prophet. Elisha himself, 'he who had seen the most wondrous spiritual manifestations, and celestial glories, stood amazed before the strong appeal of human emotion,—the might of human affection.' Here we would fain quote a few paragraphs, but want of space forbids. The work is not quite free from literary blemishes. What book is there, of any size, which is altogether free from them? Our classical friends will remember the line,

'Quandoque bonus dormitat Homerus.'

Occasionally there is a little carelessness in the style, as for example in the first sentence on page iv. of the preface. In two or three instances also statements are made in reference to supposed historic facts, which seem to indicate that the writer is unaware that the truth of those statements has in modern times been more than questioned. We may refer especially to the sacrifice of Jephtha's daughter, and to the account which Mrs. Balfour gives, in a quotation from Bishop Hall, of the political state of Palestine and the adjoining countries, at the time of the birth of Christ. Page 240 of the work before us, may be com-

pared with Dr. Kitto's remarks upon Luke ii. 1, in the 'Illustrated Commentary.' Chapter viii., on the influence of some domestic customs of the Israelites upon the social condition of woman, struck us as rather unsatisfactory. But notwithstanding these little blemishes, we are bound to say, that Mrs. Balfour has, on the whole, accomplished her task in an exceedingly creditable manner. None but a christian female of highly cultivated mind, could have written as she has done. The general gracefulness of the style,—the mingled delicacy and elevation of many of the sentiments,—the occasional touches of deep and tender feeling,—the enlightened piety and sterling common-sense, which are manifest in almost every page of the work, combine to render it, to the attentive reader, at once charming, instructive, and edifying. We conclude our notice with the following paragraphs taken from the close of the book.

It is idle, with the Scriptures before us, to argue the inferiority of woman from the fact of her subordination. If religion be the grand reality—the great end and aim of human life, woman has ever been distinguished for her elevated faith. Her claims to equality in this primary matter admit of no dispute—rest not on feeling or opinion, but on the immutable basis of fact. In acts she has been valiant; in mental endowments, dignified; in faith, unwavering. We have seen that a woman saved the life of the infant destined to be the law giver of the Jews,—that a woman, Miriam, was associated with him in his mission, and sung her chorus to his song;—that a woman, Deborah, judged Israel in a time of great danger, and delivered the nation out of its difficulties;—that a woman, Hannah, was permitted to be among the earliest prophetic of the Messiah's coming, and the very first to call him by the hallowed name of Saviour;—that a woman, the virgin mother, was the first disciple, the first to demand from others unqualified obedience to the Redeemer;—that women ministered unto the Lord of their substance;—that women were faithful unto death in the hour of his mortal agony;—that women comprised a considerable portion of the first church of Jerusalem;—that a woman, Lydia, was the first convert of the first European church;—that a woman was permitted to be an associate in teaching a purer doctrine to the eloquent Apollon;—that a woman was recognized by Paul as 'a servant of the church;'—that women, throughout the whole apos-

tolitic age, were 'succourers' of the saints, 'fellow-helpers' of the apostles in the gospel.

These are solemn facts, not quoted to excite pride, or a mean and injurious spirit of rivalry, but to deepen the conviction of responsibility. To show that women have now, as in former times, a mighty work to perform; that trivial pursuits, petty aims, neglected talents, are unworthy of them; that the exigencies of the present age have claims on them of no unimportant kind; and that, as the spiritual descendants of these sacred heroines, it is their duty to be 'thoroughly furnished to every good word and work.' Wherever there is ignorance, it is woman's duty to remove it; wherever there is suffering, it is her privilege to alleviate it; wherever there is impurity, it is her prerogative to destroy it. Childhood and youth look up to her for example,—her erring and suffering sister-woman, claims from her, aid and sympathy. Man requires that she 'open her mouth with wisdom,' and her tongue should be 'the law of kindness.' The church gathers round her and says, 'Be thou still 'faithful unto death' and thou shalt inherit 'a crown of life!'

CATO.

THE SOUL'S ERRAND: *or, the neglecter of salvation addressed, warned, and entreated.*
BY GEORGE STAPLES, author of 'Macedonia.' London: Houlston and Stoneman, 32mo. pp. 172.

WORKS that are intended to demonstrate the truth and divine claims of the christian religion, are of great importance in the present age. There is so much of the spirit of free enquiry, and there are so many, who professing to be under its influence, while they are really hostile to all the peculiarities of revealed religion, make use of this pretence as the means of insidiously diffusing infidelity, that it is highly desirable that their hollow pretensions should be examined, and their wicked and presumptuous designs exposed. The christian religion courts enquiry, encourages investigation, and invites the seeker after truth to direct his utmost efforts in its discovery and attainment. But the spirit that guides the enquirer should be sober, modest, and ingenuous. If he sets out in his work with lofty notions of his own powers, and with affected scorn of all who have gone before him in the same path; if he assumes that he is the first who has entered on this path, that his investigations are invested with infallible correctness, and expects others blindly to follow in his wake; if without reverence for God, or a sense of his need of light from the fountain of all truth, he commences his career with a fondness for paradox and a disposition to cast down and trample underfoot all that has hitherto been revered as sacred, and held as of divine authority, that

does not at a glance commend itself to his self-sufficient and individual understanding; there can be no wonder that he should go astray, and even deny the truth which is too bright or too humbling for his proud soul to perceive. This is not the proper temper for the investigation of truth. In science or human learning it will not succeed. The patience and modesty which wiser men approve and encourage, which are the precursors of success, are wanting; and the overweening self-sufficiency which frustrates its own purpose is superabundant. But in matters of a religious kind it is entirely out of place. Good men pity such flippant presumption. God abhors it. 'The meek will be guide in judgment.' Let all, and especially the young and well-disposed, avoid such leaders and companions.

But while one danger of the age is that of pert and presumptuous pretence of truth-seeking, which will, if God's grace do not check it, lead to universal scepticism; it must be admitted that the number of persons who are not infected with this foolish intellect-worshipping mania, who generally admit the truth of christianity, but practically neglect the great salvation, is very great. We are therefore delighted to see suitable additions to that very important class of works which is intended not so much to prove the truth of the religion of the Bible, as to call attention to its solemn claims on our practical and experimental regard. To the well-known books of this kind, as 'Alliene's Alarm,' 'Baxter's Call,' the important publications of Doolittle, Pike, J. A. James, &c., &c., we have now the pleasure of adding the useful and serious little volume before us. It is written in a very serious strain, and is characterized by persuasive earnestness. Its author is anxious to do good, and we do hope that his object will be realized. The work is free from sectarianism, and will be welcomed as a suitable present to put into the hands of the young, or neglecters of religion, by devout persons of all denominations.

A brief analysis of the author's plan will conclude this notice. After an introduction, in which he invites the reader to peruse it with seriousness, leisure, simplicity of heart, and devout regard to the Holy Scriptures and prayer for the Holy Spirit, he points out certain classes of characters by whom salvation is neglected; as the worldly, the fearful, the presumptuous—shows the folly of this conduct, from the magnitude of the soul's interests, its great danger, and the very trifles which occasion it; points out the urgent necessity of salvation, its magnitude, requirements, as repentance and faith. He then proceeds to notice the fallacy of prevailing excuses for neglecting this salvation, shews how the guilt of this sin is often aggravated by the peculiar advantages we enjoy, points out the awful destruction which impends, and

concludes by several urgent entreaties and important directions.

This will give some idea of the nature of this treatise. It is divided into nine chapters, and may thus be conveniently read in sections. We do most earnestly recommend this work to the attention of our readers. In a second edition, which we hope may be speedily required, we doubt not a few inaccuracies of style and expression will be corrected.

A LETTER TO THE EDITOR OF THE CHRISTIAN RECORD, in reply to an Article in that Journal, on the proposed incorporation of the Baptist Missionary Society. By JOHN HOWARD HINTON, M.A. *Houlston and Stoneman.*

THE proposal to incorporate this society has occasioned a great deal of discussion in the Baptist magazines, and in the dissenting newspapers. We do not think that it will be carried; nor, indeed, that it is desirable it should be. The benefits are few and doubtful; and the inconveniences would be numerous. We invite attention to an able notice of the whole affair from Dr. Cox, in the Patriot of April 13th.*

ARBITRATION INSTEAD OF WAR.

[We have received a number of peace tracts, and think the best notice we can take of them will be to give a few extracts from one of them, so that the friends may speak for themselves.]

'MR. COBDEN has engaged to bring before the House of Commons at an early period of the next Session of Parliament, a motion in favour of Arbitration Treaties, between England and Foreign countries, binding them in case of future misunderstanding, to refer the subject matter of dispute to the decision of Arbitrators.

If it be said that this project of settling international disputes by Arbitration is impracticable, we can confidently appeal to history and fact, in proof of the contrary. It has been tried in a large number of instances, and it is evident from these, that whenever fairly applied, it is equal to any emergency that national affairs can present. Iceland and Norway have preserved peace, between their respective countries, for 600 years, by Arbitration alone; and by the same just and rational method, the Helvetic Union preserved peace among its different members for more than 500 years. A disputed question between Great Britain and America was decided by the Arbitration of the Emperor of Russia; and another between the same nations was submitted to the Arbitration of the King of the Netherlands, and finally settled without War. A difficulty that arose between Britain and France, was satisfactorily terminated by the Arbitration of the King of Prussia. The dis-

* It was abandoned by the committee, April 18th.

pute on the 'Sulphur question,' between Great Britain and Sicily, was also adjusted by Louis Phillippe, then King of France. To these many others might be added, but the instances adduced are sufficient to prove that Arbitration *can* decide great national disputes without War; and all that is now required is, to adopt this as a *fixed and regular law of nations, instead of leaving it to be uncertain and occasional.*

The advantages of this method over War are so obvious, that they must strike the common sense of every man that has the courage, for a moment, to think for himself.

It is more rational.—War is the proper resource of brutes, not of beings endowed with reason. But Arbitration, calmly weighing contending claims in the scales of equity, and by the light of reason, will decide the question in harmony with their dictates.

It is more humane.—The horrors and cruelties which War perpetrates are unutterable.

It is incomparably cheaper than War.—In Great Britain it takes away 17s. 6d. out of every 20s. paid in taxation, and this year (1848) it will absorb the almost incredible

sum of forty-seven millions sterling of the people's money, in paying the interest of its past, and the cost of its present exorbitancy.

It is more consistent with the spirit of Christianity.—War involves an inversion of all the principles of morality, a perpetual outrage and affront to the genius of the gospel, an insolent and contemptuous disregard of the temper inculcated, by precept and example by Him who came not to destroy men's lives but to save them. Arbitration, on the other hand, by appealing to Truth, Justice and Mercy, is in strict accordancy with that benignant system which pronounces its choicest blessings on the meek, the merciful, and the peace-maker.

As you would relieve your country from a weight of taxation, which is hurrying us to the verge of national bankruptcy—as you would advance the interests of truth, justice, and humanity—as you would discharge your own consciences from blood-guiltiness, by participation in the iniquitous system of War, rally around Mr. Cobden, and let the House of Commons be deluged with *Petitions for Arbitration.*

OBITUARY.

Mrs. HARRIET RICHARDSON.—To pay the last tribute of respect to the memory of a departed and beloved friend, is at all times a duty accompanied with pain and sorrow. But in fulfilling this mournful duty, the religion of the Saviour sheds a stream of light over the 'valley of the shadow of death,' while a voice sweeter than the summer's breeze proclaims 'Thy brother shall rise again.'

Mrs. Richardson was born April 25th, 1820. Happily descended from parents, who acknowledged the christian obligation to bring up their children 'in the nurture and admonition of the Lord,' it might be reasonably expected, that she would be the subject of religious impressions at an early period. But too often are those early visitations of mercy either disregarded or opposed. At the age of sixteen, she was placed in a situation where she was exposed to worldly associations, and she lost to a great degree her relish for spiritual things; prayer was neglected, the house of God but seldom visited, and her goodness seemed to have passed away like the mists of morning before the rising sun. She shortly returned to the home of her parents, and in the year 1838, was united in marriage to Mr. T. R. Richardson, and 'He who moves in a mysterious way' directed their steps to Friar Lane chapel, and here under a sermon preached by the pastor of the church, she became deeply

convinced of sin. In this state of trouble of heart she sought and found mercy, and rejoiced, 'believing in God through our Lord Jesus Christ, by whom she had now received the atonement.' 'Having first given herself unto the Lord' she soon gave herself unto his people; and on the morning of the second Sabbath of November 1840, she put on Christ by baptism. She now rapidly grew in grace and in the knowledge of our Lord Jesus Christ. The Bible became her constant and delightful study, and on all the public ordinances of religion she was a regular and devout attendant. Indeed, her conduct in this respect afforded a fine comment upon the words of the Psalmist, 'One thing have I desired, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.' Her attachment to the sanctuary was so great, that though friends sometimes suggested the propriety of her remaining at home, yet neither the severity of weather nor her enfeebled health, prevented her occupying her accustomed place in the house of God. Her's was a disposition of mind to persevere, and she obeyed the impulse; there was no shrinking from duty, no desire to turn out of the path because it was not strewed with flowers. We do not often meet with a christian woman more lovely, amiable in manner, or more uniformly kind than was our

departed friend. Dissimulation and envy she seemed not to know: the law of love was ever prevalent, guiding her mind and tongue in all circumstances, hence intimately to know her was sure to create an affectionate regard. Greatly was she loved by the members of the church who knew her best, and around her their best sympathies were closely entwined. But the brightest of our deceased friend's history remains to be recorded. She had passed the joyous period of her espousals to Christ; she had traversed the wilderness with its cares, its sorrows, its fears, and its disappointments; she had drunk the cup of affliction, as well as the cup of salvation; she had been faithful in little, and now her faithful God had reserved for her, though through much tribulation, to be made fit by holiness of heart, to walk with him in white, to enjoy the perfect happiness of heaven. We saw that the victim was doomed for prey, for death often seizes first upon the fairest and most delicate flowers. That disease which has long baffled the skill of the physician preyed upon her frame, and grim consumption brought her to the house appointed for all living. But while labouring under this flattering disease, the calm serenity of her mind excited our admiration. Whilst alternating between hopes of being spared for a few years, and the prospect of being soon cut off, she evinced the power of religion which taught her submission to the will of her Heavenly Father. It was not, however, till the winter of 1848, that serious apprehensions began to be entertained that her end was approaching, yet for more than three years she had felt a strong conviction that she should not live to see 1850. Feeling this, she daily lived in preparation for her removal to a fairer and a better world. She gradually declined, and abandoned the last hope of prolonged life. On the first Sabbath of the year she writes to her husband, who was from home, and says,—‘I am very happy, but I find the hour of my departure is at hand. I have nearly finished my work.’

On Sunday, the 14th., she appeared a little revived, having less pain, yet her mind was somewhat troubled. When asked the cause, she said,—‘It is because I cannot keep this poor weak mind of mine fixed long together. Satan tries me and buffets me, tells me strange things; but I know my Heavenly Father will not leave me at last.’

Sunday, 28th.—Nature fast sinking, yet her soul happy in God. ‘I desire to depart,’ said she. When asked, ‘Why, are you in pain?’ She replied, ‘No, my heavenly Father has taken all pain away, and intends to give me an easy passage to heaven.’ Looking with a sweet smile on her beloved mother, who stood at her bed side—‘Mother,’ said she, ‘would it not be happy to tea with

you here, and sup with Jesus in heaven; there to drink new wine from the hand of my Redeemer.’

The last time her husband saw her, was on Sunday Feb. 11. Her state was that of one ready to depart. She could now only speak in a whisper, and was at times restless. Her husband took his leave of her, commending her to God. She cheerfully bade him good bye. On Monday she was rapidly sinking: about eight in the evening, she gazed on those who stood round her dying bed, and looking up to heaven, with a sweet smile on her face, she gently waved her hand, and died just at the hour of social prayer, when her pastor was fervently praying that she might be divinely supported. Thus amid the prayers of the brethren her happy spirit winged its way to heaven.

One gentle sigh, her spirit broke;
We scarce could say, She's gone,
Before her happy spirit took
Its station near the throne.

Her death was improved to a crowded congregation, by her pastor, from 1 Cor. xv. 57. ‘But thanks be to God which giveth us the victory, through our Lord Jesus Christ.’

Mrs. FARROW, the wife of Mr. Robinson Farrow, solicitor, of Alford, died on the 29th of November 1848, leaving a testimony behind that she has gone to be with Christ. This esteemed friend, was the second daughter of Mr. and Mrs. Goodall of Epworth-in-the-Isle, in Lincolnshire. For many years Mr. G. was a valued medical practitioner at Epworth, but eventually, left this place to become surgeon at the Rotherham dispensary; on doing which, his friends presented him with a handsome token of esteem. Mr. G. has now retired from the active duties of his profession, and Mrs. G. and himself are spending the evening of life at their former residence in the Isle. May their last days be their happiest, and ultimately may they, and all theirs, meet their beloved Harriet, the subject of this obituary, in that better world above, ‘where saints immortal reign.’

Mrs. Farrow, although robust in appearance, was often the subject of severe afflictions. Several years ago, she left her father's home,—opened a school at Louth, and became one of the intimates of the writer of this paper, and of his family; and here, in 1838, he had the happiness of baptizing her and his own beloved daughter, both of whom became members of the church under the pastoral care of the late and lamented Mr. Cameron. In 1839, Miss Goodall became the wife of Mr. Farrow, and he having a dear little daughter, the child of a former wife, she now became a mother also. This little girl died in about eighteen months after her father's marriage to Miss G. The solicitude which marked Mrs. Farrow's conduct to-

wards this child, and the anxiety with which she watched over it, in its sickness unto death, must serve to endear the memory of Mrs. F. to all who were interested in that child's happiness. The latter Mrs. F. has left two little ones in this vale of tears. We rejoice that they are under the care of a father whose love for them is most ardent, and we hope that that love will be accompanied, if their lives be spared, with all, as its best feature, which is judicious in training. In her religious views, Mrs. Farrow was very decidedly a General Baptist. The doctrines and discipline regarded by this denomination, were in her views scriptural, hence they had her cordial approval and practical regard. With that lamentable innovation, mixed communion, and with the doctrines of men as substituted for the doctrines of God, we believe she had no sympathy. She understood and regarded the New Testament too well, to become involved in those pernicious errors which, in the professing world, now so much abound. Our friend was naturally inclined, in pecuniary matters, to liberality. The poor within the circle of her acquaintance, in many instances, will bear testimony to this excellency. But, like all others of Adam's race, Mrs. Farrow had her defects: a peculiarity of temper sometimes cast a dark shade upon her christian character, wounded her own soul, and has been known to inflict pain of mind upon friends and associates. During her last illness, (which was of a very distressing character,) she realized, but not without intervals of perplexity, the guidance of the Spirit and word of God; and often had seasons of spiritual enjoyment. Christ, and Christ alone, as the sure foundation, was her constant and her only basis of hope. Him she loved—his gospel she believed—therefore, salvation of the riches of divine grace was hers? The conversation which a believing sister, and other members of the family had with her, during the last days of her pilgrimage, was of a very edifying and satisfactory character. In death, Mrs. Farrow's experience was rather the peaceful and tranquil, than the joyous and triumphant. Her remains were deposited in the grave-yard belonging to the G. B. church at Maltby; and her death was improved at Alford, in the presence of a large congregation, from Rev. vii. 13—17. It may be mentioned, as a circumstance somewhat remarkable, that the individual who baptized her also officiated at her marriage and at her interment; then preached her funeral sermon, and now writes her obituary.

J. KIDDALL.

ANN, the wife of Mr. Joseph Hogg, of Barrow-upon-Soar, died Jan. 17, 1849, aged

sixty-five years. Mrs. Hogg began her religious course amongst the Wesleyan Methodists, and continued with them for some time. She was baptized and became a member of the Quorndon church (of which Barrow is a branch) about twenty-four years ago. In the summer of 1842 she had a paralytic stroke, which greatly prostrated both body and mind; through judicious treatment, however, she was so far restored as to be able to attend to the duties of her station. About Christmas, 1846, she had another severe affliction, from which she never recovered; but gradually sunk into a state of physical and mental debility. Had she not secured religion before her last long affliction, it is very probable that she never would have secured it at all, from the mental prostration which she endured. Her bereaved husband says, 'If the kind of books which she almost invariably read, be any evidence of a state of grace, they were the following,—the Bible, Bunyan's Water of Life, Come and welcome to Jesus Christ, &c.' She was buried in the General Baptist burial ground, Barrow, and the event was improved by the pastor of the church to a large and attentive congregation, from Ec. ix. 10. 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.'

J. S. Q.

JOSEPH ASHNESS, member of the General Baptist church, Macclesfield, Cheshire, died Feb. 1st, 1848. The subject of this very brief notice was born on the 14th of Feb., 1794. He was led by divine grace to see his lost condition as a sinner under the ministry of the Rev. Richard Kenny, now of Holbeach. He then felt it to be his duty to unite himself with the people of his Lord and Master, and offered himself for baptism and church-fellowship. He was cordially received, and was publicly baptized by Mr. Kenny, Dec. 1837. Our friend was a consistent and zealous sabbath-school teacher twelve years. He was a firm nonconformist. His affliction was long, and at times severe. He enjoyed great consolation, derived from reliance on divine faithfulness; and his last moments were characterized by a happy preparation for his departure. His loss will be severely felt by his wife and children, and also by the church of Christ.

'Farewell, thou sainted one; though time may
throw
Its shadows of forgetfulness around,
For thee remembrance in each heart shall glow,
And through life's waning years, unsought, be
found.

J. O.

INTELLIGENCE.

THE MIDLAND CONFERENCE was held at Burton-on-Trent, on Easter Tuesday. Service commenced in the morning at eleven o'clock. Brother Cotton prayed, and brother Goadby preached a very comprehensive and appropriate sermon on the atonement, from 1 Cor. ii. 2. The congregation was good. At one o'clock a good warm dinner was provided in the school-room, price one shilling each, and a larger number sat down than was expected.

The Conference assembled for business at half-past two. Brother Peggs presided, and Mr. Pike offered prayer. The states of the churches were then reported. From the reports given the churches appeared to enjoy a good measure of prosperity,—118 having been baptized since the last conference, and 130 were waiting to unite with the churches: a greater number than had been reported for some time previously. After singing,

'Praise God from whom all blessings flow.'

It was resolved,—

1. That the secretary insert the substance of the reports from the Home Missionary stations in the minutes of the conference.

Sheffield.—Since the last conference the church in Eyre Street, Sheffield, has been divided, on the 'wine question.' The conference expressed its approval of the course which the Nottingham committee had taken in the matter.

Leeds.—The cause at Byron Street, Leeds, is in a very interesting state. The congregations are overflowing. A considerable number have been baptized since the last conference. We are sorry not to be able to state the number, the letter having been mislaid.

2. Application having been made by the G. Baptist church, Eldon Street, Sheffield, for admission into the conference, it was resolved, 'That if the extreme notions on teetotalism which Mr. Horsfield and his friends have adopted prevent their holding communion with our churches, or receiving members from us unless they adopt their notions: and if they could not dismiss their members to us consistently with their views, we see no propriety in their seeking admission among us.'

3. A very interesting letter was read detailing the circumstances and prospects of the G. B. church at Stoke-upon-Trent, and requesting ministerial aid. It was agreed that brother Gill be requested to

confer with the pastors of the churches in the neighbourhood, to obtain the services of a minister once a month, for the ensuing six months; and that their travelling expenses be paid out of the fund appointed at the last association for the visitation of small and distant churches.

4. The Coventry case was referred to the Warwickshire Conference with the earnest hope that the church at Coventry will as soon as possible declare its own independence, having received assistance twenty-one years.

5. Some strong remarks were made on the subject of Mr. Shore's imprisonment, and it was resolved, that a petition—remonstrating against the persecution to which Mr. Shore has been exposed, and praying that means may be adopted by the legislature for his speedy liberation, and for the prevention of such persecution in future,—be prepared and sent as the petition of this conference, representing forty-two churches, and be signed by the chairman.

6. That brethren Gill, Yates, and Norton, be requested to see the writings of the ground belonging to the G. Baptist connexion at Swadlingcote, and make their report at the next conference.

7. Mr. Goadby was requested to insert the sermon which he preached in the morning, in the Repository.

The next conference to be held at Castle-Donington, on Whit Tuesday, Mr. Pike to preach, on *the work of the Holy Spirit*.

Mr. Pike of Beeston, preached in the evening, from 1 John iii. 2. Brethren W. Stevenson and Staddon engaged in prayer.
G. STAPLES, Sec.

THE YORKSHIRE CONFERENCE assembled at Bradford, April 10th, 1849. The public worship in the morning commenced at half-past ten. Mr. W. Sagar, of Clayton, read the scriptures and prayed, and Mr. H. Hollinrake, of Bircchescliff, preached from John v. 14.

At two o'clock, p. m., re-assembled to transact the business of the conference. The meeting was opened by singing and prayer.

The church at Manchester sent a letter by their delegate, expressing their gratitude for ministerial supplies, and desiring a continuance of the same favour.—Some of the Trustees for the chapel in Oak Street Manchester, requested the opinion of the conference, whether the offer made for the purchase of the said chapel, by the denomi-

naon of whom it was bought, should be accepted. It was cordially recommended to accept the offer.

The people at Denholme, who applied for advice, were encouraged to attempt to obtain a larger room to worship in.

Mr. R. Horsfield reported the success, at a public meeting for Tea in Leeds, to erect side galleries in Byron Street Chapel. The amount collected and the sums promised are £100, which, in six months, they expect to realize. This announcement was highly gratifying to the meeting; and it was agreed to recommend it to the churches and individuals in Yorkshire to follow the example of the Midland Conference, in contributing for the above specified object.

A delegate was sent to the meeting from Water Foot, near New Church, in Rosendale. There are eleven members at this place, and they desire to be formed into a church. It was agreed to desire Messrs. W. Robertshaw of Shore, and J. Batey of Burnley, to visit these friends, and those at Gamble Side, and report their proceedings and opinions to the next conference.

Statistics.—At Leeds they have baptized twenty-three; and at Bradford they have five candidates. They have baptized three, and have a number of inquirers at Allerton. At Clayton they are in peace, and have baptized one. At Birchoscliff they have fourteen candidates. At Heptonstall Slack they have baptized fourteen, and have many candidates. They have a few inquirers at Todmorden. At Shore they have baptized six; and at Burnley six, and they have six candidates. At Manchester they have baptized one and have two candidates.

In the evening at seven, public worship was opened by Mr. R. Horsfield of Leeds, and Mr. J. Batey of Burnley preached from Rev. xxi. 6.

The next conference to be held at Shore, on Whit Tuesday, May 29th, 1849. Mr. R. Hardy of Queenshead to preach; in case of failure, Mr. J. Batey of Burnley.

J. HODGSON. *Sec.*

BAPTISMS.

LONG SUTTON.—We hope there is amongst us a spirit of enquiry about the best interests of the soul. A few have been added to our number during the last few months; and others, we have reason to believe, are under serious impressions. On the 17th of Dec., four persons were baptized; and on the 4th of April, three others publicly professed their love to the Saviour by attending to this solemn ordinance. Though but few are thus brought to participate in the privileges and happiness of the christian, yet it is a source of encouragement that the cause of Christ is

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advancing in some degree. Special services were held by the church here, in March, to seek the influence of the Holy Spirit, and a revival of true religion in our midst. They were commenced on Lord's-day, the 11th, and continued the three following evenings. An address was given by the pastor on each occasion, and several brethren engaged in prayer: at the concluding service, the Rev. J. C. Pike of Wisbech gave a suitable address. The meetings were felt to be seasons of spiritual enjoyment, and we hope the result will prove to be permanent benefit to the church and congregation. Though several months have passed away, yet it may not be amiss to allude here to what was at the time thought to be a peculiarly interesting occasion, and which will, no doubt, long be remembered with pleasure, namely, a public recognition tea-meeting, which took place shortly after the settlement of our present pastor, the Rev. S. Ashby. The attendance was good. Addresses were delivered by several ministers, two of them Independents; and the evening was passed in a manner both social and profitable. Similar meetings have been held by a few other churches, and it would doubtless be advantageous if it were a general rule for churches thus to introduce their ministers. May the blessing of God the Father rest upon and follow the labours of all our pastors. Amen.

C. A.

NORTHALLERTON AND BROMPTON.—On Lord's-day morning, March 18th, Mr. Stubbings baptized three persons in the Particular Baptist chapel, Bedale, and in the evening received them into the church at Brompton. Other candidates are waiting for baptism. Our room at Brompton has become too strait for us. We hope, shortly, to erect a chapel: for the furtherance of this object, a number of collecting cards have been issued. We hope through the help of God to establish a General Baptist cause in Northallerton and Brompton.

T. H.

LEAKE AND WIMESWOLD.—We baptized one person at Leake, Jan. 14th; and five at Wimeswold on Lord's-day, March 8th. These were interesting occasions, especially as some of the converts are the first-fruits of the labours of our now minister.

W. C.

ILKESTON.—On Lord's day, April 8, we baptized six believers.

C. N.

ANNIVERSARIES.

SEVENOAKS.—On Lord's-day, Feb. 25th, the annual sermons in behalf of the cause of Christ, at the General Baptist chapel, Hartslands, were preached; in the morning and evening by the minister of the

place, and in the afternoon by the Rev. T. Shirley, Particular Baptist, Sevenoaks. It gives us great pleasure to say that Mr. Shirley and his friends sympathized very much with us in our difficulties, chiefly occasioned by our chapel mortgage; as a proof of which, he not only kindly consented to preach, but induced the greater part of his congregation to attend. The result was, that the afternoon collection amounted to £8. The collections for the whole day, including donations, amounts to about £16.

BURTON-ON-TRENT—The annual tea-meeting was held in our chapel and school-rooms, on Good-Friday, April 6th, and was numerously attended. After tea the friends assembled in the chapel, and Mr. Peggs opened the meeting, assisting to wind up the clock for another year. Addresses were delivered by Brethren W. Norton, T. Stevenson, T. Yates, and J. Pulsford. On the following Sabbath the anniversary sermons were preached by Mr. Stevenson of Leicester. On the Tuesday after, the Midland Conference was held at Burton, at which dinner and tea were economically provided. The proceeds of the services were about £11; and it is intended to pay off £20 of the debt upon the chapel and the adjoining houses. B.

MISCELLANEOUS.

NEW CHURCH STREET CHAPEL.—The crowded state of the congregation, especially on Sabbath evenings, has for a considerable time rendered it most desirable to effect an enlargement of the original building. It having recently become possible to obtain, though not on advantageous terms, a piece of leasehold ground in the rear of the chapel, the trustees were authorized to enter into an arrangement for its possession, which being successful, it was resolved to erect a gallery behind the pulpit, and carry the vestry over the entire width of the chapel; thus providing 160 additional sittings, 140 of them free. On Good-Friday, April 6th, the chapel was re-opened, after being closed for several Sabbaths, the congregation in the meantime assembling in Shouldham Street chapel, a Particular Baptist place of worship, kindly lent by the church meeting within its walls. Our friend Mr. Underwood of Praed Street, having opened the morning service with reading the Scriptures and prayer, Dr. Andrew Reed of Wycliffe chapel delivered a sweet and evangelical sermon, from 1 John iv. 9. Rev. A. Farrar had engaged to preach in the afternoon, but was prevented by an attack of pleurisy, which has since, by a mysterious providence, terminated fatally; and in the

supply of the exigency thus created, we are indebted to the kind promptness of Rev. Mr. Brailsford, of the Southwark circuit, who discoursed from Isa. liii. 5. An overflowing tea-meeting was afterwards held, followed by a large and interesting public meeting, at which addresses were delivered by several ministers, and collecting cards taken. On Easter Sunday, the 8th, the re-opening services were continued, when two sermons were preached to numerous congregations by Dr. Burns, from 2 Sam. xxiv. 20—26, and John xx. 19, 20. The collections of both days amounted to £27. A total of about £250 has been already received for defraying the expences incurred, which, it is feared, will not be less than between four and five hundred pounds. The enlargement is universally approved; the chapel has received from it a decided addition of architectural symmetry; and what is infinitely more valuable, will accommodate an increased number of immortal souls, from whom, by hearing the word of grace, it is our fervent prayer, there may arise a numerous race to serve God and call the Redeemer blessed. N. S.

CONINGSBY.—On Tuesday evening, Feb. 7th, 1849, at a fraternal meeting held in our neat school-room, the majority of the members of the church here took tea together, after which our aged deacon, in the name of the church, presented the minister with a silver tea-pot, bearing a suitable inscription, as a token of unity of affection and appreciation of his labours for a period of nearly eighteen years. After this, three other friends addressed the meeting in a strain of affection and good wishes. The pastor, in returning thanks, referred to the various objects that had been accomplished during his ministry, for the future comfort and welfare of the church. The season was a very interesting one, and the greatest harmony prevailed. J. F.

CASTLE ACRE, Norfolk. Revival Services. Very interesting revival services have been held in this village in connection with the General Baptists. On the 8th of April we were favoured with the visit of Messrs. Dawson and Edmondson, of Norwich, who both preached powerful sermons. Addresses were afterwards delivered in the following order:—to the young, by Mr. Edmondson; to the aged, by Mr. Dawson; to the unconverted, by Mr. Stutterd. The attendance on all the services was good. We baptize four approved candidates in May. This is the Lord's doing, and marvellous in our eyes. J. B.

KEGWORTH. Re-opening of chapel.—We have greatly improved our Kegworth chap-

el, both with respect to its internal appearance, and the increased comfort and accommodation it affords to the worshippers. We have laid down a board floor, and have substituted new pews for old worn out forms. It was re-opened on Lord's day, March 11th, when Rev. J. Edwards of Nottingham preached two excellent sermons, to large and attentive congregations. On Monday afternoon the chapel was again filled; the Rev. J. Stone, (Indep.) read the Scriptures and prayed, and Rev. R. Nightingale delivered an impressive discourse; after which more than 200 persons partook of tea, which had been gratuitously provided by the friends. In the evening a spirit-stirring meeting was held. Revds. J. Taylor, E. Stevenson, J. Stone, R. Nightingale, and W. Edwards, (Indep.) of Brighton, took part in the service. The congregations and collections exceeded our highest expectations. About twenty one pounds were realized, including some donations from kind friends at a distance.

THE ASSOCIATION this year will be held in Archdeacon-lane chapel, Leicester, commencing on Tuesday, June 26th. It is particularly requested that the churches will forward the number of representatives they expect to send to Mr. Joseph Brooks, Belgrave Gate, before the 16th of June, who will hand the same to those friends who have to make arrangements for beds.

THE NUMBER OF BAPTISTS IN THE WHOLE WORLD, according to the U. S. Baptist Almanack, is about one million two hundred thousand. The division of this number they give, is to the United States, 982,000; to Canada and British settlements, including Jamaica, &c., 57,000; to England, 116,000; Wales, 24,000; Scotland, 4,000; Ireland, 1,000; to Germany, &c., 2,000; Asia, 9,840; Africa, 1,000. The population of the world is about 1,000,000,000, so that there is little more than one to a thousand of the whole. It should, however, be remembered that of the thousand millions, there are not more than a third adults. This would give one to about three hundred of the people.

DISSENT NOT DECLARED FROM THE JUDGMENT SEAT TO BE SIN.—Chief Baron Pollock, who was stated to have said at a recent trial at Cambridge, that 'Dissent was schism, and schism, sin; and that for sin the Almighty had but one punishment,' or words to that effect,—it appears, was misrepresented. A letter appeared in the Patriot from a Barrister, a dissenter, who was present, in which a direct denial is given to the statement, and the error is accounted for by the fact that the Chief

Baron was referring at the time to the sentiments supposed to be held by Mr. Gathercole, a clergyman, and the plaintiff in the action.

THE DEPUTATION TO AMERICA.

Treasurer's account of the Receipts and Expenditure.

1847-8. RECEIPTS.		£	s.	d.
Cash from Treasurer of the				
Foreign Mission		60	0	0
Cash from Treasurer of the As-				
sociation Fund		68	8	0
From Derby		14	3	6
„ Nottingham		19	13	0
„ London		10	1	0
„ Leicester		6	12	6
„ Boston		3	17	0
„ Harborough		2	0	0
„ Wymeswold		1	0	0
„ Rothley		1	0	0
„ Melbourn and Ticknall..		2	15	0
„ Bourne (Mr. Roberts.)..		5	0	0
„ Wisbech		5	0	0
„ Birchcliffe		2	0	0
„ Quorndon		2	12	0
„ Ashby		1	0	0
„ Loughborough		6	2	1
„ Measham		1	0	0
„ Retford		1	0	0
„ Hinckley		1	3	9
„ Barton		2	0	6
„ Wirksworth		1	5	0
„ Holbeach ..		1	0	0
„ Hugglescote		1	0	0
„ Burton-on-Trent		1	0	0
„ Spalding		1	10	0
„ Burnley		1	0	0
„ Barrowden		0	10	0
„ Longford		0	11	0
„ Chatteris		0	8	8
„ Private Subscriptions ..		7	7	6
		<hr/>		
		232	0	6

1847-8. EXPENDITURE.		£	s.	d.
Outward and Homeward Voy-				
ages of Messrs. Goadby and				
Burns to and from America		180	0	0
Travelling expences to and				
from Liverpool, and during				
eleven weeks in America ..		67	2	9
Paid for supplies for Messrs.				
Goadby and Burns		27	10	3
Expences attending Public				
Meetings on their return ..		2	16	0
Postages and Parcels		0	16	8
Interest		1	0	0
Printing Circulars and Posting				
Bills		2	14	10
		<hr/>		
		232	0	6

MISSIONARY OBSERVER.

GRANT TO JUGGERNAUT.

RESOLUTION OF MISSIONARIES.

To the Editor of the *Missionary Observer*.

DEAR BROTHER,—We shall be much obliged by your inserting in the *observer*, the following resolution, unanimously passed at our annual Conference at Cuttack, *January 5th*, 1849.

Resolved,—That we cannot separate without again recording our solemn conviction that the continuance by the government of India of the annual donation to the temple at Pooree, is not only entirely unnecessary, as it has been admitted by competent authorities, after the most careful examination of official documents, that no pledge whatever exists for the continuance of such donation; but that it is a heinous sin in the sight of him by whom 'kings reign and princes decree justice,' directly or indirectly to support idolatry; and that we most respectfully, but earnestly implore the enlightened rulers of this country, the blessings of whose rule we cheerfully admit, and for the protection enjoyed by whose government we are sincerely thankful, to withdraw from all connection with idolatry and its polluted shrines—but especially from the shrine at Pooree, the pilgrimage to which has been the occasion of incalculable suffering and destruction of life, and the worship at which is associated with everything abhorrent to God and degrading to man. We are, dear brother, yours in the gospel of Christ,

C. LACEY,	W. BROOKS,
I. STUBBINS,	J. BUCKLEY,
H. WILKINSON,	W. BAILEY,
O. R. BACHELOR,	W. MILLER.

LETTER FROM MR. LACEY.

Poonwar-Salpoor; (eighteen miles east of Cuttack), Jan. 23, 1849.

MY DEAR BROTHER GOADBY,—My love for you, and interest in you, and sympathies with you, always were strong since I first knew you, but your removal to Woodgate,

Loughborough, is one, among several other things, which has much increased them. I am exceedingly pleased and thankful that you are happy and prosperous with a united and affectionate people.

We left Cuttack for our present tour, on the 16th, on the dispersion of our Conference, and intend, God willing, to make a tour of a month and a half, round by Assureswara Kindiraparee Alle;—then, by the Khursua to Khundittur, then up the Brahmunee up to Bhoobeen, then back to Khundittur, and thence to Bhudruck, Kámá, Jagipoor, and home. This, if we can accomplish it, will be a long and useful tour. We shall meet with vast numbers of people,—shall preach to many, and distribute many portions of life giving truth, to form nuclei of light in thousands of places. Hitherto, our tour, while it has been useful in affording many opportunities to speak the word to innumerable people, has been somewhat disastrous. Orissa is an inhospitable land; the inhabitants are simply selfish; that is, they have not a spice, a strong spice of selfishness, but they are eaten up of it; they have no other motive but selfishness. When the Hindoos are said to be pious, benevolent, hospitable, you must understand writers as speaking poetically, and ironically; you must understand them to mean just the reverse of what they say. However the natives are very poor; though many of the brahmins cannot plead this excuse; they chiefly are the persons the poets and historians have lauded and praised as patterns of piety, benevolence, and hospitality. Our first camp was pitched at Maga market, ten miles from Cuttack, and on the morning of the 17th we (that is myself and friend Brooks, with our native helpers) rose early, sought the divine blessing, got some breakfast, and set out with cheerful hearts to the market of Lockshmebur, distant ten miles. The sky looked suspicious, but our native people, christian and heathen, assured us we should have no rain at this season, so on we passed. Our way lay through a vast rice plain, nor house, nor tope, nor tree seemed to break the vast nakedness of the prospect; when we had got nearly over this plain, and were in sight of the market, the clouds collapsed, and down came the rain in an awful torrent, in drops as large as marbles, and in a manner peculiar to India. In two seconds we were drenched. We made our way to the nearest tope, or clump of Mango trees, but alas! they could afford us no shelter; the flood poured from the leaves

and down the branches in abundant measure; so we thought we had better make all the speed we could to a house at some little distance, and there beg, and if we could not beg, take shelter. We started, but the poor horses had no idea of facing such a storm, and we could not make much progress. When we got to the desired house, we could find no way into the man's compound, or yard if you will, it was on the other side to that on which we had approached. Arrived at the front door in the middle of a yard wall, I saw a woman and a boy peeping out of their house door at the rain; I called out 'mother will you give the drowning shelter?' and away the old lady cut and banged to her door. The mother gone into another house, the boy remained; but he, poor lad, was terribly afraid. He had heard of sahibs, but had not seen one; he had heard of sahibs described as asoons, and he had read of asoons going about here and there eating people, and when he saw two, as he supposed, suddenly arrived at his house in the midst of a storm, he verily thought that now his time was come; now he was going to be swallowed up! Notwithstanding our pitiable condition I could not help being much amused with the awful appearance the poor lad made as he revolved his terrible thoughts in his mind. I spoke to him; and a little human language, and the expression of a little human feeling dispelled his terror; and though he did not give us shelter, yet he did not prohibit our taking possession of his father's cow-house—his father was not at home. When we got into this cow-house we were out of the rain, that is true; and that was much. But what a place to run into for shelter! about fourteen feet long and seven wide. At one end we put our horses, and at the other end we found three calves and two bullocks, one very vicious, refusing us permission to advance. After several unsuccessful attempts to beg fire of the neighbours, after some quarter of an hour, our young friend the brahmin's son was induced to try, and he succeeded: he brought fire and a little moist straw; but O what a blessing! We lighted a fire, and commenced drying our clothes, and while thus pleasantly employed in enjoying our shelter, the master of the house came home; a rather good looking, roman nosed, mendicant brahmin; and he no sooner ascertained who we were, and where we were, than he opened upon us all the artillery of his rich and meaning abuse. 'Ye sons of strumpets! ye defilers of your sisters, and mothers, and daughters! So you came to take my honour! you have defiled my premises! you have defiled my cow-shed! Shall I ever be able to get over this infamy! Who ordered you to go into my cow-house? Has the Company sent you here?' and much more of the same abuse.

I tried to reason calmly with the irritated old gentleman, and to remonstrate with him, but it was all to no purpose, and so I thought a little in his own way, though not so bad, might do some good on him in his present state of mind, so I said to him in Oriya, the best I could muster, and with some apparent feeling, 'Well now, you old rogue; who, putting a bit of string round your neck, not worth more than two gundas of cowries, you call yourself a brahmin, and go about begging the rice of the poor, and the starving, saying, "be ye filled with plenty," when you are dying for the want of a bit of rice yourself,—saying, "be ye long-lived, and be ye delivered from all disease," when yourself are dying of disease at the age of forty! you who are commanded to open your house to the stranger, and to be hospitable to the traveller! Do you think we should have come to your bad house, and near your bad self if we could have found the house of a bhownee or a chandal! go, you covetous old man, and bring in here directly a dish of boiled rice, and two seers of milk, and some vegetable curry. Go, make haste! or else call yourself no more a brahmin! Pull off that poita!—go!' This had partly the desired effect, and the old man put out his hand to bless me, and said, 'Stay! stay! say no more! you are a very good person! I will forgive you; but that other fellow, I shall not let him get off.' I afterwards informed the old man that I intended to give his son a rupee to assist him in getting a wife, as I understood he was thinking about that important business. This intimation quite brought the old man round, and he actually sent his son with us to put us into the road and bring back the rupee. I think we spent about two hours in this cow-shed, and it still rained heavily; but as the night was approaching, we felt that we must move on, and on the rain abating a little we turned out, and making *nomskar* to our host, we recommenced our journey. But did it not begin again to rain in good earnest? so much so, that the people said 'India has a grudge with these padree sahibs to day; and sure enough it rained hard all the way to Salpoor, so that when we got to this place we were in a worse plight than before. Our first business was to ascertain whether our little tent had arrived, and we found it had not; how could it! Here then we were in a fix, as a new-worlder would say; the sky pouring with rain—we soaked with rain, and in clothes partly in rags, and not a place to put our heads in! We looked about for a little time, and at last found a god-shop. There was Parbottee with all her little ones; the shed was covered above, but open on three sides, and the wind was piercing upon wet clothes; yet we were compelled to take shelter in this god-shop. No Hindoo would

give us fire or straw, but I went to the house of a mussulman, and the follower of the false prophet immediately responded to our wants. He rose from his mat and cried out, 'I will help you, sir; I will help you!' and sure it could not be from hope of gain, for I asked only for fire and straw. The mussulman soon came with a smoking whisp, a bundle of straw, and some split bamboos, with which we made a nice fire in the god-shop, and doffing one after another of our apparel, we dried our clothes and felt ourselves warm again. In half an hour, very unexpectedly, our little tent arrived. Instead of letting the bullocks stand still and die, as several did with whom ours came, our people wisely pushed them on through mud and rain, and got up very well. However we soon discovered the further disaster that our bedding and every thread of our clothing were literally soaked in wet. Under these circumstances it was of no use scolding, so we pitched the tent, lit a fire in it, placed ourselves round it, got our eyes inflamed with the smoke, set the folks to dry clothes and bedding, and about twelve o'clock we lay down upon a flannel jacket or some other little thing we had succeeded in drying; and thus wore away the dark and rainy, and miserable night. My fears for myself were, that as I had taken a course of mercurial medicine just before I commenced the present journey, I should take cold, and suffer seriously from the continued exposure; but next morning, so far as I could judge, through mercy, I was quite well, except an awful head ache, from not having taken any food since the previous morning. The next day our tent presented a novel scene;—beds, bedsteads, blankets, clothes of all kinds, entire and torn, clean and dirty—shoes, stockings, and fifty other etceteras, spread out on the tent ropes, in the face of the blessed sun—all made the people exclaim, 'O sahib; why you got famously soaked yesterday.' 'Yes;' I replied, to an old Hindoo acquaintance, why did not you give us a little assistance?' 'O,' said he, 'I was shut up in my house, keeping myself all right.'

This storm cost us two days, and lost us two markets; and I have dwelt the longer upon it because it serves to show how little hospitality the people have. We, or any one else might have died in the streets or fields, before a Hindoo would have either stirred one step, or have spent one cowrie on us; and also to show what helpless and miserable circumstances a missionary's are in Orissa, if the weather should prove inauspicious while they are pursuing their preaching labours in the country.

Just as I was finishing the above, I perceived a bustle in our little camp, and presently my mallee, or gardener, was ushered into my presence; he has brought some

money, as rent day has occurred at Cuttack since I left, and he bears expences for our native preachers, ourselves, and others. Among the items of intelligence are the following. 'Sir, Cuttack stands: it is not yet washed away by the river. Your lady has gone to Pooree, for her niece is taken ill. Your son John is with Mrs. Brooks, and goes to school. Mr. Wilkinson has gone to Berhampore, and Loka of Udagapoor Choga is dead; I dont know why he died, nor when he died.' On the last item I must remark, Loka is one of the best and most industrious of our Choga people, and his death is a real loss to the colony. He has been baptized about two years. I saw him not many days ago, on my last visit to Choga. He died trusting in Jesus Christ, and is another gathered to the heavenly garner from Orissa. He has left a young wife and one child to feel his loss. Poor Jemmie! what wilt thou do, with thy little black boy? Loka's disease was rheumatic fever.

Well I dont know that I have much more of particular interest to say about our tour, except that yesterday, while going to Kase nagger market, and while crossing the stream maha nuddy, my horse plunged into a deep quick-sand. I sat on awhile, but she began to labour desperately, and so off I came to relieve the animal, up to the middle in water. I had to travel to market thus, and when there doffed my clothes, and got them dried in the sun. After about an hour I was prepared to preach, and went into the market and told the people about God,—his glorious character and works,—what he was to them,—how previously they had *sinned against* him; about Christ,—*when* he came,—*why* he came,—and that he and he alone could save them from everlasting misery, and bring them to happiness,—The people heard with a good deal of seriousness. We came away after about two or three hours' intercourse with the people, and after leaving some eighty tracts and books.

(To be continued.)

LETTER FROM REV. J. BUCKLEY.

Tent Singheen, Feb. 1st. 1849.

MY DEAR BROTHER,—Preaching the gospel to the heathen is the very essence of missionary work. True it is a self-denying work, and on the part of those engaged in it, much faith and prayer are required to enable them to pursue it with a single eye and a devoted heart. Unenlightened men regard it as folly, and converted persons have not always that high appreciation of its importance which is desirable; nevertheless it is God's appointed means for gathering a people to himself; and my conviction is, the more we honour God's ordinance of preach-

ing, the more (other things being equal,) he will honour us. Not that I despise or think lightly of other means; that be far from me. Like as the apostle desired, 'that he might by all means save some,' so should we prayerfully employ every kind of instrumentality by which redeeming trophies may be multiplied and the kingdom of the Redeemer established among men. Tracts are immensely important. The value of a translation of the Holy Scriptures in a heathen language, who shall describe? The education of youth, especially of the 'poor and needy, and him that hath no helper,' is surely in the benevolent spirit of the gospel. But the proclamation of God's most blessed truth by the living voice, is, without controversy, the most important instrumentality; and I hope never to forget that I was charged 'to preach to the Gentiles the unsearchable riches of Christ.' May he, whose love and grace we make known, largely vouchsafe the blessing; and at his feet we will cast our crowns and say, 'Not unto us, not unto us, O Lord, but unto thy name give glory.'

My first tour this cold season was through the Piplee district, in company with brethren Lacey and Millar. Our native force was, Seebo Naik, Deenabundoo, and Parasua. We were out for nineteen days, and were daily employed in markets, where we had some good opportunities of making known the gospel. In the village of Piplee I was struck with the violent and malignant opposition manifested to the truth. While preaching there, a man, full of self conceit, a brahmin of course, came up, and with unblushing impudence, told us he knew how it was that he had the dignity of being born a brahmin: in his pre-existent state, he said, he was of a high cast, still, not of the brahminical order. He accumulated, however, a large amount of religious merit, the fruit of which he was now enjoying in being a brahmin. And what is the proof of all this? he was calmly asked, 'God is witness,' was his ready reply. But do you remember anything about your pre-existent state? We further enquired, where he lived, what he did, how he did it, and how he were able to amass all this merit? Even here he was not abashed, or at a loss. He had given gifts, he said, to needy brahmins, and by this holiness had been elevated to his present dignity. It was of no use arguing with a man who professed to remember what took place long before he was born, so I dropped the conversation, thinking of the words, 'Answer not a fool according to his folly, lest there also ye be like unto him.' Returning from this tour, we passed by that ancient and wonderful place, Bhubaneswer; or the land of God; from *Bhubana*, land; and *Esuvera*, God; I must say that I never witnessed anything so remarkable. What

multitudes on multitudes of temples! It is impossible to count them, and many are almost wholly concealed from view by the jungle. The legends are various, but I believe the popular one is, that there are 999 temples, and that if there had been another, lord Juggernaut would have preferred residing here to displaying his glory at Pooree. They are the most ancient temples in the province: the Ling Raga temple, as it is called, is of a superior style of architecture, and is still frequented. It required forty-three years to build it, and was completed, A. D. 657, but others claim a still higher antiquity, and were built more than 1,300 years since. Almost all these numerous temples are dedicated to the abominable worship of Mahadabe, and are rapidly hastening to decay; many of them are being destroyed by the vegetation which works itself into the stone, and will ultimately cause it to fall. No history tells the cause of these ancient temples being deserted and left to decay; the glory of the not distant shrine at Pooree may be thought as likely a cause as any: there is not room in the world for two suns, nor in Orissa for more than one shrine like that at Pooree.* It is likely that as the glory of Pooree increased, the splendour of Bhubaneswer declined. History, however, does not tell us this; it is only the musing of my own mind, which the reader will receive if he pleases, or reject it if he can assign a more plausible reason. I had not time to go to the celebrated temple which is seen on a hill in the distance, or to visit the caves which are justly regarded as a great curiosity, or to notice the mystic inscription mentioned by Stirling, which no one has ever been able to decipher, and probably no one ever will, and if any could explain the mystic characters, I imagine we should none of us be the wiser or the better for it. But I was especially struck at Bhubaneswer with three Bhudhist temples, the style of architecture is different from that of the others, the stone, too, is different, and they are free from those indecent representations which render Hindoo temples so disgusting. Such is Bhubaneswer: apart from its idolatrous associations, there is much to interest an intelligent stranger. It is a most wonderful place, and when standing amid such scenes of ancient grandeur and present desolation,

* As there is a slight mistake or two in the account of Pooree, published in the November Repository; will the Editor oblige me by stating that the extract from John Foster, p. 499, should have read,—'To think that they should have mistaken for the house of God and the very gate of heaven, a place where the Regent of the nether world had so short a way to come from his dominions, and his agents, and purchased slaves, so short a way to go thither.' Also, on p. 490, second column, line eighteen, instead of 'it shall stand,' it should be read, 'it still stands.'

one is impressively reminded of ages long departed. It is a stupendous monument of the superstition that prevailed twelve or thirteen centuries since. The hands that reared these wondrous structures have long since crumbled to dust, and their spirits have passed to the dread account,—but man continues an idolator. Without the Bible he only changes one form of superstition for another, even more revolting. Nothing but the gospel destroys this deeply rooted evil. I could not but think what lacs of rupees must have been expended on these temples, and regretting that they were not better spent. Orissa must have been a powerful kingdom; her rajahs must have possessed immense wealth; her people must have been fearfully oppressed, and Bhubaneswar must, one should think, have been as renowned a city as India has ever known when these ancient piles were reared.

(To be continued.)

SUPPRESSION OF INFANTICIDE AMONG THE KHUNDS.

MY DEAR FRIEND,—I have just received three numbers of the '*Friend of India*,' from Mr. J. C. Marshman, and under date Jan. 25th, 1849, he has the following brief editorial article, which will be read by the friends of the mission with gratitude:—'*Khund Agency*.—We are happy to be able to state, on authority which we believe to be unexceptionable, that the government agent now in Chinna Kimedya, has already experienced a very encouraging degree of success in his efforts. He has received 106 *meriahs* (victims), and deserves great praise for the judicious measures adopted. The commissioner is of course accompanied by troops, but not a hut nor a fruit tree has been injured, and not a single individual hurt. The hills of Chinna Kimedya are wild and inaccessible, and the people more than ordinarily ferocious; but they appear to have submitted to our wishes. The last full moon had been fixed upon for a great sacrifice to anticipate the agent's arrival, but he was happily in the midst of the tribe twelve days before the appointed time. We understand that the torture of the sacrifice in this district, exceeds the atrocities which accompany it elsewhere. The victim, surrounded by a crowd of half-intoxicated Khunds, is dragged round some open space: the savages with loud yells rush on him, and cut the living flesh piecemeal from the bones, till nothing remains but the head and the bowels, which are left untouched. Death has by this time released the poor sufferer; the head and bowels are then burnt, and the ashes mixed with the grain! The efforts to suppress this abominable rite are in

the highest degree honourable to the government of India; and we have no doubt that posterity will reflect with delight on their triumphs of humanity, when the lustre of our victories have become dim.' Are not 'the dark places of the earth full of the habitations of cruelty?' Yours in Christ,

J. PEGGS.

Burton-on-Trent, April 2nd, 1849.

SUBSCRIPTIONS FOR MISSION BUILDINGS AT NINGPO.

MANY copies of the appeal for soliciting help for this important object have been issued, and many more will be so. No answer has, as yet, been received from the greater part of those to whom application has been made. The following subscriptions are, however, announced, and some of them paid:—

	£.	s.	d.
Rev. T. H. Hudson	200	0	0
John Heard, Esq., Nottingham ..	25	0	0
John Garratt, Esq., Chesham ..	25	0	0
The church at Louth	20	0	0
Mr. R. Pegg, Derby	5	0	0
Mr. W. Wilkins, Derby	5	0	0
J. G. Pike, Derby	2	2	0
Mr. Wileman, London	5	0	0
Mr. W. Stevenson, Derby	5	0	0
Mr. J. Earp, Melbourne	1	0	0
Mrs. Beardsall	1	0	0
Rev. H. Hollinrake, Birchcliffe ..	1	0	0
Miss Falkners, Brethby	1	0	0
Rev. J. Peggs, Burton	5	0	0
A Friend, Birmingham	5	0	0
Rev. H. Hunter, Nottingham ..	2	0	0
Mrs. Compton, &c., Langham ..	1	5	0
The church at Woodgate chapel, Loughborough	6	3	0
Mr. Ward, Ripley	1	0	0
Mr. Humphreys, Ford	3	0	0
Mr. Arnold Goodliffe, Notting- ham	0	10	0
Rev. W. Hood, Ford	0	10	0
Two Friends, &c. each	0	10	0

MISSIONARY ANNIVERSARY.

BIRMINGHAM.—On Lord's-day, March 18, two appropriate sermons were delivered at this place by the Rev. T. Gill of Melbourne, in aid of the missions. The public meeting was held on the following evening, Mr. Ald. James, one of the borough magistrates, in the chair. The Rev. J. Hooper commenced with prayer, Mr. Cheattle then read the subscription list, and the Revs. J. Hammond, P. Sibree, T. Gill, J. G. Pike, J. Little, I. New, and C. M. Roe, took part in the proceedings. The meeting was well attended, and highly respectable. The income of the year amounts to £51.

G. C. B.

THE
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 126.]

JUNE, 1849.

[NEW SERIES.

THE IMPORTANCE OF THE DOCTRINE OF ATONEMENT.*

'For I determined not to know anything among you, save Jesus Christ, and him crucified.'—1 Cor. ii. 2.

It was one of the objections of the proud and philosophical heathens against the christian religion, arising from a very superficial knowledge of the gospel system—that its author died as a malefactor—that ignominy and shame covered him—that he was crucified. Hence they contemptuously spoke of him as 'the crucified one.' The same objection has been exhibited by infidels of more modern date; and there are those who, though they do not renounce the name of christians, yet regard the cross of Christ without any sentiments of awe, of reverence, or of love. 'The offence of the cross' has not ceased. The objection itself is indicative of profound or wilful ignorance of the nature and design of the religion of Christ, and in all its aspects savours of that pride and self-conceit which

will not submit to, or receive the truth of God.

The apostle Paul, in referring to the great theme of his ministry among the Corinthians, takes up these words which were used as a reproach, and says, 'And I, brethren, when I came unto you, came not with the excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you save Jesus Christ and him crucified,'—q. d., 'My main purpose was to preach the Saviour, Jesus, the anointed of God, the crucified one; and to set forth his crucifixion as the great object of the christian's glory and delight, and the medium of salvation.' 'For the preaching of the cross is to them that perish foolishness; but unto them who are saved it is the power of God.'†

I do not apprehend that the apostle

* The substance of a sermon delivered at the Midland Conference, April 10th, 1849. Inserted at the request of that meeting.

preached this doctrine simply and alone, but that, while he unfolded every part of divine truth, and kept back nothing that was profitable to them, either in doctrine, duty, warning or encouragement, he constantly recurred to this great fact as the leading truth of the christian system, which gives harmony and vitality to all the rest; that, in short, he acted in accordance with the sentiment expressed with so much force elsewhere, — ‘God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.’*

The importance of the doctrine of atonement is obviously the topic suggested by the apostle’s language.

The doctrine itself may be stated in a few words. The Son of God, by the appointment of the Eternal Father, suffered for the sins of men on the accursed tree; his death was sacrificial, expiatory, vicarious, and is the means by which sinful men are restored unto God and saved. The holy Scriptures themselves express the same truth in plain terms. ‘Christ died for our sins, according to the Scriptures.’† ‘He suffered for us, the just for the unjust, that he might bring us unto God.’‡ ‘He bore our sins in his own body on the tree—by whose stripes we are healed.’§ This is the doctrine. Its importance will appear from a variety of considerations to which I would now invite your attention.

The first and most obvious which I shall notice is the very prominent position which it occupies in the holy Scriptures. This is one of the chief subjects of revelation. It appears invested with the deepest interest in every part of the inspired volume. The promises of God to a fallen world refer mainly to this truth.

The first promise, that ‘the seed of the woman,’ should ‘bruise the head’ of the serpent; and that its own ‘heel’|| should suffer in the effort, as illustrated by the apostle John, when he says, ‘For this purpose was the Son of God manifested that he might destroy the works of the devil,¶ clearly refers to the death of Christ. Those given to Abraham, Isaac, and Jacob, and on which their hopes rested, allude to the same ‘seed,’ in whom, and by whose work ‘all nations should be blessed.’** The prophecies are most glowing and animated when they refer to ‘the sufferings of Christ and the glory that should follow.’†† With what holy rapture did David, Isaiah, Jeremiah, Daniel, and others allude to Him who said, ‘sacrifice and offering thou didst not desire, but a body thou hast prepared me. Then said I, Lo, I come: I delight to do thy will, O, my God;‡‡ whose ‘visage was so marred more than any man, and his form more than the sons of men;’ who was ‘despised and rejected of men,’ ‘wounded for our transgressions, and bruised for our iniquities;’§§ who should ‘make reconciliation for iniquity, and bring in everlasting righteousness; the “Messiah” who should be cut off, but not for himself;’||| the ‘righteous branch,’ who should ‘be called the Lord our righteousness.’¶¶ The souls of the prophets kindled with seraphic fire when they spoke on this great theme. How remarkably, too, was this great doctrine displayed in the Levitical institute. Its various sacrifices for sin, its significant and important offices, and its innumerable types, were intended to set it forth. ‘Almost all are by the law purged with blood, and without the shedding of blood there is no remission.’* These all

* Gal. vi. 4. + 1 Cor. xv. 3.

† 1 Peter iii. 18. § 1 Peter ii. 24.

| Gen. iii. 15. ¶ 1 John iii. 8.

** Gen. xxii. 18; xxvi. 4; xxviii. 14.

++ 1 Peter i. 11.

†† Psa. xl. 6, 7, compared with Heb. x. 5--10

§§ Isa. lii. 14; liii. 3, 5, &c.

||| Dan. ix. 24, 26. ¶¶ Jer. xxiii. 5, 6,

* Heb. ix. 22.

taught the doctrine of the innocent suffering for the guilty, and they were all intended to prefigure Him who should be the true 'passover slain for us;*' the 'Lamb slain from the foundation of the world;† the great 'high priest, passed into the heavens,' who 'by his own blood entered into the presence of God for us,' and who 'ever liveth to make intercession'‡ for his people. The fulness with which this doctrine is exhibited in the holy Scriptures shews its importance. Without it, indeed, the Mosaic ritual is unmeaning, and the promises and prophecies are not fulfilled.

But if we turn to the New Testament, the same prominence is given to this truth. When John, the forerunner of our Lord appeared, and pointed out the Messiah, what were the terms by which he designated him? Did he refer to him as a teacher, or an example, merely or chiefly? Certainly not. 'Behold the Lamb of God that taketh away the sin of the world,§ i. e., 'That is the great sacrifice for the sins of men.' Our Lord himself, in his own discourses, though he was not likely to disclose his purpose to them who might have sought to frustrate it, referred to his sufferings and death as of the highest moment. 'I am the good shepherd—I lay down my life for the sheep—this commandment I have received of my Father.¶ 'Verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit. And I, if I be lifted up from the earth, will draw all men unto me. This said he, signifying what death he should die.¶¶ 'Greater love hath no man than this, that a man lay down his life for his friends.'** When he was risen from the dead, he spoke most explicitly.

To his troubled and erring disciples he said, 'O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.' 'And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and the prophets, and in the Psalms concerning me.' 'Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations; and ye are witnesses of these things.'†† The subsequent testimony of the apostles was accordingly full of this great truth. The record of their ministry as contained in the book of the Acts of the Apostles, and the Epistles written by them, sufficiently prove this. Thus prominently in his word hath 'God set forth Christ to be a propitiation through faith in his blood.'‡‡

Now, when I consider these things, and observe how large a space in the volume of revelation the doctrine before us occupies; how it was set forth by promise, prophecy, and type—how it constituted the distinguishing feature of the work of Christ, and was the great theme of the apostolic ministry, I feel that it is of the highest importance;—that the very prominence God has given to it in his word is intended to lead those who are willing to be instructed by him to this conclusion.

The peculiar honour which this great truth reflects on the attributes of God, and the harmony which it secures to them in his conduct as the

* 1 Cor. v. 7. + Rev. xiii. 8

† Heb. iv. 14; ix. 12, 24; vii. 25.

‡ John i. 29, 36. ¶ John x. 14, 18.

¶¶ John xii. 24, 32, 33. ** John xv. 13.

†† Luke xxiv. 24—27, 44—47.

‡‡ Rom. iii. 25.

moral governor of the world, shews its great moment in the christian religion. Here we see the infinity of divine love. 'God so loved the world, that he gave his only begotten Son—to suffer that we might live through him.*' 'God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.†' Look at the whole transaction. The humiliation of the co-equal Son of God — his incarnation — sorrows — death—all for sinful men; these are the expressions of divine love. What equal manifestations could be given? 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.‡'

Here we see the awfulness of divine justice. Justice required the punishment of the sinner. And if God had consigned all rebels to hell, he would have illustrated this awful attribute in that decision. But, be astonished, O ye heavens! He has devised a means by which he saves the sinner, and gives a more impressive display of his justice that even his punishment would have been. He sends his own Son, who cheerfully comes, to be made man,—to keep a broken law—to teach its extent and claims, and to become its victim. 'Jesus Christ the righteous' dies, to honour the justice of God, and open the way for the salvation of sinners. Around his cross angels gather with awful astonishment and wonder, while the sun hides his glory, and the earth, the theatre of the transaction, trembles and quakes at the deed, and to men and to an intelligent universe is exhibited the terrors of that justice which bruised and crushed the eternal Son of God, that sinful men might live.

Here, too, is seen the divine harmony of these glorious and awful perfections. Without the work of

the cross, if mercy had been exercised, there must have been a suspension of justice; or if justice had been done to sinners, it must have been by the absence of mercy. But now both harmonize and unite. 'God is a just God, and a Saviour;' 'just and the justifier of him that believeth in Jesus.'§ Truly in the gospel 'God hath abounded unto us in all wisdom and prudence.¶' How important is that doctrine which alone presents the awful attributes of our God in glory and harmony, as appearing in the pardon and salvation of sinful men. How impious are those who represent it as indicative of weakness in God that he should be exhibited as pardoning through an atonement. He has so exhibited himself, and with the utmost propriety. The claims of justice and mercy are essentially and necessarily at variance, and the atonement alone harmonizes and unites them.

The ultimate relation which this doctrine sustains to various parts of our Lord's character and work, teaches its high importance. It is worthy of remark, that the abandonment of the doctrine of atonement, is usually connected with the renunciation of that which teaches the proper Deity of the Son of God. The correctness of this statement cannot be questioned. Frequent observation proves it. Both doctrines rest on the same basis, namely, the testimony of the word of God. When, however, a person has made up his mind, notwithstanding all that is written in the word of God, to give up the idea of the proper deity of Christ; by the same bold process of following his own fancies rather than the simple testimony of God's word, he will not find much difficulty in surrendering that of his atoning death. Though he may linger for some time here, and think of the force of a divine appointment, and the nu-

* John iii. 16, and 1 John iv. 9.

† Rom. v. 8

‡ 1 John iv. 10.

§ Isa. xlv. 21; Rom. iii. 26.

¶ Eph. i. 8.

merous Scriptures which sustain the doctrine, yet being unable to discover in the death of Christ as a mere man, though a good man, that which warrants him to regard it of infinite and essential importance to his own salvation, and by degrees acquiring the power to treat Scripture lightly, in due time, this is also given up. Indeed, as it is the union of the Godhead with humanity which gives value and efficacy to the sacrifice of Christ, the estimate a person forms of the divine nature of Christ regulates for the most part that which he forms of the importance of his sacrifice; and so long as any one holds himself bound by the authority of God's word to maintain the atoning character of Christ's death, he is constrained to believe in his divine nature which invests his sacrifice with all its mysterious grandeur and importance. The atonement in this view, then, is a fundamental truth, essential to the christian system, as without it, Christ himself sinks in our estimation into a mere man, a teacher and a prophet, like many others.

This doctrine is intimately connected with his office as our Mediator and intercessor. He is our 'advocate with the Father'* before the throne, the medium of our access to God. Why? What is the great plea he urges? and by what means does he open our way to God? How have we 'boldness and access with confidence by the faith of him'?† We are invited to 'enter the holiest by the blood of Jesus.†' Christ has entered into heaven itself 'by his own blood,' to 'appear in the presence of God for us,' and 'ever liveth to make intercession for us.‡' The atoning death of Christ thus constitutes an essential qualification for him as 'the Mediator between God and man,‡' and is the medium through which all blessings come to them that believe.

'He has ascended on high, and—received gifts for men,¶' and these gifts, and all blessings that come to them through him, are the results of that sacrifice which he has offered for our sins. Take away his atonement, and what becomes of his priestly character? What sacrifice did he offer but himself? What becomes of his mediation? By what means does he open the way to the throne? All, indeed, must be abandoned. When, therefore, we hear men talk of receiving blessings from God, and seeking them 'through Jesus Christ our Lord,' after they have relinquished this doctrine, the very essence of his work and that which constitutes his office, we listen to language which indicates a blinded understanding, or which is adopted with the intention wickedly to deceive.

The importance of this great doctrine appears from its connection with our justification and acceptance with God. This idea has been suggested in the former parts of our discourse, but the magnitude of the question requires more special attention. In the gospel, pardon and justification are proclaimed to the guilty and condemned, and salvation to them that are lost. These blessings come through Jesus Christ. 'He that believeth on the Son of God hath everlasting life.**' 'Being justified by faith, we have peace with God through our Lord Jesus Christ; by whom we have access into this grace wherein we stand.††' Now in believing on the Son of God as the medium of pardon, justification, and acceptance, what is the aspect in which Christ is presented in the gospel to the mind of the sinner? Is he exhibited as a teacher simply, or chiefly, or merely as an example. No, surely; but as a sacrifice. 'He bore our sins:' 'he was delivered for our offences:' 'he bare the sins of many:' 'the blood

* 1 John ii. 1. + Eph. iii. 12.

† Heb. x. 19. § Heb. ix. 12, 24; vii. 25.

¶ 1 Tim. ii. 5. ¶ Eph. iv. 8.

** John iii. 36. †† Rom. v. 1, 2.

of Jesus Christ his Son cleanseth from all sin: 'whom God hath set forth for a propitiation through faith in his blood.' 'Being justified freely by his grace through the redemption which is in Christ Jesus.* This is the foundation—this the resting place—this the medium of salvation presented to the mind of the sinner. Here he sees God's plan, the harmony of his character, and the means of his own security and peace. Hence the apostle says, 'A man is justified by the faith of Jesus Christ—and the life which I live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.† There is no foundation and no provision like this. It meets the sinner's wants; it allays his fears; it gives him rest. It embraces the whole work of Christ; it honours God; it accords with the whole testimony of his word. It is God's way. How vain, how presumptuous, how unsatisfactory is every other hope! Those which rest on our own imperfect obedience, and those which rest on the mercy of God while rejecting the work of Christ, the only 'name given' by him 'under heaven among men, whereby we must be saved.‡

But if our thoughts are directed to experimental religion, we shall still perceive even more strongly the infinite importance of this great truth. What doctrine is the great instrument of regeneration? What subdues and melts and transforms the heart of man? What is the chief instrument employed by the Holy Spirit for this end? 'Christ crucified, is the power of God, and the wisdom of God.§ The sinner is convinced of sin—he is alarmed—he sees his danger. He is led to the gospel. He discovers much in the character of Christ which is pleasing and lovely—and much in his

instruction which enlightens his mind, and augments his fears. But this neither gives peace, nor wins his heart, nor inspires him with hope and love. He is at length brought to the cross. He beholds the Lamb of God—the Lord of glory—expiring there. He is told to look and live. He sees the illustrious sufferer, and hears his voice. 'Sinner! all this I do for thee. This body I took for thee; this cross I bore for thee; these sufferings are for thy sins; this blood washes them away. I die for thee; I rise for thee; I intercede in heaven for thee. Art thou lost? I can save thee. Condemned? I can justify thee. An heir of hell? I can make thee an heir of heaven. Come unto me, and I will in no wise cast you out. You may be vile, undeserving as hell—I will save you; believe and live.' This subdues and transforms his soul. His heart is won. His sins are renounced, his confidence is secured. His life, and all his powers are consecrated to him who loved him, and gave himself for him. From henceforth he is the Lord's. The language of his heart is, 'Lord, I am thy servant, thou hast loosed my bonds.' 'God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.¶ Thus the cross is the instrument and means of regeneration. Without a believing view of Christ's death, and confidence in him, none are renewed in the spirit of their mind. This, and this only is 'the power of God unto salvation to every one that believeth.¶¶

On the same principle, too, this doctrine is the great incentive to constant obedience to the commands of God. The love of God in Christ, the atoning sacrifice of the Son of God, constitutes the great motive which

* 1 Peter iii. 24; Romans iv. 25; Isaiah liii. 12, and Matt. xxvi. 28; 1 John i. 7; Rom. iii. 24, 25.

† Gal. ii. 16, 20. ‡ Acts iv. 12.

§ 1 Cor. i. 18, and 24.

¶ Psa. cxvi. 16; Gal. vi. 14.

¶¶ Romans i. 16.

keeps the believer in the path of cheerful obedience. This leads him to delight in God, to love holiness, to have pleasure in the service of the Lord. This prepares him to make sacrifices for Christ, and to 'count all things loss for him.' This makes him feel that he is 'not his own, but bought with a price'—'that he may glorify God in his body and spirit, which are God's.' Hence his language is, 'We love him because he first loved us.' 'The love of Christ constraineth us'—carries us beyond all other considerations, and bears us over all obstacles—'because we thus judge, that if one died for all, then were all dead; and that he died for all, that they who live should not henceforth live unto themselves, but unto him who died for them, and rose again.*' The true and only source of holy obedience to God, is derived from the cross. This leads the believer to 'crucify the flesh with the affections and lusts,†' and to live to God. Whatever may be averred to the contrary, whatever pretensions pharisees, pseudo-moralists, or others, may make of their love to God and delight in obedience, we broadly affirm, that as none are converted to God but by the cross of Christ, so there is no free, heartfelt, acceptable, and holy service rendered unto God, but what arises from the great sacrifice and love of Christ.

The support which this great doctrine affords the mind in prospect of death and eternity, renders it of the highest importance to us. When the devoted, and obedient christian, who has humbly served the Lord, and sought with conscientious care to walk in his ways, approaches toward the gates of death, what is it that sustains his soul? He may have been 'rich in good works,' his 'love may have abounded in knowledge and judgment,' he may have been 'sincere

and without offence,' 'filled with the fruits of righteousness;‡' but are his own works his confidence? Does he rest on them? No, never. He is thankful if grace has enabled him to do anything to the praise of God, and for the good of men. But in his own works he sees such defects, that he feels that all will be to him a poor refuge before the tribunal of an all-seeing, a holy and just judge. He has fled to the cross, and trusted there. That has been his confidence, the spring of his hope, and the source of his confidence and his joy. Does he now relinquish his hold, and regard the atonement with indifference? Does the doctrine now seem to be of less importance? Never! No: it is now invested with new lustre; it appears to increase in value and importance as the solemn moment approaches when his spirit enters the unseen state; and looking up to the throne he exclaims,

'Nothing in my hands I bring,
Simply to thy cross I cling.'

None ever were known to abandon their confidence in the cross of Christ on a dying bed, nor to relinquish this great doctrine at that hour; while those who have trifled with it, who have denied or rejected it, are ever filled with fear, gloom, and dismay.

Finally, this doctrine will be the theme of eternal praise. The joys of heaven will arise from redeeming love. The glories of Christ will then be seen, the awful grandeur of his work of suffering will then impress every heart, the trophies of his all-conquering love, the blessings he has secured to all them that love him, will appear in all the climes of bliss, while the honour thus secured to the character and government, the goodness, the rectitude, the truth and wisdom of God, will be manifest to all intelligences above; and these will inspire their

* Phil. iii. 8; 1 Cor. vi. 20; 2 Cor. v. 14, 15.

† Gal. v. 24.

‡ Phil. i. 9, 10, 11; 1 Tim. vi. 18.

souls with praise. 'And they sung a new song, saying, thou art worthy—for thou wast slain, and hast redeemed us unto God by thy blood. And I beheld, and I heard the voice of many angels round about the throne—and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature—heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*'

Is it possible, then, we ask, for the importance of any doctrine to be more manifest than that of the doctrine of the atoning sacrifice of our Lord Jesus Christ? If the Scriptures present it most prominently before us in every part, if the promises, prophecies, and dispensations are full of it, as if to set it ever before our eyes; if its existence secures dignity to the character and efficacy to the offices of Christ; if it honours and harmonizes the glorious attributes of God; if it lays a safe foundation for our justification and acceptance with God; if it is the great instrument in our conversion, the chief incentive to free and holy obedience; if it is the fountain of our consolation, and the strong and unfailling support of the mind in the prospect of death and eternity; and if it will constitute the eternal song of the redeemed; surely no words can too forcibly exhibit its transcendent importance. Let us, then, maintain it, contend for it, suffer for it; yea, let us die, rather than relinquish this the anchor of our eternal hopes. Let us stand by the ark of God, the oracles of heavenly truth, and 'contend earnestly for the faith once delivered unto the saints.†'

* Rev. v. 9, 11—14. + Jude 3.

† Col. ii. 18, 23.

We live in strange times. On one hand bold attempts are made to revive exploded superstitions, and men are called, though possessing the scriptures of truth, to rest their hopes on priestly presumption, and are 'beguiled of their reward' by an irrational and unscriptural 'will worship;‡' and on the other, we are beleagued by a kind of infidel christianity.

—'The other shape, [none If shape it might be called, that shape had Distinguishable in member, joint, or limb,] seems like 'Satan transformed into an angel of light.§' With its votaries, no truth is too sacred, no doctrine, however important, is too obvious, not to be called in question, and placed on the level of papal dogmas, or set aside under the specious pretence of seeking truth. Their own vain imaginations are the only guide to the right way. To pull down and not build up seems to be their main purpose. Scepticism and dogmatism, a singular combination, are their chief characteristics. To them, names are nothing; the affections, the faith, the experience of ages, of no moment; and the decisions of 'the word of God which endureth forever,||' are superseded by their own dreamy and vagrant speculations. Principles are trifles; 'creeds, ready-made opinions;' and doubting is more excellent than believing. In their hands, the Holy Scriptures are a collection of myths or fables, and no more weight is attached to their authority than to an old legend, or a minstrel's song. This evil would be far less pernicious if their infidelity was open and avowed. But the virulence of scepticism is concealed under the cloak of hypocrisy. With the retention of the christian name,¶ the occasional adop-

§ 2 Cor. xi. 13, 14. 'False apostles, deceitful workers, transforming themselves into apostles of Christ.'

|| 1 Peter i. 25.

¶ Why should such members be tolerated in any church?

tion of evangelic phrase, and high pretences to religious actings and practical christianity, they are the more dangerous; and their poison has the more opportunity of being distilled without suspicion. Let all who minister in the word and doctrine, take their stand on the supreme authority of the Holy Scriptures, and glory in the cross of Christ. Let them seek to guard the young disciple against the seductions of a pompous formalism on the one hand, and the sophisms and pretensions of a spurious, proteus-shaped, and pantheistic philosophy on the other. Make the cross your resting-place, and the resolve of the great apostle your guide. Let us all, as christians, adhere to this great doctrine. Let us live in the enjoyment of its consolations, and display the practical godliness which results from redeeming love.

If in this select assembly, there should be one who is yet a stranger to

Christ, and hope and pardon; I would now beseech and exhort him to look to the cross of Christ. 'Behold,' sinner, 'the Lamb of God, who taketh away the sin of the world.*' Look to him as dying for you. Look on him your sins have pierced. Look earnestly and live. This is your only hope. As you lift your eyes to that sublime and awful spectacle, think of the high dignity of him who hangs there, 'the true God and eternal life;†' reflect on his awful agony and sorrow, his unspeakable love; and on your own sins and condemnation, until you feel the kindlings of penitence, and the confidence of faith, and experience the transforming power which emanates from his cross.

His doctrine is almighty love;
There's virtue in his name,
To turn the raven to a dove,
The lion to a lamb.

J. G., L.

* John i. 29. † 1 John v. 20.

DIVINE INFLUENCE AND MORAL AGENCY.

Rejoinder to an article by Rev. J. J. Owen.

MR. EDITOR,—I noticed in the Jan and Feb. numbers of your periodical, an article from my friend, the Rev. J. J. Owen, in which he deals rather severely with the sermon I preached at your last Association, on the *FREEDOM OF THE HUMAN WILL*. Though not over fond of controversy, I do with much pleasure embrace the opportunity to correct any false impressions which any of your readers may have received in regard to my views of the great doctrine which I feebly attempted to illustrate in that discourse. I can say with Mr. Owen, that the truth is my only object; and though greatly distrustful of my own abilities to make my thoughts clear to others, I shall nevertheless try.

Your intelligent readers must be aware of the difficulty of discussing

so great a subject within the narrow limits of a single sermon, so as not to be misapprehended; and when we take into consideration the equivocal nature of all human language, it is not strange that persons accustomed to the use of different phraseology should regard each other's terms as lax and indefinite. But had I (as some of my English friends thought I should have done,) entered into a full discussion of the influence of the Holy Ghost, I am sure the sermon would have been altogether too long, and would perhaps have been made the subject of more extensive animadversion. I wish here to remind your readers that the subject of the discourse was the *Freedom of the Human Will*, and not *Divine Influence*. I crave therefore to be judged for what I *did*,

and not for what I *did not* say.

Could my friend Owen have condescended to descend from the lofty language of the schools to the off-hand and common sense dialect of common people I should have been glad, for I have long been convinced that the reason why this subject is not better understood is because metaphysicians have made use of a dialect, in its discussion, which is altogether beyond the comprehension of common people. As my sermon was intended for the mass, I shall in my reply adhere to my original style, ever preferring a short word to a long one, and a homely one to an elegant one, where it will best serve my turn.

With regard to the work of Dr. Dewar, so highly recommended by my friend Owen,—I have not seen it, and it is altogether irrelevant to the subject. I might like it myself, or I might regard it as a kind of commonplace *anniversary-puff*; but what would that have to do with the argument?

It always gives me pleasure to agree with an opponent as far as is possible; for if we can find any common ground upon which to stand, and from which to make a start in our reasoning, there is hope of approaching each other still more closely. Now however we may disagree on some points, we perfectly harmonize in the opinion, that each other's views are not 'carefully expressed,'—that each other's terms are lax, and that the arguments of each other are extremely dark and illogical. I am sure that I never yet read an opponent whose true sentiment was so hard to come at. Really I am not certain that I, even now, apprehend him. His arguments partake much of the character of the Edwards' school, though he seems in conclusion to adopt sentiments of *freewill*; but to connect Jacob's voice with Esau's hands was never yet done, and never will be done without deception.

Of other points of agreement be-

tween Mr. Owen and myself I may select the following:—

1. In the importance of the Holy Spirit.

2. In the importance of motives.

3. That man is conscious of the freedom of his will.

4. *That the mind under the same circumstances can produce one of several volitions. 'There is no necessity of willing as we do.'*

5. That the soul has no other faculty whereby it can, in the most direct and proper sense, comply with any command but the *faculty* of the *will*, and it is by this faculty *only* that it can refuse compliance.

6. 'To make apparent the consistency of a system of causation [that is, such a system as Mr. Owen advocates, which absolutely secures the will's action in a given way] with a system of voluntary action is indeed *not easy*.'

With these points of agreement we select the following, in regard to which we do not agree:—

1. That a *free-will* is not identical with a *self-determining will*.

2. That there is any system between that of Edwards and the one advocated in the sermon.

3. That the Holy Spirit gives no new faculties to the soul.

4. That the argument in the sermon leads to conclusions antagonistic to my views.

5. That man cannot be a subject of moral government unless the will is absolutely controlled by Divine influence.

There are also certain misrepresentations and wrong statements which Mr. Owen makes respecting the sermon, like the following:—

1. That I make the reception of the truth to depend *wholly* upon the freedom of the will.

2. That I have taken a self-determining will for granted.

3. That the sermon states that the majority of christians in all ages have disbelieved in the freedom of the human will.

4. That volitions arise by pure accident, and that motives must be absent and God stand entirely aloof from man in order that his acts be free. All of which I deny. There are no such statements in the sermon, and I cannot imagine how an intelligent and honest-minded man, as I have ever believed Mr. Owen to be, could have drawn any such inferences from it.

The above points, or at least some of them, I shall be happy to discuss in the Repository as I may have leisure; and as controversy requires so many quotations from the opponent, and there is such danger of misrepresentation, I shall generally content myself with giving an explanation of my own views without pretending to give a precise representation of Mr. Owen's. This will, at least, be my course to a good extent. As there seems to be great difficulty with some in reconciling the existence of Divine with the existence of human agency, I shall first give my views on

THE NECESSITY OF DIVINE INFLUENCE IN CONVERSION.

A VERY common error with those who oppose the doctrine of a self-determining will, is, that it sets Divine agency aside. The mistake appears to be grounded on an assumption, that *freedom of choice* is the same as *power to act* in carrying out our volitions. But that there is a marked difference between *power to will* and power to execute what we will, is most evident. I can *will* to raise my arm, and my arm is immediately raised; but, suppose that, on account of being diseased, my arm refused to obey the dictate of my will, I could still *will* to raise it. A man might *will* to raise a mountain, but *ability* to raise a mountain is quite a different thing from the volition to raise it. A slave can *will* to be free; but the power to *make* himself free is quite a distinct power from the power to *will* his freedom. A sinner may *will* to repent and reform his life, but such power to will by no means implies power to carry his will into execution, without the aid of some

exterior power. Paul evidently recognizes this principle in his own experience, when he says, 'To *will* is present with me, but how to perform that which is good, I find not, i. e., I have the power to *will* to do good, but have no power to effect that good. To enable him to carry his volitions into practice, he needed the guidance of the 'Spirit of Life,' to whose agency he makes large reference in the succeeding chapter. Let it therefore be distinctly understood that when we say the will is *free*, we do not mean that men have power to *do* as they like, but only to choose as they like.

Without divine influence, no man has ability to repent and become a child of God. To say that he has, not only directly contradicts the Bible, but it comes into collision with all sound philosophy. We can study the human mind to best advantage through the habits of thought, and in the language of common people, and in that language, we do not say that a man has ability to do a thing unless he is *fully able* to do it. This idea of ability accords with the definition given of the word *ability* by Dr. Johnson, who says it is '*the power to do a thing.*' Now, is it true that any man has power to repent and become a child of God, without any aid from Divine influence? We are told by a certain school of philosophers, that he *can* and *ought* to repent by the exercise of his own natural powers of mind, though it is certain he never will. But *can* he repent and obey the Divine law, under such circumstances? That he *cannot*, I think will be clearly seen from the signification these philosophers give to *natural and moral ability*. *Natural ability*, they tell us, consists in the requisite *intellectual endowments* to do a thing, and that *moral ability* consists in an *inclination* to do a thing. If, therefore, a sinner can repent and obey God from mere natural, without moral ability, it follows that he can obey God without an *inclination*. But where there is no inclination there is no *heart*, and where there is no heart there is no acceptable obedience, for 'with the heart man believeth unto righteousness.' To create in man this inclination, or heart, is a work which, alone, can be done by the Holy Spirit, through the yielding of the will to his

influence. All natural power is inadequate to accomplish the change, until this additional power is received, and when this is imparted, then the sinner has power to become a child of God, as says John, 'But to as many as received him, to them gave he power to become the sons of God,' &c. Did they have this power before receiving Christ, or may we not term it a *gracious* ability?

It matters not how much *power* a man has, for if it falls short in the least of enabling him to accomplish his object, he has no ability at all to accomplish that object. The fox in the fable had great ability to jump, and was unquestionably a very able fox; but he had no ability to reach the grapes. If I come short of reaching an object one single inch, after stretching myself to the utmost, though I have ability to reach far, yet I have no ability to reach my object; and so, unless the sinner has power of mind that renders him in every way competent to secure salvation, without any help from the Spirit, he really has no ability at all to secure salvation without the Spirit.

If the above reasoning be conclusive, then those who maintain that Divine influence confers upon man *no new power* to obey God, are radically wrong, and we think all such views are as directly opposed to scripture as to reason.—See the following texts: 1 Cor. xii. 3, 'No man can say that Jesus is the Christ but by the Holy Ghost.' 2 Tim. i. 7, 'God hath given us the spirit of power.' Rom. xv. 13, 'That ye may abound in hope, through the power of the Holy Ghost,' The Holy Spirit is also represented as leading, teaching, making free, giving power to mortify the deeds of the body, &c. But more of the direct Scripture proof anon.

Divine influence is admirably adapted to man's inward nature. As the son of Sirach has said, 'God has created everything in pairs.' There is an inward world in man, corresponding to the outward world. With our senses, we receive impressions from external objects, and the simple fact that we have organs of seeing, hearing, feeling, &c., proves that there is something objective, viz: objects that can be seen, heard and felt.

Now, man evidently has certain religious susceptibilities, which correspond with an exterior Divine influence. Some suppose all religious principles latently exist in our own natures, and may be brought into active exercise by cultivation; but this is as great a mistake as it would be for a man to suppose that all objects of vision were a part of himself. Others hold that man has no inward religious susceptibility, but that all religious principle is created in the soul by an arbitrary act of the Divine Spirit; but this is as great a mistake, as it would be for us to suppose that our eyes and ears were parts of the visible objects which we see and hear. Now, the influence of the Divine Spirit exerted through the gospel, and in every other way meets with something in the soul that responds to its influences. 'There is a spirit in man, and the inspiration of the Almighty giveth him understanding.' All the knowledge, precepts, doctrines, hopes and fears contained in the gospel meet with a susceptibility in the human soul, to which they are most admirably adapted.

Divine influence is also needed to supply the deficiencies of reason. God gave man reason to enable him to perceive the relation that he sustains to other beings—his Maker and his fellow men. Now, it will be admitted by all, that in consequence of sin, man's reason has become perverted, so that he does not and cannot fully comprehend these relations. 'It was said of old time, thou shalt love thy neighbour and hate thine enemy,' and the whole history of the heathen world shows how exceedingly inadequate is human reason for comprehending the relations in which we stand to God. His attributes and his moral government have been denied, and men have served the creature more than the Creator. Divine influence teaches that God sustains the tender relation of father to all men, and that all men are our brethren. The present state of the heathen shows conclusively, that these tender relations would not have been recognized had it not been for the word spoken by the Holy Ghost.

All men are possessed of a conscience or moral sense, the office of which is to dictate the course of conduct that our relations to God and

man impose upon us. Now, were man a perfectly holy being, we may presume his conscience would always be a correct leader; but man being imperfect, his conscience does not always point out the duties which the nature of man's position demands. Conscience is evidently defective, and man needs such a guide as it would have been in its most perfect state. The Divine Spirit affords such a rule, by writing the law in the heart and in the mind.

Divine influence is needed to enable reason and conscience to triumph over passion. All know that the more reason and conscience triumph over passion, the stronger they become, while the latter becomes weaker; and whenever passion triumphs, it receives an additional degree of strength and reason, and conscience becomes weakened. This progress in iniquity goes on till the capacity of sensual enjoyment is exhausted, and the higher nature is completely crushed and debased. Byron, during the last years of his life, was so debased by a long continuance under the dominion of passion, that he was incapable of writing or appreciating the productions of the earlier part of his life. The tendency of sin is, to interfere with God's law of progression, and to prostrate the noble mind under the influence of the animal nature, till the whole man '*pines away in his iniquity, and dies therein;*' and thus, '*sin, when it is finished, bringeth forth death.*'—Now, the man who submits his reason and conscience to passion once, is more likely to yield the second time, when passion has received additional strength, and the higher nature has become weaker, and hence one act of sin renders reformation in one's own strength impossible.—What, then, can the *will* do in such a case?—Though it may choose good, yet to perform that good it has no power, unless, by an act of volition, it attaches itself to some higher power. That higher power is the Divine Spirit, and who says, in relation to poor, enfeebled and debased man, enslaved by his own appetites and passions, '*Let him take hold of my strength, that he may be at peace with me.*'

Thus far we have taken a philosophical view of this subject, and we have seen that the very nature of man's

condition and relations renders the agency of some external power in his conversation absolutely necessary. But the teachings of the Scriptures are clear and explicit on this subject, and fully confirm our deductions from reason.—Says the Lord Jesus Christ, (and his words and the words of the Spirit are the same,) '*Without me, ye can do nothing.*' And again it is said, '*There is no other name given under heaven or among men whereby we can be saved.*' '*Neither is there salvation in any other.*'

Those without the Spirit are said to be '*sensual,*' and it is through the Spirit, that the deeds of the body are mortified; the Spirit helps our infirmities—makes intercession for us—gives life. Now, we ask, is not the doctrine that man has a natural ability without any aid from the Spirit to obey God, directly opposed to such plain declarations of that word to which all christians profess to bow in meek and quiet reverence?—Such a sentiment we do not hesitate to pronounce subversive of the whole gospel system, as it sets Divine influence entirely aside and makes man his own Saviour; but the doctrine of a *self-determining will* perfectly harmonizes with the Spirit's influence, as freedom of will only implies power to choose to be led by the Spirit, and not power to do what the Spirit alone can give power to do.

Man's responsibility rests solely on the gospel, and he is condemned only for rejecting the means of grace, which it places in his power. '*This is the condemnation, that light has come into the world, and men love darkness rather than light, because their deeds are evil.*' The Saviour is the *light* of the world, and he said to the pharisees, '*If ye were blind, ye would have no sin.*' Now, unless he had come a light into the world, man must have remained in *darkness* as well as in a sinless state, for he says, in further confirmation of this idea, '*If I had not come and done among you the works that no other man did, ye had not had sin,*' &c. It is on this account, Christ is to judge the world—both the just and the unjust, for his *gospel*, which is the word of the eternal Spirit, is the ground of man's ability to obey, and of his responsibility to his Maker.

ON THE OFFICE AND OPERATIONS OF THE HOLY SPIRIT.

(Continued from page 159.)

THE apostles, directed by the secret inspiration of the Holy Spirit, proceed at once on their destination—publish the gracious tidings of salvation—and attest to their truth the guardian Spirit as given to be their guide and comforter. Silent and unseen He passes on in his holy influence and sets the seal of truth to their divine mission; till conscious of the abiding presence of nature's God, mankind acknowledge their Lord and Saviour, who, 'exalted above every name, of things in heaven and in earth,' (Phil. ii. 9, 10,) fills the immensity of the creation with his all-pervading spirit. Eph. iv. 10.

Thus following up the testimony of the apostles to its effects, it remains, even to this day, an unanswerable 'witness unto Christ,' and to the power which they received to propagate his religion 'to the uttermost parts of the earth.' And with respect to the power which they received, it is fully displayed in its effects; not only in bearing down all opposition of nature and prejudice, but producing a total reformation in the long received and cherished opinions and conduct of a corrupted world: and this over a space, and in a period which cannot be accounted for by any ordinary causes, 'but by my spirit saith the Lord.'

In order to be convinced of the influence which superstition had on the minds of the heathens, the reader may consult Cicero, *Orat. Contr.*, *Verr. Lib. IV.* The apologists of paganism, in sustaining the sinking credit of their religion against the evergrowing influence of christianity, insisted on all those particulars which I have enumerated, p. 110, March number.

1. The advocates of paganism insisted on the venerable antiquity and the splendour of the heathen ceremonial.

2. They insisted on its being the natural and hereditary religion.

3. On its being a religion under which they attained the highest pitch of temporal and military glory. O! Old England, how much like home is this: the same voice is now heard pleading for the church and State religion.

That the spirit of paganism was congenial to the passions and propensities of the human heart, must be evident from its sanctioning all its vices and recommending them by the most illustrious examples. On committing any sin, the professors of heathenism believed that pardon might be procured on the easy terms of a vow or sacrifice.

That the authority of the established religion of the Romans was enforced by the strongest legal securities, is apparent from the laws of that people. And it is evident those laws were not a dead letter, (no more than those of which the bishop of Exeter has taken advantage in the case of Mr. Shore.) from the manner in which they were put in force against those who apostatized to christianity.

Every other form of religion, whether Jewish or Gentile, was indulged in a plenary toleration; but christians, as apostates, were treated as atheists; they were looked upon in the same light as judge Jefferies looked upon Richard Baxter, and as the lord Chief Baron Pollock has been said to regard dissenters of this day.

Among the reasons which induced the Jews to resist christianity and oppose its progress, it was urged, that they already worshipped God, and that they already inherited, as the seed of Abraham, whatever blessings were professed to come through Christ—that they were sure of salvation through the law of Moses; and they were bound under the severest penal-

ties to a strict observance of the law, which was rendered void by christianity. But over all these things did the Gospel triumph through the influence of the Holy Spirit; and it is only by the same influence that our mission and missionaries abroad, and our ministers and churches at home, can prevail over the prejudice of heathenism and the enmity of the carnal mind.

The unconverted world were not only adverse to embrace the Gospel through the force of hereditary prejudice which attached them to the national faith, but from positive objections which they felt against the new religion. Those which were urged against it by the heathens may be reduced to the following particulars:—

1. The comparative meanness of christianity, when compared with the established religion.

2. The fate of its founder, and the character of those by whom his religion was propagated.

3. But particularly that he suffered that death which they inflicted on slaves, and the most abject criminals.

But the objections urged by the Jews against christianity may be stated in the words of Trypho:—‘The Jews expected a Messiah arrayed in all the pomp of temporal grandeur, but were presented with one of humble rank and in obscure circumstances, who was remarkable for the indignities which he sustained.’

As ‘the law denounced a curse on the person who died on the cross,’ they could not venerate him who suffered a death thus execrable and ignominious. Hence, they were willing to forfeit all prospect of salvation by putting their trust in man and renouncing the law in which they had been brought up,—the religion of their fathers.

Thus they considered it in the last degree impious and blasphemous to pay divine honours to a human being, much more to one that had been

crucified. And yet the preaching of the gospel of Jesus Christ by those very men, who were looked upon as illiterate and unknown under the influence of the Holy Ghost, mightily prevailed in reclaiming an abandoned world, and in changing the most inveterate customs of the most prejudiced nations; yea, in producing a complete reformation in the morals of those nations. By the same influence must the nations of the earth in our day be converted to God.

‘Go ye into all the world,’ said our divine master, ‘and preach the gospel to every creature.’ Undismayed at the difficulties which opposed the undertakings of the disciples, they enter on the task committed to their care with cheerfulness and intrepidity; for heaven has given them promise of success, and God sends down his Spirit to be their witness and companion.

With a dove-like motion the celestial messenger descends, and spreading, as he lights upon the earth, his healing wings, extends their mystic shadow over the immeasurable world. As the brooding ‘spirit moves upon the face’ of the earth, nature quickens with his enlivening influence; old things are passed away, and behold all things are become new. 2 Cor. v. 17. The desert blossoms as the rose; in the wilderness waters break out, and streams in the desert; the wolf also dwells with the lamb, the leopard lies down with the kid, and the calf and the young lion; a little child may lead them. ‘So mightily grew the word of the Lord and prevailed.’

However scepticism may ascribe the scheme in which the apostles were engaged, and the effects which attended their ministry, to human policy and native eloquence, the futility of such a supposition is at once exposed on considering their birth and education; on remembering that they were men of the meanest parts, and of the humblest acquirements. In a word, how-

ever, in our short-sighted views, we may presume to arraign the wisdom of God, in choosing to advance his cause, the most consummate wisdom in reality, evinced in such a project. In proportion as we magnify the natural acquirements of the apostles, we must detract from the supernatural endowments with which they were favoured. The propagation of christianity was the effect of their exertions under the influence of the Holy Spirit, and if we suppose the absence of human acquirements in accomplishing so great an end, we necessarily infer the interposition of divine.

Is it then to be wondered at that every obstacle which opposed the progress of the gospel should have vanished before persons thus authorized and empowered from above. And when we contrast the vast work in which they were engaged, with the most exalted projects devised by human ingenuity, the comparison serves

but to evince the weakness, and expose the vanity of human exertion. We admire that political sagacity which maintains the security, or advances the glory of a single people; we revere that legislative wisdom which diffuses the blessings of civil and religious liberty and domestic comfort over a whole land; but how degraded and despicable appear the puny efforts of the politician and legislator when compared with the vast project which engaged the Apostles and Evangelists—the great and magnificent scheme of converting all mankind—of subjecting the whole earth to the ‘glorious Gospel,’ the ‘everlasting Gospel;’ that Gospel with which we have to do, and with which we shall never succeed without we obtain, by consecrated, prevailing, and believing prayer, the influence of the Holy Spirit.

Ripley, April 1849.

(To be continued.)

SCRAPS FROM A MISSIONARY'S PORTFOLIO.

No 6.—THE WEDDING GARMENT.—Matt. xxii. 12.

THE following conversation with my pundit will, I think, illustrate this important parable. Without in any way referring to the parable; and I may add, without his being aware of there being such a parable in the word of God, I one day said to him, ‘Now, pundit, suppose a Raja should make a feast; and as you are a brahmin, and a learned man, should invite you to be one of the guests; would he give you a garment to wear at the feast?’ ‘That would depend,’ he said, ‘on what kind of feast it was; there are different kinds of feasts: if it were a mere ordinary feast, he would not do so; but if it were a *marriage feast* he would give me, and all his guests, a *wedding garment*.’ Does not this custom, which prevailed in the east in ancient times as it does still, give additional force to the question, ‘Friend, how camest thou in hither, not having a wedding garment?’ He was guilty in doing so of a designed and open insult to the

master of the feast, whose kindness he ungratefully requited. He might have had a wedding garment; one was provided for him: but he did not choose to accept it. His conduct was inexcusable,—‘he was speechless.’

It may be added, that the word ‘friend,’ in Matt. xxii. 12, is an unhappy rendering of the original term. The writer remembers in his early years being much struck with the impropriety of using this endearing word in such a connection; as well as that our Lord in addressing the traitor should have said, ‘Friend, wherefore art thou come?’ The fact is, in both these texts, as well as in Matt. xx. 13, the word does not convey the idea of affectionate regard; it is simply a civil mode of address to a stranger, or an indifferent person, or even to one that was obnoxious. A very different word is used in such places as John iii. 39; xv. 14; James ii. 23; 3 John 14.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

THEOLOGICAL CABINET.

REVIVAL INFLUENCE.

(From the American Christian Reflector.)

We must have such an influence to enlarge and direct the spirit of benevolence.

When the love and reign of mammon are subdued, hearts and coffers are opened for the cause of God. But other influences are always ready to counteract. Hence the Spirit's power is constantly needed to inspire, enlarge and direct, in the work of benevolence. We have other and important things to arouse and encourage us, but they must be attended by a *Divine* impulse

1. We have the *command and promise of God*. 'Honor the Lord with thy substance, and with the first-fruits of all thine increase, so shall thy barns be filled with plenty. The liberal soul shall be made fat, and he who watereth, shall be watered. Give and it shall be given unto you; good measure, pressed down, shaken together, and running over, shall men give into your bosom.' Such commands and promises should stir the churches, and the world—open every heart, and every hand, in the cause of liberality.

2. We have the rich blessings of *Divine Providence*. The broad, full hand of God is ever open. He makes the outgoings of the morning and evening to rejoice. He visits the earth and waters it—he greatly enriches it with the river of God, which is full of water. He crowns the year with his goodness; his 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 are covered over with corn—they shout for joy, they also sing. While over some other lands, famine hath spread her withering power, and thousands have perished for want of bread, our fields have yielded their golden harvests, and our stores are filled with plenty.

Vol. 11.—N. S.

'The bounteous products of the soil
Are rich rewards of honest toil;
The breeze of health waves every grove,
And gently whispers, 'God is love.'

Such blessings present strong claims upon us for an increase of liberality in the cause of our Lord Jesus Christ. But such claims are not cancelled. Self reigns—the love of gain prevails—the Lord's treasury remains unfilled, and a dying world unblesed.

3. We have stirring and noble *examples*. Under revival influence, David and his princes prepared funds for the Lord's house, with all their hearts. Under the same influence, primitive christians gave themselves, and all their possessions to the Lord. 'Great grace was upon them all. Neither was there any among them who lacked; for as many as were possessors of lands or houses, sold them, and brought the prices of the things sold, and laid them down at the apostles' feet; and distribution was made to every man, according as he had need.'

Under the same influence, some in these days give themselves, and their all to God. Our missionaries have risen above the love and reign of mammon—left homes and friends, and are giving their time, their energies, and their lives to the holy cause of benevolence. Some at home, like the churches of Macedonia, 'make their deep poverty abound unto the riches of their liberality.'

We have before us the ever memorable and unparalleled example of the Lord Jesus.—'Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.' Such examples should make us blush, and mourn over our love of mammon, and unclench our hands to supply the wants of a ruined world.

Such are the *commands and promises* of God. Such are the *blessings of Divine Providence*, and such are the *noble examples* before us; but the moral famine prevails, and the call for *Jesus Christ's* men is unanswered.—Must we

thus remain? shall 'navies and armies have their millions? railroads and canals have their millions? silks, carpets, and mirrors have their millions? tea, coffee, tobacco, and rum have their millions? parties of pleasure and licentiousness in high life, and in low life, have their millions? and the treasury of God and the Lamb to be used for the redemption of a lost world from hell, and to elevate countless multitudes to joys unspeakable, be left empty?' In three wars, George II. expended *one hundred and fifty seven millions of pounds*, to replace the Bourbons on the throne of France. George the III. expended more than *one thousand millions sterling*. To break the yoke of foreign oppression, and spread the banner of freedom over the United States, our revolutionary fathers expended *one hundred and thirty millions of dollars*. 100,000,000 dollars are annually demanded for the altars of intemperance, and to extend the limits of the *slave power*, and to 'conquer a peace' with Mexico. Our government, all stained with blood, are offering more than 100,000,000 dollars to the god of war. And what are the multitudes professedly redeemed by the blood of atonement, giving, to break the yoke of sin—to replace the King of glory on the thrones of earth, and unfurl the banner of freedom to her enslaved millions? O ye ransomed of the Lord! shall avarice and fame, fashion and luxury, pride and pleasure, intemperance and lust, slavery and war, have their millions? their stores of wealth, their robes of honor, their tables of feasting, and their sceptres of power, and the cause of God a few mites? Is a degenerate world to be renovated—the gospel to blaze on every dark land, house, and heart, and the shout of '*salvation to our God, who sitteth on the throne*,' be made to break forth from the lips of *eight hundred millions*, by giving the mere fragments of our cast-off garments, the crumbs of our tables, and the filings of our mints?

Has not the time come for the wealth of the church to be consecrated to the *cause of benevolence*, and laid on the altar of God, to save a bankrupt, and sin-cursed world? But what power can do this work? *Revival power, and revival power alone*. Let the church,

then, the *whole church*, bend in holy reverence before the throne, and plead for that power, and continue their pleadings, until all the funds now consecrated to *self*, be transferred to the *church*;—the old superscription *for self* be obliterated, and a new one, indelibly stamped *for God*—when on every dime and dollar, shall be found, inscribed,—'*Consecrated to the Lord Jesus Christ*.'

THE POWER OF THE PULPIT.

'PREACH the gospel,' is the divine command, and it is the *gospel preached* that God is with, and has promised to be with, till the end of time. The Holy Spirit has chosen the 'foolishness of preaching' to be its chief and most honoured instrumentality, in bringing back our recreant and guilty world to its only rightful Master, the King eternal. The pulpit, then, when occupied by an honest man honestly at work, has a peculiar and unequalled advantage. It derives power from a hidden source. It is the medium through which the divine Spirit has promised to operate, and full often have the simple words of truth, uttered here, been clothed with power from on high, and proved sharp arrows in the hearts of the King's enemies,—thus verifying the promises of Jesus and the assertions of the apostles.

The pulpit, however, like every other blessing, may be perverted. Its power may be increased or diminished by its occupant. His fitness and fidelity are as much to be cared for, as if no special promise with reference to preaching had been made. His responsibility is greater than that of other men, just in proportion as his station and employment render his means or facilities for doing good greater than those of other men. It is impossible, therefore, for a preacher to be too solicitous about the efficiency of his labours—the characteristics of persuasive eloquence—the adaptation of his sermons and his delivery to the popular mind, and their fitness to the ends designed to be attained in the fulfilment of his great commission.

We may be excused, then, for approaching so near to a hackneyed theme, while we briefly state our con-

victions on the comparative *impotency* of the pulpit, considering the advantages at this day secured to it by the general favour in which it is held, and by the readiness with which the people are wont to attend on its ministrations. Why is it that the legitimate power of the pulpit is not more directly and extensively felt? In other words, in what do the preachers of the present day most signally and essentially fail?

1. They fail in that peculiar and convincing earnestness which is the offspring of *sincerity and faith*. They do not preach sufficiently as if they did indeed *believe* what they declare. The apostles commended themselves to every man's conscience, by their manifest assurance, more than by their arguments or their fluency. Paul said, 'We speak that *we do know*, and testify that we have seen.' Consequently they avoided all the vain speculations of the Greek, and all the hypocritical airs and cant of the Scribe and Pharisee. They uttered no witty syllogisms or wise sophisms. They practised no *professional arts*, to make the wondering multitudes stare, or secure a popularity which the pure and plainly spoken truth was not able to obtain. From the high vantage ground which the apostles occupied, as the expounders and defenders of the most important and the most glorious truths, which they firmly believed—which were to them *living and everlasting truths*,—none of their successors can descend, *without a loss of moral power*—without taking from the pulpit something of its legitimate sway over the conscience and the heart. The man who does not fully and firmly believe what he preaches, is unworthy the high vocation of the christian ministry. He may be eloquent; he may be in some degree successful; the exercises of the pulpit may suit his taste, and the favour with which he is heard may gratify his ambition; but if he does not speak from the heart—if the truths he asserts and labours to enforce, are not living realities in his own soul, the pulpit is no proper place for him. He dishonours it. He takes from its dignity. He perverts its use. All who occupy the pulpit should be able sincerely to say—'We believe and therefore have we spoken.'

It is a mistake to suppose that the neglect of the study and practice of elocution in our colleges and theological seminaries, is the chief cause of so much ineffective speaking from the pulpit. There are rules of enunciation and graces of manner to be sure, attention to which is important: but the great end of preaching—to arouse the conscience, impress the heart, and reform and direct the life—is not attained by a faultless style or graceful gesture. Some of the most profound, impressive, and awakening sermons to which we ever listened, were delivered by a man, well educated to be sure, but entirely destitute of what are ordinarily deemed the graces of oratory. He was in early life a blacksmith, though now he is a 'Doctor of Divinity.' His gesture is uniformly the same—a heavy sledge-hammer stroke, without the least reference to grace or effect. The elder Jonathan Edwards has had few equals in giving power to the pulpit, but he is said to have uniformly read his sermons, and not to have made the slightest gesture from beginning to end. But he believed what he had written; the serious and earnest style of his language, the tones of his voice, and the expression of his countenance—all bore their testimony to the sincerity and the faith which gave to his sermons their immediate and masterly effect.

The reply of Garrick, the play-actor, to the clergyman who inquired of him how it was that he had so much power to fix the attention and excite the passions of his hearers, when he himself had so little, is worth the attention of many who occupy the pulpit at this day. Garrick said, 'You speak the truth as if it were fiction; we utter fiction as if it were truth.'

2. The other quality or characteristic in which we think the ministry of this age fails, or is most liable to fail, is *independence*. Few are the pastors who have not in their congregations some whose approbation it is perilous to lose. The preacher would fain be faithful, but he is well aware that some truths are unpalatable to a few of his hearers, on whose pleasure, perhaps, his continued connection with the people depends. They pay the most money, and if they become disaffected, his support is withdrawn, and

his kind deacons suggest to him that he had better ask a dismission. This will throw him afloat, with a dependent family on his hands, without a home or a means of support. Under these circumstances, an honest and affectionate man will sometimes be severely tried; and it is much to be feared that many are *too little tried* by such tests of their piety. No minister should needlessly offend his hearers; but whatever is needful for them—whatever the cause of truth and righteousness, or their own best interests as moral and accountable beings, require him who is set to watch for their souls, to preach—the loss of all things, and even of life itself, should not induce him to keep back. ‘He that will save his life shall lose it, but whosoever will lose his life for my sake shall find it.’

The preaching of the apostles was not manufactured to suit the predilections and prejudices of the few or the many. Paul had only to consult God’s oracles and his own convictions. He was not necessitated to think of the likings or dislikings of ‘a sickly fancy or perverted orthodoxy, a party spirit or an anathematizing bigotry.’ He, as a preacher, stood fast in the *liberty* wherewith Christ had made him free. This fact was perceived by his hearers, and commended him to their consciences. They knew that he was entirely uninfluenced by their prejudices or opinions; that he preached what *he* believed, not merely what they believed and were willing to hear. The same conviction will have the same influences now. If a preacher is supposed to be wanting in independence, he is heeded with decreased confidence; his pulpit power is essentially weakened. That minister will do the most good, be the most happy and most honour God, who is most entirely governed by his own unbiased convictions of truth and duty,—who inquires what the Lord would have him to do, and not what will please his audience. Such a course of conduct commends the gospel and the man who preaches it. It gives dignity to the pulpit, and to its ministrations power. Let, then, the minister adopt and undeviatingly pursue it. Let him give attention to *all*, but be controlled by *none*. From the fear of man, that bringeth a snare, let him be entirely free. Let him cherish and manifest this feeling—

‘Careless—myself a dying man,—
Of dying man’s esteem,
Happy, O God, if thou approve,
Though all beside condemn.’

COMPREHENSIVENESS OF SCRIPTURE.

(From *Hamilton’s Life in Earnest*.)

WERE you ever struck with the sobriety of Scripture? There are many good thoughts in human compositions, and many hints of truth in human systems; but in proportion as they are original or striking, they border on extravagance. You cannot follow them fully till you find yourself toppling on the verge of a paradox, or are obliged to halt in the midst of a glaring absurdity. There are many excellent ideas in the old philosophy, and some valuable principles in the ethics of the later schools; but they all show, though it were in nothing but their *extremeness*, their frail original, their human infirmity, their wrong-side bias. And so is it with many religions systems, built on insulated texts of Scripture. They are not without a basis of truth, but that basis is partial. The extremeness of religionism pounces on a single text, or a single class of texts, and walls them off from the rest of revelation, and cultivates them exclusively,—bestows on them the irrigation of constant study, and reaps no harvests except those which grow on this favourite territory,—and looks on all the rest of the Bible as a sort of common, an unenclosed waste, a territory good for little or nothing, except a short occasional excursion; aye, and perhaps frowns on another class of texts with a secret jealousy, as texts which had better never have been there, a dangerous group, whose creeping roots or wafted thistle-down, threaten evil to the enclosure of their own favorite little system. If the texts so treated be doctrinal, the result of this partiality, this exclusiveness or extremeness, is *sectarianism*; if the texts so treated be practical, the result is *religious singularity*. But sectarianism of doctrine and singularity of practice, whatever countenance they get from single clauses and detached sentences of Scripture, are contradicted and condemned the moment you confront them with a complete Bible. Hence it happens, that whilst there never was a doctrinal or practical error, which had not some text to stand upon, there never was one which dared on-

counter openly and honestly the entire Word of God. In other words, there has seldom been an error which did not include some important truth; but just as surely as it included some truth, so it excluded others. And just as oxygen alone will never make the atmosphere, or hydrogen alone will never make the ocean, or red beams alone will never make the sun, so one fact, or one set of ideas will never make the truth. A truth, by abiding alone, becomes to all intents an error.

Nothing can be more different from the partiality of man than the completeness and comprehensiveness of Scripture. Nothing can be more opposite to man's extremeness than the sobriety of Scripture. It does not deal in hyperbole or paradox; it puts the truth, calmly, fully, and in all its goodly proportions. Unlike the systems of man's invention, its ethics do not flutter on the solitary wing of only one virtue, nor do they dot along on the uneven legs of a short theology and a long morality. Its philanthropy does not consist in hating yourself, nor does its love to God require you to forget your brother. Its perfection of character is not pre-eminence in one particular, nor does it inculcate any excellence which requires the annihilation of all the rest. Though neither a see-saw of counterpoising virtues and vices, nor a neutral mixture of opposing elements, there is a balance of excellence, a blending of graces, in the gospel ideal of character. It forgets neither the man himself, nor the God above him, nor the world around him. It teaches us to live godly, but it does not forget to teach us to live righteously and soberly. It urges us to diligence in business, but it does not omit to enjoin fervour of spirit and devotedness to the Lord.

AN IMMORTAL SOUL.

This life is but the threshold of our existence—a breath; we gasp once here, and live for ever. If we owned the whole world, it could not attend us a step beyond the grave; but if we once obtain the heavenly inheritance, we shall carry it with us down through the revolving ages of eternity. If want and affliction beset us here, death will soon close the distress; but if we lose our soul, the loss will be for ever. This is that last

death which death itself cannot destroy. The fashion of this world passes away; the earth will soon grow crazy with age; the sun shall wax dim in its orbit; the stars shall fall like the leaves of autumn; but the deathless soul shall survive the wreck of worlds. And when another period, as long as the world's age, shall have passed, and as many such periods as there were moments in the first, the soul will have but begun its course. To stand on some eminence like Pisgah, and look away into eternity, oh, what a prospect rushes on the eye! Let imagination spread all her pinions and swiftly pursue the flying soul through ages of joy enough to dissolve mortal flesh—and keep on wing and still pursue, through periods which human numbers cannot calculate, until the fancy has got so far from home as hardly to be recalled, it must still return, and leave the flying soul to explore ages after ages—a boundless eternity of inexpressible bliss. And when it returns to earth, how it sickens at worldly glory, and calls mortal life a blank, a point, no time at all.

Let it stretch its wings again, and follow the excruciable soul through unutterable endurance—through fire intense enough to melt down all the planets. One period after another passes by as it flies, until it looks back on the first million of years as a speck in the horizon, and still it hears the tormented soul exclaim, '*My agony is but begun.*' Our fainting minds will be overwhelmed with the value of the soul, if we admit its eternal progression. It is so difficult to conceive of one's living for ever in heaven without acquiring any new ideas, or any deeper impressions from ideas already received, that it is generally believed that holy creatures will for ever grow in capacity and enjoyment. And there are certainly passages of Scripture which favor this opinion. I shall venture no assertion on this point; but taking the thing for granted for the present, what an august being will a human soul become! Observe its progress in the present life, and the dignity which it here accumulates. Yesterday it was a babe weeping in its mother's arms—to day it is a child, and we chide it—to morrow it is a philosopher, and we revere him. Let this progress be extended to a million of years, and how great has that creature become.

A thousand times more difference between him and a Newton, than between a Newton and an infant. Mark that miniature of man just opening its eyes on the light; yet that minim of being contains a soul which will one day outstrip the ranges of the wildest imagination. That spark will grow to the flame of a seraph; that thinking thing will fly through heaven.—*Dr. Griffin.*

FAMILY CIRCLE.

SELECTIONS FROM LETTERS OF THE COUNTESS OF HUNTINGDON.

(From her *'Life and Times.'*)

THERE was a young lady residing with Lady Huntingdon of the name of Cooper. She was in the last stage of consumption, and her soul was on the wing for eternity.

Miss Cooper having expressed an earnest wish to see Mr. Wesley, Lady Huntingdon wrote to him on Saturday, the 15th of May, pressing him to come without delay, and pay the last office of friendship to one whose spirit was hovering on the brink of the eternal world.

Three days after the receipt of this letter, Mr. Wesley left London, and arrived, on Saturday the 22nd, at Lord Huntingdon's. 'About five in the afternoon,' says Mr. Wesley, 'I reached Donington Park. Miss Cooper was just alive; but as soon as we came in, her spirit greatly revived. For three days we rejoiced in the grace of God, whereby she was filled with a hope full of immortality; with meekness, gentleness, patience, and humble love, knowing in whom she had believed.'

The following letter to Mrs. Bridget Bethel of Bath, contains some account of her last hours:—'My dear friend in the Lord,—Upon receiving yours, we could not help falling prostrate before the throne of grace to acknowledge the great love wherewith the Lord hath loved you; and with praises and thanksgivings, and hearts of joy, expressing our gratitude. I never think on you but with uncommon comfort.

Dear Miss Fanny Cooper was then with us, and day and night prayed the Lord to increase and strengthen your faith: she has at last laid down the burden in much joy and peace. O, my dear friend, were I to tell you the whole

of her sufferings, and the wonderful supports she had, you would declare that God was with her of a truth. May the Lord grant us to follow Christ as she has done, for a blessed saint she lived and died. Whole nights, when for pain she could not rest, yet in hymns, and prayers, and reading, she would say, 'O, how delightful a night have I felt.' Miss Cooper is still with me; it has not seemed like death amongst us—we rejoice upon every remembrance of her—all tears are wiped from our eyes—her last hours were all spent in prayer—and when her change came, her countenance spoke her blessed; and I for a moment tasted her joy, for I thought my whole soul was so filled with delight it could have followed. She often would say, "That sweet woman, Mrs. Bethel, I pray for her." I beg my most sincere compliments to dear Lady Cox, and Mrs. Bethel; and believe me, your most sincere and affectionate friend in the Lord Jesus, S. HUNTINGDON.

I find the world more and more a burden to me—pray for me, that I may no longer live to the desire of man, but of God.'

When Colonel Gardiner fell in the struggle between the house of Hanover, and the family of Stuart, Dr. Doddridge honoured him as one who had poured out his blood for the sacred as well as civil liberties of Britain. It was his high sense of the importance of the contest to the religious interests of the kingdom, which inspired the biographer with the unusual eloquence that glows in his memoir of the Colonel. The Dr. preached an eloquent and animated discourse on the occasion of his death, which was afterwards published, one hundred copies of which he sent to Lady Huntingdon for distribution.

Her Ladyship's opinion of this sermon is given in a letter to Mr. Wesley, in which she likewise expresses her lamentations on the death of the Colonel.

Jan. 15th, 1746.

'My much esteemed Friend,—I deferred acknowledging your last kind favour till I could send you the excellent sermon of my good friend Dr. Doddridge, upon the lamented death of that eminent christian and gallant soldier, Colonel Gardiner. His death is a heavy affliction to good Lady Frances, as well as to all his numerous family and acquaintances. But he is gone to the great Captain of

our salvation, to see him as he is, to praise him who covered his head in the day of battle, and has taken him to himself to sing the wonders of that love which hath redeemed him from the earth, and made him meet to be a partaker of the inheritance of the saints in light.

Eminently successful in illuminating multitudes in various parts of the country with the knowledge of the truth as it is in Jesus—the soul of this excellent minister of Christ is ever burning for a more extensive advancement of religion, where it is not yet known, or its blessed effects felt by the people. A high degree of praise is due to this devoted man for his exertions in calling sinners to repentance, and stirring up the professors of religion to the spirit of the gospel. He would do honour to any age of the church; and his honesty and zeal entitle him to unqualified praise.

If I mistake not, you will be much delighted with the energy of expression and the evangelical strain which runs through his discourse. Though it may be deficient in vigour, it is rich in the display of gospel truth. No man can be more remote from party spirit, or exhibit more of that love which embraces all who love the Lord Jesus Christ, of every name and sect, than the Doctor does in all his writings. This I record to his honour, while there are but too many of the dissenting denomination very differently minded, who are cold, and stand aloof from christians and fellow-heirs of the same inheritance, because they gather not with them.

Amidst abounding opposition, much good still continues to be done, and many poor souls are returning to the fold of the great Shepherd. The hand of a King is amongst us; many hard-hearted rebels have been subdued by the resistless power of the Word; many have fled for refuge to the hope set before them; and very many are asking the way to Zion. May the great Shepherd and Bishop of our souls give us more abundant increase. The fruits of your ministry yet flourish; and we long for your coming once more amongst us. May your ministry be attended and followed by the blessing of the Holy Ghost, and many be added by your means to the church, of such as shall be saved. I have lately heard from dear Mr. Whitefield. He is

making full proof of his ministry in America. Mr. Jones has been with me for some weeks; and has been very acceptable and useful to many. I have just seen Mr. West's 'Observations on the History and Evidences of Christ's Resurrection,' but have not yet perused it. Dr. Doddridge has a high opinion of it, and thinks it calculated for great usefulness amongst infidels.

And, now, my good friend, farewell! I heartily commend you to the care and guidance of my adorable Master—Him on whom I hang the weight of my eternal interests, and through whose precious blood I hope to be cleansed from all my vileness, my worthlessness, and misery, and made a partaker of the blessings of his everlasting covenant. I am, my worthy and esteemed friend, your very obliged,
S. HUNTINGDON.

In the month of April, Lady Huntingdon was attacked by a severe illness, and her friends became seriously alarmed; but by the blessing of God on the means used by her medical advisers, she was restored to many years of labour and usefulness. To promote the spread of the religion of Christ was ever the most prominent object of her life, and she made personal ease and convenience entirely subservient to it.

Notwithstanding her debility at this time, she wrote to Dr. Doddridge and Mr. Charles Wesley, asking them to recommend her a pious clergyman to supply the church at Markfield, the living of which she had given to the Rev. George Baddelley, D. D., then domestic chaplain at Donington Park.

June, 1746.

'My worthy Friend,—The very day, after my letter to you, I was taken ill of a fever, and am now far from a state of perfect recovery, and I am sure I shall have your prayers, that all those adorable instances of God's great mercy to me may be answered according to his kind intentions towards me.

Weak as I am, a circumstance I am much interested about, makes me forget all I feel at present. A young gentleman to whom I have just given the rectory of Markfield, in Leicestershire, and who serves in my family as chaplain, is at present in great want of a curate to supply that place in his absence. His situation with me gives him an entrance into four churches; and could we get a gospel curate, very great

good would be done. I hope he has here won the hearts of many people, and a little meeting in my house is begun, and though with much bitterness to me, in spite of all opposition, it increases. Should Mr. Baddelley leave me, to fix in his living, all this prospect would be at an end; but could we get a faithful minister for his assistance, the having two who would then preach the gospel, might be instrumental to unspeakable good. Such a person, who is properly qualified, he has not yet been able to meet with; he should be not only a good christian, but one who is a sensible man, who can act prudently, and who, in Mr. Baddelley's absence, would be proper to perform his duty in my family.

So surrounded am I by eyes that long to find fault with all I do, that it makes me cautious to give no offence, either to Jew, Gentile, or the church of God, but to serve all men to their good edification, and to labour with the remains of life to advance our Lord and Saviour's kingdom upon earth. Do, my friend, try to look out for me for this purpose; and if you know or can hear of any man so qualified let me know from you. Could I explain the consequences of this matter with sufficient strength, I am sure it would raise emotion in so warm and earnest a heart as yours for your most active trial.

May heaven assist you; and live assured, that with great sincerity and pure friendship, I am, my worthy friend, your very obliged,
S. HUNTINGDON.'

The next letter is dated June 18th, 1746. It is addressed to Mr. Wesley, and repeats the early part of the preceding:—'I have written to my worthy friend, Dr. Doddridge, to assist in obtaining a pious, sensible man, one whose whole soul is alive to God and the concerns of eternity; and I have to solicit your assistance, my good friend, in aiding me in this matter. Amongst your very numerous connexions, you may hear of some one suited to the situation, which is of great importance, as he will have four churches open to him, where the light of divine truth may be widely extended amongst a people hungering after the bread of life. Do aid me in this business with your willing services, your prayers, and your advice. I am but a weak instrument, and need the supporting care of my great advocate

every minute of my existence. Though I am hardly able to hold my pen, yet I am willing, thanks be to God, to be employed in any way that may conduce to the good of others. Pray for me, my good friend, that if it be the will of God and our Lord Jesus Christ, I may be strengthened for the work which is before me, and that which he has appointed for me on earth. I feel the flame still burning within me—the ardent longing to save sinners from the error of their ways. O, how does the zeal of others reprove me! O, that my poor cold heart could catch a spark from others, and be as a flame of fire in the Redeemer's service! Some few instances of success, which God, in the riches of his mercy, has lately favoured me with, have greatly comforted me during my season of affliction; and I have felt the presence of God in my soul in a very remarkable manner, particularly when I have prayed for the advancement of his kingdom amongst men in the world. This revives me, and if God prolongs my poor unprofitable life, I trust it will ever be engaged in one continued series of zealous active services for him, and the good of precious immortal souls.

Adieu! my most worthy friend. Let me hear from you soon, and give me some tidings to rejoice my heart. Your most faithful friend,
S. HUNTINGDON.'

A FEARFUL LESSON TO PARENTS.

'Poor old man,' said my companion, 'he has seen better days!'

This remark was made in reference to an old man, whose tattered garments, tottering frame, and miserably appearance, indicated an object of charity of the most appalling class.

'You know something of his history, then?' I inquired.

'O yes, I have known him a long time. He built that splendid mansion just opposite us, and was for years its opulent possessor. Retired from business, he supposed himself comfortably situated with a competence for life, but the intemperance, profligacy, and extravagance of a son, too much indulged and pampered, together with his own indiscretion, have brought him to his present condition. He lives now upon charity among the very men who once

looked up to him with admiration almost bordering upon envy.'

'And his son, what has become of him?'

'I will tell you. For years he was the most elegantly dressed young man in this neighbourhood. Many a time have I seen him leisurely sauntering these streets, or driving furiously over them, a very coxcomb of the first water. He crossed the Atlantic, made the tour of the continent, and returned a greater fop and a more lavish spendthrift than before he travelled. Times grew worse, however, with the old man; misfortunes unexpected, befel him; his means limited, while the demands of the young man increased. I happened to be in the counting-room of a friend one day, where the old gentleman was settling some business, when the son entered about half intoxicated, and demanded of the father two hundred dollars!'

'I am not able to let you have it,' said the old man. 'Times are changed with me, and my means are passing out of my hands.'

'Upon this the son began to swear furiously. He gnashed his teeth in the face of his father, called him an old fool, and other hard names, and swore the money should be given him. As the old man turned aside, and wiped the tears from his face, I caught hold of the young man's arm—for I was moved with indignation—and said to him, 'Sam, listen to me. You have been pampered, spoiled, ruined, and in turn you have ruined your father. You now curse him. Remember what I tell you. I shall live yet to hear that you have died in the poor-house. As sure as God lives, no son who curses his father will be permitted to prosper. Your infamy is already doing its work upon you; take care a few years do not miserably wind up your career of folly.'

I can scarcely tell you why I uttered that prediction of the alms-house, but it came upon me with an irresistible force, and the young man staggered for a time beneath the resoluteness and sternness of my gaze. A moment after, he left the counting-room in moody silence.

I felt a particular and painful interest in watching the history of that young man, as from one degree to another in infamy he plunged deeper and deeper, until he had become a common market-house loafer, and would gamble for pennies, with negroes, upon

the unwashed stalls. Presently disease came, and poor Sam was taken sore enough to the alms-house. He died there after a somewhat protracted illness. The body was offered to the old man, for interment, but he was too poor to have it removed.

'I suppose, then, it was consigned to the Potter's field,' said I.

'No,' replied my friend; 'he had no burial. His skeleton at this moment hangs upon wires in the medical room—an anatomical preparation!'—*Meth. Protestant.*

GOD LOVETH A CHEERFUL GIVER.

'How is it Betty,' said an elder of the church to a poor woman in Wales, who was always observed to contribute something whenever a collection was taken; 'how is it, I always see you drop something in the plate? where do you get it?'

'O, sir, I do not know,' she replied; 'the Lord knows my heart and my good-will to his cause; and somehow or other, when a collection is to be made, I am sure to have my penny before me; and when it comes, I put it on the plate.'

'Well,' said he, 'you have been faithful in a little, take this sovereign, and do what you will with it.'

'A Sovereign, sir,' said she; 'I never had so much money in my life as a sovereign; what shall I do with it?'

'I dare say you will find means of spending it,' said he, 'if your heart is devoted to the Lord's cause.'

Soon after this a man came round to solicit subscriptions for some benevolent object; he went to one of the elders, who gave him half a sovereign, and another gave him five shillings, each of which was regarded a very liberal donation. Not liking to pass by any member of the church, he asked this poor woman what she would do.

'Put my name down for a sovereign.'

'A sovereign!' said he, 'why, where did you get a sovereign from?'

'O, sir,' said she, 'I got it honestly; put my name down for a sovereign.'

She gave him the sovereign, and in about two weeks from that time, she received a letter from Doctors Commons, informing her that a friend had just left her £100. 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The

liberal soul shall be made fat, and he that watereth shall be watered also himself.'—PROV. ix. 25, 26.

HOW TO SPEAK TO CHILDREN.

IT IS usual to attempt the management of children either by corporeal punishment, or by rewards addressed to the senses, and by words alone. There is one other means of government, the importance and power of which are seldom regarded,—I refer to the human voice. A blow may be inflicted on a child, accompanied with words so uttered as to counteract entirely its intended effect; or the parent may use language, in the correction of the child, not objectionable in itself, yet spoken in a tone which more than defeats its influence. A few notes, however unskillfully arranged, if uttered in a soft tone, are found to possess a magic influence. Think we that this influence is confined to the cradle? No: it is diffused over every age, and ceases not while the child remains under the paternal roof. Is the boy growing rude in manner and boisterous in speech? I know of no instrument so sure to control those tendencies as the gentle tones of a mother. She who speaks to her son harshly, does but give to his conduct the sanction of her own example. She pours oil on the already raging flame. In the pressure of duty, we are liable to utter ourselves hastily to children. Perhaps a threat is expressed in a loud and irritating tone; instead of allaying the passions of the child, it serves directly to increase them. Every fretful expression awakens in him the same spirit which produced it. So does a pleasant voice call up agreeable feelings. Whatever disposition, therefore, we would encourage in a child, the same we should manifest in the tone in which we address it.

A CHAPTER ON SPRINKLING.

WE take the following from the New York correspondence of the Utica Baptist Register. It illustrates, in an amusing manner, the difficulties into which New York pastors are sometimes thrown:—

Baptist ministers in this city are not unfrequently placed in rather awkward predicaments on account of their

not being prepared to take the fees offered to them, provided they will sprinkle the babies. One pastor was called upon and importuned to go and sprinkle a baby that the agitated father assured him might die before a sprinkling priest could be obtained; but, hard-hearted man! he would not go, even if the baby did die without being sprinkled.

While another of our pastors was preaching, the sexton of the church was requested to call one of the deacons to the door, where a man was waiting, when the following dialogue took place between the stranger and the deacon: 'Please, Sir, could I get your priest to come to my house and sprinkle my baby?' 'Sprinkle your baby! why, what do you want it sprinkled for?' 'O, sir, you know, that of course we want the babies sprinkled.' 'But, my friend, we ought not to do any thing of that kind, unless our Bibles direct us.' 'To be sure we ought not, and for the very reason, because the Bible tells us we must do it, I want my baby sprinkled.' 'But where, my friend, in the Bible do you find any such command?' 'Really, Sir, I do not know exactly where it is, but of course it must be in the Bible.' 'Well, now, my friend, I would, were I in your place, go home and examine the Bible, and find the places where we are directed to have our babies sprinkled, before I would pay any priest for doing such a thing.' 'Indeed, I never thought of that before; I will go at once and see if there is any such command in the Bible.'

If our highly esteemed brother, the corresponding secretary of the American Baptist Home Mission Society, would only consent to go into the business of sprinkling babies, his location would enable him to prosecute a thriving business. To many, but not to all the readers of the Register, it is known, that the Home Mission rooms are in one of the towers of Dr. Cone's church. That church is in the vicinity of the catholic cathedral where bishop Hughes officiates; and being a fine gothic building, is frequently mistaken for the cathedral. On this account, our good brother, the secretary, often has very profitable jobs offered him, but

which of course he has to refuse. Some time since, a fine looking Irish couple made their way into the Mission rooms, when the wife with a plump baby in her arms took her seat near the secretary's desk, and the husband approached the secretary and said, 'Plase yer riverence, will ye be so kind as to be after sprinkling the baby?' 'What! what, sir!' 'O plase yer riverence, we want the baby sprinkled.' 'O, sir, you must have mistaken the place; you thought this was a catholic chapel, did you not?' 'And sure, sir, this is the cathedral, is it not?' 'O, no, my friend, this is a Baptist church, and baptists do not sprinkle babies.' After many apologies these children of Erin departed, and wended their way towards the temple where the 'Beast' sits enshrined, ready to put his mark upon all his followers.

One of the oldest and most respectable Baptist ministers of this city, was called upon by a somewhat anxious father, and urged to go with him and sprinkle his baby. While the minister was thinking how he could best extricate himself from a predicament in which any Baptist minister would feel 'rather queer,' the stranger went on to say, that he wanted 'his riverence' to understand all about the case; and though it might be that 'his riverence' would object to it on that account, still honesty compelled him to acknowledge that he had neglected to do his duty at the proper time, and now the dear child was dead; and perhaps 'his riverence' would not be willing to sprinkle a dead baby.' 'His riverence' assured the confessing father, that it made no difference at all, for he should be just as willing to sprinkle a dead baby as a live one.

ANECDOTES OF THE POPES.

PROFESSOR CASSALI recently delivered a lecture in Brooklyn, New York, on Italy and Pope Pius IX. The lecturer went on to describe the astonishment of the people at the election of Pius IX., and their subsequent rejoicings when his liberal character became known. A sketch of his well-known reforms, and his resistance to Austria, were faithfully delineated, and many interesting anecdotes illus-

trating his disposition, virtues, and talents, were related. When asked by the British ambassador what policy he would adopt, if the Austrians should invade the Roman states. 'I shall *excommunicate* them,' replied the pope; 'and if that is not enough, I will ride at the head of my troops to meet them, on the field of battle.' [The pope had in early life held a commission in the army.] 'I have already at my command (he said) 50,000 soldiers; yet I shall arouse all Italians and other catholics against the invaders, and in less than a month you will see *two millions* of men under my flag. I shall never yield, and Italy must be free and independent.'

There is a striking contrast between the present pope and his predecessor, Gregory, who, as already stated, never attempted to ameliorate the condition of his subjects. His life was spent in inactivity and self-indulgence. After his death there were found in his palace no less than *twelve thousand bottles of choice wines*, which were sold by order of his more abstemious successor, Pius IX., and the money received for the sales given to the poor.

An amusing caricature and dialogue was got up in Rome, after the death of Gregory, representing St. Peter and Gregory, going to paradise. The journey being hard and tedious for an aged man like the pope, he complained to St. Peter thus:

'How is it, St. Peter, that our journey is so long? I did not know that paradise was *so far from the Vatican*.' St. Peter replied, 'If you had allowed the construction of Railways and steamers in your state, we should have arrived long ago. But now you must stop for a while in purgatory.'

After having remained for some months in purgatory, where he met his friend, O'Connell, (the story goes,) Gregory set out with St. Peter again on his journey to heaven. Coming in view of paradise, the pope asked St. Peter why the angels and his last predecessors in the papal chair did not come out to meet him?

'Dear Gregory,' replied St. Peter, 'as for the popes, there are few of them in Heaven, and the news of your death has not yet reached there, as it would have done, if you had establish-

ed telegraphs, and granted the freedom of the press.'

When the saint and the pope arrived at the gates of paradise, St. Peter asked Gregory for his key, which, after some time, the pope found, and handed to him; but it proved to be the *key of his wine cellar*.

St. Peter was admitted within the gates, but Gregory was lost in the fog.

The lecturer went on to give some interesting particulars relative to the suppression of the Jesuits, who, he stated, are arriving in the United States in considerable numbers—and he cautioned Americans to beware of them.

SOMETHING FOR OUR YOUNG PEOPLE.

ON THE INFLUENCE OF COMPANIONSHIP IN THE FORMATION OF RELIGIOUS CHARACTER.

From a Lecture by Rev. G. B. Macdonald, Wesleyan Minister.

(Continued from page 218.)

IN the second relation mentioned—with respect to his fellow men, he is influenced by a principle of pure and active benevolence. Man is a social being, and therefore, whatever revelation may be made to him from heaven, must necessarily be expected to have a tendency to strengthen the principles of social union, and to invigorate every natural sentiment which connects him with his species. A spirit of benevolence is everywhere inculcated and enforced in the Bible. Benevolence is an essential element in the christian character. 'By this shall all men know;' and wherever the gospel of Jesus Christ is really embraced, a spirit of benevolence will be displayed. The noblest philanthropists have been christians—Howard, Reynolds, Wilberforce, and Mrs. Fry.

The third and grand principle is love—*supreme love to God*. This purifies and perfects all the other principles of action. *Admiration and esteem* of God arise in a mind of candour and sensibility by observing the works of creation and the government of Providence in the natural world. The gospel reveals this God as ready to receive sinful man—this is a medium which displays

the brightest, tenderest love. This *believed—enjoyed*, fills our hearts with love to God.

The result following the operation of these principles is, that the christian lives a life devoted to the glory of God. If I am asked, how is the divine character glorified? I answer, the character of God is all that we know of him, as he has been pleased to reveal himself to man—his infinite perfections manifested in his works and in his word. It is in the manifestation of these perfections that his glory consists, and whatever tends more illustriously to display them, exalts his character and augments the glory of his name. This is the supreme principle and highest end of the Christian life. In this all others terminate, and in this consists the perfection of his character, the dignity of his nature, and the consummation of his happiness.

Such are the principles which dignify and ennoble the Christian. They give vigour, consistency, and stability to character. They support the mind amid the changes and vicissitudes of this transient state, and, inspiring it with 'a hope full of immortality,' they lead it to triumph even in the hour of death. They afford the true enjoyments of life. Without them all is dark, cheerless, and uncertain; with their support, all is light, joyous, and secure. The mind is at peace with itself, and all its faculties act in harmonious concert. Nature expands her charms with new beauty. Every object around infuses joy, or animates praise. Acting under the influence of these principles, we shall feel the original dignity of our nature, and act as children of God—as joint-heirs with Christ, as the associates of angels, as the destined companions of the 'spirits of just men made perfect.'

As man everywhere is individual and self-contained, the Christianity of which I speak must be personal. The final responsibility which is included in that revelation—'Each one of us must give an account of himself to God,' involves the fact of human freedom, and the necessity of personal and determinate effort in reference to the future issue. There is a solemnity of manner somewhat strange in the way in which St. Paul announces what appears to be a truism—'Whatsoever a man soweth that shall he also reap.' He precedes it with these words,—'Be not deceived,

God is not mocked.' It may excite wonder that so obvious a truth should be drawn out in the form of a proposition. Is it not universally understood that the product of a field will be according to the nature of the seed which is sown in it? The contrary proposition involves an absurdity. Men are indeed very prone to deceive themselves, and there are many cases of *gross* self-deception; but is any one in danger of so egregiously deceiving himself as to expect from a sowing of seed of one kind, a reaping of grain of another? The reason of the figure to which I have referred is this, that, though the proposition is assented to in agriculture, it is disregarded as expressing a principle in morals. A moment's reflection will show us that it is equally true in a figurative sense, that whatsoever a man sows that shall he also reap. There is a natural retribution, which, on the authority of Scripture, we regard also as a positive retribution.

Now, the fact of retribution involves a previous probation, and in our whole life-time we are passing through that process. All circumstances and events are calculated to leave an impression upon us, for good or for evil; and it is an important part of the moral arithmetic of life so to combine, or so to avoid, outward things as to make them contribute to our profit and welfare. There are few things which influence human life more powerfully than our associations with our fellow-creatures. The social principle is implanted in our very nature by the God who gave us being. Man never courts absolute solitude and retirement from his species, except under the influence of fanaticism or melancholy. It is a tyrannical outrage upon human nature to inflict the punishment of long-continued solitary imprisonment on criminals. The social principle is designed to be a source of enjoyment to us, and to contribute to our mutual well-being and happiness.

'A solitary blessing few can find—
Our joys with those we love are intertwined.'

One painful and terrible result of the fall of man is, that it has 'perverted that which was right.' Beyond most other elements of our nature, the social principle has been thus 'perverted' and abused. 'Hand joins in hand' to rebel against God, and in the very fact of num-

bers, of association, the idea of personal responsibility seems to be enfeebled or annihilated. Men think less of the vice of drunkenness when it has been committed in company, under the influence and excitement and by the example of companionship, than if it had taken place in the quietude and retirement of their own room. There is no greater fiction which a man can practise on himself than this. Company formed only the accident of his vice—it might constitute or might aggravate the temptation; but the essence of his crime was his own, in the voluntary submission of his mind to the evil.

In the contemplation of the christian life as presented to you this evening, it will have occurred to you that the great majority of mankind is not influenced by the principles which I have affirmed constitute it. He who will enter on that life must make up his mind that he will be in a minority, and that he will be cheered on his course, not by the smiles and approbation of numbers, but by a felt inward consciousness that he is influenced by what is true, right, by eternal reason. The decision to which he arrives, as to the course in which he will walk, will necessarily involve the sacrifice of companions with whom he had hitherto associated, and who are still bent upon prosecuting the course from which he has turned aside. This decision, to which his mind must arrive from the very nature of things, is the subject of express divine command, 'Wherefore, come out from among them, and be ye separate, saith the Lord.' He who turns unto the Lord, that he may have mercy upon him, is the man who must 'forsake his way,' and that 'way' has previously been with transgressors. If he be sincere and honest in his purpose he must thus act, as affording visible and palpable evidence of an alienation of mind and feeling from those pursuits which formerly delighted him. 'How can two walk together, except they be agreed.' Without such separation he cannot possibly retain those impressions of the truth and reality of divine things which have been made on his mind. He will find nothing in his former associations to cherish them, but everything to wither and destroy them. He who continues to walk 'in the counsel of the ungodly' will soon 'stand in the way of sinners,' and before long, 'sit in the seat of the scornful.'

But such separation does not involve any violence done to the social principle in human nature. Man is not called to become a solitary, because when pondering the path of duty and right, whilst still mixed up with evil companionship, he hears a voice saying, 'depart ye, depart ye, go ye out from hence.' The social principle finds its legitimate exercise in the society of men of kindred minds. The most ancient creed extant gives us as an article of faith 'the communion of saints.' The word 'saints' is offensive to the world, and is employed by it as a term of sarcasm and reproach. But we cannot forget its Scriptural origin, and on fitting occasions shall not hesitate to employ it. And there is no communion like that for supplying full gratification to the social principle. There is among them a community of purposes, feelings, prospects, and engagements, and yet there can exist neither envy nor jealousy. The constitutional sympathy which belongs to our nature is here elevated and sanctified; we are taught to 'weep with those that weep, and to rejoice with those that rejoice.'

It becomes a deeply interesting question, how such companionship may be made contributory to the advancement and maturity of the christian life? Whilst there will be pleasure, positive enjoyments, and gratification resulting from it, there should be mutual profit and advantage.

Take just two or three thoughts on this point.

Mental improvement should be kept in view; this being an object designed, it will influence the conversation, and as its least result will lead from what is light and trifling, as well as that which is notoriously corrupting and debasing. 'Young men exhort to be sober minded.'

It will influence the course of reading, and this has an effect on conversation. It is characteristic of reading, thinking men, to talk about things and not persons. Only solid reading will bear to be talked over. How vapid are mere works of fiction. The impression left by them is on the imagination and the passions, and not on the intellect. It will induce a habit of close observation.

There is much knowledge that cannot be obtained from books; but spiritual edification must be kept specially in view.

There is a more intimate connection between the mental and moral improvement of young christians, than many suppose. To accomplish this result they should watch over one another with a kind and brotherly affection; afford affectionate counsel, administer tender reproof, and pray with and for each other.

To associate in works of christian charity and religious enterprise. And these present themselves in ample abundance in our day. The author of the prize essay on the 'Importance and Claims of our Young Men,' has well expressed himself on this subject: 'Young men are called into public life by the various claims of philanthropy. Societies for doing good are now so numerous, and present such ample opportunities and urgent demands, that their influence has become greatly enlarged. A voice appeals to man from every quarter in which the interests of humanity, patriotism, and religion exist. It issues from the prison house, the sick and dying beds of hospitals, and the deep and desolate vale of poverty. It mingles with the thunders of the tempest, and the roar of the ocean: it shrieks from the battle field of civilized and barbarian warfare: it calls from the distant recesses of idolatry, superstition, and vice. "Come over and help us." Talk not of ambition, fame, and glory; here is the appropriate sphere of honourable ambition,—a struggle with misery, error, and the powers of darkness. Here is opened the path of a pure and immortal fame—here is the surpassing glory of doing good.'

FRAGMENTS TOO GOOD TO BE LOST.—No. I.

A WORD FITLY SPOKEN.

JOB THROGMORTON, a Puritan minister, who was described by his contemporaries 'as being as holy and as choice a preacher as any in England,' is said to have lived thirty-seven years, without any comfortable assurance as to his spiritual condition. When dying, he addressed the venerable John Dod, 'What will you say of him who is going out of the world, and can find no comfort?' 'What will you say of him,

replied Mr. Dod, 'who, when he was going out of the world, found no comfort, but cried, 'My God, my God, why hast thou forsaken me?'' This prompt reply administered consolation to the troubled spirit of his dying friend, who departed within an hour after, rejoicing in the Lord.

ANECDOTE OF B. ROGERS.

THIS Puritan divine was styled 'the Enoch' of his day. Bishop Kennett said of him,—that England hardly ever brought forth a man who walked more closely with God. He was always remarkable for gravity and seriousness in company. Being once addressed by a gentleman of rank,—'Mr. Rogers, I like you and your company well enough, but you are too *precise!*' 'Oh, sir,' replied Mr. Rogers, 'I serve a *precise* God!'

SCRIPTURE EXPLANATION.

I NEVER understood the full meaning of our Lord's words in John xiii. 10, until I beheld the better sort of East Indian natives return home after performing their customary ablutions. The passage reads thus: 'He that is washed needeth not save to wash his feet, but is clean every whit.' Thus, as they return to their habitations barefoot, they necessarily contract, in their progress, some portion of dirt on their feet; and this is universally the case, however high their dwellings may be to the river side. When, therefore, they return, the first thing they do is to mount a low stool, and pour a small vessel of water over their feet to cleanse them from the soil they may have contracted in their journey homewards; if they are of the higher order of society, a servant performs it for them, and then they are 'clean every whit.' Does not this in a figure represent to us the defilement which a christian contracts, although he may have been cleansed by faith in a crucified Saviour; and the necessity of a continual application of the precious blood of atonement to the conscience, in order that the soul may be 'clean every whit?'

Statham.

MISTAKE CORRECTED.

THE late excellent Dr. Jonathan Going, several years ago attended an Asso-

ciation, where some of the brethren were not overburdened with Scriptural information, or with any considerable love of study; and as a natural consequence, they were warm opponents of written sermons, insisting on the far superior advantages of an extemporaneous address. The Doctor's views did not coincide with theirs, and his arguments against them were not withheld. After the contest was over, Dr G. was pressed to preach, which he did, and delivered his sermon with great freedom, without a note before him, and with marked effect.

When he came out of the pulpit, the brethren swarmed about him, and said: 'Well, brother Going, what do you say now? If this sermon had been written, you could not have preached it in this way, nor could we all feel as we do now.' 'Indeed!' said the Doctor, in a quiet, arch tone; 'and yet I can assure you, that every word of this sermon was written several years ago, and this is the *forty-seventh* time I have preached it!' The brethren had nothing more to say.

OUR ENEMIES WITHIN.

BEYOND all doubt, the worst of our enemies are those we carry about with us in our own hearts. Adam fell in Paradise, Lucifer in heaven, while Lot continued righteous among the inhabitants of Sodom. Indifference to little sins and mistakes—the self-flattering voice of the heart, ever ready to sing its lullaby the moment conscience is roused—the subtle question of the serpent, 'Hath God indeed, said?'—these are unquestionably the adversaries we have most to fear. There never was a fire but it began with smoke. I beseech thee, therefore, dear Master, to give me a sensitive conscience, that I may take alarm at even small sins. O! it is not merely great transgressions that can bring a man to ruin. Little and imperceptible ones are, perhaps, even more deadly; according to the beautiful figure of Tauler, who says, 'the stag when attacked tosses from him the great dogs, and dashes them to pieces upon the trees, but the little ones seize him below, and tear the entrails from his belly.'—*Tholuck*

P O E T R Y.

'I AM MY BELOVED'S, AND MY BELOVED IS MINE.'

SOLOMON'S SONG vi. 3.

Long did I toil, and knew no earthly rest ;
 Far did I rove, and found no certain home ;
 At last I sought them in His sheltering breast,
 Who ope's his arms and bids the weary come.
 With him I found a home, a rest divine,
 And I since then am His, *and he is mine.*

Yes, he is mine, and nought of earthly things—
 Not all the charms of pleasure, wealth or power—
 The fame of heroes, and the pomp of kings—
 Shall tempt me to forget His love an hour.
 Go, worthless world, I cry, with all that's thine,
 Go—I my Saviour's am, *and he is mine.*

The good I have is from His stores supplied,
 The ill is only what he deems the best,
 Him for my friend, I'm rich with nought besides,
 But poor without him, though of all possessed.
 Changes may come—I'll take or I'll resign,
 Content while *I am His and he is mine.*

Whate'er may change, in Him no change is seen,
 A glorious Sun that wanes not, nor declines ;
 Above the storms and clouds he reigns serene,
 And sweetly on his people's darkness shines ;
 All may depart, I fret not nor repine,
 While I my Saviour's am—while *he is mine.*

He stays me falling, lifts me up when down,
 Reclaims me wandering, guards from every foe,
 Plants on my worthless brow the victor's crown,
 Which in return before his feet I throw ;
 Grieved that I cannot better grace his shrine,
 Who deigns to own me *His, as he is mine.*

While here, alas ! I know but half his love,
 But half discern him, and but half adore ;
 But when I see him in his realms above,
 I hope to love him better, praise him more,
 And feel and tell, amid the choir divine,
 How fully *I am His and he is mine.*

REVIEW.

THE WORK OF GOD AND THE WORK OF MAN IN CONVERSION. *A Course of Lectures by Francis Johnstone, minister of the Gospel, Edinburgh.* 12mo. pp. 206. Houlston & Stoneman.

ON THE UNION OF THE HOLY SPIRIT WITH THE CHURCH IN THE CONVERSION OF THE WORLD. *By the Rev. Thos. W. Jenkyn, D.D., Coward College; author of 'The Extent of the Atonement, in its relations to God and the Universe.'* Second edition. 12mo. pp. 478. London: John Snow.

THE subject to which these volumes is devoted is confessedly difficult and mysterious. Though the titles are not identical, the main purpose of the authors is apparently the same. The former writer is perhaps more simple and intelligible than the latter, but we are not quite certain that we comprehend the exact sentiments of either. We should be very sorry to misrepresent the lectures of Mr. Johnstone, or the more elaborate treatise of Dr. Jenkyn, but we do apprehend that the object of each of them is to show that the operations of the Spirit of God are so confined to the written word, that what is generally understood by the agency of the Spirit is regarded by them as an invention of the theologians. It is universally admitted by evangelical christians of all denominations, that the word of God is the great instrument in the regeneration of the soul; but unless we have read these works in vain, the theory that these gentlemen propound and advocate is, that over and above the influence exerted on the mind of man by the simple purport of the Holy Scriptures, there is no power or energy brought to bear upon it in conversion; so that the word which expresses the mind of the Spirit is everything; and besides what it tells us, and the essential importance of its communications, there is no influence given from the Spirit of God either with the word, or exerted on the mind of the sinner, to induce him to turn to God and live. They shall, however, speak for themselves. Thus, Mr. Johnstone teaches:—

'Moral influence is either virtue or vice, and is the result of the application of moral truths or falsehood to the mind..... If it [the

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mind] receives truth, then its influence immediately follows; a change is wrought; the mind is enlightened. If it receives error, a change also is wrought; the mind is darkened. All this is the work of God, who has so constituted mind, that, in such and such circumstances, the results cannot be otherwise.—pp. 10, 11.

From this passage it should seem that, apart from the natural and undeniable influence of truth and error, there is no agency or influence exerted on the mind in either case; so that any influence with the word, which has a divine and gracious source, is unknown: or rather, that, from the constitution of the mind, the influence of error is as much the work of God, as the influence of truth! We understand our author, then, to affirm that there is no influence beyond that of the mere truth itself. If such be his meaning, we think it would be as well to say so, and not to be so frequently introducing the Holy Spirit, and the agency of God, when over and above the gift of the word and its native power, there is no influence at all. That we have not mistaken his meaning, appears from other passages, where he says, the Spirit is said to strive with men 'by the word,' as we understand him, simply, and without any other influence: that 'resisting the Holy Ghost' is 'rejecting the preaching,' and 'the writings of the apostles;' 'resisting the word they wrote and spake,*' and, we presume he means, nothing more.

The same sentiment appears in every part of the lectures.

Dr. Jenkyn, though at times he seems to ascribe an influence to the Spirit of God, which is personal, apparently directs the whole force of his treatise to the establishment of the same position. He says:—

'In the sentiments most generally entertained it is supposed that in influencing, God is to do something beside and above the settled arrangement and combination; or something beyond the adapted action of means; as if, when the magnet acts, by the Divine adjustment, on the needle, God himself *does* something more than, and beyond, the energy given to the magnet to influence the needle.' p. 29.

This we are willing to take as a fair

representation of what is usually understood by the influence of the Holy Spirit, though we do not think the allusion to the magnet a perfectly unexceptionable illustration. But let us hear what HE means by it.

'In the present disquisition, by "influencing" is meant a given agent, principle, truth, or fact, operating on a given subject according to given laws of combination, fitted and intended to produce a corresponding result. No fresh impulse is, in the process, added to the agent or principle, and no ascitic energy is introduced to modify the given laws of action.'—pp. 29, 30.

And again,—'In the process of conversion, we think the Holy Spirit does nothing to the word, or the vehicle of truth,—p. 464.'

This is clear enough. The influence of the Spirit in conversion, is simply, according to Dr. Jenkyn, the influence of the truth, without any 'fresh impulse' being added, or any ascitic or supplementary 'energy being introduced to modify the given laws of action.' This principle is the key to both volumes; and the purpose of both authors is to establish it. They appear equally to entertain the notion that all christians would be the better for adopting and acting upon their theory, and that thus a general revival of religion would result to the church of God!

It will not be necessary for us to notice at length the various parts of Dr. Jenkyn's treatise, or the different lectures of Mr. Johnstone, farther than to inform our readers, that the lectures, apart from this peculiar principle, contain many impressive and useful sections, correct and evangelical exhibitions of the doctrine of atonement, and urgent appeals to the unconverted; and that the treatise of Dr. Jenkyn is comprehensive and elaborate, and is intended more for the use of the believer than the unconverted.

As there can be no doubt of the adaptation of the truths of the gospel of Christ to the conviction and conversion of the sinner, nor that the word is the instrument of regeneration, we shall not in this short notice of these works detain our readers with any remarks on this part of the subject. Both authors write well here, and so far we have no controversy. But when they come forward and tell us that the doctrines *generally held* are those taught in the schools of theologians, and are therefore the in-

ventions of men, but that *their* theory is derived by obvious induction from the oracles of God, and therefore demands our adoption, we feel disposed somewhat to hesitate. Their sentiment is as much a theory as any other, and in our humble opinion is not so accordant to the general tenor of the Holy Scriptures as the one they discard. Systematic theology may have its defects, and there may be a tendency in men to force some favourite notion too far, and to endeavour to make the Scriptures sustain it; but for aught we can perceive, the two divines before us have displayed as much of this weakness as most of those whose lectures and writings are heard and read by the majority of students in theology. It is comparatively easy for any one to say, 'My doctrine I have direct from the word of God, and that which does not agree with it is the invention of men;' but it is not so easy to prove that others have not been as earnest and sincere in their desires and endeavours to know what is the mind of the Spirit, as themselves. Theirs, after all, is only a theory; and one which we cannot admit to be correct; but want of space forbids more than a few additional remarks upon it.

That the all-pervading Spirit of God has access to the minds of men, and that he has the ability to influence them so as to induce them to pay some attention to his word, or to impress that word with power on their consciences, so that the truths they have often heard with indifference shall be felt as if invested with new and divine life and importance, and the reluctant or listless hearer shall be constrained to give some regard, and the wilfully blind to receive some light, must be admitted. To deny this is atheism. This may be the case without destroying the freedom of the human mind, or even rendering the ultimate conversion of the sinner necessary. Such is the depravity of men, and their aversion to God, that as far as we can perceive, without an influence of this kind, they would never seek God, meditate on his word, or yield themselves to its instructions. This fact seems to lie at the foundation of all experimental religion. Those who are brought to the knowledge of the truth, and who have obeyed it from the heart, are ever ready to acknowledge that it was God who in mercy led them to at-

tend to the salvation of their souls. They refer to the word of truth, the means of grace, as the medium through which they were guided into the right way; but the recognition of a power exerted on their minds which is from above, and which is divine, is amongst serious christians all but universal. The testimony of consciousness in christians, on a question like this, is of great importance. Serious christians would even doubt the piety of those who had no evidence of this work of grace in them. Against the idea of this influence, however, both our authors contend. They require to be informed, before they admit its reality, what is the precise nature of this power, and must have an exact definition of it. Is it 'physical or moral?' Is it electrical or chemical, mechanical or miraculous? Does it give new faculties to the soul? &c. These questions are suggested by their reasonings. They tell us what is an influence which is physical, electrical, mechanical, &c., and intend, apparently, to convey the idea, that if the influence referred to cannot be exactly defined, it has no existence; and, therefore, moral suasion, or the mere influence of the truth itself, without any divine energy given with it, or acting apart from it, on the mind and heart of man, is an invention of theologians. We are not disturbed by these questions. We may not be able to explain or define exactly how the Holy Spirit does act on the mind, but we are not ashamed. 'Who, by searching, can find out God.' The mystery of the divine procedure is no valid objection to its reality. It may suffice to say, that it is a gracious influence, that it comes from the same source as the gospel itself, and that it is an influence the existence and importance of which is clearly taught in the divine word.

We are not certain that these authors deny the personal agency of 'the wicked one.' The Scriptures, however, teach it, and also teach that men are criminal in yielding to it. 'Why hath Satan filled thine heart to lie unto the Holy Ghost?' was the question of Peter to Ananias. How did Satan fill his heart? Was it by some word, or was it by a suggestion or impulse influencing his thoughts? If the former, what word? If the latter, the power accorded to Satan in leading men to evil, is a power which this theory denies even to God,

for the production of that which is good. If Satan has access to the mind, and can exert an influence for evil by impulse or suggestion, or working on the thoughts of men, shall we object to the kind of influence denied in these theories, being ascribed unto the Spirit of God? The mystery in the latter case is not greater than in the former.

The Holy Scriptures, we apprehend, clearly teach us the existence of a personal energy and influence of the Holy Spirit in conversion, as well as in sanctification. It is very difficult, as our authors have found it in their expositions, and as is apparent from these volumes, to explain those Scriptures which refer the conversion or the regeneration of the soul directly to God, in such a way as to confine the idea of influence to the mere truth, and its simple power. If the Holy Spirit's influence was only conveyed in the simple meaning of the divine word, why do the Scriptures so constantly refer us to His operations, and to His power? Why not uniformly speak of the truth as having all this power inherent in itself? The word is 'the sword of the Spirit.' Is not a sword wielded by an agent? It may be sharp, and of good temper, but without a hand, will it cut down foes? 'The word is always in the hand of the Spirit,' says Mr. Johnstone; but his theory makes the word both the sword and the hand too. Every figure of this kind, leads the thoughts to an object acted on; to an agent; and to the instrument. The Scriptures frequently distinguish between the word, and the power by which that word is rendered effective. 'I have planted—but God gave the increase.' 'Our gospel came to you not in word only, but also in power, and in the Holy Ghost.' 'Who are kept by the power of God, through faith unto salvation.' The word, faith, and God's power are here distinguished. The Lord 'opened the heart' of Lydia that she attended to the things spoken of Paul. If this does not teach an influence over and above the word, which led to a regard to the word, what language can teach it? There is no need to argue that if a gracious influence opened Lydia's heart, it destroyed her freedom or rendered her obedience inevitable, while we admit its reality. We do not purpose to follow our authors through their expositions of

Scripture, nor to adduce the very numerous Scriptures which oppose their theory, as that would require a volume. We cheerfully refer our readers to the general tenor of the language of the word of God for proofs and illustrations. In the oracles of truth we have also a recognition of the action and agency of the sinner himself in his own conversion; and he is called on, properly enough, to repent, and believe. Sometimes we meet with a combination of every power, and influence, and means of conversion, in the same Scripture. 'Seeing,' says the apostle Peter, 'ye have purified your souls in obeying the truth through the Spirit.' Here the agency or influence of the Spirit, the agency, too, of man himself, as well as the instrumentality of the word, are all referred to. As well might the activity of man in his own obedience be denied, for aught we can see, as the agency and help of the Holy Spirit. The Holy Scriptures indeed are full of this doctrine, and though apart from His gracious influence they teach the responsibility of man, they shew that the resisting of this influence is an aggravation of transgression.

Mr Johnstone observes that sinners should be directed to believe in the Lord Jesus Christ for the salvation of their souls; and that in the very act of believing, and resulting from it, they will enjoy consolation, and experience peace with God. This is true. It is faith in the Son of God, the acceptance of him as his Saviour and Redeemer, that introduces the penitent believer into a new relation—into a state of justification and acceptance. But this is not inconsistent with prayer for divine aid. If God will give his Spirit to them that ask him, and the sinner is conscious of mental weakness, moral infirmity, and need of Divine assistance, there is an obvious propriety in seeking help from above. 'Lord I believe, help thou mine unbelief,' is language which recognizes this impotency, while the effort to believe is present. To speak of such an idea as 'a delusion of the devil,' as 'a doctrine not in the Bible,' and that men 'cannot receive the Holy Spirit till they believe,' in the sense here intended, is, in our view at least, very startling, very bold, and very incorrect. Even Dr. Jenkyn, though he does not say much about the man who is seeking

salvation being directed to pray, seems not to have ventured thus far. 'We can pray,' he says, 'that the Holy Spirit would, through the influence of the truth, and in the activity of our own agency, direct, in a manner inexplicable by us, the current of our thoughts and feelings in the right and proper channel.' The first solicitude of the sinner for salvation, is directed to God for his help and guidance. This is alike taught by the light of nature and by the word of God; and though prayer, without attention to the word, will not lead the inquirer in the way of life, all Scripture, as well as all intelligible experience, teach us that it is by God's help and grace we are assisted in our efforts to know and embrace his gospel.

The theory advocated in the volumes before us, indeed, seems to render prayer to God for his help and Spirit an exercise which has scarcely any consistency at all. The Spirit is *in* the word, or rather it *is* the word, and nothing is to be added to it or to us from the direct agency of his power, and therefore, though they cannot object to the exercise of prayer among christians, our authors are at a loss, consistently, to make out its utility.

'Prayer,' says Dr. Jenkyn, is one of the moral elements of the law, written indelibly in the heart of man the universal sense of human nature. . . . Nevertheless we do not fully understand the real influence or availability of prayer. All that we know is, that God has pronounced it to be a link of connexion between the state of mind, and the influences of the Spirit in the word; and we believe the fact without understanding the mode.'—pp.473—4.

Mr. Johnstone remarks,—

'It is part of the arrangements of God that the promises and precepts of his holy word shall be made the subjects of fervent, believing prayer; and that the bestowment of a blessing upon his church shall be coupled with believing prayer, and the diligent use of appointed means.' Again, 'prayer is a manifestation of the state of the heart, and of the state of the church.'—p. 205.

If there is no communication of the Holy Spirit, or of divine influence, imparted to the believer but what is in the word, we do not see the consistency of those references to the Pentecostal outpouring of the Spirit, and other answers to prayer,—of the solicitude of the apos-

ties for the prayers of believers, to which Mr. Johnstone refers. All that prayer does in conformity with his theory is, that as it has no influence on God, in some way it brings our own heart to feel the word more deeply. Dr. Jenkyn regards it apparently in this light, when he says,

'We are as much in the dark about the availableness of reading and hearing the word, as we are about the use of praying; all that we know is, that they are constituted links for communicating blessings; and that God has determined them to be the means, as well as the blessing to be the end.'—p. 474.

How widely different is all this from the representations of the divine word! 'Ask and ye shall receive.' 'Draw nigh to God, and he will draw nigh unto you.' 'He will give his Holy Spirit to them that ask him.' Mr. Johnstone, would perhaps say, he believes all this. But his theory is against it. In nothing, we apprehend, does the theory before us appear more repulsive, more chilling, more anti-scriptural, than in its bearing on the exercise of prayer, whether in the case of the inquiring soul, the trembling penitent, or the tempted and afflicted, or the diligent and devoted believer. It seems to shut up heaven, to separate the soul from the fountain of all light, and intelligence, and grace, and while it places the written word in the hand of man, to leave him otherwise destitute of all help and hope from above.

So far, in our opinion, from the diffusion of the peculiar sentiment advocated in these volumes, tending to the revival of pure and spiritual religion, its tendency is directly the reverse. It tends to diminish that sense of our dependence on the God of all grace which is the essence of true piety, to foster a spirit of doubt or self-sufficiency, and to lead to the coldness and death that characterized the declension of most professed christian communities in the early part of the past century. Something like this, we apprehend, was one cause of that awful declension. It was in a great measure, too, the warm and believing reception of, and the earnest regard to, the important doctrine, which it is the intention of these volumes to overturn, that led to the subsequent revival of evangelical religion. Whitfield and Wesley, to mention no others, though they adopted different views as to the

Calvinistic scheme, both were animated by a warm belief in, and an earnest dependence on, the personal agency, work, and influence of the Holy Spirit. The founders of the New Connexion also reverted to this important doctrine, which had been held by the more ancient General Baptists, but from which their then almost expiring children and churches had declined. We do not see that by the adoption of the theory propounded in these volumes, any difficulty is removed, and mystery explained, or any imaginable advantage secured. It creates new difficulties, and those not less than such as it would remove. It gives no new power to man. It does not increase his responsibility. It does not elevate or brighten his hope. While we accord considerable talent and research to the authors now before us, we think the reading of their works more calculated to perplex and confound, than to sanctify and save. We trust such sentiments as they advocate are not being diffused amongst our churches, or amongst the various bodies of evangelical professors, and that our rising ministry are not tainted with them; should such a calamity occur, we shall be almost ready to say, not, 'arise, shine, for thy light is come,' but, 'Icha-bod, the glory is departed from Israel.'

LECTURES TO YOUNG MEN; delivered before the Young Men's Christian Association, in Exeter Hall, from November 21st, 1848, to February 6th, 1849. 12mo. pp. 480. Tract Society.

We are right glad that an association like the above exists in our metropolis. When the sceptical spirit of the age has so far wormed itself into our various social and intellectual institutions, and Mechanics' Institutes, as to induce some who have been their ardent friends, after in vain attempting to repel this invasion, to retire from them, it is delightful to find that the idea of such associations has been adopted on purely christian principles. The object of the Young Men's Christian Association, is 'the improvement of the spiritual and mental condition of commercial young men, by the efforts of the members of the society in the sphere of their daily calling, by devotional meetings, biblical instruction, and mutual improvement classes; the delivery of lectures, the diffusion of christian literature, or other means in accordance with the Scriptures.' The lectures which constitute this very interesting and useful volume, were delivered to this association during the last winter. We have perused them all with great

pleasure. Though we would not pronounce them to be alike excellent, nor subscribe to every sentiment and argument they contain, we would most earnestly recommend them to our young friends, and we have no doubt that their perusal will be very gratifying and instructive to all. The topics are various, as will be seen from the subjoined notice of them in the order in which they were given. The first, by the Rev. Hugh M'Neile, D. D., on 'The Characteristics of Romanism and Protestantism as developed in their respective teaching and worship,' while it indicates the author's leaning towards an Established Church, places in good contrast the protestant and popish principle and practice. The second, by the Rev. J. Cumming, D. D., entitled 'God in History,' is replete with correct sentiment, and ample historical learning, and shews how God has worked in various ages and events, and that his hand is ever to be acknowledged in the affairs of men. The third, by the Rev. Robt. Bickersteth, A. M., on 'The bearing of commerce upon the spread of christianity,' is a happy development of its subject. The fourth, on 'The common origin of the human race,' by the Rev. W. Brock, is a judicious and successful argument, shewing the truth of the biblical testimony, in opposition to a very specious infidel cavil. In the fifth lecture, by the Rev. Hugh Stowel, A. M., the 'Modern Infidel Philosophy,' is happily unmasked and exposed. The Rev. J. A. James, in the sixth lecture, most delightfully shews 'The possession of spiritual religion' is 'the surest preservative from the snares of infidelity and the seductions of false philosophy.' 'The Characteristics of the Middle Ages,' are well delineated by the Rev. Thos. Archer, D. D., in the seventh lecture. The Rev. W. Arthur of Paris, in the eighth lecture, gives a very graphic and useful description of 'The French Revolution of 1848.' 'The Church and the World,' by the Hon. and Rev. Baptist Noel, is the subject of the ninth lecture. The tenth, by Dr. Raffles, on the 'Internal Evidences of the Inspiration of the Old and New Testament,' is a superior production. 'Cardinal Wolsey' is the subject of the eleventh lecture. The Rev. Samuel Martin has here displayed a profound acquaintance with his theme, and with great power has exhibited the chief points and facts in the life of this extraordinary and ambitious prelate. The twelfth, and last lecture, is by the Rev. Thomas Binney, and is entitled, 'Sir Thomas Fowel Buxton, Bart., a study for young men.' This is the longest, and most elaborate, perhaps, of the series. It will well repay the reading.

Such are the contents of this delightful volume. We do hope all our young friends will speedily possess themselves of it; and read, mark, learn, and inwardly digest its vari-

ous lessons of religious and useful instruction. It may be had for a small sum. We rejoice greatly in its publication by the useful society that has presented it to the world.

PRIZE ESSAYS on the temporal advantages of the Sabbath to the labouring classes, and the consequent importance of preserving its rest from all the encroachments of unnecessary labour. By FIVE WORKING MEN. With prefatory remarks by the REV. E. BICKERSTETH, A. M., Rector of Walton. 18mo. pp. 212. Tract Society.

The offer of three prizes for the three best essays written by working men, on the above subject proved how highly and appropriately the Sabbath was estimated by many of the operatives of our favoured land. At the time appointed for the delivery of the essays, March 31st, 1848, no fewer than one thousand and forty-five were received. The display of talent, thought, and piety, which very many of these compositions displayed, led the Christian Instruction Society to open a subscription to extend the rewards to other than the three successful competitors. Prince Albert honourably subscribed £50 to this object, and more than eighty of the worthy and talented operatives thus received a reward.

The pecuniary reward, however, which they received, and the gratification which it would be to their feelings, as well as the assistance it might impart to their scanty resources, important though it might be, would be but a small portion of the benefit they would derive from their labours. The mental exercise in preparing their essays, the profound meditation on the benefits of the christian Sabbath, would greatly tend to deepen their regard for the 'Lord's-day,' and will leave, we trust, its beneficial influence on their minds, and on the minds of their families and friends. The fact, too, of so many excellent essays being forwarded on this important subject, from working-men, has had a very cheering influence on the whole of those who reverence the Sabbaths of the Lord. Even the unsuccessful writers share very largely in this benefit.

The volume before us contains five excellent treatises on this subject: one by a Porter, another by a Shoemaker, a third by a Composer, another by a Framework-Knitter, and last, though not least, one by a Tailor. All of them with various arguments and illustrations prove the temporal utility of the christian Sabbath, and show how much the poor and the labouring classes are indebted to that sacred day for all that alleviates their toil, elevates and refines the mind, imparts self-respect, and secures to them those enjoyments which while they contribute to temporal well-being, are the means of preparing for the eternal Sabbath above.

MONTHLY SERIES. *The Northern Whale Fishery.* By CAPTAIN SCORESBY. *The Court of Persia.* By JOHN KITTO, D. D. *Tract Society.*

THESE two excellent numbers well sustain the character of this very valuable series.

The former narrates some of the chief facts regarding the perilous fishery in the Arctic regions. The latter, by the costumes of the Court of Persia, illustrates very much of the idea of kingly power, responsibility, and magnificence, given in the sacred Scriptures.

OBITUARY.

JOHN TYERS was born at Wimeswold, Leicestershire, Oct. 14, 1788. His father attended the ministry of Mr. Thurman—was a diligent reader of the Bible—was believed to be a good man—and ‘spoke many proverbs,’ which long after his death were well remembered by the villagers, and were quoted with approbation and deference. John, after receiving a common education at the free school, was apprenticed in his eleventh year to a member of the church at Wimeswold, with whom he continued till his seventeenth year. His youth was passed in religious indecision, and he gave no evidence of conversion till after he had attained his manhood. The year 1811 is noticed in the history of the church at Leek and Wimeswold as one of pleasing revival, as was also the following year, when forty persons were baptized. During this stirring season Mr. Tyers was received into the church; but his connection with it was brief, for in 1813 he removed his residence to Loughborough. At that time the rising interest at Wimeswold was checked by the introduction of doctrinal sentiments which were opposed to the tenets of the denomination. The discussion of the vital questions then introduced greatly interested the subject of this sketch, and the effect of it on his mind was a more settled conviction of the divinity of Christ's nature, and of the atonement made by his death—of the personality of the Holy Spirit, and the need of his influence for the production and promotion of the life of God in the soul.

After his removal from Wimeswold he was dismissed to the fellowship of the church at Loughborough under the pastoral care of the late Mr. Stevenson. Here he became an active member, and before long, an occasional preacher—then a deacon, and subsequently one of four *ruling elders*. At this period he participated in the prosperity that distinguished the lace manufacture, in which he was engaged. But in his improved circumstances he retained his integrity as a christian. Having increased means of cultivating his mental powers he diligently employed them. Instead of making himself the slave of a flourishing business, he wisely devoted a portion of his time to the

acquisition of knowledge, political, scientific, and religious, that he might be qualified for greater usefulness as a citizen of the world, and an officer of the church. He was one of a very small party of friends who originated the public library of the town. In 1826 was commenced the Loughborough Education Society for the training of young men for the ministry, under the care of the Rev. Thos. Stevenson. The active part which Mr. T. took in the establishment of this institution, together with his ability for promoting its interests, pointed him out as a fit person to act as its secretary. This office he sustained for several years.

The tide of worldly prosperity which had flowed to an almost unprecedented height into the town of Loughborough, and which had occasioned a rapid increase of its population, began, in the course of a few years, to recede; and by its recession many of the manufacturers were speedily despoiled of their accumulations. Mr. T. was one of those who suffered from this change of affairs; and to such an extent was he affected by it as to be obliged in 1834 to vacate the house and factory he had built. This step was followed by his removal to Leicester, where he commenced business as a chemist and druggist, for which he was qualified by his tastes, and his previous course of reading and experience. The divine blessing attended him in his new occupation, and he was enabled to live in circumstances of comfort. He now united with the church in Dover street—was chosen one of its deacons—and continued his official connection with it to the end of his life. About seven years ago he was deprived, by death, of his excellent wife—an event which while it greatly affected him, he calmly submitted to, consoled by the hope of a re-union in heaven. His own health frequently failed, and his frame for some years past exhibited indications of infirmity and decay. In the summer of last year he was completely prostrated by a local disease, which occasioned him the severest suffering. Three successive surgical operations were resorted to in the hope of removing the malady—but his strength was ultimately exhausted, and he expired Sep. 11th, 1848, in the sixtieth

year of his age. During his last illness he conversed with his characteristic calmness about the termination of his course, and was often heard repeating the verse:—

'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.'

At the parting interview with his affectionate daughters he said, all that remained for him to do was to 'give them all his feeble blessing!'

The name of Mr. Tyers is likely to be long preserved in the denomination to which he belonged as the author of some excellent hymns, which he composed for Sabbath-school anniversaries, and for other occasions. Many of these are inserted in the Sabbath-school Hymn Book, and a few of them are given in the Hymn Book of the Connexion. Though not entitled to rank as a poet, the severest critic must allow that he possessed a happy talent for metrical composition, and that some of his productions are stamped with the merit, both of accuracy and of beauty.

As a christian he entertained exalted views of the Redeemer—honoured him as Lord of all—gloried only in his cross—and was concerned to follow his example. As an occasional preacher he made Christ his constant theme; and while he did not neglect to shew his suitableness to the condition of the sinner, he expatiated most fully on the grace and consolations which are in him for the use and enjoyment of believers. In his family he 'behaved himself wisely'—walking in his house with a perfect heart—presenting on the family altar his daily sacrifice of praise and prayer, and by his evenness of temper diffusing an agreeable influence through his domestic circle. Seven year's residence with him enables the writer to bear an honest testimony to his private worth.

In biographical sketches of the departed it is customary to magnify their excellences, and to conceal their defects. 'De mortuis nil nisi bonum,'—'concerning the dead nothing but what is good' is to be recorded. But inspired biography is written on a different principle—and being more impartial, it surely is not less useful. Affectionate relations and admiring friends may prefer that blemishes should be merely hinted at, and may deem it an unkind, or a wanton act to 'shew them openly'—yet, as in the limner, fidelity is preferable to flattery, so it is better that the portrait of a character should exhibit its deformities as well as its beauties. The spots on the sun are rendered invisible to the unassisted eye by the

splendour of its rays; and hence the latter is most remarked by those that see the sun. But were those spots to be so enlarged as to eclipse its brightness, we should not speak truly of the object unless the former were also noticed. This short account of a deceased relative would not describe him truly if it did not state that he was too much of an egotist—that he rated his powers and performances too highly, and spoke of them too boastingly. Sometimes this egotism would show itself so innocently as to provoke a smile—at others it assumed an offensive form, and excited an unfavourable feeling towards him. If, however, in his converse with men he showed a higher estimate of himself than was meet, in his intercourse with his Maker he betrayed a more becoming spirit. He walked humbly with God; and as one evidence of his lowliness of mind, and of the oblivion of self in the prospect of heaven, we may refer to the choice he made of a text for his funeral sermon (Acts iv. 12), and to the injunction he laid upon the preacher to 'say nothing about him.'

W. U.

ELIZABETH, the beloved wife of Mr. William Armstrong, Old Basford, departed this life Dec. 6th, 1848, having been a worthy member of the church in Stoney-street, Nottingham, for twenty eight years, except during the short period that Basford existed as an independent church. Through the whole course of her religious profession, she maintained an honourable and consistent character, and walked worthy of the vocation wherewith she was called. She highly esteemed the means of grace, and was never absent from the house of God, unless prevented by illness, or pressing domestic duties. At length her Heavenly Father, in infinite wisdom, saw fit to remove her from this vale of mortality. During her last lingering affliction, she was most graciously supported by the promises of the gospel; Jesus to her was all and in all. The last time she was permitted to attend public worship, the text selected was Isa. xxxv. 10. To a christian friend who visited her a short time previous to her death, she spoke of the peculiar pleasure she experienced on that occasion while her thoughts were directed to the exalted felicities of heaven. In those felicities she now partakes; and may her bereaved husband and children be brought at length to the happy land where she dwells, and where 'sorrow and sighing flee away.' Her death was improved by her pastor, the Rev. H. Hunter, from 1 Tim. i. 15, a text selected by herself, showing at once the foundation of her hope, and the source of all her happiness.

J. B.

CORRESPONDENCE.

THE GENERAL BAPTIST ACADEMY,
SPA PLACE, LEICESTER.

SPECIAL CIRCULAR TO THE CHURCHES.

DEAR BROTHER,—Permit me to call your special attention to the following statement and remarks which are made by the direction of the Committee.

For several years it has been the custom of many of our churches not to send in their monies for the Academy until the Association. This has been found to be a great practical inconvenience, and several treasurers have resigned their office in consequence of being called upon to produce nearly all the money required for the current yearly expenses. Lately the Committee have been compelled to borrow the money on interest through their Treasurer, at an annual expense, which might be saved if the churches could be persuaded to make their collections earlier in the year. The purport of the present communication is to induce them to do so. But it may be right to mention a few other things in connection with the funds of the Academy. For several years past, certain difficulties and obstacles which need not be further mentioned, stood in the way of the Institution. At the last Association at Boston, these were removed in a very satisfactory manner. The Academy now stands clear of all hindrances, and the Committee have done all they can to reduce the expenditure as far as that could be done, consistently with the comfort of the tutor, the matron, and the students, among whom the utmost harmony and good feeling prevails.

The Boston Association also, finding that there was a large balance due to the late Treasurer, made a vigorous effort to pay it off, and a considerable portion of it was afterwards discharged.

But the object of the Committee is not to ask you to make any extraordinary or special contribution, but only to fall in with their earnest request that you will make your annual collection as soon after the Association as you can bring it in, that the Treasurer may have money in hand to go on with, that they may not have to trouble him to advance it, and that they may not have to pay interest for the use of the money he advances.

The Committee are quite aware that the custom of the Churches is, to make their Sabbath School collections in spring and summer; they have thought therefore, that during the fall of the year—in September and October—the Academy collection might be made conveniently, and if this also could become the custom of the

Churches it would be of great advantage to the interests of the Academy, and its affairs would be conducted with more comfort and satisfaction.

In order further to shew the necessity of this it may be stated, that from the last Association up to April 1st, 1849, the Treasurer had only received monies from about half-a-dozen churches for the current year. Several sums sent were for 1847—8, and some for 1846—7. So that now about £400 has to be gathered up and sent in within the next two months.

Will you therefore take this very important business into your immediate consideration. If you make your collection for this year directly then you can for another year adopt the plan we have suggested, and after that, you would go on in regular course.

All this has been intentionally stated in the plainest manner that it may not be at all misunderstood, and it is hoped that the request will be kindly received and adopted. There is not, we need scarcely say, the slightest design on the part of the Committee to dictate to the churches in this matter.

And when it is considered that our Academy is the source from whence our churches are usually supplied with acceptable ministers, and that the number demanded by our churches every year is greater than the Academy can supply, it is most earnestly hoped that the churches will see that the regular support and further enlargement of our Academy are objects which should stand first in the estimation of every intelligent member of our connexion — for not only our churches, but our missions—Home and Foreign—must look to the Academy for their most efficient agents.

Requesting that you will be so kind as to take the necessary steps for carrying out these suggestions, I am, dear brother, on behalf of the Academy Committee, yours in the gospel of Jesus Christ,

J. F. WINKS, *Financial Secretary.*

Leicester May 1, 1849.

An early reply to this, stating on what day you fix for your collections, will much oblige.

Post Office orders can be made for WILLIAM BENNET, Sawley, near Cavendish Bridge, to be paid at the Derby Post Office. Or, if more convenient, to JOSEPH FOLKES WINKS, Leicester, at the Leicester Post Office.

P.S. That there may not be any mis-understanding of the wish of the Commit-

tee as expressed in this circular, it is here repeated.

First, that the collections for this year be made as early in this month, May, or next month, June, as may be convenient to you. At all events, that they be made and the money paid in, before or at the next Association at Leicester, June 26, 1849.

Second, that in future the annual collections be made in September or October, every year, beginning with next September or October, for the important reasons mentioned in this circular.

The above circular has been sent to most of the churches, but as there are many zealous friends of our Academic Institution who may not see it, we have thought it advisable to insert it in our pages. Among the replies received by the financial secretary, the following from the pastor of one of our smaller churches, deserves insertion:—

DEAR BROTHER,—I perfectly approve all that is said in the circular concerning the Academy, and left the Boston Association with the intention of carrying out, in our church, the plan of collecting then laid down, which I hope I shall be able to accomplish. We have always made some kind of effort in June, and brought the result to the Association. We have, since this year came in, made arrangements to leave ourselves open for any one to visit us and have two collections in the month of September or October. I have bought, (you will smile at the term,) one of our own collections which for years has been made at that time, in order to make way for a collection for the Academy. At that time we have always had a collection for cleaning and lighting the chapel; and I have agreed to give the deacon two guineas a year for it, to make way for the other object. In future, therefore, we shall bring our yearly subscriptions to the Association, and send the amount of collection in September or October, as soon as made. I have now, and as soon as possible, complied with your request in answering your circular, and remain,

Yours very truly

May. 11th.

THE NEXT ASSOCIATION.

To the Editors of the Repository.

DEAR BRETHREN,—I beg to call the attention of the churches to the following arrangements relative to the next Association.

On Monday evening, June 25th, the Business Committee will meet in the vestry of Archdeacon-lane chapel, Leicester, at six o'clock. Any new case for the Association must be forwarded to the Rev. Thos. Stevenson, minister of the chapel, *previously to this meeting.*

The sittings of the Association will commence on Tuesday morning, at ten o'clock, in Archdeacon-lane chapel.

On Wednesday morning, at half-past ten, the first sermon will be preached by the Rev. John Stevenson of London, or in case of failure, by the Rev. Jos. Heathcote of Berkhamstead. On Wednesday afternoon, at half-past two o'clock, a public Home Missionary Meeting will be held. And on Wednesday evening, at half-past six o'clock, the annual meeting of the Foreign Missionary Society will take place.

The second sermon is appointed to be preached on Thursday evening, at 7 o'clock, by the Rev. J. Fernyough of Nottingham, or in case of failure, by the Rev. R. Kenney of Holbeach.

It is hoped that the committees and individuals upon whom different duties were imposed by the last Association will be prepared to render an account of their proceedings; and it is particularly requested that the secretaries of the Home Mission districts will send written reports* of their district operations, so that they may be laid before the public Home Missionary Meeting on Wednesday afternoon.

W. UNDERWOOD,

Secretary of the Association.
233, Maida Vale, London, May 17th.

* At the last Association it was resolved, 'that the secretary obtain written reports from all the districts of the Home Mission, and publish them in one pamphlet; the expense of their publication to be equally divided among the different districts.'—See Minutes.

INTELLIGENCE.

BAPTISMS.

NORTHALLERTON.—On Lord's-day, April 22nd, two persons were baptized at Bedale, on which occasion our esteemed pastor, Mr. Stubbings, preached from Acts xvi. 15; and in the evening, after an appropriate address, gave the right-hand of fellowship to the newly baptized. At Brompton, two

females were to have been baptized, but were prevented by affliction. T. H.

LONGFORD.—On Lord's-day, April 8th, three persons were immersed and united to the church. One of these was a young man who had been for several years a member of the Wesleyan Society, and a very acceptable local preacher. Our bro-

ther gave a short address at the water-side, in the course of which he remarked, that on the subject of baptism he had not read a single human production, and that his change of views took place simply from reading the word of God. Would that more would do likewise. W. C.

BIRCHCLIFFE.—April 28th, six men and ten females were baptized and added to the church at this place. Eleven of the above number were connected with the Sunday school, either as teachers or scholars.

H. H.

MELBOURNE.—On Lord's-day evening, April 20th, 1840, five believers were immersed in the name of the sacred Three. A considerable number of pedobaptists listened with apparent interest to an exposition of the principle of obedience, and its application to the ordinance of baptism.

GRANTHAM.—On Sabbath-day, May 6th, the ordinance of believers' baptism was administered in the Baptist chapel Bottesford, which was kindly lent for the occasion, when three persons, two males and one female, followed the example of their Lord and Master in this delightful ordinance, after an address by our brother Bishop; and in the evening they were received into the communion of our little church. The above are all teachers in our Sabbath-school. We have cause to thank God and take courage. W. B.

DERBY, Brook Street.—The ordinance of believers' baptism was administered in the above place of worship, on Lord's-day, May 6th, on which occasion Mr. Chapman preached from Gen. xviii. 14,—'Is any thing too hard for the Lord?' after which five persons were buried with Christ in baptism. In the evening a discourse was delivered on the common salvation, by Mr. Needham, who afterwards administered the Lord's-supper and received the newly baptized, with four others, into the church. It was a refreshing opportunity.

J. W.

CASTLE ACRE, Norfolk.—On Lord's-day, May 6th, our pastor, Mr. Stutterd, had the pleasure of burying with Christ in baptism four believers, consisting of father and daughter, husband and wife. One had been for many years a Wesleyan Methodist; the others, through much mercy, were the fruits of the labours of him who baptized them. Mr. Dawson, one of our deacons, preached an excellent sermon from Acts ii. 41,—'Then they that gladly received his word were baptized,' after which we assembled around the Lord's-table, when our pastor addressed the candidates on the various duties binding on them as members of Christ's body, and gave to them the right hand of fellowship.

Our congregations are very good. There are others, we trust, enquiring the way to Zion. J. B.

BURNLEY.—On Lord's-day morning, May 6th, five persons, three males and two females, were baptized by Mr. Batey, after a sermon from Acts viii. 39.

LONDON, Praed Street.—On Sabbath evening, Feb. 25th, seven persons were baptized by Mr. Underwood, in the presence of a crowded congregation, and on Sabbath morning, May 6th, three others thus acknowledged Christ, after a sermon on Gal. iii. 27.

ANNIVERSARIES.

QUEENSHED.—On Lord's-day, April 22, two sermons were preached in the General Baptist chapel, Queenshead, by Mr. J. Batey, from Burnley, after which collections were made towards liquidating the debt on the chapel and premises, amounting to £18. 14s. We have now paid off £300 within the last few years, and during this year we hope to remove £50 from the £400 which still remains.

LOUGHBOROUGH, Barter Gate.—The annual sermons for the Sabbath-school were delivered on Lord's-day, May 13th, by the Rev. John Stevenson, A. M., when the liberal sum of £36 was collected.

WYMESWOULD.—Our annual school sermons were preached on the 6th of May, by our own minister. The congregations were overflowing, and the collections good. W. C.

BIRCHCLIFFE.—On Good-Friday, April 6th, about 150 brethren and friends partook of tea in our school-room, after which addresses were delivered by the superintendents. At the close, a pocket Testament Commentary, lately published by the Religious Tract Society, was given to eleven of our young friends, who, from being taught, had become teachers in the Sabbath-school. Our beloved pastor, on presenting the books, gave an affecting address to each. We trust the seed sown will bring forth fruit many days yet to come. We have great cause for thankfulness, for the Lord hath done great things for us, which, it is hoped, will stimulate us to greater exertions in advancing the cause of Christ.

REV. BAPTIST NOEL.—A correspondent remarks,—'It seems now to be understood that Baptist Noel will come out as a Baptist, and form a church, consisting of some of his old hearers. About twenty of them have requested him to baptize them. This will make some stir in the Dissenting world, and will render many unquiet consciences still more restless.'

MISSIONARY OBSERVER.

ANNIVERSARIES OF MISSIONARY, RELIGIOUS, AND BENEVOLENT INSTITUTIONS.

THE May Meetings, as they are called, which are held in London during that month, constitute an interesting feature in our domestic and religious proceedings. They show the religious and benevolent spirit which pervades this land, and they record an amount of systematic and useful effort for the improvement of mankind both at home and abroad, which, while in the case of any individual society demands our approbation, in the aggregate is adapted to fill the mind with astonishment and gratitude to the Author of all good. It would be almost a vain task to attempt in the course of a brief notice, to enumerate and exhibit all the societies whose anniversaries are held during this month, much less to give to our readers an idea of the varied and deeply interested individuals who come to the places of assembly from every part of the land, from other civilized countries, and from the far off lands of the idolater and the savage. Here are to be seen, the benevolent of all classes, from the peer to the peasant, thronging to enjoy the rich feasts of reason and benevolence so amply provided in the reports of the societies, and the telling speeches which are uttered at their annual meetings. There is the secretary with his report, the treasurer with his cash account, the missionary with his strong appeals, all pleading for the same object, and giving details which fill the soul with alternate sorrow and delight. We repeat, the May meetings are among the most cheering events of the British year. They display the depth of English benevolence, the sincerity of its devotion, and they promise well for the land which thus gives its warm solitudes for the redemption of the lost.

No other country in Europe presents or has ever presented such a spectacle. No other capital is the centre of such gatherings and for such purposes. The continent of Europe, now in convulsive throes of liberty, licentiousness, and despotism, stands in fearful contrast to England. There is Paris, with its general election taking place on a Sunday; Rome, with its citizens fighting for their liberty; Dresden, in confusion; Germany, Austria, Prussia, as if on the eve of a general convulsion; and the northern barbarians about to crush the rising liberties of the Hungarians: not to mention Spain and Portugal, which by their blind-

ness and superstition, seem to have placed themselves beneath the notice of the rest of mankind.

That the incomes of the larger societies should have suffered any diminution is to be regretted, but when the depressed state of commerce, arising from the confusion on the continent, and from other causes, is taken into account, it need not be a matter of surprise. This will entail great anxiety on secretaries, treasurers, and committees; and what is worse, will prevent that extension of christian effort which the openings for useful labour among the heathen, and the claims of religion and humanity so urgently require. Meantime we must thank God and take courage.

These meetings have been scenes in which bigotry was supposed to have no place. The Churchman, the Wesleyan, the Congregationalist, the Baptist, and the Presbyterian, were seen on the same platform cordially advocating the same objects. But such is the influence of State-churchism that it seems destined to blight all that is fair and lovely in christian brotherhood. A promised service in an Episcopal chapel for the Wesleyan Missionary Society, was prevented by an injunction of the bishop of London, and the same prelate, with admirable consistency, also prohibited the holding of a service in the same place on behalf of the London Missionary Society, though the latter place had been open for such a service for the last fifty years or more! The London prelate's conduct will have an influence far beyond the limits of London. It will be felt to the ends of the earth. Well: be it so. The sooner will the connection between the church and State be felt to be an injury to christianity, and be burst asunder by a people who are more zealous for the well-being of men than for the support of the anti-christian throne of Episcopal dignitaries.

Without specifying many of the details, we shall just glance at the anniversaries of the leading Bible, Tract, Missionary, Educational, and benevolent associations, whose meetings have given an extra influx to the great metropolis during the past month.

THE BRITISH & FOREIGN BIBLE SOCIETY* has prosecuted its work nobly during the

* Anniversary, May 2nd.

past year. Its receipts were nearly £96,000, its issues more than eleven hundred thousand copies of the word of God. Among other pleasing items were, £7,000 as a special contribution for the distribution of Scriptures on the continent. Nearly twenty-two million copies of the Scriptures have now been circulated by this excellent institution.

THE RELIGIOUS TRACT SOCIETY* having attained its fiftieth year, celebrated its jubilee. Its receipts for the past year were upwards of £59,000. Its circulation, eighteen millions; and since its commencement, 500 millions, in more than a hundred languages. A million tracts have been circulated in France, and ten thousand Epistles of the Romans in Italy, during the past year.

THE BAPTIST MISSIONARY SOCIETY† continues its work with unabated ardour. Its income during the past year was upwards of £26,000.‡

THE WESLEYAN MISSIONARY SOCIETY held its anniversary on Monday, April 30th. Its income, during the past year, was £104,000, and the expenditure £111,000. The deficiency added to that of last year amounts to £13,000. Towards this, however, there were sums announced at the annual meeting of near £4,000. The society has stations in France, Switzerland, South and Western Africa, Ceylon and India, Polynesia, West Indies, Canada. The meeting was a very animated one, and the speakers seemed all in good heart. No retreat, no retrenchment, seemed to be the watchword.

THE LONDON MISSIONARY SOCIETY|| continues its various operations with vigour and success. In China they have met with considerable encouragement; in Polynesia they have 2,000 members; in Africa their spheres of usefulness are extending. In India, they have twenty-five churches and two thousand members. The income of the society for the last year was £51,600, of which near £13,000 was received from the missionary stations. It has 171 European missionaries, and 700 native agents.

THE CHURCH MISSIONARY SOCIETY's§ income for the past year was £101,000. This is its Jubilee year. This, the report stated, was celebrated in Holland, Basle, Jerusalem, at their various stations, on board ship, as well as in the cathedrals and

churches of England. The jubilee fund amounted to £53,000. Its income is greater than its expenditure this year. Its chief operations are in India, Ceylon, East Africa, and New Zealand.

THE CHURCH OF SCOTLAND MISSIONARY ASSOCIATION¶ employs agents in the Highlands of Scotland, Canada, India, and the West Indies. Its income and expenditure was not explicitly stated; but it is about £20,000.

THE FREE CHURCH OF SCOTLAND MISSIONS** embrace both home and foreign objects. It has 200 preachers in Scotland, various operations in the West India Islands, New South Wales, Van Dieman's Land, France, Switzerland, Ceylon, Malta, &c. Its income last year was £63,000.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS,†† received for all purposes last year £27,000 which is an increase on the past year of near £2,000. This society is sustained by the Episcopalians.

THE BRITISH SOCIETY FOR THE JEWS‡‡ is chiefly supported by dissenters. Its operations are in Palestine, Gibraltar, Tangier, Germany, &c. Its income was £4,500.

THE BRITISH MISSIONS§§ comprises the Home Missionary Society, the Irish Evangelical Society, and the Colonial Society, as conducted by the Independents. At home they have 123 agents, and about 500 stations. The home income last year was £6,4000. The expenditure of the Irish branch was £4,000. The colonial branch has stations in South Australia, and other colonies. Its income, about £3,000

THE IRISH SOCIETY OF LONDON||| (Episcopalian,) seeks to promote the education and religious instruction of the Irish through the medium of their own language. It employs 800 teachers, 112 Scripture readers. Income, £9,500.

THE LONDON HIBERNIAN SOCIETY¶¶ for the support of church education in Ireland. It has 1,800 schools; 120,000 scholars; its receipts from the Diocesan Societies were about £33,000, and from general societies, about £4,000, making a total of £37,000.

THE SUNDAY SCHOOL UNION held a useful conference at its depository in the morning of Thursday, May 3rd, and its public meeting in the evening. The report referred to correspondence with Denmark, Germany,

* Anniversary May 4.

† Ditto May 4.

‡ As our papers containing the amount of this and the other Baptist missions are not at hand, we purpose to give a more extended notice next month.

|| Anniversary May 10. § Ditto May 1.

¶ Anniversary May 4. ** Ditto May 7.

†† Ditto May 4. ‡‡ Ditto April 27.

§§ Ditto May 8. ||| Ditto May 3. ¶¶ Ditto Apl. 27

Australia, Jamaica, &c., and stated that the amount of sales was £9,329, and the benevolent income, £1,249.

THE BRITISH AND FOREIGN SCHOOL SOCIETY* has provided additional accommodation for 10,000 children during the past year. 175 students have been preparing for their work. On the average there are 100 in the course of training. Income, about £11,700.

THE CHRISTIAN INSTRUCTION SOCIETY has 100 metropolitan churches associated in its labour of love, and 2,000 visitors. The society administers temporal relief, distributes Bibles, holds prayer-meetings, &c. Its income last year was £559. Its labours are confined to London.

THE LONDON CITY MISSION employs 214 missionaries who visit, preach to the people, distribute Bibles, &c. It is doing much good. Its income the last year was upwards of £19,000

We have thus glanced at some of the societies whose anniversary meetings have been held during the past month. There are still several which have not been even mentioned. To refer to every one would be tedious, and is not needful. When, however, we consider the amount of effort which they put forth, the various agencies they employ, and the innumerable sources of benevolent, and religious feeling from which they spring, we cannot but hope that they are not only the means of producing great good to man, but also that they will secure the smile and blessing of the God of all grace, who will be gracious to our land and preserve and prosper the nation for the sake of the righteous men that are in it. And we earnestly pray that every society may prosper, and that its agents may enjoy the presence of Him who lives for ever and ever.

G. B. MISSIONARY SOCIETY.

LETTER FROM MR. STUBBINS.

THE HEATHEN PREACHING IN PRETENCE.

Bali Chai, Jan. 1849.

My beloved brother Goadby,—This is a poor time indeed for writing, but it is about the only time I can command. After riding about twelve miles, and preaching till I am tired, I sit down at the foot of a mangoe tree, and with the top of a wicker stool serving for my desk, address you a line in thanks sincere and numerous for your very kind and long

letters to myself and brother Buckley. Thankful indeed I feel that you and yours were well. O! that the pleasure of the Lord may prosper in you: that Woodgate, through your instrumentality, may again be the birth-place of hundreds of precious souls. We have, alas! to mourn that here we labor on such comparatively barreu soil. What multitudes hear the offers of infinite mercy only to abuse them; and as one sees more of idolatry, one sees more propriety and force in the expression, 'abominable idolatries.' During the past three days we have been attending a considerable festival at Pitula. A huge image, about ten or twelve feet high, was carried about the town, and displayed a scene too filthy for description. We preached, but the people generally were very noisy and inattentive; some however, heard very well. The night before last some fellows of the baser sort tried hard to push our native brethren from the eminence on which they stood, to proclaim the wonders of redeeming love. I was obliged to stand close behind them, at some dangerous risk, to prevent their being injured. Last night three fellows *dressed like our native preachers* stood on an eminence a short distance from us: each of them had a book; one appeared to be the selection of the Scriptures, the others were tracts. They commenced by singing, and after collecting a pretty good congregation, first one and then another preached with some apparent energy. We were too far off to hear what they said. Finding they could not draw off our congregation, they planted themselves on the opposite side of the road to ourselves. Here they sung several verses of the 'Jewel mine,' which they managed very well. One of them commenced, 'Beloved brethren, how shall you obtain deliverance from sin and hell? Believing in Jesus is the only way to obtain salvation.' We were preaching very hard, and for some time could not catch another sentence. After a while, however, I heard them again repeat the enquiry, 'How shall you obtain deliverance from hell? you must all eat hardi bhât (the rice of out castes) you must all become one caste. You must all kill and eat fowl's flesh, &c; in this way you will obtain salvation.' &c. They soon grew tired and departed, as we took no notice of them. I told the people that they were much mistaken if they thought we felt ourselves either injured or insulted by such folly. They were full of wounds, and we brought them healing balm; they were dying with disease, and we brought them medicine by which they might live; they were starving, and we brought the bread of life; thirsting, and we offered them, without money and without price, the waters of immortality; they were lost, and we pointed them to the true and living way; and if they would not receive the one nor walk in the other we

* Anniversary May 7.

could not help it. We could only be sorry for them, as we should be for a man who had fallen into the sea whom we could not help. We left Pitula this morning, and are journeying to Polusura, and thence into Goomsur, and expect not to see home again till March.

LETTER FROM REV. J. BUCKLEY.

(Continued from page 240.)

I AM now in the Hurrihurpore district, and have Bonamallee, Kumbhoo, and Ghunoo Shyam, as my native helpers. The day after we left home, was rather a trying one, on account of an unexpected and heavy fall of rain. I got to the market, where I had intended to preach, hoping that my tent would arrive in the course of the day, but preaching and marketing were soon broken up by the rain. What to do, or where to go I knew not, but for a time I found a very indifferent shelter in an empty native house. Afterwards we found a stable, and as this was the best place we could procure, we resolved on staying. Our humble habitation had two apartments, in one of which my horse with the groom and coolies belonging to the native brethren were; in the other myself and three preachers rested. Dinner time came, (I had breakfasted at seven, and it was now nearly five o'clock, p.m.) but all my eatables were with the tent on the garry, or native cart, and there was small cause to hope for its arrival in such a storm. I began to think of the advantage of fasting, though I imagine it would puzzle that learned, bigoted, blinded Romanist, Dr. Wiseman, to make out a case of merit from constrained mortification of the flesh. Bonamallee, however, told me that if I could eat their food, I should have the best they could give. Gladly and thankfully did I accept the offer, and quietly waited till seven o'clock, by which time the rice was boiled, and the tur carry was prepared; but here another difficulty was started, 'What can we do,' said one of the company, 'there is no spoon.' 'Father Adam,' I responded, 'when in paradise, ate without spoons, and why should I not, for once at least, adopt the primitive method, and eat with my fingers?' a doctrine, by the way, which I only enforce when spoons cannot be had. Afterwards, it was found that one of our native friends had a spoon, so that I got on better than I had expected. While enjoying my humble meal, I told them of the English proverb, 'hunger is the best sauce,' and they told me an Oriya proverb very like the Scripture saying, 'To the hungry soul every bitter thing is sweet.' Perhaps you are ready to say, how pleasant after all this it must have been to lie down, and in peaceful slumbers to forget the dis-

comforts of the day. Aye, but my bed, bed-clothes, and everything were on the aforesaid unfortunate garry, and all hope of its coming up that night was at an end. A little dry straw would have been a boon, but none could be procured. At length, however, obtaining a native mat, and a bag of rice for my pillow, I laid me down in that place to sleep, but my slumbers were much disturbed: the night was inclement, and the cold was piercing. English friends often think of us as ready to melt under the fierce rays of the sun, but they rarely picture us in the condition I was that night—shivering with cold. On the whole, however, I trust I felt thankful for the mercies I enjoyed, rather than discontented at the absence of those which I could not procure, and altering a little one of Watts's lines, I felt that I could say,

' Thy shining grace can cheer,
This stable where I dwell.'

The remembrance of Him 'who had not where to lay his head,' has always a happy influence in producing contentment and thankfulness with our lot. One thing, however, I think I learned, (well if the reader learn it too) to value common mercies more. How little they are thought of when enjoyed—how much missed when absent. You must not suppose that this is mentioned to convey the idea that we are often in such difficulties as these: the fact is, we have many more comforts on these tours than we deserve; but you will see that when owing to any mishap the garry does not come up, we are in an unenviable position. I would have written more, but the midnight hour is at hand, and the letter must be sent from us early in the morning. I hope I feel that nothing is worth living for but the promotion of the kingdom of Christ among men. 'Let worldly minds the world pursue.' I am thankful that heavenly grace has set my heart on nobler aims. I would live to Him who died for me. I would labour for Him upon earth till it please Him to remove me to the rest of heaven. I have felt a sweet and sacred satisfaction in my work at this time of political excitement and unexpected changes. The political horizon is greatly beclouded. Affairs look dark in the direction of the Punjab. On the continent what stirring events are taking place. The world seems to be shaken. Men's hearts are failing them for fear, and for looking after those things which are coming on the earth. Happily 'we have received a kingdom that cannot be moved.' Our glorious Leader 'has on his vesture and on his thigh a name written, King of kings, and Lord of lords;' and He will render providential changes subservient to the interests of his kingdom. Evau so, Amen. Your affectionate brother,
JOHN BUCKLEY.

FIVE HUNDRED CHILDREN RESCUED IN ORISSA.

MY DEAR FRIEND,—Solomon says, 'As cold water to a thirsty soul, so is good news from a far country.' The *Friend of India*, March 8th, contains some highly important information about Orissa, and mentions the name of one of the missionaries in connection with it. It is as follows:—

Khund Agency.—'Since the last Report reached us, the number of victims rescued has increased from 106 to 270, and upwards! The Chinna Kimeidy mutiabs have been well explored; and though it cannot be supposed that the whole of the victims have been rescued, it is confidently hoped that very few are concealed. Of the 270 victims rescued, 206 are from Chinna Kimeidy. The measures pursued have been at once prudent and vigorous, and it would be unjust to withhold commendation. Colonel Campbell and his assistant, Captain Macriccar, have in no way identified themselves with the idolatrous usages of the Khunds; they have without disguise announced the object of their mission, and their determination to accomplish it; at the same time they have not forgotten the profound ignorance and debasement of the Khunds, and have always dealt kindly with them. The result is that infanticide is completely suppressed through the Bhoad hills, and a strong foundation has been laid for its abolition in Chinna Kimeidy. Upwards of 500 victims have been rescued during the period that Colonel Campbell has been at the head of the Hill agency. A considerable number of those recently rescued, we understand will be entrusted to the care of the Rev. J. Buckley of Cuttack. It is gratifying to be able to state that the efforts made to reduce the Khund language to writing are progressing satisfactorily. The Officer employed in this work, Lieut. Frye, of the 22nd N. R., has passed his examination in *three* languages,—Hindoostanee, Oreh, and Telinga, and he is believed to be highly qualified for the task.'

Let us 'thank God and take courage.' We may be reminded of the promise to the ancient church, 'The sons of strangers shall build up thy walls, and their kings shall minister unto thee.'—Isa. lx. 10. How are strangers raised up to aid the civilization and evangelization of Orissa, even among the barbarons and uncultivated Khunds and Santals? Yea, the government of the country rescue the children from death *by hundreds*, and in the spirit of Pharaoh's daughter say, 'Take these children away, and bring them up for us, and we will give thee thy wages.' 'At this time it shall be said, What hath God wrought!' I am, Yours in Christ,

May 14, 1849.

J. PEGGS.

ADDITIONAL SUBSCRIPTIONS FOR THE CHINA SPECIAL FUND.

W. B. Gurney, Esq., Denmark Hill	5	5	0
W. Janson Esq., Tottenham ..	2	0	0
G. T. Kemp, Esq., London ..	2	0	0
Mr. Pewtreys, London	1	0	0
Mr. Elliott, London	0	10	0
Rev. E. Steane, D.D., Camberwell	1	0	0
Mr. Gwennap, London	1	1	0
Mr. Barnett, Broughton	1	0	0
Mr. Crooks, Killingholme	0	10	0
Friends, by the Rev. E. Stenson, Isleham	1	1	6
By Rev. R. Stanion:—			
Mr. Malin, Shottle	1	0	0
Mr. Joseph Malin, Ditto	1	0	0
Mr. George Malin, Ditto	0	10	0
Miss Johnson, Ditto	0	10	0
Mr. Jackson, Ditto	0	10	0
Mr. Argyle	0	10	0
Mrs. Kendrick	0	10	0
Miss Brough, Wirksworth	0	10	0
Mr. Joseph Wheatcroft	1	0	0
Subscriptions in Wirksworth and Shottle under 10s. each	1	10	0
By Rev. H. Hollinrake:—			
Rev. H. Hollingrake, Birchcliffe	1	0	0
A Friend	1	0	0
Mr. J. Ingham, Hawksclough..	0	10	0
Mr. T. Dobson, Heekmondwike	0	10	0
Subscriptions under 10s. each..	0	12	6
Sabbath-scholars	0	9	5½
Mr. Greenwood, Irwell Springs, near Burnley.....	5	0	0
Mr. W. Wood, Burnley.....	0	10	0
Mr. Thomas Booth, Do.....	0	10	0
Mr. Greenwood, Do.....	0	10	0
Small sums	0	9	0
Friends at Tarporley	2	0	0

MISSIONARY ANNIVERSARIES.

LONGFORD.—On Tuesday, March 13th, in the afternoon Mr. T. Stevenson of Leicester preached a sermon on behalf of the Foreign Mission; in the evening a public meeting was held, and addressed by Revds. A. Sutton, T. Stevenson, J. Derry, Hillyard, and J. Shaw. The meeting was a very interesting one. Collections, subscriptions, &c., about £21. W. C.

CONINGSBY, BOSTON, AND PINCHBECK.—Messrs E. Stevenson, and J. Goadby of Loughborough, attended as a deputation, and held meetings in the early part of May at the above places. The time was unsuitable for the two former, and the congregations were therefore not so numerous. They were, however, encouraged, and hope the Missionary spirit is not declining.

THE
GENERAL BAPTIST REPOSITORY,

AND

MISSIONARY OBSERVER.

No. 127.]

JULY, 1849.

[NEW SERIES.

THE UNITY OF THE SPIRIT.

A SERMON.

'Endeavouring to keep the unity of the Spirit in the bond of peace.'—Eph. iv. 3.

THE Saviour on the night of his betrayal, in describing the full effect of his work on his disciples,—a work begun by himself, to be carried on and completed under the dispensation of the Spirit,—declared it to be their perfect union with him, and through him with the Eternal Father. 'In that day,' he said, 'ye shall know that I am in my Father, and ye in me, and I in you.' The union which he sought to establish was to be a oneness of mind and affection, and was to be maintained by a perpetual intercourse between the soul and God. 'If a man love me he will keep my words; and my Father will love him; and we will come unto him and make our abode with him.' It was to be a oneness as complete as that which subsists between the stem and the branches of the vine—implying therefore, not only a conformity, but an actual identity of nature between the two. That this union might be ac-

complished in the first disciples of Christ, and in all who should thereafter believe, was emphatically the object of his prayer on the same affecting occasion:—'Holy Father,' he said, 'keep through thine own name those whom thou hast given me, that they may be one as we are..... Neither pray I for these alone, but for them also who shall believe on me through their word. That they may be one: as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one. I in them and thou in me, that they may be made perfect in one.' It is in beautiful harmony, then, with the Redeemer's own exposition of his work in the soul that the apostle, when exhorting the Ephesians to walk worthy of the vocation wherewith they

were called, sums up the whole in one comprehensive phrase—*the unity of the Spirit*,—‘endeavouring to keep the unity of the Spirit in the bond of peace.’ Jesus Christ expressly describes it as the work of the Spirit to effect this oneness of his people with himself, and with one another, and with God. It was the Spirit the Comforter who was to be sent forth from the Father, to take up the work which the Saviour had begun and to carry it on to perfection. ‘I will pray the Father and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth, whom the world cannot receive because it seeth him not, neither knoweth him. But ye know him, for he dwelleth with you and shall be in you.

This unity of the Spirit may be regarded in two main aspects: first, as implying the common individual oneness of believers with Christ; and secondly, as involving their consequent relative oneness with each other. There is one faith, one baptism. These are the characteristics of the personal state and privileges of each believer, by which he is united, like all the rest, to the one Lord, and recognizes with them the one God and Father of all, who is above all, and through all, and in all. Thus by common principles united to the Saviour they find in him their one head, and constitute in connexion with him one body, animated by one spirit, and inspired by one living, glorious and immortal hope. Such is the illustration of the unity of the Spirit given by the apostle. Respecting which permit me to offer two or three general observations.

First,—It is a unity of *belief and profession*. ‘One Lord, one faith, one baptism, one God and Father of all.’ Believers recognize the same almighty Father and universal governor, the only potentate, and one Lord and Saviour whom he has sent. And with respect to both they receive as cer-

tainly true the great facts and doctrines revealed in the Scriptures: as also respecting themselves and the world at large—their origin, their present position and future prospects. They have a common authority, and in the main a common belief. Not a uniform belief however. They do not all think alike. In less important matters they have differences of opinion and of practice; but in the great essentials of truth, in the leading outlines of their creed, all who are united to Christ agree: so that they may properly be said to have ‘one faith,’ and ‘one baptism,’ or outward profession, through which their faith is symbolized and exhibited before the world. Unhappily this cannot now be so directly affirmed as at first it could. It must rather be taken in the present day as a statement of what *ought to be*, than of what *is*. On this point differences have arisen between sections of the church, which have the effect of introducing more baptisms than one. In spite of this, however, the more important oneness of faith may still exist, and does to a great extent exist. Meanwhile, whoever may be right as to the matter in dispute, it is quite certain that only one baptism was appointed by the Saviour. In the divine standard of doctrine and practice it is still true that there is ‘one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all.’

I observe, secondly, that the unity of the Spirit is a unity of *life and hope*. ‘There is one body and one spirit, even as ye are called in one hope of your calling.’ Believers are united to Christ as their head, and through him they become possessed of the same spirit—the same living principle, which renews and consecrates them to God on earth, and is destined to expand into one and the same glorious and immortal life in heaven. ‘He that believeth on the Son *hath* everlasting life.’ ‘He that

drinketh of the water that I shall give him shall never thirst: but it shall be in him a well of water springing up into everlasting life.' The anticipation of this blessed state is the one 'hope' of our calling now—a hope 'which is an anchor of the soul, sure and steadfast, entering into that within the veil.'

Thirdly, the unity of the Spirit is a unity of *affection and sympathy*. In so many respects one, it would be strange and anomalous indeed if christians were not one in love. Sharers in the infinite, unspeakable love of their divine Lord, most unnatural and preposterous would be the supposition that they love not one another. Accordingly we find that nothing is more strongly insisted on in the New Testament than the cultivation of christian love. So emphatically is this appropriate to the gospel, that it is set forth by the Saviour himself as its peculiar and distinctive feature. 'A new commandment,' he said, 'give I unto you, that ye love one another.' 'By this shall all men know that ye are my disciples, if ye have love one to another.' There is every thing in our relation to God, in the means by which we are brought into that relation, and in the consequent union which results with one another in him,—there is everything, I say, in all this, which should generate and sustain within us the sentiment of love. The Father in infinite love gave his only-begotten Son to die for us, that we might live for ever. The Son, on his part, voluntarily abdicated for a season his throne in the heavenly glory, that he might descend to the shame, and ignominy, and agony of the cross, moved by the promptings of his own yearning compassion. He thus becomes a sharer in our earthly nature, and carries that nature, in his glorified person, into heaven, constituting himself the head of all the redeemed, with whom he represents himself as united by the tenderest and closest

relationship—nay, as actually identified with them. He sends forth his own Spirit into their hearts,—the spirit of love, by which they are all animated—and animated in living, vital, perpetual union with himself. Thus one with all his followers, whatever affects them touches him also. In their sufferings he shares. In their sorrows he ever bears a part. Their cause he constantly pleads. Over their interests he watches with sleepless vigilance and care. 'For we have not a High Priest who cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.' 'For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.' And the same truth is very vividly set forth by the Saviour himself, when describing the solemn and magnificent scenes of the last day. He represents the issue of the final judgment as resting on the fact of offices of kindness and sympathy done or omitted; and emphatically identifies himself with all his followers when he says,—Inasmuch as ye did it, or did it not, to one of the least of these my brethren, ye did it, or did it not, to me. And on the judgment thus ascertained and thus decided, it is added, 'These shall go away into everlasting punishment, but the righteous into life eternal.' O, my brethren! how are we prepared for such a test of discipleship as this? Have we so received Christ as to become consciously one with all who have received him too? Do we regard their interests—their honour—their joys—their sufferings, as our own? Can we say with the apostle, 'Who is weak and I am not weak? Who is offended, and I burn not?'

Once more, the unity of the Spirit is a union of *energy and purpose*. It is intended to promote the spiritual

growth and maturity of every member, and to give perfection and efficiency to the entire body. 'Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended upon high, he led captivity captive, and gave gifts unto men. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.' Every christian, you see, is here represented as having some gift from on high, which he is to exercise not for his own benefit merely, but for the advantage of all his brethren: for the work of the ministry—not for the pulpit only, but for the general service of the church—for the edifying or the building up of the body of Christ. The same apostle also takes up this idea when writing to the Corinthians, in the twelfth chapter of his first epistle, and illustrates it at greater length. But how very different from all this are the notions that sometimes obtain of christian fellowship. Many seem to think that the only object worth aiming at in seeking a union with the church of Christ is to get good for themselves. They appear not to dream that any duty devolves upon them at all with regard to those with whom they are associated. They come, therefore, to the house of God, looking for consolation from the pulpit, and sympathy and help from the pews; and if they do not find it in the way they expect, they go away dissatisfied with all but themselves. The ministry is not blessed to them; the fellowship of the church is no advantage, and they are the wronged and deserted sheep of the flock—neglected by the shepherd who should

have watched them, and abandoned and disowned by the general community, who ought to have received them cordially, and helped them joyfully along.

My friends, if these are the views with which you regard your position in the church, depend upon it you neither appreciate your duties nor your privileges as members of the body of Christ. It is not the pastor only, nor your brethren in the church only, who have duties to discharge towards yourselves, but you have each of you your own duties to perform for the benefit of all the rest; and it is in the active and diligent attention to those duties that you are individually to realize the advantages of the common fellowship. How is it that the several limbs of the body are sustained in health and vigour? is it not in the exercise of the several functions for which they are adapted? And if you wanted to see a useless, weak, shrivelled, and paralyzed limb, would you not tie it up and confine it in idleness and inaction? Just so it is in the economy of divine grace, God does not impart spiritual strength, except to renew and increase, in the appropriate exercise, strength already possessed. There is no such thing in the word of truth as divine consolation for the supine and indolent. Selfish inactivity and censorious murmuring find nothing in this blessed book of encouragement or sanction. 'Tis he that scattereth that increases his own store. 'Tis he that giveth, not he that receiveth, who is pronounced blessed of his Master. 'Tis he that watereth others who is himself watered from on high. The unity of the Spirit consists in the united, energetic, persevering, and harmonious action of every member of the body of Christ. It is thus that each derives its individual healthfulness and vigour, being most effectually animated by the one pervading life of the whole. And it is thus that all together are to 'grow up into him

in all things who is the head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth,'—mark how careful the apostle is to insist that every joint must contribute its quota to the general result;—'fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.'

It is obvious to remark that the strength thus acquired is not intended to be exhausted in mutual offices between the members of the body itself; it is to employed in combined and vigorous operations on the world around. And does it need to be insisted on how essential it is to the success of the church in this view of its vocation that it should preserve unity? Of what avail, for any useful purpose, is a dismembered body? If deprived of an arm, or a foot, or an eye, or an ear, is it not so far weakened and disabled? or if the communication of any organ is cut off from the head, does it not thenceforth become powerless, and even worse, a positive encumbrance? For

efficient action there must be the sustained strength of every individual member, and there must be the pervading guidance of the one Spirit, directing the energies of all to a common purpose. In the ordinary affairs of life, you know, it is trite to a proverb, that 'union is strength.' In the horrid strifes of contending nations, it is the united, well-disciplined, well-directed army that wins the battle. And in the acts of peace, for the achievement of any important object, it is a principle universally recognized, that equal attention is required to the maintainance of systematic and united effort. And to be efficient for its purpose the church must be united too. It has a mission and a warfare in the world—its hostility is to sin and misery in every form, and its mission is to subdue and destroy them by the power of truth and by the power of love. It is in overthrowing these that the church strengthens and increases herself; and she succeeds in doing this in proportion as she maintains the unity of the Spirit—the common healthfulness of every member, and the combined and vigorous action of all.

(To be concluded in our next.)

TO THE RIGHT REVEREND THE BISHOP OF EXETER.

From a Church of baptized believers assembling for the worship of God at Melbourn, Derbyshire.

MY LORD,—Your lordship will not be surprised to find that the subject of this address is the Rev. James Shore, formerly a clergyman of the Diocese of Exeter, now a 'prisoner of the Lord,' suffering 'persecution for the cross of Christ.'

That Mr. Shore is a disciple of the Lord Jesus, we think, admits not of a doubt. His ordination to the ministerial office by your lordship, some years ago, is sufficient proof that

you regarded him as having been called by the Holy Ghost to preach the gospel: the results of his ministry afford pleasing evidence that his labours have been accompanied by the blessing of Him 'from whom cometh every good and perfect gift;' while he has ever been, by his general walk and conversation, 'an example to the flock.' We cannot cherish the uncharitable supposition that the mere act of withdrawal from the Church

as by law established, abrogates his right to 'hold forth the word of life,' or blots 'his name out of the book of life;' for 'in every nation he that feareth God and worketh righteousness is accepted of him.'

We, as christians, are expressly commanded to 'remember them that are in bonds as bound with them;' desirous of complying with this injunction, it has been deemed advisable to appeal to yourself in the first instance, inasmuch as the incarceration of this 'ambassador in bonds' is consequent on your lordship's suit.

Your acquaintance with 'the lively oracles' of God renders unnecessary any attempt to prove that the proceedings against Mr. Shore are utterly at variance with the doctrines and precepts of those oracles: your memory will instantly recal such declarations as these—'All things whatsoever ye would that men should do to you do ye even so to them.'—Matt. vii. 12. 'If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.'—Gal. vi. 1. 'Ye have been called unto liberty.'—Gal. v. 13. 'Be not overcome of evil, but overcome evil with good.'—Rom. xii. 21. 'Forbearing one another in love.'—Eph. iv. 2. 'Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.'—Eph. iv. 32. 'By this shall all men know that ye are my disciples, if ye have love one to another.'—John xiii. 35.

These, and many similar declarations, will doubtless rush into your mind, and suggest the criminality of christians persecuting each other 'for righteousness' sake.'

You need not be reminded that the possession of Episcopal functions *increases* rather than *lessens* the obligation to 'walk in all the commandments and ordinances of the Lord blameless:' for Paul thus charged Titus, bishop of the church of the

Cretians.* 'In all things shewing thyself a *pattern* of good works.'—Titus ii. 7. Again, in the charge to bishop Timothy, it is written—'Be thou an *example* of the believer, in word, in conversation, in charity, in spirit, in faith, in purity.'—1 Tim. iv. 12.

Your excellent letter to lord Eldon, which would do honour to any christian, gives rise to the hope that, notwithstanding recent events, there may yet be much good and right feeling in the heart. To that feeling we would appeal, and earnestly urge the use, on the part of your lordship, of the means requisite for the liberation of our, and your brother in the Lord, James Shore.

It appears that this 'able minister of the New Testament,' whose character is unimpeached, is imprisoned for costs incurred in defending his right to preach the gospel. We are informed that he has paid *his share* of such costs, and is now suffering for his inability to pay what he regards as *your fair proportion* of the said costs. We would, therefore, ask you seriously to consider whether you should not discharge the debt and let the captive go free.

Various motives might be presented to induce such a course:—

1st. You are rich—Mr. Shore is poor. Thus, a suitable opportunity is afforded of giving effect to the divine injunction,—'Bear ye one another's burdens and so fulfil the law of Christ.' Gal. vi. 2.

2nd. It is thought by many that the proceedings were dictated by a revengeful spirit. Such an insinuation will be most effectually counteracted by the course we recommend—'For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men.'—1 Peter ii. 15. 'Moreover, a bishop must have a good report of them which are

* Titus was not bishop of Crete, but an evangelist, sent by the apostle to 'ordain elders [bishops or pastors] in every city.—Chap. i. 5.—ED.

without, lest he fall into reproach and the snare of the devil.'—1 Tim. iii. 7.

3rd. An act of injustice has been done to a worthy and consistent christian. The gospel requires reparation from the offending party. '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.'—Matt. v. 23.

4th. You are now old, and 'well stricken in years'—'the time of your departure is at hand'—there is but a step between you and death.' And we cannot conceive how you could 'depart in peace,' and die in charity with all mankind, while a servant of Christ was lying in bonds which you had imposed, and which you might have removed but would not. 'Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his Lord was wroth and delivered him to the tormentors till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you if ye from your hearts forgive not every one his brother their trespasses.'—Mat. xviii. 33,—35.

5th. 'We must all stand before the judgment seat of Christ.' 'The rich and poor meet together.' At the same tribunal will stand your lordship and Mr. Shore. At that day it will be said to some, 'I was in prison and ye visited me not.' Should the Judge address this language to you, and you should ask in return, 'Lord, when saw I thee in prison, and did not come unto thee?' how painful would it be to see the Judge point to Mr. Shore, and say 'Inasmuch as ye did it not to one of the least of these my brethren ye did it not unto me, Depart ye cursed!'

Many other considerations might be named, but we would not trespass on your patience. Permit us, in conclusion, to express our hope that you

will at once procure the honourable release of the innocent victim of an unholy law; that though, *as a bishop* you judged it right to thrust him into prison, *as a christian* you will open the prison doors to him that is bound. That such an act is not derogatory to the Episcopal dignity, is apparent from the following extract from Paul's letter to Timothy, bishop of the church of the Ephesians*—'Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel.'—2 Tim. i. 8.

May the blessing invoked by Nero's prisoner (2 Tim. i. 16, 18.) on the house of Onesiphorus, be graciously vouchsafed to your Lordship!

In behalf of the Church,

J. H. WOOD.

A copy of the foregoing letter was transmitted to Mr. Shore, who acknowledged its reception as follows:

*The gaol, St. Thomas,
Exeter, April 10th, 1849.*

MY DEAR SIR—I desire to express to you, and through you to the Baptist church at Melbourne, my best thanks for your kind sympathy and remembrance of me in my bonds. I am very happy and quite content, though in a prison. I value much the prayers of my friends on my behalf, that I may continue equally supported and cheered by the Divine presence under my present circumstances.

Your letter to the bishop, a copy of which you inclosed to me, I consider very excellent, and I heartily hope it may prove useful. It had a trifling mistake, but of no consequence; I

* Timothy was not bishop of Ephesus at the time these epistles were written, but an evangelist and assistant of the apostle. The church there had its own elders or bishops when Paul was at Miletus.—See Acts chap. 20. There is no evidence that he ever was bishop of this church, to except a popish and therefore, apocryphal tradition. We are sorry our friends have so far yielded to this unscriptural error for the sake of giving point to their address to the Exeter prelate.—E D.

was not ordained by the present, but by the former bishop; I have, however, been licensed by the present bishop more than once. My opinions as it regards the truths of the Scripture are precisely the same now as they were at that time; but his lordship now seems more averse to evangelical preaching. It is, however, much to be lamented that laws so contrary to the gospel should be acted on in the middle of the nineteenth century; but I trust that the proceedings carried on against me for the last five years for simply preaching the gospel, and which have now issued in my committal to a gaol, will

by the blessing of God, lead my countrymen to see the evils of priestcraft, and tend to liberate religion entirely from legal coercion and restraint.

I beg to repeat my best thanks for your kindness, and I remain, my dear sir, your's very sincerely in the bonds of the gospel,
JAMES SHORE.

Mr. Shore was released from imprisonment on Wednesday, May 30th. The costs were paid by the London committee. He is still liable to imprisonment for contempt of Court; and if he preaches again, to a renewed suit. Will the Court or the bishop seize him again? How long is this uncertainty to continue?—Ed.

THE CHURCH OF CHRIST NOT DEPENDENT ON CIVIL AID.

THE Word of God is ever to be regarded as the standard of truth. The opinions of those early christian writers, therefore, whom the Romish church has styled fathers and saints, are never to be placed on an equality with the teachings of the Bible. They have *historical* interest, but in *authority* they are not to be ranked higher than the sentiments of other uninspired men. Yet, considering the period in which the most renowned of them wrote, we cannot but feel interested when we find these early christian authors expressing themselves in a manner the most decided respecting matters agitated at the present day. Hilary, bishop of Poitiers in France, who flourished in the fourth century, expresses himself as follows, with regard to civil aid in connection with the christian church:—

'Well may we deplore the evil days on which we are fallen: when man will have it that God has need of the protection of man, and that the church of Christ cannot stand without the help of the civil government. But answer me, O ye who declare yourselves the advocates of such a

system, to what human suffrages had the apostles recourse when they began to preach the gospel? Of what earthly powers did they borrow assistance, when they proclaimed the name of Jesus Christ, and in that name turned nearly all the people of the earth from the worship of idols to that of the living God? Did they seek their titles of recommendation in the courts and palaces of princes?—Was it by imperial ordinances that Paul, even when exhibited to the world as a spectacle, assembled together a church for Jesus Christ from among those who gazed upon him? Paul, then, it should seem, sheltered himself under the names of Nero, of Vespasian, of Decius! He made patrons to himself of these men, whose avowed hatred of the christian name was to contribute to its triumphs! No: the founders of our faith knew no arts but those of labouring with their hands for their own livelihood; they were acquainted with no dwellings but the humble roofs beneath which they assembled their timid flocks, yet it was from under these roofs that they sallied forth to make

the conquest of the world, traversing, and gaining over to the faith, cities, countries, whole nations, without taking any thought of senatorial edicts, or regal commands. The more they were interdicted from preaching the name of Jesus Christ, the more their eagerness to publish it was kindled; but now, alas! the countenance of the great ones of the earth is imagined necessary for the maintenance of Divine truth, and the cause of Jesus

Christ is made to appear weak, because it suits the intrigue of party purposes to find protectors for it.—*Book against Auxentius.*

These sentiments bespeak an enlightened mind and show that the protection which Constantine gave to the church, was not regarded as a very auspicious circumstance, by some christian teachers of nearly the same period.

J. L. W.

SCRAPS FROM A MISSIONARY'S PORTFOLIO.

NO. 7.—OUR ORIYA SERVICES.

It is most interesting to unite in acts of worship with those who once bowed at the shrines of gods that cannot save; and though our dear native friends are far from being so matured in christian knowledge and experience as we should be thankful to see them, yet they are very different from what they once were and from what the thousands around them still are. To Him whose grace has effected this pleasing change, let all the glory be ascribed. Contrasting their present with their past condition, the change is great; but O, how much greater the change when freed from their present imperfections, they shall appear with their Lord in glory, 'not having spot or wrinkle or any such thing.' Let us look at our Oriya congregation—say at Cuttack on Lord's-day afternoon, which is the principal service. The Oriya is there, the Khund is there, the Portuguese is there, the Hindoo-Briton is there, the English missionaries and their wives are there; men and women of different tribes, and colours, and countries sing the same song of praise to Him 'who was slain and who redeemed them to God with his blood.' All acknowledge 'one Lord; one faith; one baptism.' Here sits the once haughty brahmin, and there the once

down-trodden soodra: on another form you see the child whose parents died on the destructive Juggernaut pilgrimage, a partaker of that 'precious faith' of which they never knew; and by its side another whose blood, but for British interference, would have been shed in the murderous Meriah sacrifice, an humble disciple of Christ. You look on another who once confessed to the priest of another idolatrous system—'the mother of harlots and abominations of the earth,' now happily and savingly acquainted with a purer faith; and your heart is filled with thankfulness. Others, you see, whose aspect excites different emotions. True, they have renounced idolatry; they have given up caste, but they are strangers to Christ; they have long heard of his love, and long slighted it. Well may we mourn over them. The congregation, in point of number, is far from inconsiderable, the chapel being generally at this service well filled.

The service commences as at home, by singing a hymn,—but how different the sounds, and how strange the tunes to unaccustomed ears! It may be information to some to state that the Oriya hymn book comprises 310 hymns, besides about thirty others for children, chiefly a translation from Dr.

Watts's Divine and Moral Songs; so that while some of the first light that shone on Orissa's long and gloomy night was from his Catechism, he still continues, through the medium of his hymns for children, in which, indeed, I think, he appears as truly great as in any of the productions of his pen, to speak to Orissa's rising youth. Among the hymns for divine worship are translations of some of our favourite English ones: 'All hail the power of Jesus' name,' 'Jesus I love thy charming name,' 'When I survey the wondrous cross,' 'Salvation! O the joyful sound,' 'Blow ye the trumpet, blow,' 'Come, we that love the Lord,' 'What various hindrances we meet,' these with many others may be mentioned. Others are translations of Bengalee hymns, between which language and the Oriya there is considerable affinity. Krishnoo's sweet hymn, 'O thou, my soul, forget no more,' is one; and the pious effusion of the converted mussulman, Abdool Musseah, on his death bed, is another:—

'Of all that decks the field or bower,
Thou art the fairest, sweetest flower; &c.

Others are the productions of Orissa's own sons. Gunga has written some nice hymns; the chorus of one is 'Come let us all love one another,' and the burden of another, 'the Son of God was manifested to destroy the works of the devil.' Another of the effusions of Gunga's muse is a favourite one with most, it is on 'Joy in Christ,' and the tune is as lively as the hymn. Nor are some of Ram Chundra's hymns a whit inferior; two deserve special mention; the translation of the first verse of one and of the chorus is given in a pleasing manner by brother Lacey. (See Report for 1846, page 23.)

'Beyond these heavens, with ether fill'd;
Beyond unfathom'd space,
God dwells upon a throne of light,
And manifests his grace.

CHORUS.

Then come my soul, and worship him;
In Christ salvation dwells.'

Another is pleasingly expressive of penitential feelings, and of praise to the Lamb that was slain; the chorus of it is,

'A Jesus dressed* in pity,
The friend of the friendless, the sea of
mercy art Thou.'

Other native contributors might be mentioned with honour, but I think Ghunoo, one of the students, deserves special mention. Several of his hymns furnish respectable evidence of his proficiency in this department. One I may refer to, the theme of which is, 'No hope but in Christ.' I remember hearing it once sung at Berhampore with fine effect, before assembled thousands, by the water-side. A word may be added respecting the tunes. In this department I cannot profess any considerable skill, but I know what I like, and what accords with the solemn cheerfulness that should characterize this part of the service. Some of the native tunes are lively and interesting, and appropriate to the sentiment of the hymn; but our friends do not always sing in harmony. I think, however, there are indications of improvement. Our young men are, in this respect, in advance of our older ones. Some of the latter, I would hope, make 'melody in their hearts to the Lord,' but that is all. Balagi at Berhampore, and Doitaree at Cuttack, are bright specimens of what singers should *not* be. As to Gunga, his powerful voice overwhelms you, but it lacks the sweetness so desirable in sacred song. Let me further say, that a hymn-book is a very important part of our christian literature, next so, perhaps, to the Bible. How much many are indebted in after life to the hymns they heard in their early days in the house of prayer. Our Oriya hymn-book is, I think, all that could be reasonably expected, considering the circumstances under which it was prepared—

* The Oriya word conveys not only the idea of dressed, but adorned.

that it is susceptible of considerable improvement is what I have no disposition to deny. There is a marked difference between the European and native contributors. In the compositions of the latter the imagery often strikes you as what a foreigner would not have employed—it is purely oriental.

The hymn ended, a portion of Scripture is read; and here let the writer and the reader express their thankfulness to God that the whole of the inspired word is translated into the Oriya language. In our own favoured land 800 years elapsed, if we reckon from the introduction of the gospel by Augustine, to the time of Wickliffe's translation, which appears to have been the first translation of the whole Bible into English, but blessed be God it has not been so in Orissa. When our brethren entered the field, they could take to themselves the whole armour of God. Few missionaries have been in this respect equally favoured. The labours of the venerated Carey deserve honourable notice in the annals of the Orissa mission. It is sufficiently commendatory of the Doctor's version to say, what I think none will dispute, that he did better than any other man could have done *at that time, and under those circumstances*: but first translations always require revision; nor can any of Carey's versions be regarded as an exception to this remark. India, however, owes a debt to the Doctor that it would be difficult to overrate; he laid a good foundation, and though the foundation is lost sight of in the elegance and symmetry of the building, yet to have a solid foundation laid is a matter of no mean importance. It is known to our readers that Mr. Sutton published a revised edition of the Holy Scriptures, and that the New Testament he revised a second time. In the writer's opinion the new version is a decided improvement on the old. How precious are 'the words of the Holy One.' May many of

Orissa's sons and daughters reading this blessed book, be led into a happy experience of their preciousness.

After reading, prayer is offered. Most missionaries in their first attempts, find it much more difficult to pray than to preach, but by practice a happy facility may be acquired in the appropriate expression of devotional feeling.

After singing another verse or two the voice of the faithful pastor is heard pronouncing the *purba* and the *paude*, (the chapter and the verse) and then 'in exhorting, and comforting, and charging every one of them, as a father doth his children, that they would walk worthy of God, who hath called them unto his kingdom and glory.' Our Society may be thankful for some men, who in their complete mastery of a foreign tongue, would not suffer by comparison with any missionaries in the world. Long may God preserve their precious lives. In preaching to those who have been brought out of the ignorance of heathenism into the enjoyment of the blessed privileges of the gospel, great plainness of speech is necessary; nothing abstruse or philosophical will be understood. An ability to illustrate subjects in a natural and striking manner is an enviable acquisition, but the imagery must be borrowed, as our Lord's was, from familiar objects, otherwise it will be unintelligible. There is nothing so suitable for our dear people as 'the sincere milk of the word,' and there is nothing, I trust, which they relish so much. The love of Christ, when handled in a feeling and affectionate manner, will always melt them. You may see in Orissa, as well as in England, the hearers are affected when the preacher is so, and I have no doubt the good old rule of Horace, '*Si vis me flere, dolendum est primum ipsi tibi,*' (if you wish me to be affected, you must be first affected yourself) will apply all the world over.

It may be stated, that in addition

to the afternoon service, which is conducted by Mr. Lacey, there is a service on the Lord's-day morning, in which the native brethren and the other missionaries take part, according to a plan which is prepared. On Thursday evenings, for the general convenience of friends, there is preaching at two places. A missionary prayer-meeting is held on the first Monday in the month; and a church-

meeting on the third Monday, at which much more is generally said than done. The Lord's-supper is administered on the first Sabbath in the month, by Mr. Lacey and Mr. Buckley, alternately. May all who are numbered with us be 'written among the living in Jerusalem;' and may all who worship with us worship in the temple above.

REFLECTIONS FROM A ROCKY EMINENCE.

HERE once stood, upon this seemingly everlasting rock, a mighty structure of the middle ages, raised for the purposes of defence, display, and power; long time, however, having withstood the rage of the elements—moreover, having changed its possessors, according to the feuds of those days, and as report goes, strange deeds of darkness having been committed there, its massive walls began to show signs of decay and ruin,—now at length being utterly demolished, there is not a single corner-stone left to mark the spot where that stately fabric reared its proud head—no vestige of its greatness left.

It is from this eminence that I would now attempt to give a sketch of the surrounding scene, so beautiful, so lovely. Here from its broad green top I behold, as it were, the world in miniature around me, although the utmost bound to which the eye can reach is but a speck, in comparison of the unlimited extent of the wide creation of God. Here, then, beneath my feet and around me, is the living green of the fields for the cattle of the hills to graze upon, some few of whom are now partaking of the full bounties of the Creator, not far from the spot on which I have taken my stand: here is food for beast, there is food for man, all spread in rich profusion over a space far as the eye can reach.

No hand so mighty and so free in giving,
As that from which are all our best supplies.

Hark! I hear anon the sound of the hammer and the crow-bar, or lever wrought by human arm, which

seems to come from an excavation made beneath my feet; but it is not exactly so, for, on looking around me, and over the brow of the hill, as into a precipice, I soon distinguished what was going on in the depth below. 'Ah!' thought I, 'this is the work of man, making havoc, and tearing up the foundations of the works of God, for the purposes and conveniences of mortal creatures; nevertheless, the requirements of society are such as to present no objection to making the convertible things of the universe conformable to the comforts and accommodation of social life.' Hark! again, it seems as if some of this rock had fallen some distance from its long abiding place. How cumbrous seems the fall, how deafening the sound—heavy and slow it 'echoes now; now, like the distant thunder rolling on, in echoes faintly dies away; 'tis even so.

Passing onward a little further, there stands the somewhat ancient but populous village, full of life and motion—of beings, I might say, ceaselessly occupied to obtain a supply merely for a short-lived existence; some, indeed, barely subsist, while others partake largely of the abundance which nature yields. There are pale and haggard forms, and men of ruddy cheek and robust constitution; women and children differently clad, and as varied in their form and feature: most, if not all, attired according to the circumstances in which they are placed; many of whom, alas! scarcely ever, or but occasionally enter those sacred edifices, standing here and there, erected for

the worship of the Most High, where the Word of Life is expounded, and durable riches offered on the most reasonable terms, without money and without price, or even the hard labour of the hands.

Ah! how beneficial it would be to society, and how ennobling to human nature, were but mortals to act wisely,

And live as beings destined for a clime
Superior to any of this fair world,
Of sun, and flower, and field, and all that
else
Make earth so good and pleasant. * *

How full of grace, how full of God are all his works. What a stupendous display of power! What infinite wisdom in their contrivance! How beautifully diversified in their nature! How unerring the mind, and potent the voice that spake them into being with a word—commanded, and all in swift obedience came forth, and by the same command stood fast. Mysterious—mighty whole! too vast to comprehend, and, withal, too curious in their divine workmanship for man as yet to understand their beautiful mechanism, and know them fully in the harmony of all their parts. Take, for instance, a single blade of grass: there is a mystery even in that, on which the wisest philosopher cannot determine; how much greater, then, the difficulty to solve the nice construction of the stem, the flower, the fruit, and all the rest of the precious objects of nature, scattered around in such endless variety; yet there is a sufficient plainness mixed up with them in all their separate and distinct parts, that the humblest explorer of their wonders cannot miss his way, and see therein the matchless wisdom and skilful contrivance of the Great First Cause.

Since, then, as the sweet melodist of Israel sings, 'The works of the Lord are great, sought out of all them that have pleasure therein,'—and since there is such an evident manifestation of wisdom, power, and goodness in them all, created as they are, for delight, for ornament, and for use, surely there cannot be any impropriety in yielding to their sweet inviting voice, and paying proper respect towards them as objects worthy of regard, though not for idol worship, as in the

case of some, who so demean themselves, and debase the noble powers of the soul, as to give to earth-born things, what is due, and what is most reasonable to their Maker; hence, so to speak, the beautiful displays of the handy-works of God, all of which are sustained and directed by the most consummate skill, were given merely for purposes of a secondary kind, and not to draw the mind from, but lead it more fully to himself, as the author of nature, as well as of grace,—the proper, original, and sovereign source of all good.

O thou in whom all things exist—thou sole director and governor of the universe, direct the motions of my heart upward to thee, guide every movement of this delicate machine, so fearfully and wonderfully made: and whilst thou fillest all things, and art unseen in every place, make me divinely sensible of thy gracious presence: yes, thou art here now—upon the fragrant air—on tree, and shrub, and flower thou sittest; direct thou me, then, being ineffable.

'Life-giving, life-sustaining Potentate.
Exhaustless plentitude! So boundless is
Creation, and so full of Deity.'

Nothing in the world beside, of human contrivance, however great and good, and curiously wrought, can equal such incomparable and varied riches, abounding over and throughout all nature,—God alone the giver.

Delightful prospect! Let me turn my eyes which ever way I will, I see an extensive round of nature's beauties, fitly surpassing in their delicate hue and nice formation, the most finished productions of the finely-touched canvass, or even the most skilful exhibitions of other human art; and although to some there may be little or no attractive influence in them, to me they are a rich banquet—a pure luxury of soul, which no other created good alike can equal—so inviting, so delicious, and at length, so inspiring are they, that I cannot linger round them longer, but at once must seek to revel amid their exuberance, and so partake most largely of the sweet and refreshing odour of their balmy breath. * *

Abounding fulness! over many a field
And open meadow, there are stores of
flowers

Shining like gems of ocean, and numerous
 As stars in the broad galaxy of heaven,—
 Some glowing in rich purple and bright
 yellow,
 And some of other hue, smilingly looking
 Upwards in grateful silence; while, with
 them
 Most aptly blended, are the different shades
 Of the abundant grass. * * *

The works of the Highest are great,
 and very beautiful. Who can attain
 unto them? Moreover, each and all
 are so intimately connected, and so
 mutually dependant, that one cannot
 perform the functions of its office sepa-
 rate and apart from the other. Indis-
 soluble chain—connecting link that
 binds all earth to heaven. What
 goodness, too, in their adaptation to
 every requirement of man. All is
 wisely done, and nothing now remains
 but human labour and skill, followed
 with the divine power and blessing, to
 bring to bear to creature necessities
 the rich treasures of the soil. Take a
 single instance in the vegetable king-
 dom—no sooner is the earth operated
 upon, and the seed cast in by the hand
 of man, than an agency higher than
 human is in operation, producing 'first
 the blade, then the ear, after that the
 full corn in the ear.' Even now there
 are distinct manifestations of that
 generating influence in the spear-like
 blade of the precious grain springing
 up so luxuriantly on every side. How
 bountiful the provision. How wise
 the dispensation. Even a world's de-
 mand meets with more than a world's
 supply. So free, so good, so rich are
 the bestowments of the divine hand,—
 nor are these superabundant blessings
 conferred on needy creatures in vain,
 when all the admirable ends of the
 great donor are fully answered.

* * * * *

Yonder stands a wood of infinite ex-
 tent, forming an agreeable prospect,
 the trees and shrubs of which are
 clothed in their native green, some
 towering above the rest, looking like
 monarchs over them, as kings over a
 people: there, trees, useful and plea-
 sant, in vast numbers, of various ages,
 kinds, and sizes grow:—

The stately walnut, and proud spreading
 bay,
 And hardy oak that braves so many storms;
 The elm, the ash, and the majestic fir,

The comely chesnut, and the lofty pine,
 The beech, the service, sycamore, and hazel,
 The famous yew, the aspen, and wild apple,
 With here and there an alder; these, and
 more
 Of other kind, with thorn and bush, and
 brier,
 All bloom and flourish, while from many a
 spray
 The feathered songsters tune their joyous
 notes,
 And labouring hinds unite their cheerful
 hum.

Hark! the distant village bell now
 bids the labourer cease his daily toil.
 See, the herds begin to forsake their
 rich, flowery, and green pastures, and
 the woolly tribes are confined in their
 folds. The angler returns from his
 sport laden with the spoils of the
 watery element, leaving the rest of
 the finny throng in the full enjoyment
 of their own little world, while on the
 darkening mass of the smooth canal, is
 borne the heavy barge, filled with the
 black, but necessary and useful pro-
 duce of the bowels of the earth.
 Comes now another, and another,
 gliding more swiftly, although greatly
 burdened with the different necessaries
 and conveniences of life, such as, in
 their turn, make up a part of the com-
 merce of kingdoms and nations.

* * * * *

The radiant beams of the sun are
 departed, and the grey twilight is en-
 closing my path; the aerial people let
 fall their notes, whose music so lately
 gladdened the heart of the husband-
 man, and the woodman's horn ceases
 to echo in the distance. The pleasant
 landscape now 'fades upon the sight,'
 and fails to charm the eye of the be-
 holder: the forest rocks, and the spa-
 cious woods; the little hills, and the
 vales beneath; the fields, the meadows,
 and the vast number of trees on every
 side; the scattered villages, and the
 towers and spires of surrounding
 churches; moreover, the remote and
 lengthened line of railway, all are dis-
 appearing, and will soon be shrouded
 in the sable veil of night. So the pre-
 sent generation of men will soon be as
 far removed from mortal sight and
 sound, as the enchanting objects of
 earth, when covered with the deepest
 dye of dense and blackest midnight.

Loughborough.

T. BIRD.

LINES ON THE DEATH OF MR. GEORGE WILKINS, OF DERBY,

ADDRESSED TO HIS ONLY AND BEREAVED SON.

AND has my highly venerated friend
 Departed hence, his warfare at an end?
 His pilgrimage and all its perils o'er,
 And shall I see his face on earth no more?
 But, though exalted to the realms on high,
 Where sin can never stain nor sorrow sigh,
 Shall not some tribute of the heart be paid,
 Some kind memorial to his sainted shade?
 In early life true wisdom's path he chose,
 And felt its consolations at the close;
 In youth, in manhood, and in hoary age,
 He search'd with fervent prayer the sacred page;
 Its holy doctrines with his heart believed,
 Its promises of grace, with joy received.
 Amid the varied scenes of active life,
 Where dangers threaten, and where cares are rife,
 He traced the path by saints and sages trod,
 And consecrated earthly gains to God.
 The cause of truth with liberal aid supplied,
 Nor Jesus' representatives denied;
 He felt his heart to all true christians bound,
 Call'd by what name, or wheresoever found:
 But, though from bigotry his mind was freed,
 He firmly held the essentials of his creed;
 The house of God he lov'd with heart sincere;
 Devout and constant his attendance there;
 His pastor's confidence and love enjoyed,—
 Their views congenial and their hearts allied,—
 Watchful the one, the other true and kind,
 The chain of friendship round their spirits twin'd,
 Hence when the closing scene of life drew near,
 His soul was calm, his future prospects clear;
 Fix'd on a rock, his anchor in the sky,
 'Twas everlasting gain for him to die.
 May those to whom his form was ever dear,
 Enraptured, meet him in that nobler sphere
 Where sin, and death, and suffering are unknown,
 And cast their crowns before the Saviour's throne.

Immortal Ward! how wouldst thou joy to see
 Thy early friend, from earth's pollutions free,

Arrive in safety on that peaceful shore,
 Where storms can rise, and tempests beat no more,
 And with what thrilling transport wouldst thou trace
 The varied paths of providence and grace ;
 And tune thy harp to praise that mystic plan,
 Which saves by grace, through faith, the soul of man ;
 Regenerates, preserves, and sanctifies,
 And trains it for the glory of the skies.
 Ye blood bought saints beyond the solar bound,
 With holy prophets and apostles found,
 In heaven's high dome ye now your anthems raise,
 Yourselves the trophies of redeeming grace ;
 What tongue can tell, what pencil e'er portray,
 Your radiant forms, your glowing ecstasy ?
 Your friendship, hallow'd by the Saviour's love,
 Immortal fragrance sheds in realms above ;
 And while eternal ages circle round,
 Your bliss will increase, and your joys abound.

The sun, majestic ruler of the day,
 Will lose his splendor, and with age decay ;
 The moon be stripped of all her rays of light,
 The stars be quench'd which gem the robe of night ;
 Creation fade, its beauties be no more,
 Old ocean rise and burst his rocky shore ;
 ' Matter and motion cease from nature's course,
 Her laws suspended by superior force ; '
 The mountains melt, the solid granite flame,
 Cities of ancient and of modern fame,
 Sink in the chasms by convulsions made,
 And blazing cataracts their sites invade ;
 The pyramids, and works of human pride,
 Be swept away by ruin's glowing tide ;
 The Alps, the Andes, in the abyss be hurl'd,
 ' And death, and night, and chaos, rule the world ; '
 Yet shall the saints' memorial be secure,
 And lasting as the throne of God, endure ;
 And those frail forms, committed to the dust,
 Be safe beneath the Saviour's guardian trust ;
 And, on his second advent, shall arise,
 Bright as the sun and pure as crystal skies ;
 Each soul its then immortal mate rejoin,
 And in the kingdom of their Father shine.

Derby, April 1849.

B. EYRE.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

LITERARY AND SCIENTIFIC SELECTIONS.

THE EXISTING REVOLUTIONARY CRISIS.

(By Dr. Wayland, of the United States.)

THE signs of the times seem to me to indicate that the blessings, both civil and religious, which we at present enjoy, can neither be retained nor rendered permanent, without more strenuous and self-denying exertion than we have commonly supposed sufficient. None of the gifts of divine providence are bestowed upon us, except through the intervention of our own exertions. Specially is this the case in respect to the social blessings by which we are surrounded. If we desire the tone of public sentiment to be healthful, we must labour to purify it. If we would have our fellowmen wise and good, we must strive to render them such both by precept and example. If public opinion is to rule the world, we shall be badly ruled unless that public opinion be conformed to the standard of rectitude. Nor is the bearing of these truths limited to our own country. All nations, henceforth, will be reciprocally more and more influenced by each other. The social agitations of Europe will extend to our own country. Hence it becomes us to enlarge the sphere of our charity, until it encircles the whole family of man. No effort should be spared by any good man to diffuse, in every direction, the benefits of knowledge and the blessings of religion. Nor is this a work that can be done by the distribution of funds, or the organization of associations. Every man has a personal interest in the condition of his race; and he must put forth his own personal effort in earnest, if he desire to influence for good the destinies of mankind.

We may reasonably expect that every possible theory of civil government will be proposed, and that resolute efforts will be made to reduce

them all to practice. When men first begin to think for themselves, they seem naturally to suppose that no one has ever ventured to think for himself before. When liberty to change has been for the first time enjoyed, we are apt to imagine that we enjoy it to no purpose, unless we overturn all that has thus far been established. It becomes us to show that the liberty to think does not involve the necessity of thinking absurdly; and the power to change does not impose the obligation to overturn the good and the bad indiscriminately. It becomes every good man to search for and understand the reasons of his opinions; to discriminate accurately between the true and the false; and to be able to render the line of separation distinctly visible to his brethren. He must adhere firmly, and without faltering, to the right and the true, and make for them every sacrifice that the emergency may demand. He must learn, at whatever cost, to surrender opinions which he cannot honestly defend, and assert with calm self-reliance whatever his intellect and conscience approve, though in opposition to his most cherished associations. He must claim for himself, and for all men, the right of individual judgment; declining dictation, from whatever quarter soever it may proceed, and yielding his assent to nothing but clearly apprehended truth. This may cost mental labour, pecuniary sacrifice, the loss of public and sometimes of private esteem: but these must be endured manfully, if we would prepare for the exigencies of the present crisis, or arouse our fellowmen to avail themselves of the opportunity for progress which is now presented before them.

And more especially are these obligations imposed, at the present period, upon every disciple of Christ. Every argument that has ever been urged against the authenticity of the gospel, or the obligatoriness of its precepts, will be pressed anew into the service of infidelity. New arguments

gathered from the wide field of modern discovery will be wielded with the vigour of intellects recently delivered from the thralldom of precedent. The various forms of perverted christianity, aroused from the slumber which has been broken by the crash of absolutism, will assail the simplicity of the gospel with a subtlety rendered desperate by the annihilation of the fastnesses under which they had for ages taken shelter. At such a time as this no man can find leisure for frivolity. He must clearly understand the meaning of the gospel, that he may know what to defend, as well as what to renounce. Christians, like other men, must inquire for nothing but truth, and be prepared to follow wherever it may lead them. The age of authority, of precedent, and of formalism, both in church and state, is, we hope, fast passing away. We must stand prepared to relinquish what is not clearly revealed by the holy oracle, and to maintain whatever is thus revealed in presence of the emancipated intellect of man. And yet more: the strongest evidence of the truth of the gospel is found in the fruit which the belief of the gospel produces. Men know that they do not 'gather grapes of thorns, nor figs of thistles.' Let us then strive to bear testimony to the truth of christianity by lives of simple godliness, and fervent, universal charity. These are its appropriate, exclusive fruits. When other arguments are not even heard, this argument cannot but be felt. If our lives shine before men, 'they will see our good works, and glorify our Father which is in heaven.'

And yet how powerless is human effort to direct such mighty changes! We instinctively feel that 'unless the Lord build the house, they labour in vain that build it; unless the Lord keep the city, the watchman waketh but in vain.' How imperative upon us is, then, the duty of prayer, both for ourselves and for all men, that he will gird us with strength for the approaching contest, and that, while he is shaking all nations, 'he will cause the desire of all nations to come.' The hearts of all men are in his hand, and he can turn them as the streamlets of water are turned. In this era of

the formation of new opinions, he alone can direct the thoughts of men into those courses which tend to the establishment of truth and righteousness; or he can suffer them to fall into those channels that lead down to the bottomless abyss. At such a time, they who fear the Lord should not keep silence; but give him no rest until he establish Jerusalem, and make her a praise in the whole earth. It is upon the submission of man to the will of God as it is revealed in the precepts of the gospel, that all reasonable hope of human progress ultimately rests. Every day is rendering this truth more evident; and whether the present movements end in success or failure, they will ultimately serve to demonstrate it with undisputable clearness. 'Be wise, therefore, ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him.'

ENGLISH LITERATURE IN 1685.

From Mr. Macauley's History.

'THE wits and the Puritans had never been on friendly terms. There was no sympathy between the two classes. They looked on the whole system of human life from different points and in different lights. The earnestness of each was the jest of the other. The pleasures of each were the torments of the other. To stern precision even the innocent sport of the fancy seemed a crime. To light and festive natures the solemnity of the zealous brethren, furnished copious matter of ridicule.—From the reformation to the civil war, almost every writer, gifted with a fine sense of the ludicrous, had taken some opportunity of assailing the straight-haired, snuffling, whining saints, who christened their children out of the book of Nehemiah, who groaned in spirit at the sight of Jack in the Green, and who thought it impious to taste plumporridge on Christmas day. At length a time came when the laughers began to look grave in their turn. The rigid, ungainly zealots, after having furnished

much good sport during two generations, rose up in arms, conquered, ruled, and grimly smiling, trod down under their feet the whole crowd of mockers. The wounds inflicted by gay and petulant malice, were retaliated with the gloomy and implacable malice peculiar to bigots who mistake their own rancour for virtue.—The theatres were closed. The players were flogged. The press was put under the guardianship of austere licensers. The Muses were banished from their own favorite haunts. Cowley was ejected from Cambridge, and Crashaw from Oxford. The young candidate for academical honours was no longer required to write Ovidian epistles or Virgilian pastorals, but was strictly interrogated by a synod of louring Supralapsarians as to the day and hour when he experienced the new birth. Such a system was of course fruitful of hypocrites. Under sober clothing and under visages composed to the expression of austerity lay hid during several years, the intense desire of license and of revenge. At length that desire was gratified. The Restoration emancipated thousands of minds from a yoke which had become insupportable. The old fight recommenced, but with an animosity altogether new. It was now not a sportive combat, but a war to the death. The Roundhead had no better quarter to expect from those whom he had persecuted, than a cruel slave driver can expect from insurgent slaves still bearing the marks of his collars and his scourges.

The war between wit and Puritanism, soon became a war between wit and morality. The hostility excited by a grotesque caricature of virtue did not spare virtue herself. Whatever the canting Roundhead had regarded with reverence was insulted.—Whatever he had proscribed was favoured. Because he had been scrupulous about trifles, all scruples were treated with derision. Because he had covered his failings with the mask of devotion, men were encouraged to obtrude with cynic impudence all their most scandalous vices on the public eye. Because he had punished illicit love with barbarous severity, virgin purity and conjugal fidelity were to be made a

jest. To that sanctimonious jargon, which was his shibboleth, wits opposed another jargon not less absurd and much more odious. As he never opened his mouth except in scriptural phrase, the new breed of wits and fine gentlemen never opened their mouths without uttering ribaldry of which a porter would now be ashamed, and without calling on their Maker to curse them, sink them, confound them, blast them, and damn them.

It is not strange, therefore, that our polite literature, when it revived with the revival of the old civil and ecclesiastical policy, should have been profoundly immoral. A few eminent men who belonged to an earlier and better age, were exempt from the general contagion. The verse of Waller still breathed the sentiments which had animated a more chivalrous generation. Cowley, distinguished at once as a loyalist and as a man of letters, raised his voice courageously against the immorality which disgraced both letters and loyalty. A mightier spirit, unsubdued by pain, danger, poverty, obloquy, and blindness, meditated, undisturbed by the obscene tumult which raged all around, a song so sublime and so holy, that it would not have become the lips of those ethereal virtues whom he saw, with that inner eye which no calamity could darken, flinging down on the jasper pavement their crowns of amaranth and gold. The vigorous and fertile genius of Butler, if it did not altogether escape the prevailing infection, took the disease in a mild form. But these were men whose minds had been trained in a world which had passed away. They gave place in no long time to a younger generation of poets; and of that generation, from Dryden down to Duffey, the common characteristic was hard hearted, shameless, swaggering, licentiousness, at once inelegant and inhuman. The influence of these writers was doubtless noxious, yet less noxious than it would have been had they been less depraved. The poison which they administered was so strong, that it was, in no long time, rejected with nausea. None of them understood the dangerous art of associating images of unlawful pleasure with all that is endearing and ennobling. None of them was aware

that a certain decorum is essential even to voluptuousness, that drapery may be more alluring than exposure, and that the imagination may be far more powerfully moved by delicate hints which impel it to exert itself than by gross descriptions which it takes in passively.

The spirit of the Antipuritan reaction pervades almost the whole polite literature of the reign of Charles the Second. But the very quintessence of that spirit will be found in the comic drama. The playhouses, shut by the meddling fanatic in the day of his power, were again crowded. To their old attractions new and more powerful attractions had been added. Scenery, dresses, and decorations, such as would now be thought mean and absurd, but such as would have been esteemed incredibly magnificent by those who, early in the seventeenth century, sat on the filthy benches of the Hope, or under the thatched roof of the Rose, dazzled the eyes of the multitude. The fascination of sex was called in to aid the fascination of art: and the young spectator saw, with emotions unknown to the contemporaries of Shakespeare and Jonson, tender and sprightly heroines personified by lovely women. From the day on which the theatres were re-opened they became seminaries of vice; and the evil propagated itself. The profligacy of the representations soon drove away sober people. The frivolous and dissolute who remained required every year stronger and stronger stimulants. Thus the artists corrupted the spectators, and the spectators the artists, till the turpitude of the drama became such as must astonish all who are not aware that extreme relaxation, is the natural effect of extreme restraint, and that an age of hypocrisy is, in the regular course of things, followed by an age of impudence.

Nothing is more characteristic of the times, than the care with which the poets contrived to put their loosest verses into the mouths of women.—The compositions in which the greatest license was taken were the epilogues. They were almost always recited by favourite actresses; and nothing charmed the depraved audience so much as to hear lines grossly indecent repeated by a beautiful girl, who was supposed to have not yet lost her innocence.

Our theatre was indebted in that age

for many plots and characters to Spain, to France, and to the old English masters; but whatever our dramatists touched they tainted. In their imitations the houses of Calderon's stately and high spirited Castilian gentlemen became sties of vice, Shakespeare's Viola a procuress, Molière's misanthrope a ravisher, Molière's Agnes an adulteress. Nothing could be so pure or so heroic but that it became foul and ignoble, by transfusion through those foul and ignoble minds.'

CLASSIFICATION OF MANKIND ACCORDING TO THEIR DIFFERENT RELIGIONS.

1. *Jews*, so called from Judah the son of Jacob. They hold the religion instituted by Moses and the prophets. The principal sects among the Jews in modern times are—1. Rabinists, who receive the Talmud. 2. Caraites, who receive the Old Testament. 3. Samaritans, who receive only the Pentateuch.

2. *Christians*, who hold to the religion taught by Christ and his apostles. They include—1. Christians of the Oriental or Greek church; 2. Christians of the Occidental or Latin Church; 3. Protestants, or those who have seceded from the Latin church.

3. *Mohammedans*, so called from Mohammed, the son of Abdallah, who lived in the seventh century. They hold that there is one God, and Mohammed is his prophet. They are divided into—1. Shonites, who received Sonna or tradition; and 2. Shiites, who reject Sonna.

4. *Druzes*, so called from El Druzi, in the eleventh century, who did much to establish this sect. They hold there is one God, and that Hakem is that God. The Nazarans Mutualees, appear to be schismatic Druzes, whom the rest of the sect regard as heretical.

5. *Yesides*, or worshippers of Satan.—They inhabit the mountains near Singa in Mesopotamia. They appear to be a mixed sect.

6. *Wahabees*, so called from Addulwahab, an Arabian reformer in the middle of the eighteenth century. They hold the unity of God, and reject the invocation of saints.

7. *Parsees*, so called from Persia, their original country. They hold the tenets of the ancient Magians.

8. *Brahmanist*, so called from their Brahmins, or priests. They acknow-

ledge Barabrahma as the supreme God ; but has delegated his power to Brahma, Vishnu, Shiva, and a multitude of subordinate deities. They are divided into, Vishnuites, and worshippers of Shiva.

9. *Sikhs*, so called from their being disciples or followers of Nanac Shah, (compare Sanscrit Sischa, Punjabee Sikh, a disciple or follower,) who lived in the beginning of the sixteenth century. They renounce the Hindoo distinction of caste.

10. *Buddhists*, or the worshippers of Buddha. They reject the distinction of caste. They include, 1. Buddhists of Hither India and Ceylon; 2. Buddhists of Farther India; 3. The Buddhists of China and Japan, or Foites; and 4. Buddhists of Thibet interior Asia, or Lamaists.

11. *The sect of Tao-see, or Doctors of Reason*, founded by Laotseu, or Lokium, about 600 years B. C. They hold the worship of spirits, with a belief in magic, and the existence of primordial reason.—It is the most ancient religion in China.

12. *The followers of Confucius*, who lived in the fifth century before Christ.—Their religion is based on a philosophic pantheism. They include the learned of China and of the neighbouring countries.

13. *Sintoists*. Their worship is based on the worship of genii, or inferior deities, called Sin, or Kami, who preside over all things visible and invisible, and are supposed to take more interest in human affairs than the higher gods. The worship paid to the Kamis consists of prayer and sacrifices. Their temples are called *myia* and their festivals *mat-suri*. This is the most ancient, although not the predominant religion in Japan.

14. *Fetichist*, or worshippers of the fetiches, a name given to any animate or inanimate, natural or artificial object, to which rude and barbarous people pay religious homage. They include, 1. Fetichists of Asia and Europe, whose priests are sometimes called Grote; 2. Fetichists of America, whose priests are sometimes called Jugglers! and 3. Fetichists of Oceanica.

OUR WONDROUS ATMOSPHERE.

THE atmosphere rises above us with its cathedral dome, arching towards heaven, of which it is the most familiar

synonyme or symbol. It floats around us like that grand object which the apostle John saw in his vision—'a sea of glass like unto crystal.' So massive is it, that when it begins to stir, it tosses great ships like playthings, and sweeps cities and forests, like snow-flakes, to destruction before it. And yet it is so mobile, that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous, that iron shivers before it like glass; yet a soap bell sails through it with impunity, and the tiniest insect waves it aside with its wing. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south-winds bring back colour to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle in our cheeks; even its north blasts brace into new vigour the hardened children of our rugged climate. The eye is indebted to it for all the magnificence of sunrise, the full brightness of mid day, the chastened radiance of the gleaming, and the clouds that cradle near the setting sun. But for it the rainbow would want its 'triumphal arch,' and the wind would not send its fleecy messengers on errands round the heavens. The cold would not shed its snow feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail storm nor fog diversify the face of the sky. Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary, monotonous blaze of light and heat would burn up all things. Were there no atmosphere, the evening sun would in a moment set, and, without warning, plunge the earth in darkness. But the air keeps in her hand a sheaf of his rays, and lets them slip but slowly through her fingers; so that the shadows of evening are gathered by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest and to nestle to repose. In the morning, the garish sun would at one bound burst from the bosom of night, and blaze above the horizon; but the air waits for his coming, and sends at first but one little ray to announce his approach, and then another, and by and bye a handful, and so gently draws

aside the curtain of night, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and like man, she goeth forth again to her labour till the evening.—*Quarterly Review*.

THEOLOGICAL CABINET.

EXTRACT ON THE PAPACY.

From the 'Rock of Rome.' By J. Sheridan Knowles.

I FIND the church of Christ in Scripture; but I cannot find the Roman Catholic church there, except in prophetic, denunciatory anticipation. Here, indeed, I find her. There is not a single peculiar dogma of that church which Christ and his apostles have not foreseen, and for which they have not prepared a disclaimer and a rebuke. *Not one!* She has been the chief custodian of the book of life. She has; and to a strange account has she perverted the trust with which, along with other churches, she was invested. It was committed to her to be diffused. She has endeavoured to keep it to herself. She has sealed it—locked it up. To other hands than hers are we indebted for its multiplying and its spread—jealous of which, as hostile to her schemes of overleaping ambition, she has prohibited it; she has burned it; she has branded it with a *lie*, denying its all-sufficiency—the all-sufficiency of Omniscience and Omnipotence. Ponder the condition of mankind, wheresoever you can trace the footsteps of her sway. The earth is parched and rotten with arid ignorance, through lack of the living waters, which the Deity has amply provided, but which man has withheld or diverted. She languishes, though she knows not for what. Knowledge, worldly knowledge, now approaches her meridian fast! Before the half of the nineteenth century is well complete, human art and science have achieved things which smile at the exploits of a thousand preceding years. Distance is almost annihilated, wind and current are defied, lightning, at the will of man, plays in all the gradations of its power—becomes his messenger with wing of fire, while the sun enacts his linner and draughtsman; torture is disarmed of her throes; the simplest agents displace

the most ample and boastful; man inquires, not what *can* I do, but what can I *not* do;—and yet is the ocean of human passions upturned from its profoundest depths, and rolls and foams destructively on every side. Nations at war within themselves, or with one another, or looking for war. One overcast heaven, and one troubled earth. The clearing up and the calming—how are they to come, and when? They that humbly await the answer, and with faith—the only faith, scriptural faith, not the faith of tradition—can alone await it without trembling. Tradition! Look at Spain, Portugal, Italy, Sicily, France! Yesterday, a despotism; to-day, a republic; and to-morrow—what? Look at Austria, Mexico; cast your eyes withersoever you may, where the sway of tradition is to be traced, and contemplate its fleshy concomitants and results. This, church of Rome—this is *your* work. Instead of the true rock, you are built upon a mound of sand. Already more than once has 'the rain' descended, have 'the floods' come, and 'the winds blown upon you;' and fearful upon each occasion have been the loosening and the washing away. The fall? It is threatened, and the threat will be kept; it is described, and to the letter will it be fulfilled; its time is appointed, and that time is at hand. It is a fearful thing to fall into the hands of the living God; and those hands have you for centuries been tempting! And again and again have they remonstrated with you! *Another* antichrist, who robbed you of half your domains, did those hands raise up against you. Servants have they commanded to come out from you, who made huge inroads upon the remainder. An imperial son of yours, the tool of your ambition, he whom the timely-remembered blush of Sigismund saved from an atrocious breach of royal faith—saved from the perpetration of an act of savage murder, commended and urged by you—he, caused by those hands to rebel against you, assaulted and sacked you! Another imperial son reduced you, for a time, to vassalage! What next? All around you are the rumblings, the tremblings, and the heavings of a huge moral earthquake! Your head is a fugitive!—a fugitive at the close of the year 1848, the precise year in which the prophetic term of your temporal sway runs out. 'What

next? Would it might be repentance, and in time. Even his declared purpose has God foregone, at the appeal of the contrite and broken spirit. Church of Rome, fling away your tradition! It is the word of man. Fling it away; and take instead the Word of God to your heart. In that Word you will find the true rock!—God!—Christ!—yet another have you dared to exalt, for your own pernicious aggrandisement. There is *no* other, except in the malconstruction of a text, which, to the carnal mind alone, can seem to admit of two interpretations,—one of the spirit, the other of the flesh; one scriptural, the other traditional; *nor even that, without dissent among your boasted mis-called 'fathers.'* Look at the predicament in which you stand! Listen to inspiration! 'WHO IS A ROCK SAVE OUR GOD!' Listen to yourself, '*Peter is a Rock as well as God!*' Reconcile these two positions if you can. Plead not the authority of Christ. God cannot contradict himself! God cannot utter falsehood! You misrepresent Christ, you dishonour him, deny him, when you quote him as the authority of your fundamental dogma—YOUR ARCH AND BLASPHEMOUS FABLE.

THE DIVINE PITY.

It is over the coffin, or the tomb of the beloved, that our hearts pour forth the hidden depths of gushing love. So is it over a lost world that the heart of God has gone forth, pouring itself out in all its unutterable tenderness of compassion. It is toward his poor wandering prodigal that the father's heart goes out. Over him he sighs and weeps. He sees him without a home, without a friend, self-exiled from the paternal roof. He thinks of him in poverty, in rags, in filth, in famine, ready to lie down and die. He fancies him drinking the cup of the drunken, sitting among the unclean, joining in the mirth of the profane, guiltiest among the guilty. And as he broods over these things, his whole heart is turned within him. He almost forgets the happy circle round him, in the intensity of his yearnings over his outcast boy. So is it with God in his compassion for this forlorn, this self-banished world. The outgoings of his heart towards it are infinitely beyond that of a father's affection, or a mother's deepest tenderness. This is

grace—that feeling which is called forth, not by the worth, but by the worthlessness of the object, which awakens at the sight of want and misery and guilt.

The story of grace has a beginning, but grace itself has none. We cannot love a friend, till we have a friend to love; but the heart which loves has throbbed within us ever since we breathed. We cannot weep over the dead, till there are the dead to weep over; but the soul that feels and the eye that weeps were not created by the sight of death. It was the *sight* of the multitudes that awoke the compassion of Jesus; it was the *sight* of the city that broke up the fountain of his tears; but the tender spirit that commiserates sufferings was his always. So it was the sight of sinning, suffering man, that *called forth* in Eden the grace of God; but the grace itself had been there during all the infinite past. It was only waiting for an object towards which it might flow out; and now, like a long pent-up river, it burst forth in strength to overflow the earth.—*Rev. H. Bonar.*

PIETY AND PREACHING.

EMINENT personal religion will have the most happy influence upon the minister in his exhibition of the truth. He whose heart is deeply imbued with the gospel, whose 'bowels yearn' over his fellow men, who 'travails in birth' for them until Christ is formed in them the hope of glory, and who feels the 'love of Christ constraining' him, is prepared to preach the gospel, and he will preach it in the 'demonstration of the Spirit and with power.' He contemplates his hearers in reference to the judgment and their eternal destiny; in reference to the brevity of life, and the great work to be done in them and by them, in order to the salvation of their souls. He knows that whatever is done in relation to the soul's salvation must be done 'quickly.' In introducing his subject, he will follow the example of our Lord in his discourse with Nicodemus, and in his sermon on the mount. He will come as directly as possible to the work in hand. His exposition will be simple, clear and impressive. Making no attempt at display, he will aim to give his hearers the true meaning of the text, the precise sense which the Holy Ghost intended to convey. His language will be simple, but forcible; his

illustrations striking and impressive; his figures, like those of the Saviour, borrowed from scenes and circumstances with which all are familiar. He will not lower the standard of truth, nor the claims of religion, to the wishes of depraved men. He will not preach 'smooth things' to please those who are crying, 'peace, peace, when God has not spoken peace;' and, when duty requires, he will speak out in tones of thunder of the dreadful threatenings of the book of God. He will not seek for milder terms than those of our Lord. He will speak of things as they are, and as they will appear in the light of eternity. He will think more of commending himself to the consciences of his hearers, than of pleasing their ears with well-turned periods. He will deem it better to affect the heart, than to please the fancy;—to cause sinners to weep for their sins, than to cause them to wonder at the learning, wit or ingenuity of the preacher. His preaching will be distinguished by sobriety and earnestness. Others may be trifling and vain, and

'Court a smile when they should win a soul.'

Not so with him. He will be sober, but not melancholy; grave, but cheerful. In his presence and under his ministry it will not be easy to be light and thoughtless. He will present in a vivid manner scenes the most solemn and awful, the most grand and glorious; and all with a spirit and air so befitting his subjects, his character, and his station, that the most careless will often be compelled to listen.—*Christian Review.*

THE SPIRITUAL ADVANTAGES OF THE SABBATH.

God's gift of the Sabbath should be precious to the working world as its opportunity for moral and spiritual improvement, and as its best preparative for a happy immortality. Whilst eternity is hastening apace, the exigencies of each successive moment are banishing the thought of it, and many are surprised into the great hereafter before they have distinctly perceived that themselves are on the road to it. The Sabbath brings a weekly pause, and in its own mild but earnest accents, says to each, whither art thou going? whilst its benignant hours invite the pilgrim of earth to that better country of which it is at once the angel and the specimen.

The Sabbath brings leisure; it gives a day for thinking; and it brings seclusion. From the every day vortex—from the crowd so rapid, noisy, and profane, it snatches the whirling waif—it pulls him aside into its little sanctuary, and leaves him alone with God. On the table of the busy man, whether rich or poor, it spreads the open Bible, and wakes again the oracle which has spoken the saving word to thousands. To the intent and adoring eye it unveils that wondrous cross where redemption was achieved and God was reconciled; and by the vista of one radiant tomb it guides the musing spirit far beyond the land of graves: whilst perfumed gales and Eolian pulses from its opened window bespeak the nearer heaven, and stir the soul with immortality. To the man who has got the Sabbathic sentiment—to the man who has received from above the spiritual instinct, what a baptism of strength and joy does the Lord's day bring! From prayerful slumber he wakes amid its gentle light, and finds it spreading round him like a balm. There are hope and comfort in its greeting, and from prayerful retirement he joins his family circle with peace in his conscience and freshness in all his feelings. The books which he reads, and the truths which he hears, expand his intellect and fill it with thoughts noble, pure, and heavenly. The public worship gives rise, and by giving outlet, gives increase to hallowed emotions and christian affections. The psalmody awakens gratitude, cheerfulness, and praise; and the comprehensive prayers and confessions remind him of evils which he himself has overlooked, and perils and temptations of which he was not aware. Interceding for others, his soul dilates in sympathy and public spirit. Friends vaguely remembered—friends long parted or on foreign shores, and on bustling days well nigh forgotten, now join his earnest fellowship, and prayer hallows while it deepens ancient amity. The poor, the sick, the broken-hearted, prisoners, slaves, the whole family of sorrow, flit before the suppliant's eye, and leave him with a softer heart. And the realm and its rulers recur at this sacred moment, and every sentiment is merged in loyalty and christian patriotism. And the heralds of salvation, pastors, teachers, missionaries, with all the evangelistic agency, are re-

called to mind, and whilst his interest in Christ's cause becomes more personal, his soul expands in catholicity. And, if in a willing mood, from the word read and expounded, he carries home enlightenment, invigoration, impulse; and with big emotions, and blessed hopes, the Sabbath sends him forth on a busy week and a restless world, a tranquil presence and an elevating power.

THE BIBLE AND NATIONAL WELFARE.

Extract from the 'Law of Revolutions.'

A SERMON by the Rev. R. Turnbull, of Hartford, Conn. The Bible, the Bible free and unfettered, is the nation's guide, the nation's hope.

'As with individuals so also with states; the only effectual means of their restoration to purity and order, stability and repose, are lodged in that divine book; and just in proportion as they love and revere christianity, will they be prosperous and happy. For more than a thousand years has it gone hand in hand with civilization, science, and law. It has never been behind the age,—nay, it has always gone before it, like the pillar of fire before Israel in the wilderness. Its great principles of order, submission and freedom, have been the stability of states. Its very presence among them has been a saving ark, a refuge, and a rest. How far even beyond the present time gleams the light of that wondrous book, which describes and promises true freedom and fraternity, that divine and universal brotherhood, of which the nations only dream! In a word, the christian revelation is the true salt of the earth, the vital force of communities and states. It alone regenerates while it preserves—preserves while it regenerates. "There never," says Lord Bacon, "was found in any age of the world, either religion or law, that did so highly exalt the public good as the Bible." "We account the Scriptures of God," is the language of Newton, "the most sublime philosophy." "Good and holy men," says Coleridge, "and the best and wisest of mankind, the kingly spirits of history, enthroned in the hearts of mighty nations, have borne witness to its influence, have declared it to be beyond compare the most perfect instrument, the only adequate organ of humanity; the organ and instrument of all the gifts, powers and

tendencies by which the individual and the state are privileged to rise above themselves." "I believe in Christ," says Lamartine, whose testimony we quote on this occasion, not only on account of his transcendent genius, but on account of the peculiar position which he occupies at the present time; "I believe in Christ, because he has introduced on earth the most holy, the most fruitful, and the most divine doctrine that ever shed its beams on human intelligence. Christ has spoken as reason speaks. The doctrine is known by its morality, in the same manner that a tree is known by its fruits; the fruits of christianity are infinite, perfect, and divine, the author of which is the divine word, as he so styled himself."

'The greatest work, then, which, in this age of reform and revolution, falls upon the christian and the lover of his race, is to give the word of God to the nations; to scatter it, far and wide, in all the European states, especially in France, Germany, and Italy, and not only so, but in all lands. Papal and Mohammedan, heathen and idolatrous. Let a copy of the divine volume be placed in every home throughout the world, "for the fairest flower that ever climbed a cottage window is not so fair a sight to my eyes as the Bible gleaming through the lower panes." The field is the world, a world yet to be redeemed, by the power of celestial truth, and made to bloom, like a new Eden, under the smile of God. Then, in their highest sense, liberty, equality, and fraternity, shall engirdle the globe as with an atmosphere of light. Radiant and peaceful it will inhabit all its hills and vales, breathing in all that lives, and blushing into untold forms of grandeur and beauty. Then, on earth, shall commence the song of Moses and the Lamb, the melody of angels, the rythm and eternal harmony of that music which fills all the heavenly spheres.'

FAMILY CIRCLE.

I MUST GO TO THE PRAYER-MEETING.

(From the Christian Chronicle.)

1. If I am not there, I am likely to be at some place where I ought not to be. If I stay at home without cause, I

invite the devil to come and tempt me. If I go out, I am sure to meet other company than my master, or fall into other pleasures than those of holiness. When I leave the prayer-meeting for worldly enjoyments, I give good evidence that I love the Lord Jesus less than perishable trifles.

2. If I am not there, I make one less in the number of those who compose the meeting. My brethren will see one seat vacant that ought to be filled. Every one knows how empty seats throw a chill over a religious meeting. Suppose all should reason in this manner, 'Oh, we will not be missed,' what would become of the prayer-meeting? 'O, no,' you say; 'there are always a few faithful ones who will be there.' So, because others are faithful, you take license to be unfaithful! Go and tell that to Christ, if you can. Besides, can they perform *your* duty? Will their faithfulness cover your absence?

3. If I am not there, I may miss many precious interviews with my Saviour. In one of the most remarkable interviews the disciples had with Jesus, Thomas was absent. He lost a precious season. So may I. The very *one* meeting from which I stay away, Jesus may come into the midst and refresh the hearts of my brethren.

4. If I am not there, and Christ is within the doors, and I hear my brethren telling about the interview they enjoyed with Him, like the absent disciple, I shall be filled with fretting and unbelief. Thomas was quite in an ungracious humour at hearing of the glorious interview his brethren had with his Master. I have often been in the same mood. I will be careful, in the future, to guard against such ebullitions by being in my place in the prayer-meeting.

5. If I am not there, I shall be doing just what the enemy of souls would have me do. He *hates* the prayer-meeting. It has fortified many a feeble, tempted christian against his wiles. He *dreads* the prayer-meeting. It has made sad havoc with his plans and his forces. He would have a grand rejoicing, could it be done away. Hence, he is continually insinuating into the mind, such things as these,—'Look here, look here, how fine, how innocent! how much pleasanter than that dull old prayer-

meeting.' Shall I suffer him to take from my hands the very weapons I need to defend myself with? Shall I quietly let mine own enemy disarm me?

6. I must be there—my brethren expect me. I covenanted with them to do so. I gave them my solemn promise. I break my word in this, as much as in disregarding any other appointment. They expect me—they are disappointed when I stay away—they are grieved—they are saddened.

7. I must be there—the world, the ungodly expect it. They look upon me when I am elsewhere, and in other pleasures, with an expression which says, 'I thought there was a prayer-meeting to-night!' Or if they welcome me among their number, they do not the less despise my professions.

8. I must be there—my pastor expects me—I know he is a godly man. I know his love for souls, for the gospel, for Zion. I know nothing gives him keener grief than to see religion languishing; nothing paralyzes his arm and crushes his spirit sooner than to see one and another absenting himself from the prayer-meeting. He has enough to shoulder, without adding this trial. I cannot so abuse so faithful a labourer. I will brighten his face and lighten his heart with my presence.

9. I must be there—the Saviour expects me. Have I not solemnly pledged my word? Do I not meet my engagements at the bank? Shall I not meet them with God? Am I not under incalculable obligations to him? Was I not naked, and he clothed me; hungry, and he fed me; lame, and he healed me; poor, and he enriched me; perishing, and he saved me? Shall I be among the number of whom Jesus said, '*Were there not ten cleansed, but where are the nine?*' Will he not estimate the sincerity and worth of my professions by the pains I take, and the sacrifices I make to please Him? Am I so far from that declaration that I need not tremble;—'*Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*'

10. I must go to the prayer-meeting. I cannot dispense with it. I am fed there. There is my soul's nourishment. There I am strengthened and blessed. I starve away. I grow weak, diseased, unhappy. I become an easy prey to Satan, a reproach to Zion, a burden to

myself. Though the prayer-meeting is not the greatest of all the christian's means of grace; yet, if there be faithfulness and profiting in that, there is a likelihood there will be the same in other things. There is need of making use of every means which God has afforded to fortify my sinking heart against its many enemies, to arm me for the conflict with death, and to prepare me for the solemnities of the judgment.

AVOID BAD COMPANY.

LITTLE S—— had never been known by his mother to tell a lie, or take what did not belong to him. One afternoon in summer, as the school was not held, his mother left him at home to play in the yard, and locking the door of the house, went away for an hour or two to make some calls. While little S—— was playing by himself, a large boy came to see him, and they played together a while very pleasantly. At length the playmate of S—— offered to make him a kite, if he would get him some paste. But this, little S—— said he could not do, as his mother was gone.

'What difference does that make?' said the boy.

'Why,' said little S——, 'how can I get it if mother does not give it to me?'

'Don't you know where the flour barrel is?'

'O yes, but I am afraid she will not like it.'

'Nonsense; she won't care just for a little flour.'

'But what if she should?'

'Why she will never know it. You can go in and get the flour, and then come right out again.'

'But what if she asks me if I have been in the house, what shall I say?'

'Tell her you played in the yard all the time she was gone.'

Now little S—— was soon over-persuaded by this bad boy, and he started off for the flour. But here was another difficulty; the door was locked. The mischievous boy, however, who had set him on at first, soon remedied the difficulty by opening a window and *boosting* him in. Trembling, the little fellow went to the barrel with his cup, scooped up the flour, and hurried away without looking behind him;—in his haste scattering some of it upon the floor. They then went busily to work upon the kite.

Before he went away, this bad playmate of little S—— told him over again what he should say, if his mother asked him anything about the paste. It was all false; but little S—— had not yet learned how wicked it was to tell that which is untrue. Mrs. S—— came home, and was surprised to find the flour all sprinkled over the floor, and could hardly believe her little boy had been so wicked as to have taken anything when she was away, without liberty. She called him in. He came, looking ashamed and guilty, as little boys do when they have done wrong.

'Has my little boy,' said she, 'been into the house since I have been away?'

'No,' answered he sulkily, and hung his head. O, how was the poor mother's heart grieved to hear this. Her little boy had not only taken the flour without leave, but now denied it.

'Where did you get your paste, then?' said his mother.

Little S—— told the foolish and wicked story the bad boy had taught him.

'Come here, my little boy,' said Mrs. S——, and she led him to the pantry, and showed him the flour that he had spilled on the floor. 'Now, I know you have been here,' said she. 'How could you tell me that you had not?'

'Henry, (the larger boy's name) told me to,' said little S——; and he now related to his mother the whole scene, weeping more to see his mother look so much grieved than because he understood the wickedness of his act.

His good mother then sat down and told of the dreadful sins he had committed against God, first in disobeying his mother, then in taking what did not belong to him, and finally, in telling a lie about it. After this, the little boy being now very penitent, she kneeled and prayed with him that God would forgive him, and help him to do so no more.

Learn from this account of S——, children, to avoid bad companions; and expect if you do wrong, your sin will find you out; and remember that one fault or sin almost always makes another necessary; a little thief will generally be a little liar.

I'M TOO BUSY.

A MERCHANT sat at his office desk; various letters were spread before him; his whole being was absorbed in the

intricacies of business. A zealous friend of mankind entered the office: 'I want to interest you a little in a new effort for the temperance cause,' said the good man. The merchant cut him off by replying, 'Sir you must excuse me, but really I'm too busy to attend to that subject now.' 'But, sir, intemperance is on the increase among us,' said his friend. 'It is? I'm sorry; but I'm too busy at present to do anything.' 'When shall I call again, sir?' 'I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir, I wish you a good morning.' Then bowing the intruder out of the office, he resumed the study of his papers. The merchant had frequently repulsed the friends of humanity in this manner. No matter what was the object, he was too busy to listen to their claims. He had even told his minister he was too busy for anything but to make money. But one morning a disagreeable stranger stepped very softly to his side, laying a cold moist band upon his brow, and saying, 'Go home with me.' The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick; he left the counting-room, went home and retired to his bed-chamber. His unwelcome visitor had followed him, and now took his place by the bed-side, whispering ever and anon, 'You must go with me.' A cold chill settled on the merchant's heart; dim spectres of ships, notes, houses and lands, flitted before his excited mind. Still his pulse beat slower, his heart heaved heavily, thick films gathered over his eyes, his tongue refused to speak. Then the merchant knew that the name of his visitor was Death! All other claimants on his attention, except the friends of mammon, had always found a quick dismissal in the magic phrase, 'I'm too busy.' Humanity, mercy, religion had alike begged his influence, means, and attention, in vain. But when death came the excuse was powerless; he was compelled to have leisure to die. Let us beware how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say that we are too busy to do good, let us remember we cannot be too busy to die.

WAR AND CHRISTIANITY.

LET us put the main aspects of the two side by side, and see how far they

agree. Christianity saves men; war destroys them. Christianity elevates men; war debases and degrades them. Christianity purifies men; war corrupts and defiles them. Christianity blesses men; war curses them. God says, thou shalt not kill; war says, thou shalt kill. God says, blessed are the peace-makers; war says, blessed are the war-makers. God says, love your enemies; war says, hate them. God says, forgive men their trespasses; war says, forgive them *not*. God enjoins forgiveness, and forbids revenge; while war scorns the former, and commands the latter. God says, resist not evil; war says, you may and must resist evil. God says, if any man smite thee on one cheek, turn to him the other also; war says, turn *not* the other cheek, but knock the smiter down. God says, bless those who curse you; bless and curse not; war says, curse those who curse you; curse and bless not. God says, pray for those who spitefully use you; war says, pray against them, and seek their destruction. God says, see that none render evil for evil unto any man; war says, be sure to render evil for evil unto all that injure you. God says, overcome evil with good; war says, overcome evil with evil. God says, if thine enemy hunger, feed him; if he thirst, give him drink; war says, if you do supply your enemies with food and clothing, you shall be shot as a traitor. God says, do good unto all men; war says, do as much evil as you can to your enemies; God says to all men, love one another; war says, hate and kill one another. God says, they that take the sword, shall *perish* by the sword; war says, they that take the sword, shall be *saved* by the sword. God says, blessed is he that trusteth in the Lord; war says, cursed is such a man, and blessed is he who trusteth in swords and guns. God says, beat your swords into ploughshares, your spears into pruning hooks, and learn war no more; war says, make swords and spears still, and continue to learn war—until all mankind have ceased from learning it; i. e., fight, all of you, until all of you stop fighting!—*Book of Peace.*

THE CHIPPEWA CHIEFS AND GEN. TAYLOR.

ON the third day after the arrival of General Taylor at Washington, the In-

dian chiefs, requested me to seek an interview for them, as they were about to leave for their homes, on Lake Superior, and greatly desired to see the new president before their departure.

It was accordingly arranged by the general to see them the next morning at nine o'clock, before the usual reception hour.

Fitted out in their very best, with many items of finery which their taste for the imposing had added to their wardrobe, the delegation and their interpreter accompanied me to the reception room, and were cordially taken by the hand by the plain but benevolent looking old general. One of the chiefs arose, and addressed the president elect nearly as follows:—

'Father! We are glad to see you, and we are pleased to see you so well after your long journey.

'Father! We are the representatives of about twenty thousand of your red children, and are just about leaving for our homes, far off on Lake Superior, and we are very much gratified that, before our departure, we have the opportunity of shaking hands with you.

'Father! You have conquered your country's enemies in war; may you subdue the enemies of your administration while you are president of the United States, and govern this great country like the great father, Washington, before you, with wisdom and in peace.

'Father! This is our visit through the country and to the cities of your white children; and the wonderful things that we have seen, impress us with awe, and cause us to think that the white man is the favoured of the Great Spirit.

'Father! In the midst of the great blessings which you and your white children are favoured of the Great Spirit, we ask of you, while you are in power, not to forget your less fortunate red children. They are now few, and scattered, and poor. You can help them.

'Father! Although a successful warrior, we have heard of your humanity! And now that we see you face to face, we are satisfied that you have a heart to feel for your poor red children.

'Father! farewell!

The tall, manly-looking chief having finished and shaken hands, general Taylor asked him to be seated, and rising himself, replied nearly as follows:—

'My red children: I am very happy

to have this interview with you. What you have said, I have listened to with interest. It is the more appreciated by me, as I am no stranger to your people. I resided for a length of time on your borders, and have been witness to your privations, and am acquainted with many of your wants.

'Peace must be established and maintained between yourselves and the neighbouring tribes of the red men, and you need in the next place the means of subsistence.

'My red children, I thank you for your kind wishes, expressed for me personally, and as president of the United States.

'While I am in office, I shall use my influence to keep you at peace with the Sioux, between whom and the Chippewas there has always been a most deadly hostility, fatal to the prosperity of both nations. I shall also recommend that you be provided with the means of raising corn and the other necessaries of life.

'My red children: I hope that you have met with success in your present visit, and that you may return to your homes without an accident by the way; and I bid you say to your red brethren that I cordially wish them health and prosperity. Farewell!

This interesting interview closed with a general shaking of hands, and during the addresses, it is creditable to the parties to say, that the feelings were affected. Tears glistened in the eyes of the Indians, and general Taylor evinced sufficient emotion, during the address of the chief, to show that he possesses a heart that may be touched. The old veteran was heard to remark, as the delegation left the room, 'What fine looking men they are!'

Major Martell, the half-bred interpreter, acquitted himself handsomely throughout. The Indians came away declaring that 'general Taylor talked very good.'

The general's family and *suite*, evidently not prepared for the visit, were not dressed to receive company at so early an hour; nevertheless, they soon came in, *en dishabille*, and looked on with interest.—*Nat. Era.*

ROWLAND HILL'S FAVOURITE STANZA.

WHEN Rowland Hill died, as many of our readers may be aware, he was

nearly ninety years old, and preached with scarcely diminished power until within a few weeks of his death. During the last two or three years of his life, he very frequently repeated the following stanza :

'And when I'm to die,
Receive me I'll cry,

For Jesus has loved me, I cannot tell why,
But this I can find,

We two are so joined,

That he'll not be in glory and leave me behind.'

'The last time he occupied my pulpit,' writes the Rev. George Clayton to his biographer, 'when he preached excellently for an hour, in behalf of a charitable institution, he retired to the vestry after service, under feelings of great and manifest exhaustion. Here he remained until every individual except the pew-openers, his servant and myself had left the place. At length he seemed, with some reluctance, to have summoned energy enough to take his departure, intimating that it was in all probability the last time he should preach in Walworth. His servant went before, to open the carriage door, the pew-openers remaining in the vestry. I offered my arm, which he declined, and I then followed him as he passed down the aisle of the chapel. The lights were nearly extinguished, the silence was profound, nothing indeed was heard but the slow, majestic tread of his own footsteps, when, in an under tone he thus soliloquized :

'And when I'm to die,' &c. &c.

'To my heart this was a scene of unequalled solemnity, nor can I ever recur to it without a revival of that hallowed, sacred, shuddering sympathy which it originally awakened.'

When Rowland Hill was dying, and when he was apparently unconscious, a friend put his mouth close to his ear, and repeated slowly his favourite stanza :

'And when I'm to die,' &c. &c.

The light came back to his fast fading eye, and a smile overspread his face, and his lips moved in the ineffectual attempt to articulate the stanza. And this was the last sign of sensibility which he gave.

We could wish that every disciple of Christ would commit these words to memory, and weave them into the web

of his Christian experience. Confidence in Christ, and the abiding assurance that our confidence is not in vain, is all a man needs to secure peace hereafter. If you have this, reader, keep fast hold of it, for it is your life. If you have it not, seek it instantly, nor give up the search until it has been found,

SOMETHING FOR OUR YOUNG PEOPLE.

A DEPARTED MOTHER'S INFLUENCE.

In one of our Atlantic cities, it was my lot to become acquainted with a young man, who, although of a fine and highly cultivated mind, was more noted for his morality, and quiet, unobtrusive piety, than even for his mental qualifications. One evening, speaking of a mother's influence, he remarked:—'I may say that I never knew a mother's love; and yet I may, under providence, thank my mother for having preserved me from many temptations.' I said, the remark seemed so singular, that it needed an explanation, to which he replied:—'I will tell you what I mean. I was deprived of my mother when very young, so young that I retain but a dim recollection of her personal appearance; but I never have forgotten, how, every morning and evening she called me to her side, and, after hearing me repeat my prayers, knelt and prayed for me, in simple yet earnest language, such as I could easily comprehend. She explained to me every petition in the Lord's prayer; and although I am now more than thirty years old, every word of that explanation is as familiar to me as when I first heard it. I have been exposed to great temptation, much of which is known only to myself. Once I was led away by the eloquence of a popular speaker, to the very verge of infidelity. Like most young men, my Bible had been neglected; and I was from my natural temperament, rather sceptical. The doctrines he inculcated were such as well suited the fallen and depraved appetites of man, and I was well-nigh persuaded of their truth.

'After attending a lecture, where, with the most captivating eloquence, he had been attempting to prove from the Bible itself, the many inconsistencies of its systems of religion; I happened, in

search of one of the passages he quoted, to see the Lord's Prayer. Strange to say, my eye fell on the petition, 'Lead us not into temptation, but deliver us from evil' and in a moment a tide of almost overwhelming recollections rushed upon me. I was again a little child—again I knelt by the side of my sainted mother, with my little hands clasped in hers, and her low sweet voice was heard endeavouring to impress on my mind, that whenever evil thoughts entered my mind, I was to recall that sentence, and, with full faith in my heavenly Father, to breathe that simple prayer. The effect was electrical! In a moment I felt that the specious arguments, and well-turned sentences I had so long listened to with so much pleasure, were but dangerous sophistries. Nor was this all. From that time I never was on the eve of committing any sin, but that voice of melody would ring in my ears, and who could resist the appeal? I could not; I soon sought, and I hope not without success, a deeper interest in His blood, who died for all sinners. I often tremble when I think of what I might have been, had I not been blessed with a praying mother.'

A COLLEGE REMINISCENCE.

It was a stormy night in autumn. The wind howled mournfully without. I had just laid aside my evening studies, and was about to extinguish my lamp, when a loud knock deterred me, and an acquaintance entered with the announcement, that my friend and classmate, H., was thought to be dying. Dying! I exclaimed, can it be possible; and I prepared at once to accompany the messenger. H., by the death of his father, a physician in the State of Pennsylvania, was left an orphan at an early age. In accordance with the wishes of his mother, he had determined to obtain a liberal education, and having pursued the preliminary course with distinguished success, at the early age of sixteen, he entered B—— University. It was here that our acquaintance first originated. As classmates we were associated in the recitation room, and as friends in the social circle. Often when the studies of the day were over, and when the clock upon the old dome had tolled the hour of nine, had we been accustomed to meet and spend the hours till midnight, recalling the reminiscences of the

past, and indulging in bright hopes of the future. But a few days before, he had been attacked by a fever, which at first presenting few appearances of danger, had gradually assumed a more malignant form, until now, as the messenger informed me, his mind appeared to be shaken, his thoughts wandering, and he was calling loudly in his delirium on the name of mother. I had been told in the morning that his symptoms were more favourable, and little suspected his condition. Never shall I forget my sensations, when, on entering his room, and carefully approaching his bed side, I saw the change which a few short hours had accomplished. The cold hand, the hollow cheek, the wild and sunken eye, and the death damp on his brow, were convincing proofs that his spirit was about to abandon its tenement, and return to the God who gave it. He recognized me, and for a moment a glow of pleasure lit up his pale countenance. At his request I knelt by his side, and could with difficulty distinguish his almost inaudible words. 'M——,' said he, 'we have long been friends—we've had many happy hours together—and I hoped for many more; but I feel that we must part. I know I'm dying—if I could only see my mother, I should be happy,—but to die now—so young—so far from home—it is very, very hard.' I attempted to comfort him, but it was a vain attempt, for I felt that my own heart was well nigh broken. The exertion of talking had evidently been too much for him, and he dropped into a state of insensibility, which was broken only by occasional inarticulate murmurings. This continued for something more than an hour; then suddenly his limbs became convulsed, his features assumed a wild, unnatural expression, nature put forth her last struggle, and death won the victory.

The morning dawned bright and clear, but the college bell summoned not the student to his accustomed task. Silence reigned around. Sadness was visible on every countenance, for H. was the universal favourite, and his sudden death created universal sorrow. His residence was so far distant that it was thought necessary to bury him at P. At the appointed hour we assembled in the college chapel. The president arose and announced as a text that

beautiful passage from the Psalmist, 'As for man, his days are as grass; as a flower of the field, so he flourisheth: for the wind passeth over it, and it is gone; and the place thereof shall know it no more.' There was not, at the close of his discourse, a dry eye or an unfeeling heart in that little audience. The sermon was over. The last note of the organ died upon the ear. We rose in sadness and silence, to bear the body of our classmate to its last home. We passed through the same portal which but a few days before had echoed to his manly footstep; we gazed for the last time upon the coffin which enclosed him, upon the grave which was soon to receive him, and then in the words of his own favourite poet,

'We turned and wept; 't was manliness
To be heart-broken there;
For the grave of earth's best nobleness
Was watered by the tear.'

Time has rapidly passed away, and by many the mysterious death of the beloved H. has been long since, it may be, forgotten; but never, while the vital current flows, can I fail to recollect with painful emotion, the many virtues, and the death-bed scene of my early friend.

M.

THE DYING SABBATH SCHOLAR.

JAMES was one of the most interesting scholars connected with my Sabbath school class: always present, unless detained by sickness, and seemed much interested in his lesson and the remarks of his teacher. Well do I recollect his manly countenance, and the smile with which he entered the Sabbath schoolroom. During the opening exercises he was attentive, and apparently interested. His answers to the questions in the lessons were prompt and decisive. When I pointed him to the Lamb of God, that takes away the sins of the world, he listened with breathless attention, and manifested the deepest anxiety to understand every word.

One Sabbath morning James was absent. Two or three Sabbaths passed, and no James came to cheer the heart of the teacher. At length his little brother came, and when asked where James was, said that he was sick and would be glad to see the teacher. The parents of James were residents in my

tract district, and his mother had been induced to attend religious meetings, and there learned her need of a Saviour; and had yielded her heart to Christ.

James continued to get worse and worse, and was now confined to his bed. He seemed conscious that he was not long for this world. One day he raised his weak and trembling voice and said 'Mother, dear mother, I shall go to heaven when I die. Mother, won't you pray for your little boy?' The mother prostrated herself before the throne of the Most High, with feelings which none but a mother can feel, lifting up her cry to Him that gathers the lambs in his arms, and pleaded that her darling boy might live; and yet with submission exclaimed, not my will but thine be done.

In answer to many inquires, he assured his teacher that he was going to heaven. Now they presented their united request, that, when he ceased to exist on earth, he might be introduced to Him that hath said, 'Suffer little children to come unto me, and forbid them not.' Tuesday evening was the last time that I saw little James alive. He was restless all day, and in the evening I called. At the earnest request of the little saint, I presented his cause to the Saviour. Oh, how strongly sweet those words came to my mind.

CONTRIVING TO DO GOOD.

WHEN Jonathan Edwards was a young man, he formed a series of resolutions embodying the principles upon which he intended to act and govern his future conduct and course of life. One of these resolutions was, to be continually endeavouring to find out some new contrivance to promote the glory of God, and the great ends of his own existence and that of his fellow men. Should not such a determination as this exist in the heart of every christian, and particularly every minister? If the men of the world exercise their powers of invention in devising new and efficient methods of advancing their temporal interest, should not those who belong to the kingdom of heaven do the same thing in reference to the spiritual welfare of mankind?—for what purpose are the faculties of skill and contrivance given us, but to use them to the best advantage in doing the work of the Lord, whose we are and whom we serve?

REVIEW.

MEMOIR OF THOMAS BURCHELL, *twenty-two years a missionary in Jamaica. By his brother, WILLIAM FITZ-ER BURCHELL. B. L. Green, London. 12mo. pp. 416.*

THE names of Burchell and Knibb are enshrined in the hearts of great multitudes of christians and philanthropists in this country, and are justly endeared to whole hosts of the sable population of Jamaica. The devoted and self-denying labours that they performed, the various and imminent perils to which they were exposed, and the triumphant issue to which they at length arrived, in their attempts to christianize and emancipate the negroes of our colonies, justly entitle them to be held in lasting remembrance. We cannot but admire and pity the meanness, or envy, or party spirit that would pass over their names in silence, when referring to the liberation and instruction of the slave population of the West Indies, and can only regard with scorn and contempt those who would detract from their merit, or depreciate their useful and honourable career. England has occasion to be proud of being the home and birthplace of such men, and the christian church, in reviewing their illustrious career, has great occasion to thank God and take courage. Singularly unlike in their temperament, and constitution, both of body and mind, with energy, kindness, and perseverance, they harmoniously moved on, in conjunction with others engaged in the same good work; and had severally the unspeakable happiness to witness the wonderful success of their benevolent enterprise. But they are both gone, and though each died in the meridian of life, they achieved a work for which untold generations on earth will bless God, and which will swell the hallelujahs before the throne in heaven for ever.

Thomas Burchell was born at Tetbury, in Gloucestershire, Dec. 25th, 1799. His parents were Baptists; one grandfather was deacon of the Baptist church in Worcester, and the other, Rev. Joseph Burchell, was pastor of the church in Tetbury. The untiring

energy of his character was manifest even in his childhood—in the ardour with which he devoted himself to healthy sports, and this added to the generosity of his temper, made him a favourite with his companions. In his sixteenth year, when residing with Mr. Brinkworth, cloth manufacturer, of Inchbrook, with whom he was apprenticed, he became decidedly pious, and very soon enjoyed the fruits of piety in the salvation of others.

‘He addicted himself to rising soon after day-break—most generally he bent his steps towards a wood belonging to a nobleman who lived in the neighbourhood. He was one morning quietly advancing in a winding path, when he found himself suddenly confronted with one of the gamekeepers, who, supposing him to be in quest of game, presented a gun at his breast, telling him he was a dead man if he did not surrender. He was startled a little; but soon recovering himself, said his only object in coming there was to enjoy privacy with his book. The keeper not being satisfied, first demanded his address, and then a sight of his books. He immediately took a small Bible out of his coat pocket. The keeper appeared surprised; and, after having entered into conversation with him, told him to consider himself safe at all times on any part of the property.

‘He went in a different direction the next three or four mornings; but determining afterwards to resume his favourite walk, he met the nobleman’s servant at the same point, who, accosting him respectfully, begged of him, if it were not asking too much, to read a chapter of the Bible, and explain it to him; adding, that he had waited there two or three hours each morning since the first meeting, greatly fearing he should never see him there again.’ Page 12.

‘The request was gladly complied with;—there he frequently instructed this person in religion, and not in vain. During the next summer, his sister, accompanied with his master’s daughter, after service one Lord’s-day evening, rambled toward the wood, and heard from a neat cottage the strains of devotion; and as they mentioned the circumstance to Thomas next morning, he replied, ‘It was the keeper’s family you heard singing, and he was *my first convert.*’

He united with the Baptist church at Shortwood, Nov., 1817. His ad-

vancement in both spiritual and temporal things was manifest; and his master and his father, to encourage and reward him, gave him the means of doing a little on his own account. The first piece of cloth he sold was to a house in Bristol. Learning that it was likely to fail, he obtained leave of absence that he might recover it. He set out at night for a journey of thirty miles—and after travelling some time resumed his walk at day-break. He made for the Severn, and after inducing some persons in a boat to put aside that he might cross in their boat, discovered that he was in the midst of a gang of desperate smugglers, and finding that they intended to drown him as a spy, he began to exhort them seriously, telling them if they did him any injury God would judge them for it. One after another their hard spirits were subdued by his appeals, and they altered their course that he might come to the shore. When he saw he had so far succeeded as to induce them to spare his life, he spoke to them on the evil of their occupation. They not only refused to take any reward for his ride, but offered to send him a keg of spirits to any place he would name, and one of them accompanied him to a farmer's, and induced him to take Mr. B. in his cart to Bristol. What was still more wonderful, Mr. B. afterwards learned that every one of this gang henceforth betook themselves to an honourable course of life, and became altered men!

A swindler having purchased cloth at his master's, extensively, and paid for it in bad notes to the amount of £50, and given a bill for the remainder—the fraud was discovered after the goods had been forwarded to London. Mr. B. with promptitude set out for London by the night coach—and as he was passing to the waggon office in a hackney coach, he saw in the street the swindler.

* Leaving the vehicle, and without giving an opportunity of recognition, he at once linked arms. The gentleman looked aghast, and on recovering himself, would have run off, but his pursuer held him fast, and told him he would instantly give him into custody if he did not restore the cloth. Ignorance of the transaction was urgently, but as vainly, protested; and the tenacious grasp of the

creditor at length extorted from the swindler a promise, that provided no legal measures were taken against him, he would give up the goods.'

Just as they reached the office, a light cart containing the goods was leaving it. The accomplices, perceiving themselves discovered, fled. Mr. B. then made his companion enter the cart, and drive him to his lodgings, where the goods were secured. He then kindly but wisely lectured the swindler on the evil and consequences of his course. The man, deeply-affected, thanked him, and left. Some short time afterwards, Mr. B. in visiting town on business, discovered that this man, though under another name, was captured for horse-stealing. He visited him in prison, where he learned that the man had broken with his companions when Mr. B. had liberated him, but that for some horses previously stolen, and which he was seeking to restore, he was now taken. The penitent exclaimed, 'Had I but heard such words before, as those you have spoken, my lot would have been a different one.'

Incidents like these, indicative of courage, kindness, and wisdom, gave early promise of the brilliant career of Thomas Burchell.

The devotion of so enterprising and pious a person as young Mr. Burchell to the christian ministry, was an event to be both expected and desired. His first sermon was delivered at the village of Nympsfield, Dec. 29, 1818, where he had been more than a year a member of the church; and as his mind had been directed to missionary labour, by the reading of the Baptist 'periodical accounts,' the memoirs of Brainerd, Vanderkemp, and Harriet Newell, and the promptings of his own ardour, his pastor and friends commended him to the attention of the Baptist Missionary Society, his master also relinquishing his claim on him for the remainder of his term, so that in October, 1819, the committee received him and Mr. Phillippo as candidates for missionary labour. Mr. Burchell entered the college at Bristol in November, where he pursued his studies with characteristic diligence until 1823. Originally intending to labour in India, he was somewhat disconcerted when the death of a missionary in Jamaica

induced the committee to determine to send him thither. He yielded to their wish as to the voice of providence—was ordained at Trowbridge, Wilts, October 14, 1823; eight days after he was united in marriage to a young lady, who made great pecuniary sacrifices to become a missionary; and on the 17th of November, he left London for Gravesend, where he went on board the *Garland Grove*. After a troublesome voyage, they cast anchor in Montego Bay, Jan. 15, 1824. Unexpected difficulties, arising from the abolition movement at home, prevented his settling at 'Crooked Spring,' the station to which he was originally appointed, and he determined to settle at the important town of Montego Bay. Here, after obtaining a licence to preach, he opened a room Feb. 1st. In about a month he formed a church consisting of twelve negroes who had been previously baptized, and of whose christian character he entertained a good opinion. After some discouragements, he was encouraged by the increased attendance on his ministry, and with the help of two gentlemen, Mr. Vaughan, and Captain Pengelly, to whom he had been previously indebted for kindness and countenance, he obtained a more commodious building, which was opened in April. Proofs of usefulness now were multiplied; he had three hundred enquirers, and thronged congregations. Lord's-day, June 6, was his first baptism, when at four o'clock in the morning thirty-three persons submitted to the sacred rite. This was a hallowed day; but it gave great offence to the white population—spies were employed, and though Mr. B. had been so cautious, as to be rebuked for it by a Wesleyan brother, in forbidding the negroes to hold meetings or call on him after nightfall, he was summoned before the magistrates, for 'holding unlawful meetings at night of slaves.' After an insulting interrogation, the object of which was to tell Mr. B. not to baptize any slaves without their master's permission, &c., he retired. But in a few days the process was repeated with more of insult and indignity, that as he was a man of spirit he might be so stung as to speak unadvisedly to the bench. His prudence

and firmness secured him; but the local press joined in the cry to put down the Baptist preacher. The most scurrilous articles appeared in the papers. '*Consecration of the Barnet River, by parson Burchell,*' was the title of a most inflammatory article, in a paper edited by a local magistrate; and insinuations were freely circulated that the preacher flattered the vices of the negro population, and encouraged them to insurrection. These things diminished his congregations, and led him to go to Kingston to consult with his other brethren in the island, the issue of which was the formation of their churches into an association, to meet annually, and also apply to the highest legal authorities in the island for information as to the laws of the colony, and to write to England for instruction and advice. His first child was born in September, in the midst of these trials.

The year 1825 commenced inauspiciously. Some persons professing godliness, furnished the editor before mentioned with the tale of the Munster Baptists, which led to reproaches being cast on him; and some of the planters forbade their slaves to leave the plantations for the purpose of attending Mr. Burchell's ministry, and were threatened, put in the stocks, beaten, &c., for attending, so that 'wind and tide' seemed to be set in against him. But though often 'cast down,' he was not destroyed. He baptized sixty-four persons in June, formed a church at Crooked Spring, and applied home for additional help to occupy the fields of labour he had opened, and that were opening before him. There was Falmouth, Lucea, Savanna-la-mar, &c. So earnest was he in his desire for help, that he told the committee, 'I would be satisfied to live in a hovel, and to feed upon yams and bread rather than be denied additional missionaries;' but his appeals were unsuccessful, so that he was almost induced to listen to proposals from America, to take the pastorate of an important church, or the professorship in a college, which had been offered to his choice. He, however, toiled on, and his success was such that in September and October he baptized, so that in all his tribulation

his soul was filled with exceeding joy. Sickness was added to his other trials in the course of the winter months, which brought him to the verge of the grave, and, with much reluctance, after repeated trials, he was compelled to return to England, and he went on board April 26, 1826, and arrived in the following June.

His stay in England was short, and active. Though he lost his only boy, he travelled and preached a great deal—pleaded with the committee, and obtained considerable subscriptions from friends for the chapel he intended to be erected. With renewed health he re-embarked for Jamaica, and landed at Montego Bay, Jan. 30, 1827. The joy of his people at receiving him was very great. 'O massa Jesus we tank de! O massa Christ we bless de! De take home we shepherd—de give him strength—de bring him back. Bless de Lord, O we soul!' With language and thanksgivings like this did they fervently pour out their souls before God for his mercies to them in restoring to them their pastor and friend. His return was not without anxieties: the house of assembly had passed a consolidated slave law in December, enacting that slaves who preached should be whipped, and that religious teachers taking money from slaves should pay a fine of £20 for every offence! The good work proceeded—numbers were added—a new chapel was opened at Falmouth in April, and the negroes gave most delightful evidence of growing intelligence and piety. Though some were flogged, others imprisoned, and some worked in chains, their ardour increased with their sufferings. The magistrates, mortified at the continual advance of missionary success, summoned Mr. Burchell before them, and read to him their new law and severely threatened him, but anon, intelligence arrived that the home government refused to sanction their persecuting laws! This threw the planters into fury. Public meetings were held, the missionaries were threatened, every kind of slander was propagated, and the law was re-enacted, but the lieutenant governor refused his sanction! Other additions to the church succeeded, at which our brethren Hudson and Allsop assisted, and arrangements were made for a new and spacious chapel at Montego Bay. A kind of star chamber committee

was formed by the magistrates to interrogate and harass the missionaries; and as a specimen of their spirit and vexatious proceedings, it may be recorded that brother Allsop was brought 130 miles to answer the question, 'Are you a Baptist missionary?' Extracts from letters that had been inserted in the English Baptist Magazine, reflecting on the conduct of the colonists, were now, in 1828, made the foundation of an indictment against Mr. Burchell. No solicitor dare act on his behalf—and he was told that to defend himself would expose him to certain death. But his calm, firm appearance disconcerted the court, and they shrunk from the prosecution, and instructed their counsel to enter a *nolle prosequi*.

The new chapel was occupied for worship before it was finished. A thousand persons would be at an early morning prayer-meeting, and delightful evidence was given that the work of the Lord was going on. Though in feeble health, Mr. B. was cheered. The birth of a daughter, the presence of his brethren at an association meeting, the completion of the chapel, large and promising additions to the church, the formation of a church at Savanna-la-mar, successively filled his cup with blessing. But the death of Mr. Allsop, the recall of Mr. Bromley, and the relinquishment of Jamaica by the G. B. missionary society in 1829, were trials which led him to apply to his own society for the means of occupying their stations. His labours, sacrifices, and devotion increased, so that when other missionaries arrived he was engaged in building chapels at two or three places. The death of Mr. Mann, Mr. Burchell's coadjutor, led to the introduction of the celebrated Mr. Knibb, to Falmouth, and the church there, consisting of 600 members, very cordially received him as their pastor.

While he was labouring with almost dangerous assiduity, sometimes travelling 100 miles per week upon his work and ministry, the consolidated slave law was passed a third time, as if in defiance of the home government, who again refused to sanction it. The night meetings were now not continued after six, and the local authorities determined in addition to other annoyances, to assess their chapels, so that in 1830 Mr. B. proposed to visit England in 1831. The chapel lamps and furniture were seized

for the rate, and borne away in triumph; but as if to compensate for these troubles baptism after baptism took place, and the piety of the church advanced in intelligence and vigour.' Under the pressure of disease, however, he again visited England, and arrived in July, 1831.

(To be concluded in our next.)

A BIBLICAL AND THEOLOGICAL DICTIONARY, *designed as an Illustrative Commentary on the Sacred Scriptures. With numerous Wood Engravings. Fourth Edition, greatly enlarged.* By SAMUEL GREEN. Foolscep 8vo. pp. 416. B. L. Green, 62, Paternoster Row.

WE noticed with considerable pleasure the first edition of this valuable work. We are very glad to see the fourth edition. This indicates that the work has been appreciated, and that there is a growing desire for biblical information among the class of persons for whom the work was designed. This edition has the advantage of the author's more matured knowledge and revision. Many of the articles have been re-written, and others have been greatly enlarged. The value of the whole work has been greatly augmented by the assiduous attention of its author and compiler. On the whole, we know of no work of this kind and size that we could recommend to the young with more confidence; the frequent reference to its multifarious contents will tend greatly to increase their knowledge of the holy oracles, to convince them of their divine origin and claims, and to establish their feet in the way of peace. We have referred to very many of its articles with great satisfaction.

SCRIPTURE SITES AND SCENES, *from actual survey, in Egypt, Arabia, and Palestine. Chiefly for the use of Sunday-schools.* Arthur Hall and Co. 8vo. pp. 190.

THIS is a very beautiful volume. The interest attached to the description of the sights and scenes of places referred to in the holy Scriptures, is greatly increased by the maps and the numerous pictorial sketches taken on the spot, by the author of the work. It is indeed very delightful to the reader of the inspired volume to have placed before him the various localities mentioned in the sacred page, as they appear after the revolutions of ages, and the ravages of time and conquest, and to feel that in the identity of these places, as they appear to the modern traveller, there is an evidence of the truth of the records of Moses and the prophets, and of the evangelists and apostles. 'The great empires

noticed in the biblical records have indeed utterly perished, but some have left behind them a world of glorious monumental records:—obelisks and pyramids, which stood even in the days of the patriarchs, and which testify to an established civilization even long anterior; temples and tombs, upon the walls of which are vividly depicted the manners and customs of the time when they were reared or excavated, and which, with their remote language, wonderfully confirm even the minutiae of the Scripture narrative.' The present volume contains notices of the earliest sites in Palestine, frequented by the patriarchs: Sichern, Bethel, the Dead Sea, Hebron, or Mamre, Beersheba, &c.; of Egypt, and its condition in early times; of Edom, and its 'rock hewn' capital, Petra; with a general survey of the past and present state of Jerusalem, containing the substance of the author's 'walks,' in and around that memorable city.

A second volume is promised to embrace many of the scenes of the New Testament. We doubt not the volumes will meet with the extensive circulation to which their general excellence justly entitles them.

THE SUNDAY SCHOOL LIBRARY. *Vol. I. Addresses to Children, with Introductory Suggestions to Ministers and Teachers.* By SAMUEL G. GREEN, B. A., Minister of Silver-street, Taunton. 32mo. pp. 132. Benjamin L. Green, London.

WE have read these addresses with pleasure. Every minister who has preached to children has been conscious of the difficulty of the exercise. These addresses combine a judicious simplicity, with good sense, and sound Scriptural instruction and admonition; withal, presented in such a form as to interest and benefit children and young people. We are glad of the publication of these addresses, as the perusal of them, we trust will stimulate many others who have almost abandoned the hope of being able to preach interestingly and usefully to children, to make more suitable and successful efforts. The introductory remarks deserve a very attentive perusal.

OUR RURAL CHURCHES; *their Perils, and the Remedy. A Letter to the Rev. Thomas Binney, of London.* By WILLIAM FERGUSON, Bicester, Oxon. Ward and Co.

THIS letter complains of the formality and coldness of many professed christians—of the small church system—of the inefficiency of the ministry, and of the necessity of more systematic exertion. It contains several suggestions worthy of notice.

OBITUARY.

Mrs. E. GOULBOURN.—Amidst the different and successive trials, of which the pilgrims to Zion are the subjects, it is a great and unfailling source of satisfaction to be assured that the hand of God is in every event—that he cannot do wrong; and also to know that all things work together for good to them that love him. In numerous instances the reasons of the divine conduct towards his creatures are concealed—an impenetrable veil hides them from their view; but having the fullest conviction that the Judge of all the earth will do right, we must trust a future day and state will unfold every mystery, develop the plans of providence, and astonish and delight the saints in glory with the unexpected wisdom and infinite goodness combined in them. What we know not now we shall know hereafter.

With the event that has recently transpired in the removal from earth of the subject of this brief sketch, Elizabeth Goulbourn, the eldest daughter of Charles and Sarah Bate, Tarporley, in her twenty-fifth year, much is connected that leads us with the poet to exclaim,—

‘God moves in a mysterious way,
His wonders to perform.’

During the month of July, 1848, our esteemed young sister entered the conjugal state, but the union was only formed to be speedily dissolved, for ere a few weeks had passed away, she became a victim of that fatal disease, so common to Europeans. Gradually declining in health, she became confined to her room, and ere a few weeks more had completed their rounds, her countenance was changed, and she was called away, March 29th, 1849, to re-unite with her beloved brother Charles in the family above,—whose memoir appeared in the Repository a short time ago. When the affliction of the deceased commenced, there was, as may naturally be expected, a strong attachment to earthly connections, especially to a young husband, who, at the present time is the subject of a severe affliction; but prior to the termination of the disease of our amiable and pious young friend, she was brought by the grace of God into a calm, resigned, and tranquil frame, steadily relying upon the Saviour, whom having not seen, she loved. This exceedingly affecting event was improved by her pastor on Lord’s-day evening, April 15th, 1849, to a crowded congregation, from Psalm xcvi. 2, ‘Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne.’ How uncertain are all things here, and how this very mysterious and afflictive

circumstance should lead young persons to moderate their expectations and attachments with respect to earth and earthly things, as their sun, like hers, may go down while it is yet noon.

M. S.

Tarporley.

MR. THOMAS COPELAND, of Quorndon, Leicestershire, died April 5, 1849, aged sixty six years. He was born in the parish of Gedney, Lincolnshire, on Feb. 3, 1783; and was baptized by the late Rev. T. Stevenson, at the Wood-gate chapel, Loughborough, in the year 1817. A few years ago he removed to Quorndon, and became a member of the church assembling in this village, and continued to maintain an honourable and useful connection with it until the Great Disposer of all events called him to his reward. Mr. C. was a thorough General Baptist in principle, and felt anxious for the welfare and prosperity of the denomination. He possessed a very general knowledge of the connexion and its institutions; he was one of the projectors (if not *the* projector,) of our Home Mission, and continued the zealous and devoted friend of it until he died. He was constitutionally kind, and has often served others to the great neglect of his own comfort and interest. For some time he suffered from a failure in his sight, which on examination proved to be cataract. Being totally laid aside from his usual employment, and very nearly blind, he resolved to go to London and undergo a surgical operation. He was assisted by his friend and relative Mr. Cammack, a physician of Spalding, to obtain admission to the Charing Cross hospital. He left home in the highest spirits, elevated with the hope of soon returning with the language of one of old, ‘whereas once I was blind, now I see.’

He received the kindest attention from the medical gentlemen of the hospital, and passed the operation better than most who are necessitated to undergo it. Having gone through it, he and his friends were indulging the hope that he would soon be able to return; but ‘God’s ways are not as our ways, nor his thoughts as our thoughts,’—a few days after the operation he was attacked with Erysipelas; his constitution was too weak to struggle with the disease, and he rapidly sunk under it. Thus, when his now afflicted widow and friends were expecting his return, they received the painful intelligence that he was no more. He died in the hospital, on Thursday April 5th, and was buried at Bloomsbury church, London, on the following Lord’s day. On the 22nd his death was improved in the General Baptist chapel, Quorndon, by the

pastor of the church, from, 'Precious in the sight of the Lord is the death of his saints.' The respect paid to our departed friend was apparent from the unusually large attendance on the occasion.

J. S. Q.

JOHN BARTRAM was born in Staffordshire, in 1751, and 'died in the Lord' at Melbourne, Derbyshire, May 15, 1849, in the 99th year of his age.

From his native place our departed brother journeyed to Melbourne, in search of employment, when about nineteen years of age. After residing in the neighbourhood about a year he entered the service of the late Mr. Robinsun of Shaw House, who was a member and an officer of the General Baptist church; and his connection with the family continued for the long period of seventy-seven years. He was induced to attend the house of God, and under the faithful ministry of the Rev. Francis Smith was brought to a knowledge of the truth. The connexion he then formed with the church of Christ was honourably maintained for upwards of seventy years, when he left the toils of earth for the rest of heaven.

His natural demeanour was quiet and unassuming. He minded 'his own business,' and was a man of but few words. Manliness and independence were clearly observable in his mental characteristics. He had a high sense of honour in principle and action, was anxious to 'provide things honest in the sight of all,' to husband well his pecuniary resources, and uniformly acted on the principle,—'it is more blessed to give than to receive.'

He revered the sabbath, and frequently inculcated the importance of 'sanctifying' it. In the government of his family he was thoughtful and prudent. As a father, he maintained his authority at home, and when his children went astray, he would faithfully admonish and firmly correct; but never gave way to those ebullitions of passion, which, in some cases, have dishonoured the christian character and name. He habitually inculcated and exemplified humility; and when anything transpired that was likely to foster pride or self-esteem, he would point out the danger and affectionately warn. He made the Bible 'the man of his counsel'—was familiar with its treasures, and understood it well. He cherished a lively sense of his own imperfections and unworthiness, and would often complain of the evils of his own heart; but these views induced him to rely more implicitly and entirely on the merits of the 'crucified One.' In his religious experience he knew but little of the extremes of rapture or of gloom. He trusted in the cross; and the hopes he derived from the efficacious sacrifice, comforted him in life, and sustained him in death.

His personal appearance, during his 'later days,' was truly patriarchal. His silvery locks, wrinkled countenance, stooping gait, and quiet spirit, secured respect and veneration. His 'hoary head was a crown of glory, being found in wisdom's ways.'

By bodily infirmities he was unfitted for active labour several years before his decease, and during those years of physical imbecility, the esteem in which he was held by the family he had so long served, was pleasingly manifested. Their kind attentions, and unflinching liberality mitigated the anxieties, and relieved the difficulties of age. When no longer able to labour for his bread, his master's house and table were daily accessible. Infirmities increased, and he was no longer able to take his accustomed walk to dine at his master's board, but after this, the weekly sum was inmostentiously forwarded until the aged pilgrim had completed his journey. Arrangements were also made for a decent and respectable funeral, all the expences of which were defrayed from the same source.

One member of his master's family travelled upwards of 100 miles, to evince his respect by following the body to the grave.

Such facts, we conceive, deserve a record, as they honour alike the considerate master, and the faithful servant. Having seen the rise and departure of three generations of men, our revered brother went 'to his fathers in peace, and was buried in a good old age.' He rests from his labours. 'Blessed are the dead who die in the Lord. May all his children, and his 'children's children,' follow him as he followed Christ. Jacob's interview with Pharaoh (Gen. xlvii. 7—9) was selected by the pastor as the ground of his funeral discourse. The chapel was crowded.

Melbourne.

T. GILL.

HANNAH, the wife of Mr. John Cross, yeoman, of Barrow-on-Soar, died April 24, 1849, aged 61 years. Mrs. Cross was baptized about ten years ago, and continued a respectable and exemplary member of the Quorndon church until called in the arrangements of providence to unite with the church triumphant above. For some years she had to contend with an exceedingly delicate and feeble constitution. She suffered much, but suffered with patience and resignation to the Divine will. In her last affliction, she was conscious of her approaching dissolution, and anticipated the event with a calmness and courage which nothing but the religion of Christ can inspire. She was interred in the burial ground, Quorndon, and her death was improved at Barrow, by the minister of the church, from the words of Paul—words, fully expressing her latest experience,—'Having a desire to depart and to be with Christ, which is far better.'

J. S. Q.

INTELLIGENCE.

THE LINCOLNSHIRE CONFERENCE assembled at Chatteris, on Thursday, June 7th, 1849. Brother Ashby, of Long Sutton, preached in the morning, from Rev. ii. part of 1st ver. At the meeting for business (brother J. Lyon in the chair,) it was resolved,—

1. That Mr. J. Ratcliffe be requested to confer with Mr. Rose, respecting the property at Fenstanton, with a view to bring the present occupants to some agreement, as to whether they will continue to hold it or not.

2. That the sum of £15. be granted to the friends at Castleacre for the past year.

3. That brethren Sanby and Thomson of Long Sutton, be requested to audit the Home Mission accounts.

4. That the thanks of the Conference be presented to Mr. C. Anderson, of Long Sutton, for his services as treasurer for the Home Mission.

5. That Mr. R. Wherry, of Wisbech, be requested to undertake the above office.

6. That the Home Mission committee be re-appointed for the ensuing year.

7. That a grant of £15. be made to the friends at Castleacre, and £10. to the friends at Gedney Hill, for the next year.

8. That brother Jones, senr., be requested to advise with the friends at Peterborough, respecting a suitable pastor, &c.

9. That the questions to which Mr. C. Anderson refers are such as belong exclusively to individual churches and therefore cannot be replied to by Conference.

10. That in reply to Mr. Sanby's suggestion with respect to the Foreign Mission deputations to our churches, we think the present arrangement cannot be improved upon.

11. That the next Conference be held at Coningsby, Sep. 27th, 1849. Brother Golsworthy of Sutterton to preach. At this Conference, brother Pike of Wisbech preached in the evening from 1 Peter iii. 22.

SAMUEL ASHBY, Sec.

MIDLAND CONFERENCE.—The Midland Conference was held at Castle Donington, on Whit-Tuesday. As usual, divine service commenced at half-past ten in the morning. Mr. Goadby read suitable portions of Scripture and prayed, and Mr. Pike preached an excellent sermon on the *work of the Holy Spirit*, from 1 Cor. xii. 11—13. The congregation was good. At one o'clock a good hot dinner was provided in the school room, for one shilling each.

The Conference assembled for business at half-past two; Mr. Nightingale, the minister of the place, presided, and Mr. Derry of Barton prayed. An encouraging number of rep-

resentatives was present, and the state of the churches generally was reported. According to the reports given, forty-six persons had been baptized since the Easter Conference, and 142 waited as candidates. After the doxology was sung, the following business was transacted:—

1. A letter was read from the General Baptist church, Eldon-street, Sheffield, requesting the Conference to reconsider their application for admission into the Conference, and it was resolved at length,—‘That under the circumstances in which the brethren at Eldon-street are placed, the Conference defers the consideration of their application till we are satisfied that the church to which they belonged would be agreeable to their reception.’

2. The brethren appointed at the last Conference to see the writings of the land at Swadlingcote, made their report, and it was agreed ‘That the case lie over for some time, and the friends who have had the management of it see to it as formerly.’

3. A case was submitted by the representatives of the Melbourn church, requesting the Conference to recommend the Association to give a portion of the profits of the Repository to the fund in behalf of the aged ministers. And it was resolved,—‘That this Conference suggests the propriety of the Association considering whether a portion of the profits of the Repository might not be given to the fund for the relief of aged ministers.’

4. The warm thanks of the Conference were given to Mr. Pike for his admirable sermon in the morning, accompanied with a request to let it appear in the Repository, and he kindly agreed to do so.

5. The next Conference to be held at Hinckley, in September, and Mr. Owen to preach ‘On the sin of grieving the Holy Spirit.’

Mr. Richard Pike concluded the meeting with prayer. A Home Missionary meeting was held in the evening.

G. STAPLES, Sec.

THE YORKSHIRE CONFERENCE assembled at Shore, on Whit-Tuesday, May 29, 1849. Mr. R. Horsfield of Leeds opened the public worship in the morning by reading the Scriptures and prayer, and Mr. R. Hardy of Queenshead preached, from John iv. 36—38.

At a quarter past two, p.m., the ministers, delegates, and members of churches, united in singing and prayer, and afterwards the business of the Conference was transacted.

A letter was received from the church in Manchester, through the medium of a dele-

gale, presenting thanks for ministerial supplies, and requesting their continuance. As Oak-street chapel is sold, they felt their difficulties, and desired counsel how to proceed in future. The Conference expressed its sympathy, and advised them to look out for an eligible room, and if possible, keep united.

The secretary was requested to correspond with the committee of the Derby and Castle Donington Conference, on the propriety of adopting Manchester as a Home Missionary station, after the claims of Leeds are diminished.

A vote of thanks was presented to Mr. W. Greenwood, of Bradford, for his success in begging for the church at Ovendon. Mr. R. Horsfield gave a very encouraging report of the interest of religion at Byron-street, Leeds. The Home Mission report was referred to Messrs. Hollinrake, J. Hodgson, E. Bott, and J. Pike, for approval. Messrs. Robertshaw and Batey were again requested to visit our friends at Rosendale. Our brethren at Todmorden reported in a letter that they were peaceable, but some amongst them are defective in energy and zeal. Mr. R. Hardy resigned his office as secretary for the Home Mission, into the hands of the Conference. Mr. J. Hodgson likewise resigned his office as secretary for the Conference. They both received a vote of thanks for their past services, and a request to continue in office the ensuing year.

Statistics. At Leeds, Allerton, Clayton, Queenshead, and Ovendon, they are peaceable and united, without much visible improvement. At Bradford they have seven candidates. They have baptized two at Halifax, and have a few inquirers. At Birchescliffe they have baptized sixteen, and are united. At Heptonstall Slack they have many candidates and inquirers. At Shore, Lineholm, Burnley, and Manchester, they have baptized thirteen, and have many inquirers. The congregations are very good at all the places, except Manchester.

The next Conference to be held at Lineholm, on Friday, the 28th of September, 1849. Mr. J. Batey of Burnley to preach; in case of failure, Mr. E. Bott of Heptonstall Slack.

THE CHESHIRE AND LANCASHIRE CONFERENCE was held at Stockport on Good Friday, April 6th, 1849. The morning service commenced at eleven o'clock. Brother J. Sutcliffe of Staley Bridge read the Scriptures and prayed, and brother M. Shore preached a very suitable sermon from Rev. i. and latter part of 6th verse. After dinner the Conference assembled for business. Brother J. Sutcliffe was called to preside. The minutes of the former Conference were then read, and received as correct. It was resolved,—

V. 11.—N. S.

1st. That the Audlem friends have the occasional services of the different ministers of this Conference the ensuing six months.

2nd. That the sum of £2 be granted to the Macclesfield church. Since the last Conference four have been added to them by baptism.

3rd. That copies of addresses to the members of the churches on the claims of the Home Mission, drawn up by friends Shore and Gaythorpe, be sent to each church composing this conference, and that the thanks of this meeting be tendered to them for their services.

4th. In respect to Nantwich nothing can at present be effected.

The Congleton friends state that since Mr. Crowther, their late minister, left them, they have been declining, which is not to be wondered at, as most of them are both young in years and in grace; but they return thanks unto the Lord for keeping a few of them together, and that he has brought them one (Mr. John Taylor of Bradford) to labour among and to break unto them the bread of life. He commenced his labours on the first Sunday in March; since then both public and private means of grace have been better attended. In pecuniary matters they requested help, which was promised.

At Staley Bridge peace and unity dwell among them, the congregations are good, and the school is upon the increase. Nine christian friends have been added to the church by baptism of whom they hope well. At Stoke they have had no additions to their church, but have a few hopeful enquirers. Their congregations are good, and their request was granted that they have assistance from the Home Mission fund, in order that they may obtain ministers to break unto them the bread of life more frequently. At Stockport their request was ministerial help, which was also granted. At Wheelock the school and congregations are good. They have baptized two at Tarporely.

WARWICKSHIRE CONFERENCE.—This meeting assembled at Longford, Union Place, April 10th, 1849. Brother Knight of Wolvey, in the absence of brother Barnes, preached from Deut. xxxii. 47.

Met again in the afternoon, at half-past two o'clock; brother Chapman having opened the service with prayer, brother Shaw, as minister of the place, presided.

The Manual of Faith and Practice, designed principally for the use of the junior members of General Baptist churches, drawn up by brother Chapman by the request of a previous meeting, having been submitted according to a resolution of the former Conference to the critical review of brethren Goadby of Loughboro', Jones of March, and Wallis of Leicester, and their respective communi-

cations having been laid before the meeting, containing various friendly suggestions and emendations, it was, after considerable conversation on the subject, recommended that brother Chapman publish it.

The few friends at Nuneaton were advised to apply to the respective pastors in the district, in order that their application to have the ordinance of the Lord's-supper administered to them might be duly attended to.

In consequence of several churches connected with the Warwickshire district having neglected sending an account of their respective states, it was resolved, that in future no church who neglect for three successive meetings sending either a report or a representative shall be retained in the list of churches composing the Warwickshire Conference.

Agreed that the following question form the subject of discussion at our next meeting.—'What are the most efficient means that can be adopted to make our Conferences more interesting?'

The time devoted to the evening service was mostly occupied in listening to addresses delivered by ministers and friends on such subjects as the states of the churches and the aspect of the times seemed to demand.

The next Conference to be held at Bedworth; brother Lewitt of Coventry is appointed to preach. J. WRIGHT.

THE NORTH DERBYSHIRE CONFERENCE assembled at Ilkeston, on Friday, April 6, 1849, at Two o'clock, P. M. Brethren Bilson and Felkin engaged in prayer, and brother Springthorpe presided.

A goodly number of representatives and friends were present; good order and a kind feeling prevailed. From the reports of the churches it appeared that eight had been baptized since the last Conference, and that ten candidates were waiting for admission into christian fellowship.

The friends at Crich returned thanks for the ministerial aid they had been favoured with, and requested its continuance.

From the general sentiments expressed, it was evident that the newly-formed home mission station at a distant place must not expect in future any aid from this Conference.

It was gratifying to the Conference to learn, from the worthy treasurer of the late home mission in this district, that he had received from nearly all the churches the sums apportioned them to pay.

The friends at Langley Mill again applied for admission, as a distinct church, into the Conference. Their request was cordially complied with.

There were other subjects which occu-

pied the attention of the meeting, the result of which it is hoped will ultimately prove beneficial to the churches in these parts.

Tea was provided for the friends in the vestry; and a public revival meeting held in the evening.

The next Conference to be at Langley Mill, on Monday the 6th of August, 1849. J. FELKIN.

ANNIVERSARIES.

LOUGHBOROUGH, *Wood Gate*.—On Lord's-day, June 10th, two appropriate sermons were delivered in this place, on behalf of the Sabbath-school, by the highly-esteemed pastor of the church, when collections were made for the institution, amounting to £29 5s.

MACCLESFIELD.—On Lord's-day, May 13th, 1849, two excellent sermons were preached in the General Baptist chapel, Macclesfield, by the Rev. John Alcorn, Baptist minister, Gill Rent, on behalf of the debt on the chapel. The congregations were good. Collections amounted to a little more than £6.

BURNLEY.—On Lord's-day, June 10th, 1849, two sermons were preached for the Sabbath-schools, by the Rev. R. Horsfield of Leeds, when the very handsome sum of £43, 16s, 10d, was collected. Time was when the collection would have been thought good at £7. Seven years ago, when a chapel in the town was borrowed for the purpose of accommodating more people, the collections were under £12. 'Let the Lord be magnified, who hath pleasure in the prosperity of his servants.' J. B.

HEPTONSTALL SLACK.—The Sabbath-school collections, after sermons by Mr. Bott, amounted to nearly £28.

BIRCHCLIFFE.—The liberal sum of £28 was collected for the Sabbath-school, on Lord's-day June 3rd, after sermons by Mr. Horsfield of Leeds.

LINEHOLME.—Nearly £23 were collected for the Sabbath-school on Lord's-day, June 10th, after sermons by Mr. Horsfield of Leeds.

CRICH.—The annual sermons on behalf of the G. B. Sabbath-school, were preached on Lord's-day, May 13th, 1849, by Mr. W. Shaw of Derby. The congregations and collections were good. H. C.

BAPTISMS.

MARCH.—On Lord's-day, June 3rd, five young persons were baptized, two males and three females, two of whom are teachers of the Sabbath-school. Our esteemed

minister preached an argumentative sermon on the occasion, from Eph. iv. 5, 'One baptism,' to an overflowing and attentive audience. In the afternoon they were received into the church, with an affectionate address, and our earnest prayer is, that they may each be faithful unto death, and receive a crown of life which fadeth not away. L. E.

BURTON-ON-TRENT.—The ordinance of believers' baptism was administered in this town, on Lord's-day, June 3rd. Mr. Peggs preached in the afternoon from Heb. viii. 5, 'See thou make all things according to the pattern shewed to thee in the mount;' and in the evening from Luke xiii. 28, 29. The attendance was good. B.

CAULDWELL.—We had a baptism the first Sabbath in June. Our friend, Mr. Wood of Melbourne, paid us a visit, and preached twice. His labours were very acceptable. This is the third sister of one family and the second of another who have been added to our church within the last two or three years. May we have the dew of the youth. B.

COVENTRY.—On Lord's-day, Dec. 31st, 1848, two persons, one male and one female, were baptized; on Lord's-day, March 25th, 1849, three persons, one male and two females, put on Christ by baptism; and on Lord's day, June 3rd, two others, one male and one female, both children of pædo-baptist parents, were immersed in obedience to the divine command. These were days of refreshing; and crowded congregations witnessed the celebration of the ordinance. We have several others anxious to follow the Lamb, and like those above-named, to be added to our fellowship.

CHATTERIS.—May 17th, 1849, after preaching on the Saviour's blessing little children, and the baptized households, on two previous occasions, two persons, one male and one female, were immersed in the name of the 'three that bear record in heaven;' and on Tuesday the 29th, after an address on the nature, subjects, and importance of believers' baptism, another female was buried with her Lord. J. L.

SUTTON-IN-ASHFIELD.—On Lord's-day morning, May 20th, four persons were baptized, after a sermon by Mr. Shaw of Lenton. S. H.

LOUGHBOROUGH, Wood Gate.—After an argumentative sermon on Rom. vi. 3, 4, Mr. Goadby baptized five persons on their profession.

HALIFAX.—On Lord's-day, May 27th, Mr. Pike immersed two young friends on a profession of their faith. The service was interesting. The Lord send many such. R.

LEICESTER, Dover-street.—On Lord's-day, April 1st, six persons were baptized by Mr. Sutton, four males and two females, and in the afternoon were received to the fellowship and communion of the church. On Lord's day, June 3rd, two others were baptized and admitted to the privileges of the church. One of these had been forcibly prevented from attending to the ordinance of baptism on a former occasion, but the publicity given to this piece of intolerance seems to have operated beneficially: she was now allowed, though with considerable reluctance, to act out her convictions of duty.

MANCHESTER, Oak-street.—On Lord's-day morning, May 20th, brother Shore, of Tarporley, preached a very impressive sermon, from Acts xviii, 8, 'Many of the Corinthians, hearing, believed and were baptized,' after which five persons followed Christ in baptism; and in the evening were received into the church. W. P.

SHEFFIELD, Eldon-street.—On Lord's-day, June 3rd, five persons, four males and one female, were baptized by the Rev. T. Horsfield, in the large public bath, in the presence of a very numerous assembly. A short address, delivered by one of the deacons, was listened to with great attention; and a number of tracts on baptism were distributed. D. T. I.

BARTON-IN-THE-BEANS.—On Lord's-day, April 29th, six persons were baptized and added to the church.

MACCLESFIELD.—On Lord's-day, June 17, two candidates were baptized after a suitable sermon by Mr. Maddeys. J. O.

REMOVAL.

MR. JOHN TAYLOR, late of Heptonstall Slack, having received an unanimous invitation to serve the General Baptist church at Congleton, commenced his labours on Lord's-day, Feb. 25th, 1849.

MISCELLANEOUS.

BARTON DAY-SCHOOLS.—The annual examination of the scholars of this institution was attended to on Thursday, May 31st. The pupils displayed considerable and often delightful proficiency—in English grammar—mental arithmetic—history, sacred and profane—singing, and other branches of useful knowledge. The day was fine, and as there were visitors from upwards of fifty places at the meeting, their carriages, and the throng, gave to this rural place a very animated appearance. Tea was gratuitously provided, and the proceeds, (about £20) were presented to the school fund. In the evening very excellent and encour-

aging addresses were delivered by the Revs. G. Staples, Measham; W. R. Stevenson, Derby; W. Chapman, Longford; and J. Goadby, Loughborough. The report was read by Mr. Cotton. During the engagements of the evening, the choir, assisted by Mr. Dennis of Hugglescote, and other musical friends, performed several choice pieces of sacred music. The collection in the evening, added to the proceeds of the tea, produced upwards of £32.

PRAYER FOR IRELAND.—A circular has been sent by the Secretary of the Baptist Irish Society, suggesting that earnest prayer should be offered for Ireland, and requesting this subject to be prominently brought forward at the missionary prayer-meetings. The suggestion is wise and christian. We are glad to learn that there has been a decided increase in the success of evangelical efforts in that unhappy country.

THE NEW CONNEXION METHODIST CONFERENCE held its fifty-third annual meeting at Dudley, in May and June. The sittings continued ten days, and closed June 5th. From the reports we gather the following

particulars:—There is an increase of members, in England of 647, in Canada of 308, and a decrease in Ireland of 97. Total number of members, 20,384. The promised Jubilee subscriptions amount to £12,751; Mission Fund, £2,800.

THE PRIMITIVE METHODIST CONFERENCE commenced its sittings at Sunderland, June 6th. It reports an increase of 6,169, and a total number of members of 95,560.

LIBERATION OF MR. SHORE.—The payment of the costs by the London committee, contrary to the wish of this gentleman, has liberated him from Exeter gaol. He has returned and is preaching to his flock. He is still liable to imprisonment for preaching at all, contrary to the decree of the Court of Arches. Will the bishop have him again incarcerated? Many think not. There are now three seceding clergymen, Messrs. Shore, Baptist Noel, and Dodson, who are preaching as dissenters, and who are thus liable to canon law. They alike would refuse the insulting relief proposed to be afforded by Mr. Bouverie's altered bill.

POETRY.

CHILDREN'S SABBATH-SCHOOL ANNIVERSARY HYMN.

FATHER of mercies, God of heaven!
By whom all perfect gifts are given,
O listen to the song of praise
That we with feeble voices raise.

We bless thee, Lord, that thou didst give
Thy Son, to teach us how to live!
To point the pathway to the skies,
And die for us a sacrifice.

We thank thee for that lamp of truth,
Thy holy word, to guide our youth;
Without it, reason's glimmering ray
Would lead our wandering feet astray.

We bless thee, Lord, that in this place
We oft are taught to seek thy face,
To treasure up within our hearts
The knowledge which thy word imparts.

We thank thee that another year
Has rolled away, and left us here,
While others have resigned their breath
And sleep the silent sleep of death.

Almighty parent! grant that we,
When death shall set our spirits free,
May meet on heaven's eternal plains
To praise thee in seraphic strains.

THOMAS GOADBY.

EVENING.

'Tis eve, my child, the dewdrop sits
Upon the slowly drooping flowers:
The drowsy beetle homeward flits,
And Philomel awakes her bowers.

And see what glories chase the sky,
Far in yon calm and lovely West,
Where saffron fleeces cradled lie,
Like sainted spirits of the blest.

Alas! my child, how many a one,
That now beholds this glorious scene,
Ere sets again another sun,
May be as though he ne'er had been.

E'en now, perchance, yon fading light,
Falls sadly on some dying bed,
Where vigils' love, the spirit's flight,
And earth's long last adieus are shed.

Then pray, my child, that when the power
Of death falls chilly on thy heart,
Thou may'st, alike this sunset hour,
In hope and christian peace depart.

So when no more the morning bright,
Or evening's blush, can charm thine eye,
Thou may'st repose where God's own light
With ceaseless sunshine fills eternity.

MISSIONARY OBSERVER.

LETTER FROM REV. C. LACEY.

(Continued from page 238.)

CUTTACK CONFERENCE.

Two things have given me especial pleasure this Conference, and must give all pleasure who are interested rightly in the well-being of the mission. I refer especially to the Institution and the Press. The preacher's institution has done well the past year. I was much gratified last year—but more this. Three students, Ghonasham, Toma, and Kheembo, finished their period and course of study, and were received on the list of native preachers. They are none of them above par, as preachers, and not near equal to most of our native preaching brethren; but then they have furnished their minds with a large stock of important knowledge which will fit them for instructing christian inquirers and christian natives, and for defending the gospel in a way, which of course uneducated preachers are not able. These are important results. But my admiration was particularly excited by the production of Jogu, one of the junior students, the very boy who, when his father embraced christianity at Khundittur a few years ago, beat his forehead on the floor of the court and declared before the magistrate that Rogurdue was not his father and never produced him, and he would not go with him to become a christian. On the subjects Jogu chose for his sermon and essay, I never either heard or read such a sermon or essay. It was surprising. It evinced uncommon scriptural knowledge—scriptural research, and betrayed deep christian experience. Jogu is a first-rate young man, anywhere. May God save and bless him. He is a child of Khundittur, and gives a vast amount of interest and importance to the place of his birth and christian origin. Another event of interest connected with the institution, was the reception into it of Crablow, the son of Erun, our first baptized Hindoo, at Berhampoor. The spirit of Bampton would rejoice when that youth was received. Bampton's labours have begun to expand and extend in their results, and who shall say how widely they shall spread, or to how long a period they shall continue? They will continue for ever. I could not refrain from exclaiming, when the boy was received to the institution, Spirit of Bampton, hear! Our number of students is less

than the past year, but then they are tried and approved young men, which, hitherto they have not been.

Then the state of our press is such as to give not only satisfaction but unmixed pleasure. We have had a great number of excellent tracts printed; a number of good, instructive, and much needed larger books. The 'Dawn of Knowledge,' a native christian paper, monthly. We have had all Brooks' useful labours, otherwise than as connected with the press, and the press has paid all its expences, including the salary of its European superintendent. Our tract and book printing have hitherto been carried on in a very objectionable manner, though we had good laws for the regulation of their printing. We are now on a better system—get good tracts, correctly composed, and correctly printed; advantages we could not have at any other press, or by other means. But the presence and labours of a European superintendent of the press is a great advantage in connection with it. Brooks' usefulness is exceeded by few missionaries in India; and he does more of what is called, and of what is missionary work, than many men who make it their sole employ. His general influence in the church and native christian community is worth much—is very considerable. In his office as deacon he is indispensable. The school has done well under his direction; and his direct missionary labours are increasing and improving. He was out with me some time last year, and he is out with me on my present tour. He preaches every day; and though his voice has not much volume or power, yet he speaks with a very good degree of correctness, and always says what, if the people will listen, would do them good—lead them to see their condition, and lead them to Christ the only Saviour. He will not be a popular, perhaps not a forcible, but if he persevere he will be an instructive and a useful preacher. Our press paying Brooks' expences, effects no unimportant object. On these accounts we could not but feel that the institution and the press were matters that called for our thankfulness. Our European and regimental printing have increased the past year, and are likely to do so in future; and to the binding department there need be no limits, except our own ability or inclination. The press will, ere long, not only pay itself, but will be a source of considerable pecuniary advantage, if its efficiency be not retarded by

home causes, which I trust will not be the case.

I am not sure that you will approve of our stationing the two junior brethren at Piplee, instead of one at Piplee, and the other at Khundittur. The desirableness of two being together, connected with the clearly expressed preference of the two brethren to live together, left us no other alternative. 'Twas of no use sending them to separate stations unwillingly: they would have done no good. I think they will do well at Piplee, should the committee confirm the decision. I much question whether either of them are of that peculiar temper and disposition to enable them to work on efficiently all alone. Khundittur, however, is still destitute. I could almost say send out a man for Khundittur, and we will ask no more. It is connected and surrounded with so vast a field—has had so much labour bestowed on it—has a nice little church already collected, that the desirableness, the necessity for a European is very pressing.

I cannot now give you our statistics for the past year, but this I can tell you, that in regard to the general prosperity and improvements of the mission, no year has exceeded 1848. We have had no particular outbreak of religious feeling or excitement, but the progress has been gradual and steady. Better attendance on the means of grace every where, more industry in perusing the word of God by readers, more inquirers after the truth, a tolerable number baptized, and many added to the nominal christian community. Perhaps Choga has more especially been the scene of these pleasing intimations, or most of them; but we have not been without many satisfactory signs of increase and improvement at Cuttack.

I should like to close my letter with an account of our conference visit to Udaya-poor Choga, but it will be too long at the end of my somewhat long epistle; I will only give you a few particulars. We all went, and four other friends who do not belong to the mission. The mount was filled with tents. On the morning of the second day of our visit some of the gents—and some of the ladies too, who had never seen jungles, original jungles that had tigers and bears in them, rode a little way past the mount towards the Bhagwa jungle, a celebrated haunt of royal tigers, bears, elks, deer, &c., &c. Some of us took our guns, intending, if an hour's search would procure it, to bring back a deer for our native friends. We had only a minute before advised the females to depart, as possibly, while the men were hunting for a deer they might put out a tiger, or a bear, when lo and behold, not six feet within the jungle, and making his way for the place where I stood, with steady steps and grumbling note, advanced a large male

bear. He came down a twisting, narrow ravine, and turned a point not ten yards from me when he appeared in sight. I have no wish to make acquaintance with such royalty, but what must be done. Run I meant to do, but shall I fire and run, or run without firing? It was only a moment's thought, and up went the rifle, and in the same moment the ball passed through the monster's body behind his right shoulder, and out before his left flank. I heard and saw no more except two tremendous roars. I never felt the ground, but warning the rest to fly in the opposite direction, I made my way to the middle of the plain much faster than a wounded bear could run, and when I got there I found all the natives had arrived before me, and the bear was not after me. As soon as our terror had subsided a little, and we found we were not in the claws or jaws of the bear, we immediately felt that strong and natural desire to recover our game; and brother Bacheller was soon at the place, and reported, from the stream of blood, that the brute must be as good as dead, and very near at hand, and he commenced the search. After a careful search of half an hour, guided by the bloody path, we came up to the skulking place of the foe; when in an instant, and with a savage roar he turned round to the attack, and seized upon our friend Mr. Hough. He gave Mr. H. several wounds, but they were not serious; the strength of the beast was gone, and all he could do was to enter his teeth into the fleshy parts of the body. He inflicted four or five tooth wounds, one an inch deep, but he had no power to tear them out, or to use his claws. Of course the rescue of our friend was our only thought, and this rescue must evidently be effected by completing the destruction of the bear. We were excited, but we were cool, deliberate, determined. We sprung forward to the scene of conflict, and beheld, O what a monster in contact with our beloved friend. Not a moment was lost. Our rifles and guns went crack, bang, bang! and the awful beast rolled over on his back and expired. I never saw such a picture of strength before—such thickness of neck, and legs and arms! We carried our prey off in triumph, in which all the people joined very heartily, for one of the inhabitants of Choga had had two of his fingers carried away by this same bear only two days before, while attempting to recover a net which he had planted for wild hogs, and into which the bear had got entangled. The poor man's hand did not heal; he had fever when we were at Choga, and now is very likely dead, as they will not seek help. Our friend Hough is now well of his wounds, and we none of us wish again to come in contact with a bear of such powers, though we

think the merit and virtue of killing such a beast considerable.

I must now relate a more pleasing scene, which occurred on the same visit to Choga. The same evening we held a church meeting, at which all the male, and some of the female friends attended, besides some of our European friends. Seven candidates were examined, and four were received to be baptized next day. Our rustic friends had but few words, but they gave their opinions very faithfully and very scripturally, and I believe their opinions of the candidates were very correct. On the afternoon a gay, and bright, and beautiful scene presented itself in the fields of Choga. The stream of clean, and white-clad christians moved down the hill, wound its way over the intervening fields to the village of Choga, and there collected around the appointed water, a pool in the middle of the village. I gave out a hymn, and prayed, and said a little; then brother Buckley said a little in English for those of our friends who were not acquainted with Oriya; then brother Bailey delivered an Oriya address to about 200 bystanders, and brother Wilkinson took the four candidates into the water and baptized them. The christian assembly then wound its way back over the little banks of the rice field, presenting, either with, or without its holy association of thought, one of the prettiest scenes that can be beheld, but heightened fifty-fold by the wild neighbourhood, and its proximity to the dark jungles, and jungly mountains. The wild jungles are being cleared, and their wilder inhabitants destroyed, and knowledge, peace, truth, and salvation are increasing. So let it be, Lord, I am sure you will say, and every friend will say, till

'Red o'er the hills the roses bloom,
The lilies in the vale.'

I am, dear brother, affectionately yours,
C. LACEY.

P. S. I find I must inclose this in a separate half-sheet, and so have this bit for a postscript. This is Wednesday; I finished your letter last night. To-day we have been very busy at a large Hindoo festival; it has been held near three old temples, on the banks of the Chitratola river. I suppose there were collected about 8,000 people, chiefly Oriya females; many of them young and pretty women, dressed out in their best attire. Poor things, they are permitted to come out on occasion of these festivals. Their business is to ask for sons,—this is the great good sought by the females. They would be as free and pleasant as need be, were it not for the severity with which they are treated if they happen even to look at another man than their own husband. In distributing books to day, before the people

had collected around me, I perceived two or three female arms stretched out for one, accompanied with one of the prettiest smiles of the female face, with a request that I would give her a book for her little son. I gave them each a book, and as the people came up they retired behind their robes and became invisible. Poor women. The temples hold two idols, Batawser and Bhagbottee,—Sebo and his wife. I mounted on the roof of the temple and preached for near an hour, without the slightest interruption; and the people appeared not only attentive but impressed, though I was plain with their idolatrous practices. Jogu followed, and was listened to very well, and managed his arguments well,—a little impetuous. Our other friends spoke to large crowds in other parts of the festival. When we could speak no more I mounted higher up on the roof of the temple, and distributed about 500 tracts and books. I could pick my men and give to readers. One of my first missionary journeys was to these temples, at this festival, twenty-five years ago, in company with brother Peggs, but then I could not speak. I have been several times since, but that first visit came vividly to my mind. I remember Peggs said,—'*Sa pape pape. Kitchee habo na Yesu Krist bhajo.* That is sin,—is sin! You can get no good by that, worship Jesus Christ.

To-day we have been thunderstruck by the December mail, which brings the intelligence of the flight of the pope. What will be the result? I suppose he will resume his ecclesiastical dignity and authority, and be deprived of his temporal. The move, I fear, does not arise from the prevalence of anti-papistical light and feeling. What has become of the Hon. and Rev. Baptist Noel? We cannot hear. I have just had the pleasure of rejoicing our friend Jogu, by giving him the intelligence of the pope's flight. Last year he composed a splendid essay on popery. He is greatly pleased with the news.

HINDOO VIEWS OF THE GOVERNMENT GRANT TO JUGGERNAUT.

THE following extract of a letter from Mr. Stubbins, dated March 2nd, 1849, speaks volumes upon British connection with idolatry in India:—'The reason I have not written to you sooner was, I thought I could say nothing that was worth my writing or your reading on the subject on which you principally wished me to write. We passed a minute at our last conference relative to the government support of juggernaut, which I suppose you will have seen before this

reaches you. Most ardently do I wish you every success in your efforts for the discontinuance of the odious and wicked donation, a donation which bears on its front the bold inscription—"A gratuitous insult to God and man!" Nothing can be more uncalled for than this donation—nobody thanks us for it, and nobody wishes for its continuance except the rajah, and it only serves to bind on this people their fetters of delusion and death. It gives to the foulest and most infernal system upon earth, all the prestige and dignity of the British name.

Since I commenced this letter, a man told me, when he was blocked out with every other argument for juggernaut, that 'it was no use my saying it was only an idol of wood, while the company gave so many thousands of rupees a year to support it,—that the company was greater than I, and they believed in juggernaut or they would not support it: therefore what I said was only a lie. He then said, "Let the company abandon Juggernaut and he is done! We will then believe on Jesus Christ, but not while the company themselves shew their faith in Juggernaut by giving him money. They would not be such fools as to give him money if they did not believe in him!" He said a great deal more of the same kind.'

This extract has been laid before the new chairman and deputy chairman of the directors, and other proprietors. 'How forcible are right words.' Here, wrong words are forcible. I was once near the temple of Seeta Ram, at Cuttack, and seeing the idol, said in the hearing of my ostler, Deena, 'Pape! pape!' He inquired, 'Can that be pape, or sinful, for which the company give thousands?' I said 'yes, but the company are a long way off: they do not know everything that is done here.' Brother Sutton knows the history of this grant. When shall Britain be free from 'the pollution of idols?'

June 4th, 1849.

J. PEGGS.

MISSIONARY ANNIVERSARIES.

CHATTERIS.—June 3rd, our beloved young brother, Mr. S. C. Sarjant, preached deeply interesting missionary sermons, and on Tuesday June 5, we had our annual missionary tea meeting, the proceeds from which were upwards of £4. The meeting was held in the evening, and notwithstanding almost incessant rain, was pretty well attended. Mr. J. Leigh, Surgeon, presided. Brother Sutton delivered a long and warm-hearted address. The Rev. J. Cape, (Indep.) Mr. Ratcliffe, of

St. Ives, and the Pastor, pleaded the cause of the heathen. The amount raised, clear of expenses, was £13 3s. 7d. J. L.

BROUGHTON, HOSE, and LONG CLAWSON.—Sermons and meetings were held in the above places, on Tuesday, Wednesday, and Thursday, June 12th, 13th, and 14th. The attendance was good, and the collections in advance of last year. The speakers were Messrs. Stocks, Pike, Hoe, Goadby, and Lawton.

KNIPTON.—An interesting anniversary was held in this place, on Friday, June 15th, Mr. Pike preached in the afternoon, and Messrs. Hoe, Pike, and Goadby, advocated the cause in the evening. The collections amounted to the liberal sum of £10 5s.

AMERICAN MISSIONARY AND BENEVOLENT INSTITUTIONS.—The 'May Meetings' of New York report the income of the various Missionary, Bible, Tract, and other societies, to amount for the past year to the sum of one million forty thousand dollars, or about £200,000. This is a considerable advance on former years. One or two of the large societies, we apprehend also, are not included in this amount.

ADDITIONAL SUBSCRIPTIONS FOR THE CHINA SPECIAL FUND.

S. M. Peto, Esq., M. P. London	10	0	0
A Friend by Mrs. Beardsall	5	0	0
Joseph Gurney, Esq. London	5	0	0
Mr. J. Earp, Melbourne,	1	0	0
„ G. Trueman, Nottingham	1	0	0
Miss Ball	0	10	0
Mr. Ewen, Long Sutton	1	0	0
„ Coggan, Castle Donington	0	10	0
„ Thomas Barnet, Broughton	1	0	0
„ Joseph Warnaby, Broughton	0	10	0
„ Brown, Broughton	0	10	0
Two Friends at Hose	0	7	6
S. Smith, Esq., near Macclesfield	1	0	0
Miss Gibson, Greenwood Lea	2	0	0
„ Grace Gibson, Ditto	2	0	0
Mr. Berry, Heptonstall Slack	1	0	0
Rev. E. Bott, Ditto	0	10	0
Mr. W. Sutcliffe, Slack Top	0	10	0
„ H. Jelley, Kings Cliff	2	0	0
Mrs. Cragg, near Barrowden	0	10	0
Mr. W. Small, Boston	2	0	0
G. W., per Rev. J. Stevenson, London	2	0	0
Mr. Kent, Ditto	1	0	0
„ Parker, Ditto	1	10	0
„ Turney, Ditto	1	0	0
„ W. J. Mawby	0	10	0

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 127.]

JULY, 1849.

[NEW SERIES.

THE ANNUAL ASSOCIATION.

THE eightieth annual Association of the General Baptist churches of the New Connexion, was held at Archdeacon Lane chapel, Leicester, on Tuesday, June 26th, and the three following days. The central position of the place where this meeting was held secured the attendance of a large number of representatives and friends from the midland counties; while those from more distant localities were not few. The business of the meeting commenced at ten o'clock on Tuesday morning,* when after singing and prayer, the minister of the place presided, and the states and cases from the churches were read until one, when the brethren separated. Business was resumed at half-past two, and at three the Association was organized, by the election of chairman and moderators. The former was Rev. A. Sutton, and the latter, Revs. G. Cheatele, and T.

* For the saving of time, some alteration as to the period of commencement, &c., was agreed to at this meeting, which will be officially announced in the Minutes.

Scott. The business was then proceeded with until five, after which, a very interesting prayer-meeting was held in the chapel, while the committee and supporters of the academy held their annual meeting at the Institution. At this meeting the report prepared by the secretary was adopted—two candidates were admitted on the usual probation, and the usual business was attended to. In addition to the customary business of this meeting, Rev. W. R. Stevenson of Derby, read a paper to the committee, containing suggestions in reference to the Institution; one of which proposed the prolonging of the customary period of study from three years to four; another advocated the propriety of requiring some definite attainments in English grammar and elementary learning, as a condition of admission into the Institution; and the third pleaded for an additional tutor. While it was quite clear that any arrangements requiring an extra outlay could not be entered upon in the existing state of the funds of the In-

stitution, and also that the committee have the discretion of giving an additional year if they deem such a course advisable.* the meeting agreed to request Mr. Stevenson to transmit the substance of his paper to the secretary, that it might be prefixed to the annual report, for the consideration of the churches, and the committee were requested to give the subject their best attention.

On the following morning, Wednesday, business was proceeded with until ten, and at half-past, public service commenced. Rev. Dr. Burns prayed, and Rev. J. Stevenson, M.A., preached from 2 Cor. iv. 13. The congregation was large—every seat in the spacious chapel being filled. Indeed it is but rarely the case that such a congregation of General Baptists is assembled. In the afternoon, a Home Missionary meeting was held, at which there was a good attendance, and several useful and effective addresses were delivered. While this meeting was being held, the annual Foreign Missionary committee meeting was convened in the Friar Lane chapel. At this meeting the proceedings of the past year were read. The committee appointed to enquire as to the intentions of Mr. Sutton, reported his purpose to return to Orissa, *via* America, and to occupy some new station in or near Orissa, the name of which did not transpire. In the evening, the annual Foreign Missionary meeting was held at the Archdeacon Lane chapel. The attendance was good. Mr. Butters presided. The report read by the secretary, was very interesting and encouraging. Resolutions were moved and seconded by brethren Burns, Goadby, J. B. Pike, Sutton, &c., &c.

The customary business of the As-

* The present rule is, 'That three years be the general period of study, but that the committee have a discretionary power to contract or extend this period, if circumstances should render it desirable.'—Rule 7, adopted April, 1836.

sociation was resumed on Thursday morning. After breakfast the Academy occupied the attention of the brethren until afternoon. A discussion was raised at the instance of the ministers and students who have been connected with the Institution since 1842, on the first proposition of the paper of Mr. W. R. Stevenson, before referred to, the object of which was to induce the Association to sanction the alteration of the general term of study in the institution from three years to four. As the proposition was considered as disposed of by the committee for the present year, at their general meeting on Tuesday evening, it was resisted by some, though supported by others. The discussion was animated, and terminated by a resolution, affirming that of the general meeting, and referring the question to the consideration of the committee. As it appeared from the treasurer's report that there would be a deficiency of £40 or £50, a subscription was entered into at the meeting, and the whole sum, or nearly, was advanced. In the afternoon of Thursday, Mr. F. Trestrail, secretary of the Baptist Irish Society, was invited to give a statement of the proceedings of that society, and to urge its claims on the brethren then assembled. Mr. T. was listened to with great attention, and some of the brethren promised to interest themselves for the excellent institution whose interests he so ably advocated. Mr. R. Kenney of Holbeach preached to a good congregation in the evening, from Matt. xxiv. 14.

Business was resumed on Friday morning at seven o'clock, and proceeded with until about five, p. m., when the meeting terminated. The letter to the churches, by the Rev. J. G. Pike, on 'The characteristics of an efficient ministry,' was read this day. It is a most excellent production, and is well worthy of very careful and repeated perusal.

Refreshments were provided by the friends at the school-rooms belonging to the chapel; and the friends generally, as far as we could learn, residing in the town, both of our own and other denominations, exerted themselves to contribute to the comfort and accommodation of the visitors and representatives. The next Association will be held at Chesham, Bucks. This was preferred to London on various accounts. Some fear was expressed lest the friends there would not be able to secure accom-

modation for the brethren; but this fear we apprehend is not well founded. In many respects Chesham has claims for the annual meeting of 1850. It is in the London district—and it has not been held there for very many years. A little effort on the part of our Chesham friends, and a quiet canvass for beds amongst their neighbours of other denominations around them, will render the meeting both interesting and useful to them.

THE UNITY OF THE SPIRIT.

A SERMON.

'Endeavouring to keep the unity of the Spirit in the bond of peace.'—Eph. iv. 3.

(Continued from page 293.)

In the text we are exhorted to *keep* the unity of the Spirit. It is God's will that his people should be one with each other and one with himself; and if they are not so it is their own fault. To strive for this unity continually, is the solemn duty of every one of them, and the spirit of their efforts is here very pointedly indicated. It is to be done '*with all lowliness.*' This is the opposite of pride and self-sufficiency; and you know that there is no more fruitful source of strife and disunion than pride. Pride is an intense manifestation of selfishness, and constitutes the great obstacle to the first reception of the truth as it is in Jesus. Why do not men believe the gospel? Just because they cannot stoop to receive a free salvation—they cannot bring themselves to accept such a boon as a mere gratuity. It implies a humiliation and a helplessness which they are by no means free to admit. And we know how entirely changed are their views in this respect when their minds are truly enlightened and when their hearts are

melted in penitence at the foot of the cross. O! how vile and worthless they see themselves then. How utterly lost and destitute they find themselves to be. How absolutely without power or help, and how thoroughly dependent for all good on the free and sovereign mercy of God in Christ. That is true lowliness of spirit. No particle of self-esteem is compatible with a hearty acceptance of Christ as the only Saviour. Man has no consciousness of merit or desert, when in real earnestness of soul, he cries, 'God be merciful to me a sinner!' And why should not this sense of humiliation continue afterwards? Strange, that after seeing ourselves to be so vile, we should ever come to think well of ourselves again. Was our penitent self-depreciation, when we first received Christ, really excessive? Did we in truth think too meanly of ourselves? Have our subsequent examinations and searchings of heart discovered to us something better than we imagined ourselves to possess? O! is not the reverse of all this the fact of the

case? If we have ever been tempted to magnify our own importance, has it not been for want of serious, earnest, self-communion? Has it not been because we have dwelt too little on the grace and love of Christ, and neglected to compare ourselves faithfully with the perfect law of spiritual rectitude which he has manifested? Most assuredly, the more we see of ourselves, and the more we see of Christ, the humbler and lowlier we shall be, and the better we shall be prepared on this account to keep the unity of the Spirit. I put it to you, brethren, is it the man who is the most humble in disposition, the most Christ-like, that is ready to contend for precedence over his brethren, or to treat with haughtiness any with whom he may be associated in fellowship? Is it such a one who will be apt to take offence at a real or supposed slight on the part of another, or to refuse to take part with his brethren in the work of the Lord because proper respect or due attention has not been paid to himself? O! will such a one find pleasure in scanning the faults and imperfections of his friends, rather than in dwelling delightedly on their excellencies; and where he is compelled to see defects, not tattling about them to others, but affectionately admonishing his weaker brethren, and seeking in brotherly love to help them on in the way? Or again, is this the man who will be prone to think so highly of his own gifts and qualifications as to suppose that the endowments and efforts of any of the meanest of his friends are unnecessary in the great work in which all are called to engage? Or lastly, is it the man of lowly spirit who will be disposed to look on the communion of saints altogether with disdain—to regard himself as so pure that not one of the actually existing societies of believers has reached the ideal of christian perfection with which alone he can be outwardly identified;

and to conclude, that he must therefore hold himself, in the eminence of his own attainments, loftily aloof from them all? You have sometimes met with men who talk in some such way as this. Profession, they say, is a useless mockery, so long as it is attended with so much imperfection and inconsistency. They will, therefore, have nothing to do with it. They can have their religion alone, as well as in connexion with others. They can hold communion with God in secret, and study his word, and grow in grace, and be preparing for heaven, without being held back in their course by the wanderings of those who call themselves christians, but have so little of the Spirit of Christ. And so they eschew entirely the outward fellowship of the church. Others, again, express similiar sentiments in a somewhat modified form; they regard external ordinances as in themselves valuable, and they seek to be united with a body of believers just for the sake of them—especially for the sake of the Lord's-supper. This is a privilege from which they would not like to be debarred; and on its account alone, many are not ashamed to avow they maintain a nominal connexion with the church of Christ. As to the people with whom they are united, they occupy a position far beyond, or much beneath, their esteem and sympathies. They do not, in point of fact, consider themselves as belonging to them at all. There is so much of disgusting vulgarity in their habits—so much of strife and evil speaking in their mutual intercourse—so much of worldliness in their spirit—so much of deference to mere social position in their discipline, that the elevated purists of whom I speak could not tolerate the idea of having more than a nominal connexion with such a people. They would feel themselves degraded and insulted, if addressed as in any proper sense, one of them. Well now, I

ask you, my friends, is it a lowly spirit that manifests itself thus? Is it the humble christian that talks in this way? Most assuredly not. Every such christian feels that however much there may be to be deplored in the conduct and temper of others there is much more on account of which it becomes *him* to feel condemned, and deeply abased at the footstool of divine mercy. He feels moreover, that it is only as a part of the body that he can maintain his connexion with the head. 'For if the foot shall say, Because I am not the head I am not of the body—is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body—is it therefore not of the body?' And if the arm, or the head, or the foot, were severed from the body, how would it remain in communication with the head? Just so it is, that by cultivating fellowship with the saints on earth, we hold fellowship with Christ in heaven. And in ordinary circumstances, the one cannot be had without the other, for if we have the Spirit of Christ at all, it can be no other than the one Spirit which, proceeding from Christ the head, animates and pervades all the true members of the body, and none besides. If, therefore, you would keep the unity of the Spirit, cultivate, I beseech you, lowliness of mind. Let each esteem every one better than himself. Aspire not to precedence in authority or power over one another, but labour to excel in devoted efforts for each other's good. Learn of him who came not to be ministered unto, but to minister; and who said, 'If I, your master and Lord, have washed your feet, ye also ought to wash one another's feet.'

The other dispositions, in the exercise of which the apostle exhorts us to keep the unity of the Spirit, are but modified forms of the same lowliness of spirit, varying in its manifestations according to the varying cir-

cumstances in which it operates. With all meekness—with all mildness and inoffensiveness of deportment, so as in every possible way to avoid offence, and to give no just occasion for wounded feeling on the part of any.

With longsuffering. If any of your brethren show a sad want of love—if they act unkindly towards you, or do you positive wrong—bear with it. Return good for evil. Do not meet unkindness with unkindness: bear with it long, though it be often repeated. Overcome evil with good. Pray with your offending brother, and do him all possible service. Let no pertinacity of strife in another violate in you that unity of the Spirit by which you are one with Christ and one with all his people. When Peter came to Jesus and said, 'Lord, how often shall my brother sin against me and I forgive him? Till seven times?' Jesus saith unto him, 'I say not unto thee till seven times, but until seventy times seven.' That was as much as to say—always. As often as he shall offend, you shall forgive him. No perseverance in the spirit of offence shall outlast and outvie your spirit of love and forgiveness. O, how little do we attend to the exhortations of our divine Lord! If we are wronged, how ready are we to cherish the remembrance of the wrong! How righteous is our anger! How natural our resentment! How excusable, if not positively justifiable, is our warmth of temper! Yea, how necessary, from a regard to the honour of our profession, that we expose the wrong and denounce the doer of it! My brethren, have you so learned Christ? Is it thus, indeed, that you interpret the spirit of your Master? 'Tis not in sitting at his feet—'tis not in leaning on his bosom—'tis not in the attitude of admiring listeners to his voice, that you have so ascertained his will.

Forbearing one another in love. There are not only direct and meditated injuries, which require long-

suffering, but there are infirmities of mind and temper, and differences of opinion, and taste, and feeling, which we are not entitled to call infirmities, that demand forbearance. More or less, these are shared by us all; and this consideration ought to be a powerful motive to the exercise of the forbearance here urged upon us. When at any time we are tempted to be impatient on account of the errors, or the weaknesses, or the obstinacy of our brethren, we ought to remember that, if our patience is tried in this way with others, all our friends in their turn have probably something to condemn within us, which makes at least as much demand on their indulgence. Let each, then, forbear everyone besides. Your brethren have their several peculiarities; they are not incompatible with large measures of the Holy Spirit's influences in the soul, or with extensive usefulness in the church. To you they appear absurd, or perhaps weak and childish. Be it so. To your friends they are constitutional, it may be; or at least have become so habitual as to be almost a part of their nature. Bear with them. Do not ridicule them, that would be cruel. Do not pettishly rebuke them, that would be arrogant and overbearing. Do not expose them wantonly to others, that is at least idle, it *may* be calumnious, it *must* be mischievous. Bear with them. Yield to them. Let your own prejudices and predilections, possibly in your brother's esteem as unreasonable as his appear to you, let them give way. Forbear one another in love. *In love.* That is the secret of the whole matter; there you have at once the constraining motive, and the prevailing spirit of this duty. If you love one another, you will do it; and you will easily know how to do it. And if you do not love one another, 'tis no wonder that the unity of the Spirit is far enough from your soul's regards. You have no part or lot in the matter at all, for 'he that loveth

not his brother abideth in death.'

Endeavouring to keep the unity of the Spirit in the bond of peace. The word *endeavouring*, here denotes, not so much strong exertion, as eager anxiety. It might properly enough be rendered *hastening*. Constantly watching and quickly running, to preserve the unity of the Spirit; always looking out for the first appearances of disunion, and anxious to use all possible means to prevent them.

Now let me put it to you, benevolent friends, whether there could be such a spectacle as a disunited church, if every member were to act upon the exhortation of the text? If each of us were to cultivate the lowliness of spirit which would induce him to think better of every one else than himself; the meekness which would lead him to shrink from giving cause of offence as from a deadly sin; the longsuffering that should never tire or faint in the endurance of wrong; the forbearance that would yield its own opinions, and wishes, and tastes, and preferences, to those of every brother and sister besides; the watchful anxiety that should look eagerly round the entire brotherhood to detect signs of disaffection, and should hasten to keep the unity of the Spirit in the bond of peace;—I put it to you, my friends, if all were to do this, *could* we be anything else than a united, a happy, and a prosperous church?

Is it necessary that I should add a word to supply motives for the diligent and prayerful discharge of the duties now urged upon us? Let me ask you what one object of our profession, as the disciples of Christ, is not defeated by disunion and strife? Do you look for personal eminence in holiness, in individual christians; or for zealous devotedness for the conversion of sinners, in a divided church, where the members are addicted to complaints of one another, to evil speaking, to strife, for party objects? O, no! In such a communion you

expect to find barrenness of soul—
 langour of effort—inconsistency of
 conduct—indifference—sloth—death!
 The one Spirit of love and peace flies
 grieved away; and the demon of envy
 and all malignity hovers and gloats
 exultingly over an easy and helpless
 prey. And who am I, O my God, that
 I should dare thus to interfere, with my
 unhallowed passions, between thy pur-
 poses of love and a fallen and guilty
 world! What madness is this, that
 urges me to oppose my little hateful self
 against the arm of almighty benignity
 which upholds the church of the living
 God? What base ingratitude in me,
 a pardoned rebel, thus to requite thy
 favours. What rash presumption, that
 contravenes the operations of the
 Holy Spirit, and blights and nullifies
 the only influences that can sanctify
 the soul and regenerate the world!
 What fearful impiety, to put forth my
 polluted hand to deform the beauty,
 and violate the purity, of the spouse
 of Christ, whom he has purchased

with his own blood, whom he sancti-
 fies with his own Spirit, whom he
 adorns with all imaginable loveliness,
 that he may present her at last to the
 eternal Father, radiant in his own
 glory, without spot, or wrinkle, or
 any such thing. Rather, O my Sa-
 viour, let me yield my heart to
 the full influences of thy grace—
 let these earthly affections be cruci-
 fied with thee—let this stubborn pride
 be subdued—let this strong selfish-
 ness be laid low—let me comprehend
 the height, and depth, and length,
 and breadth of thine own incompre-
 hensible love. Then, in profound
 abasement at thy feet, I shall see my-
 self as I am, a sinner, saved by grace;
 and shall rise to a participation of *thy*
 love towards all thy people. One with
 thee, I shall be one with them, and
 one with the Father—one now, and
 one for ever, with the entire family
 of the redeemed, the whole Israel of
 God. Amen.

SCRAPS FROM A MISSIONARY'S PORTFOLIO.

No 8.—ENGLISH SERVICES IN ORISSA.

'I AM a debtor,' said the apostle Paul,
 'both to the Greeks, and to the Bar-
 barians; both to the wise and to the
 unwise.' And in the spirit of expan-
 sive benevolence which these words
 express, the servant of Christ will
 desire so far as he may have oppor-
 tunity, to promote the welfare of his
 fellow-men of every tribe, and colour,
 and condition in life. He will recog-
 nize in every man a fellow-sinner, a
 brother for whom the Saviour died,
 and a fellow-traveller to eternity. A
 missionary, who rightly appreciates
 his work, will ever feel that his warm-
 est energies must be given to the
 work of 'preaching to the heathen
 the unsearchable riches of Christ.
 This is the work which the church of
 Christ expects him to do; this is the

work to which, on his ordination-day,
 before 'God, and angels, and men,'
 he solemnly devoted himself. In no
 nobler service out of heaven can a
 pardoned sinner glorify his gracious
 Master; but it is as arduous as it is
 honourable, and the temptations to
 relax in it are, as every experienced
 missionary can testify, neither few
 nor small. Missionaries, as well as
 ordinary christians, are in danger of
 leaving their 'first love.' Happy he,
 who with simplicity of heart and
 steadiness of purpose, continues in
 the blessed work of preaching the
 gospel to the end. He shall have a
 large reward. While, however, a
 sound-hearted missionary will feel
 that his sable brethren and sisters
 present the first claim on his atten-

tion, he will not be unmindful of the spiritual interests of those who use his mother-tongue, but will thankfully avail himself of opportunities to seek their salvation. Happily the interest of our Lord's-day services, centres in the two Oriva opportunities. Never may it be otherwise, (let all the people say Amen.) but as an English service has been from the beginning conducted at both our principal stations on the Lord's-day evening, except when the brethren have been from home on their cold season tours, it may not be improper briefly to describe one of these opportunities.

The congregation on these occasions is usually small, varying from ten to thirty, rarely exceeding the latter number: various reasons might be assigned for this. The Europeans and Indo-British society at our stations is not very extensive; and alas! many who might come, care nothing about their souls. There are others that would not object to come to the mission chapel, if the preacher would prophesy smooth things; but the plain and rousing mode of address, which they most require, they can least endure. They have perhaps been once or twice to the meeting, and they are sure that such a remark must have been intended for them; the preaching is too faithful and heart-searching for them, they therefore stay at home, or go where the narrow way is made broader. 'The time will come,' says Paul, 'when they will not endure sound doctrine;' but sound doctrine must be preached whether they will endure it or not. While, however, the audience is small, it is often select, comprising well-educated persons. Much of the piety in India (I speak now of pious Europeans.) is intelligent piety. Such hearers delight in expositions of Scripture—a declamatory style ill accords with their ideas of propriety—they like to hear the 'man of God,' like Paul, 'reason out of the Scriptures'—they like to hear the

plan of redeeming love unfolded in its harmony, glory, and fullness. On the other hand, some of the Indo-British have had few advantages, and have been so ill instructed that if everything be not stated in the plainest manner, they will not be likely to understand, believe, and be saved. It will be seen that the preacher has usually nothing to excite him, except his theme, but if his heart be wholly absorbed with this, all will be well; he will be able to 'speak to men to edification, and exhortation, and comfort.'

It was once my lot, though not at my regular station, to preach to a very small company, but in truth, my auditory was twice as large as that to which our Lord delivered his weighty instruction respecting the new birth, John iii. 3—8, and as that to which he taught the nature of God and the mode of acceptable worship, John iv. 24, truths in the light of which the church of God has walked to this day, and will walk till time itself shall be no more. We waited for some time, but as the number did not increase, we began;—sang, read, expounded, prayed, sang again, and then preached. The theme was a glorious one, worthy of being descanted upon, as indeed it has been thousands of times before the great congregation—the infinite mercy of God. The text was selected from the book of Psalms, and from a Psalm which every dutiful reader of the Bible values as among the choicest of these inspired songs—a psalm which was surely composed when David's harp was in tune. It was Psalm ciii. 17, 'But the mercy of the Lord is from everlasting to everlasting,' &c. What a sublime idea! Mercy designed for guilty man before time had commenced its course. Long ere bright angels had been kindled into existence by the Almighty word—long ere man, the last and the fairest of Jehovah's works in this inferior creation, had learned to adore the great

and good supreme, 'I AM THAT I AM' inhabited his own eternity as the blessed or happy God, (1 Tim. i. 11) not existing in a state of everlasting solitude, but enjoying the ineffable communion arising from the mysterious union of Father, Son, and Spirit. And He—the 'I AM,' thought of mercy to be displayed to guilty worms that he designed to create. The creation, the fall, the universal depravity of man, were all known to him. And the stupendous design of redemption, the product of infinite wisdom, holiness, and love, was 'ordered in all things and sure.' But God's mercy is not only *from everlasting, but to everlasting*. Time shall end its course. The world and all that is therein shall perish. The 'heavens shall wax old as doth a garment, and as a vesture shall he fold them up and they shall be changed.' But the mercy of God is like himself, unchangeable, boundless, and eternal. On such a theme we may well say, 'Thought is poor, and poor expression.' The imbecility of our minds, and the poverty of our language, are painfully felt when the character and perfections of the ever blessed one are the topics of discourse.

'The theme demands an angel's tongue,
And an eternal day.'

In the light of texts like these, we cannot but see that the ancient saints had brighter views of the divine character, and stronger grounds of confidence in the divine administration, than we often suppose. But to return to my story. Enlarging, which I did, with some pleasure to myself, on this soul-inspiring theme, I was denied the privilege of saying, 'dear brethren,' inasmuch as one of my hearers was my dear wife, and the other a magistrate, in the service of government; but for once, 'dear friend' or 'beloved hearers' answered as well. Who can tell, but at the day of final account, it may be seen that the results of this humble service, conducted on a lovely Sabbath-evening in the month of June, 1847, and in sight of ocean's bright waters, were most important? It has again and again done me good, and perchance may do the reader good, to consider how much time and labour our Lord sometimes expended upon one person. See John iii. 1—19, iv. 6—26. So Philip preached Jesus to one hearer, Acts viii. 27—39. It was said of the heavenly-minded Philip Henry, the father of the great commentator, that some of his best sermons were preached to four hearers.

ON THE OFFICE AND OPERATIONS OF THE HOLY SPIRIT

(Continued from page 358.)

IN entering into the investigation of the office of the Holy Ghost, my attention was principally directed to the extraordinary circumstances which attended his descent, and the preternatural power evinced in his operations. Let us now fix our attention on the great end for which the Holy Spirit was given. This end is to be properly ascertained from the words in which our Lord delivered to these inspired persons their commission and authority; 'And he said unto them,

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go ye into all the world, and preach the gospel to every creature.....And these signs shall follow them that believe; in my name shall they cast out devils, &c.' (Mark xvi. 15, 17, 18.) And these signs of the mission and authority of the apostles, the evangelist directly attributes in the words of the text, to the divine co-operation. (ibid 20.) In rejecting human means from forwarding the designs of providence, a barrier was raised to obviate the success of the

gospel being ascribed to human policy, or its purity corrupted with human inventions. And this conclusion is finally confirmed by the nature and adequacy of those which were employed in the accomplishment of this object. To the disciples, who were naturally but little qualified, for they were not only weak and timid, but as they have left it upon record, they were unlearned and ignorant men. (Acts iv. 13.) The apostles were chosen from the humblest walks of life, and appear to have laboured under every incapability, not only of art but nature, to discharge the office to which they were appointed.

But to these men was committed the sacred trust of preaching the gospel, and of being witnesses of Christ to the ends of the world. They were men of fidelity, integrity, and persevering labour, and under the influence of the Holy Spirit they went forth, God working with them, and confirming the word with signs following.

In order to estimate more fully the operation of the Holy Ghost, in empowering the apostles to enter on their mission, it may not be irrelevant to consider more closely the particular endowments which they received, as enumerated by the apostle Paul.

1. The word of wisdom, the word of knowledge and faith.
2. Gifts of healings, working of miracles, prophecy, and discerning of spirits.
3. Divers kinds of tongues, and interpretation of tongues. 1 Cor. xii. 8—10.

Here it must be consequently manifest, that these supernatural endowments exhibit as much wisdom and design in the manner wherein they were divided, as in the art with which they were accommodated to the particular exigences of the apostles. But this assumption will become more strikingly evident, on considering the nature and effect of those gifts and graces, as enumerated by Paul.

1. At the head of these spiritual

gifts the apostle sets the word of wisdom, and the word of knowledge. The bishop of Gloucester states, that by the word of wisdom we are to understand, all the great principles of natural religion. The ancients used the term in this sense; and we can hardly give it another in the place before us, where we see it distinguished from the word of knowledge. But the nature of these endowments may best be learned from the peculiar opinions of the different people to whom Paul has addressed his epistle. The church of Corinth, to whom he writes concerning spiritual gifts, was at this time divided into different parties, who arranged themselves under different leaders; some consisted of Jews, and some of Grecians, the former of whom seem to have plumed themselves on the knowledge of Scripture mysteries, the latter on their wisdom in 'ethnick philosophy. Previously to entering into any explanation of the true wisdom and knowledge, the apostle directs his attention to correcting their unjust notions respecting the false. He wholly renounces the philosophy of the Greek, and condemns the information of the Jew, as leading to emulation and contention. He tells the one that God would destroy the wisdom of the wise, and bring to nothing the understanding of the prudent—that God had made foolish the wisdom of this world; he informs the other, that knowledge puffeth up, but charity edifieth; that he who possessed such knowledge knew nothing as he ought to know.

Hence, by the word of wisdom, he apparently means, inspiration in the mystery of grace, particularly that which regards the scheme of human redemption. And by the word of knowledge he seemingly denotes a skill in understanding the Scriptures, particularly that of investigating and applying the spiritual sense to the new dispensation.

To these gifts of the word of wisdom and knowledge, that of faith is

directly subjoined by the apostle; 1 Cor. xii. 9, in investigating the meaning of which we need not be over-curious, when we remember how

frequently the apostles are upbraided for their unbelief. Luke xxiv. 25.

Ripley, June, 1849.

(To be continued.)

THE SUCCESS AND PROMISE OF CHRISTIAN MISSIONS.

AN EXTRACT.

FROM the era of the Reformation to the present time, we number three hundred and thirty years. An accurate survey of intermediate periods, and an observation of the circumstances which preceded a decline, or a revival in religion, will make it appear, that christianity has prospered in proportion as she has been allowed the use of her missionary weapons. The present age is more eminently christian, because its character is more eminently *missionary*. The aggressive genius of religion, no longer spending itself in unintelligent, and therefore unprofitable fervour, has been disciplined into systematic operation. This organization of christian power, by securing at once extension of territory, and stability of possession, has brought out to view, properties which were hardly supposed to belong to the gospel.

Though religion is unchangeable, the missionary movement seems to have impressed upon it new features. Rigid in doctrine, as not allowing a tittle to be concealed or compromised, it discovers a far seeing, yet benevolent wisdom, which extracts good from everything, puts it upon propagating and enlarging itself, and conducts the train of its results into channels which lead to the consummation of its own designs. This power is only known by its effects, and these are only beheld in this connexion by an eye which God has directed. It is remarkable that though the agents of the christian faith are more enterprising and better distributed than ever, God's hand never appeared to do so much, and man's so little. We

owe the success of modern missions to events that are not only beyond the range and power of 'an arm of flesh,' but which are without the province of the church, being made to second its advancement by one, to whom it is given to be '*the head over all things to the church.*'

These indications of an almighty will have become of late years so palpable, that no calm and well instructed observer of the analogies of the divine administration, can doubt the proximity of the kingdom of Christ. Let us come to proofs which address themselves to 'men's business and bosoms.' Compare what has been done for christianity within the last fifty years, with that which was accomplished in the preceding two hundred and fifty—beginning with the epoch of the reformation. We will venture to affirm that the multiplication of christian energy, and christian converts, by which the last half century has been distinguished, can hardly be paralleled. Within little more than fifty years, many of the islands of the west have been evangelized, the gospel has alighted upon Australasia, shone upon the regions of south and western Africa, visited many countries in Europe and America, enlarged its borders in India, and even gained an entrance into China. Collect, if you can, into an imaginary view, this vast missionary domain. It is true that some of these parts of the world have been possessed by christian missionaries more than half a century; but within this time it is, that the march of religion has been so rapid and brilliant, as justly to claim for it the

distinction of a new era in the church. Fifty years ago, what number of missionaries could it muster? Two or three, here and there, were found, who resolved upon the strange sacrifice of abandoning for Christ whatever was beloved in their homes, or coveted in their possessions. These were the marvel and the scorn of a selfish world. Princes and nobles of God, bless their labours and their memories! Few, and far apart, twinkled these early lights; but they led the way into darkness, and dawned upon the shadow of death. Now the church can assemble upon the field its *one thousand nine hundred and sixteen* missionaries, occupying one thousand four hundred and sixteen stations. If we compare this agency with the claims of the world, it dwindles into the 'little one;' but it becomes the 'thousand' when set in view with what christianity commanded half a century ago.

Two thousand missionaries armed with the sword of the Spirit, and fired with the love of Jesus, is a force which we are not able to compute. Be it observed, the church is not like a king who, before going to war with another king, sitteth down first, and 'consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand.' The body of men to which we refer, must not be submitted to arithmetic; nor must their force be made altogether to depend upon the precision or bravery of their movements. Our Lord did not calculate thus, when he sent forth *twelve* to conquer a world; and the missionary feats and triumphs of this admirable body of men, show how rightly he judged. The spirit and valour of their chief were poured into their hearts, for '*one chased a thousand, and two put ten thousand to flight, because their rock had sold them, and the Lord had shut them up.*'

Two thousand missionaries led on by the '*Lion of the tribe of Judah*'—

bearing on high the banner of the cross, and everywhere bringing into play the beautiful and man-reforming system of the christian faith! They have taken *the truth*, and proved it upon men in all climes, and in all possible conditions. Without the aid of metaphysical analysis, they have accomplished what the philosopher has ever failed to do;—they have opened the heart of savage kindreds of the earth, and have brought forth the most exalted endowments, and the noblest sympathies; they have outrun the philanthropist, and have come 'first to the sepulchre'—they have gone in and cried, '*O ye dry bones, hear the word of the Lord!*' And they that were in their graves have come forth! they have dived into the darkest and foulest dungeons of ignorance and depravity, and have fetched up objects whose humanity was doubted! creatures so vile, so loathsome, so reduced in manhood, as scarcely to possess its rudest vestige. These they have taken to the *cross*, and have proved them to be *men and brethren*. They who were stigmatized as a race unworthy of, and even unequal to, human fellowship, have found communion with God, and exhibit the intellect and affections of God's noblest work; and not a few of them vie with some of the best portions of our race, in the development of whatsoever things are pure, lovely, and of good report. These trophies are to be found in all parts of the world. Could we stand at the gate of life, and learn the kindred of each spirit, as it entered into the joy of its Lord, we should behold many a missionary seal from Africa, and the islands of the west; from the South Sea, and from India; and following them in, we should behold actually, what John saw apocalyptically, 'A great multitude which no man can number, of all nations, and kindreds, and people, and tongues, standing before the Lamb, clothed with white robes, and palms in their hands,

saying, 'salvation unto our God, which sitteth upon the throne, and unto the Lamb.'

In reviewing the progress of the mission undertaking, it is interesting to observe, that it belongs to no church in particular—that it is not the fruit of the genius or enterprise of one individual, or one body. Moreover, that though it has been successful in its progress, it was not sudden in its rise. Public opinion was long, and slowly growing, before it became ripe for effort. The church was tardy in confessing the claims of the heathen, and entertained obscure and meagre conceptions of the work, and the kind of instrumentality necessary for its prosecution: but God was before the church; and was not slow in announcing that his time had arrived. Sometimes by the result of an exciting political measure, at other times by the discussion of a kindred question, the moral wants of the world were agitated before the public. God selected his agents; and furnished the senate, the pulpit, and the press, with men fitted to arouse, correct, and control the mind of the world, and of the church. Then, even governments responded to the claims and patronized the work of mercy: christian societies were taught that the millions which darkened the plains of Asia and Africa, and the tribes that crowded the islands of the sea were brethren; and vigorously applying what they knew, they established institutions to support, and sent men to prosecute, a gospel ministry abroad. Upon these labours, the blessing and 'the beauty of the Lord our God' shone so conspicuously, that objections against the enterprise were demolished, doubts resolved, and prejudices overcome. Periodical literature, which at first speculated upon the aggressive movement, or held up its abettors to the pity or derision of the public, became graver in its tone; and gradually

ascended from satire to argument, and from argument to conviction, and from conviction to effort; until the subject, no longer provoking discussion, was permitted to take its place among the things which are intrenched by argument, and by fact, which nobody thinks it worth while to dispute; and as such, the claims of the heathen were urged upon the consciences of all who wished to be thought men. In no one of all the missionary publications of these days, that we know of, is the question, whether the gospel should be preached to the world, submitted to an argumentative ordeal; they assume a dictatorial bearing: supporting their authority by facts which no right-minded men would wish, and no wrong-minded men have power, to gainsay, they challenge the opposition, and dare the judgment of the world.

To complete this review of the growth of mission feeling from the first indications in Britain, of aggressive evangelism, to the time when christianity obtained its 'proper catholic range, it will be necessary to mark the rise of the several institutions in which the enterprise has been organized. In the year 1698, the first missionary society called 'the society for the diffusion of christian knowledge,' was formed: in 1700 was incorporated, 'the society for the propagation of the gospel,' another of the same name was established in Scotland the following year; in 1786, the Wesleyan missions were commenced; in 1792, the Baptist society was organized; and soon after, the London missionary society, the Church missionary society, &c. A cursory review of the successive reports of these important bodies, will show, that it is within a comparatively short period they have attained their present efficiency. By a vigorous and scriptural policy, widening its field, and improving its discipline

every year, these societies have popularized the missionary feeling, and provoked the establishment of a number of others, more or less auxiliary to gospel propagation. Bringing the whole into one view, we have in the Protestant church, twenty-five missionary societies, ten distinct Bible societies, nine tract and book societies, thirteen societies for the promotion of education, three societies for the benefit of the Jews, three sea-men's societies, and one anti-slavery society: then there are institutions of a missionary character which fall under no distinct class; these number eighteen; including them, we have a total of eighty-two societies, or more, devoted to the propagation of divine truth, and supported by an income of upwards of £1,200,000. Could we as correctly state the amount of talent, knowledge, zeal, influence, prayer, and true christian power, embodied in these societies, could we follow their innumerable agencies into the labyrinths of this world's populations, and mark how they blend with, and propel each other, could we bring their united triumphs within the compass of our arithmetic, we should pass with the prophet from his desponding inquiry 'Who hath believed our report' to that exulting song of missionary gratulation, 'the Lord hath made bare his arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of God.'

If christianity be allowed to act in her divinely appointed character, the coming half century will multiply our missionary wonders. The present age is not prepared to hear what, we have no doubt, some future day will behold. Were we to affirm that christian missions, or the dissemination of divine truth among the heathen, is man's proper business, that every christian govern-

ment should account the evangelization of the world the chief end of its legislation and its policy, and that the attainment of such an object would include the fruition of every system a correct understanding could devise, and every wish a righteous and man-loving heart could express, we should be called utopian dreamers by this wakeful and calculating world: nevertheless, one may venture to predict that these very doctrines will hereafter be received as the words of truth and soberness. We think it not impossible to calender the signs of such a change, though to an earth-encompassed eye it may appear to be indefinitely distant. But public opinion is on the march, one generation determines the course, and scoops out the channel for the next to flow into; and the God of the first, and of the last ages, leads the way. Let us run in the direction of the divine beckonings, and nothing shall perplex our paths. The world will become our own. 'Nation shall rise against nation, and kingdom against kingdom,' but an almighty hand shall be lifted above these portentous undulations, and a voice shall whisper peace. In the mean time let us be co-workers with the Lord and finisher of all: in his name, and with the consummation of his blessed designs in view, let us encourage and strengthen ourselves against the abominations of this country. Hindooism has heard in part the burden of its fall;—the tokens of its liars have been frustrated, its diviners have been made mad, and the knowledge of its wise men has been turned backward; and since these hidings of its power have been detected, and the more vulnerable defences of its system exposed, we cannot doubt a progressive decline and a final overthrow.

J. P. B.

THE DIGNITY OF CHRIST'S HUMILIATION.

IN Ellis's History of the London Missionary Society, Vol. 1, p. 450, reference is made to the Catholic missionaries in China; and the following beautiful description is given of the manner in which one of those talented men described the voluntary humility of the Son of God. Who but must say, in reference to Catholic missionaries in China, Japan, India, and every part of the world,—‘*O si sic omnia.*’ (Oh if thus all things):—

‘A drought continued seven years under the Shang dynasty in China, during which the Emperor, on behalf of the people, interceded with heaven for rain. To do this effectually *he covered his body with rushes, assumed the position of a bullock devoted to sacrifice, cut off his hair, pared his nails, inflicted punishment on his own body for sins, and debased himself to the uttermost.* But notwithstanding this degradation, the glory with which he was surrounded rendered it imperceptible to his Ministers and people; because he sought to remove a direful calamity under which the whole nation had long groaned. *The deeper, therefore, his personal humiliation became, the more resplendent was the honour to which it exalted him.* An ordinary individual could not have displayed the same eminence of character, even though his abasement were more profound: for, if he deserved to suffer, his degradation would render him a fitter object of reprobation and contempt; and, as humiliation derives its character from the deserts of the subject of it, its merit must be regulated by his dignity and worth.

‘Now you do not ask whether Jesus the Son of God is in glory or ignominy. This question is clearly understood; but you allege it is impossible

to believe on him and submit to him. If I had said Jesus' deep disgrace shadows forth his exalted honour, his voluntary abasement displays his supreme dignity, his unparalleled ignominy proclaims his infinite glory, I might not have produced conviction; therefore, to illustrate the subject more fully, I borrowed an allusion from historic recollections of *Tang, which is, after all, like taking a particle of dust to represent the western mountains, or, a drop of water to symbolize the eastern ocean.* Still, small and great things compared, in a few particulars, may tend to corroborate the evidences of truth. Tang was the prince of a country. Jesus Christ is the Lord of the universe. To estimate Tang's merit by his virtue — he only delivered *one* nation from famine at a peculiar era; Jesus is able by his merit to rescue the inhabitants of *ten thousand provinces*, or even *ten thousand worlds* from everlasting misery. Tang only charged upon himself the *six* calamities incident to the body, but Jesus congregated in his own person the curses due to the sins of all mankind. Tang's sacrifices aimed to prolong the mortal existence only of the people for a short period; Jesus endured concentrated agonies from the scourge, the nails, the spear, and the cross on which he expired, to procure for guilty multitudes the blessings of eternal life. It is needless to point out which is the superior of these two characters; and if the inferior, without previous degradation be honourably distinguished, then must the superior rise from his voluntary humiliation to infinitely higher honour and glory. This is already manifest; further discussion is unnecessary.*

J. P. B.

* Kidd's China, p. 338.

THE LAST CHRISTIAN.

AGES had passed away—the sun
 His glad millennial race had done,
 Sin marred the earth again ;
 Satan in chains no longer bound,
 Was walking his accustomed round,
 Abroad his own domain ;
 The sons of violence were strong,
 And rapine, murder, fraud and wrong
 Were scorning all control,
 While Belial held his midnight court,
 Mid lawless lust and wanton sport,
 And conscience-deadening bowl ;
 The glory of the Lord was far away,
 And saints expecting mourned their King's delay.

One hoary-headed man of tears
 Recalled the joys of happier years,
 When Jesus reigned below ;
 He'd seen his brethren one by one
 Depart to claim their blood-bought throne,
 And longed himself to go ;
 One fond desire still lingered here,
 And bound him to this lower sphere,—
 His child had wandered far
 From pure religion's golden way,
 From paths of pleasantness astray,
 And with the sons of war,
 To distant climes had bent his wayward course,
 Sought fame in blood, and sinned without remorse.

Full many a moon had waxed and waned,
 And from the field with carnage stained,
 As yet no tidings came ;
 The old man felt his spirits fail,
 The chilling damps of death prevail,
 O'er life's expiring flame ;
 Yet still to heaven in bitter cries,
 Mid nature's latest agonies,
 Struggling he perseveres :
 ' My covenant God, in mercy mild,
 Remember my transgressing child,
 My child of many prayers.'
 Faith sealed the promise, and his parting spirit
 Its crown of glory hastened to inherit.

Behold yon soldier on the plain,
 The life-blood issuing from his vein,—
 See grace within him strives ;
 He lifts his haggard eyes to heaven,
 And prays to have his sins forgiven,—
 He mourns and he believes ;
 The heavenly host had marked his cries,
 Beheld the Saviour's sympathies,
 And knew the prayer was heard ;
 Forth burst the sounds of heavenly praise,
 The Ancient of eternal days
 His glorious train prepared.
 'Tis done, the last redeemed is gathered in,
 The church is perfect, endless years begin.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

A DESTRUCTIVE LITERATURE.

OUR young nation, says an American writer, is fast coming to produce a literature that will perpetuate or destroy whatever is fair and good remaining. The religious community, the ministry and the church, it is to be feared, are not half awake to the influences for the destruction of our moral and social fabric which at this point threaten us. Rev. Dr. Williams, of New York, has drawn a picture, fearful as true in its colours, of the evils which much of our newspaper and other literature promises to visit upon us. He says :—

The influence of a demoralized and demoralizing literature it is scarce possible to portray in too gloomy colours. There were days in the history of revolutionary France when it would have been difficult to say which had been the more destructive engine, the press, as worked by Marat, or the guillotine, as managed by Robespierre. If the one was reeking continually with fresh blood, and heaped up its hecatombs of the dead, the other ran with a more deadly venom, that corroded the hearts of the living. Our cheap press, from its powers of diffusive influence, would make a literature that should be merely frivolous, and not flagrantly vicious, one of no little harm to the mental soundness of the nation.

A race of heroes, such as Plutarch portrays, could never grow up if fed only on the spoon-meats and syllabubs of an elegant literature, and finding their entertainment in the lisplings and pulings of a feeble sentimentalism. If the press be more than frivolous, if it have become licentious, its ravages on a reading community, and in a free country, and such a community and country God has made ours, are incalculable. For character and private peace, for honesty and morals, for the domestic charities, and for life itself, there remains no asylum on earth, when such a press is allowed to run a muck against the victims that its caprice, its interest or its pique may se-

lect. There have been newspapers circulating in christian America, that would have been hailed in the cities of the plain, on the day ere the avenging fires fell from heaven, as the utterances of no uncongenial spirit; the work of men morally acclimated to breathe that atmosphere of putridity and death. There have been seen, as editors, men whose hearts seem to have become first ossified, and then carious, in the exercise of their vocation, alike hardened in feeling and corrupted in principle, men who had no mercy, no conscience, and no shame. And such men have been not only suffered, but applauded, courted and bribed, while a 'reading public,' to use a phrase of the times, has been found to gather eagerly around the moral slaughterhouses, over which such spirits presided; and has delighted itself in snuffing the fumes of each fresh sacrifice, feeding on the garbage, and drenching their souls in the puddles there supplied. The extent of the moral taint already spread from such foul sources of corruption, who can estimate? Were such to become the pervading and controlling spirit of our literature, that literature, and the society which sustains it, must collapse and perish, a loathsome mass of festering corruption.

For a profligate literature destroys itself and the community who patronize it. Let literature be sold into bondage to immorality, and its days are thenceforward numbered, as well by the very nature of the human mind, as by the laws of the divine government. Genius, when grinding, like a blind Samson, in the prison-house of vice, ultimately perishes in its task, and leaves no heir. It may not so seem at first. A delirious frenzy, may seem to call forth fresh eloquence and harmony, and every muse, dissolute and shameless, may wave aloft the thyrsus of a mad Bacchante. Science, and art, and wit, and eloquence, have, thus aided in the erection of shrines to immorality;

but they have languished and died amid their toils. A profligate people soon cease to be intelligent, and their literature loses all living power, all ability to perpetuate itself. The literature of the dead past is soon all that remains to a vicious community. And when the proudest monument of unprincipled talent and perverted genius has been completed, and stood perfect in beauty, its last chapter carved and fixed, its topmost pinnacle glittering on high, its last statue polished and fitted in its appointed niche, the nation may have exulted in the splendour of their immoral poetry, and eloquence, and art. But that nation, even in the hour of its triumph, stands before its trophies, bereft of the talents that had aided in its work, desolate and lone, like him who reared from its ruins the city of palm-trees, the fated city over which hung the old but unslumbering curse of heaven. His children fell as the walls of his new foundation rose; and he stood at last in the home he had reared, a solitary man, with none to inherit his labours. 'For Hiel the Bethelite in those days built Jericho. He laid the foundations thereof in Abiram, his first-born, and set up the gates thereof in his youngest son, Segub.' Literature slays its children when building under God's curse. Talent, prostituted in the cause of vice, pines amid its successes and dies; and an imbruted community, it is generally seen, by a just retribution of providence, soon buries in oblivion the literature that has corrupted and barbarized it.

THEOLOGICAL CABINET.

ON THE NINTH OF ROMANS.*

No portion of the sacred volume has occupied the attention of biblical critics and commentators more than the chapter under present consideration. Hence, the name is truly legion of the books that have been written upon it, from the huge and ponderous folio to the tract of a few brief pages. Most

of our readers are aware that good service was done in this department of the theological exposition by our late revered friend, Mr. Jarrom, whose plain and useful discourses have doubtless freed many a mind from the gloomy doubts which had arisen out of false views of this difficult chapter in the sacred writings. We do not regret that so much has been written, nor would we sympathize with those who think it better to avoid entering on a careful investigation of the statements presented in it. If the Calvinistic explanation of it be correct, then we can only say, that there is nothing too strong or too high bearing that designation which this chapter does not fully sustain. But the difficulty still would be, how can it be reconciled with other numerous explicit and lucid statements of the divinely inspired writers of God's holy and blessed book? Or are we to conceive, as some have strangely expressed it, that in the word of God, both the Calvinistic and Arminian systems are undoubtedly and distinctly taught? Such a conclusion is not only one reflecting the greatest possible dishonour on God, but also just such a statement as would fill every blaspheming sceptic with confidence and joy. Can the infallible word of truth contradict itself? Can God be the author of systems as irreconcilable as light and darkness, as good and evil? Surely not; and miserably indeed is the mental condition of the man who has to fly to such a refuge to defend either his creed or his profession. That there are apparent formidable difficulties in the chapter under notice,—assertions not easy to harmonize with God's universal love to mankind—we freely admit. But the chief of these difficulties may be fairly traceable,—*First*, to the fact, that the translators of our authorized version had the strongest Calvinistic predilections; and hence from the very constitution of their minds they have presented it in a costume admirably adapted to illustrate their own doctrinal convictions. Another difficulty in rightly interpreting it has arisen from the endeavour to analyse and expound it, separate from those parts of the same epistle with which it is essentially connected. Consider it

* An exposition of the ninth chapter of Romans, by J. Morison. London: Ward and Co, 1849. 8vo, pp. 569.

fully as being closely connected with the 10th and 11th chapters, as well as with the 8th, and we are persuaded that the chief perplexities would vanish at once. Then thirdly, let the one scope and design of the writer be kept in view:—that God had a perfect right, on account of their continued unbelieving rejection of Jesus, the long predicted and promised Messiah, to cast off the Jews from the national distinction and privileges to which he had elected them. The reasoning of the apostle throughout, is to maintain the equity of God in this course of his procedure with Israel; but as to eternal personal election or reprobation, there is not in the whole chapter one idea that can be fairly and legitimately applied in support of either.

Among the recent religious movements of our own country and times, our readers will have been apprized, that in Scotland a few years ago, considerable excitement was created by a young and rising minister in the United Secession body, who ventured boldly to proclaim the doctrine of a full and free atonement for all mankind. A course of preaching so unusual, and withal, in a region where general limitarianism is the grand test of orthodoxy, at once exposed the faithful preacher to bitter denominational persecution. Unlike Galileo, however, he not only refused to recant the sentiments he had uttered, but felt it to be his solemn and imperious duty to preach, and write, and toil, to the uttermost, to extend among his own countrymen the free gospel of the kingdom. Various have been the productions of his pen during the last ten years, but at length he felt it essential to devote the entire and undivided powers of his mind to a thorough investigation of the 9th chapter of the Romans. Having done so, he delivered a series of lectures, the fruit of his labours; primarily, to the members of his own congregation; then to the students of the theological academy, over which he presides; and last of all, to crowded audiences in the city of Glasgow. At the termination of his course, a most earnest and unanimous appeal was made for their publication. To this appeal, the worthy lecturer responded, and the result

is, a magnificent octavo volume, containing a greater amount of philological learning, careful and profound criticism, sound and logical reasoning, and searching scriptural investigation than we believe has ever appeared in any language on this most momentous part of the apostolic writings. As far as it has been possible to make it, the style is clear and popular: a spirit of deepest reverence for truth runs through the whole, and it is not too much to say, that the hand of a master, steady, skilful, and mighty, is ever doing the noble work of critic and expositor in every part of the lectures before us.

Ample learning and scholarship for the task are displayed throughout; and there can be no doubt that James Morison's volume on the 9th of Romans will take its deserved rank among the standard biblical, critical, and expository works of our times. And we feel assured it cannot fail, under the divine blessing, to do incalculable good in giving the students of revealed truth a glorious view of God's benevolence, and the complete harmony of the long supposed citadel of limitarians with the most rich and gracious descriptions of his universal love and mercy to a perishing world. We trust, that after the sale of the present edition, a cheap and popular edition for the poorer members of churches will be provided, that multitudes may behold, and rejoice in the liberty and light with which the learned and devoted author has invested his subject. We may present a critical analysis of the volume in a subsequent number. Z. S.

WHAT IS INFIDELITY?

PROFESSOR GAUSEN, of Geneva, in his work on 'Theopneuste,' or inspiration, makes the following just distinction:—

'From all that we have read, it results that there are in the world only two schools, or two religions: that which places the Bible above everything, and that which places something above the Bible. The first was evidently that of Jesus Christ; the second is that of the rationalists of all denominations and of all ages. The motto of the first is this: all the written word is inspired of God; the Scriptures

cannot be broken. The device of the second is this: there are human judges of the word of God. Instead of placing the Bible above everything, it is, on the contrary, either science, or reason, or some new inspiration, that it places above the Bible. Thence all the rationalists, and thence all their false religions. They correct the word of God, or they complete it; they contradict it, or they interdict it; they teach their pupils to read it with irreverence, or they prohibit the reading of it.'

Professor Gausen wrote these remarks in view of the conflict going on between pure christianity and baptized infidelity in the universities and churches of Germany: it will strike the reader, how accurately they apply to the recent theological developments in the United States. Nor is this strange; for the new doctrines gaining currency there, are only importations from abroad, gleanings from German authors, whose infidelity and blasphemy are admitted on all hands save their disciples.

In the controversy between believers and unbelievers, there is no debate on the following points:

1. That the *originals* of the Scriptures had an early existence. Christians believe they were written at the times the different books purport to have been written, and for this opinion rely upon the evidence by which any work is proved to belong to some particular age of antiquity; nor do unbelievers pretend they have detected the time when any books of the Scriptures were forged and imposed upon the world.

2. That the writers of the different books of the Scriptures were honest, truth-loving, and truth-speaking men. The simplicity of their narratives, the purity and beneficence of their lives, and the more than heroic courage with which they submitted to death in attestation of what they had spoken and written, compel even sceptics to do homage to their integrity.

3. That they inculcated many important truths relative to the private and social duties of life, human character, God, the soul, and futurity. Even Mahomet admitted the divine mission of Christ and the truth of his

teachings, only claiming for himself, like the Rev. Theodore Parker and his associates, that a *greater* than Christ had come. The stern morality, the lovely domestic and social virtues, with the lofty doctrines of God and immortality, inculcated in their writings, have extorted even from unbelievers expressions of praise and admiration.

The point in debate is this: did the writers of the Bible act under a divine influence which preserved them from all error, guided them into all truth, and gave their instructions the authority of God, so that God spoke through their lips, and wrote by the instrumentality of their hands? Believers affirm this: unbelievers deny it. Hence the controversy between christians and infidels; and hence the just discrimination between the one and the other in the work of professor Gausen. No infidel of any age, not even Paine and Kneeland, Owen and Fanny Wright, ask for a larger concession than the abandonment of inspiration; leave them to select what they approve, and reject what they dislike, and they would advocate the Bible as zealously as some of its present defenders, and perhaps seek a licence to preach it from the pulpit. But now the difference between them is heaven-wide. If the sacred writers were not inspired, we may doubt, dispute, deny, however plainly any doctrine is inculcated or fact is asserted; it is men only who write and teach, fallible like ourselves, and blinded like ourselves; who stand convicted of numerous errors, and may yet be convicted of more; who may have been honest, and yet were weak; well intentioned, and at the same time prejudiced and credulous; and ignorant, uneducated, often reasoning inconclusively like other men, and falling into errors like other men, their writings are entitled only to the same respect shown to the dusty volumes of antiquity, and to the opinions and revelations of modern prophets. On the contrary, if they were inspired, it is God who speaks, and controversy is ended. With him is infinite knowledge and absolute certainty; doubt flies away before his teachings, nor does any place remain for reasoning

and debate, when he decides. Were his own voice heard uttering every verse of the Bible, or his hand seen stretched out from heaven writing it, there could be no higher obligation to believe and obey than what now rests upon us. Under this consciousness of inspiration, the apostles could say with blended dignity and humility, '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.' But with the rejection of their inspiration, in more senses than one the preaching of the gospel is foolishness, since the foundation stone is overturned on which it rests its claims to our obedience and belief. The Bible may be a good book, but unless its writers were inspired, it is not *God's* book, any more than other human productions.

FAMILY CIRCLE.

THE FAMILY TEACHER.

OUR Divine Master, whose benignity is infinite, has made every family a school. Whether we will, or no, the parents are always teaching, and the children always learning. This makes it very important, that the parents should have something to teach, and that their example should be such as the little ones may safely follow.

The best family teacher is the father or the mother. Here we have a teacher of God's own appointment. Let me take the case of the mother. Her school varies in number; but it is generally an increasing school. The branches in which she instructs are numerous. She gives lessons in sitting, standing-alone, and walking. She teaches the young pupil not only to read, but to talk. Another very serious branch of learning, is the knowledge of the Creator, and the duty of prayer to him. This is never omitted in any good family-school.

There is no school in which the scholars learn so fast. Think of acquiring a complete language in the course of two or three years! In what college can they do the like, with Latin or Greek! The teacher

and the pupils love one another; and this is a great source of proficiency.

The father also is a teacher in the family school. He has his scholars always under his eye. He takes walks with them, and joins them in their plays. If he is wise, he never forgets that everything he says or does, has an influence on his boys and girls; and that there is not a single moment in which they are not receiving some profit or hurt. He loves to open school in the evening, when he comes home from his business. Then his little ones gather around the table, which is well lighted, and covered with books, or papers, or pictures, or maps, or useful games, and toys, or altogether. Then the lessons begin, while the fire sparkles, and the mother looks up with pleased glances from her knitting, and even Tray, upon the hearth-rug, seems to join in the satisfaction. The larger scholars are around the table. The smaller ones are apt to be on the teacher's knees, and sometimes clambering around his neck. Then come innumerable questions and answers, many a loud laugh, and many a pretty story. Lessons so learned are not easily forgotten: scholars so taught are not likely to prefer other instructors.

Unless the family-school goes on well, there is not much good done by other schools. I have long since observed, that no matter how much children learned of grammar, they never speak grammatically, unless they are taught to do so at home. Academies and colleges only do part of the work; its greater portion is done at home. Especially whatever relates to temper, morals, and habits, must be got at home, if it is got at all.

Fathers and mothers should consider how far they are doing their part, in this important work. Vast is the difference between parents in this respect. Some make all their arrangements with a view to the good of their offspring: others leave the young creatures to scramble into knowledge and habits by any sort of accident. For example, there are fathers and mothers, who spend almost every evening, till a late hour, in company. What becomes of the school, in the meantime, they care not. Their place

is commonly supplied by a servant. Yet these are the hours in which an impression is often made for a lifetime. The time of evening devotion and of retiring to rest, is a time when the family-teacher should not always be away. It is customary with some wealthy people, during the warm season, to travel for some weeks or months; and during all this time the school is broken up. Or if the children go with them, their chief lessons are taken in the court-yards or piazzas of hotels and boarding-houses. Even religious engagements may sometimes be allowed to encroach on family duties of this sort.

O ye teachers of the family-school, take heed what you do! These dear objects are immortal! Never forget this for a moment. The wax is soft, and is in your hand, ready to be moulded. Let me most earnestly entreat you not to grudge any time or pains, which you may spend on these precious objects. Often take a half an hour for the express purpose of exercising your gifts as a family-teacher. Almost with certainty, I may say, you shall not lose your reward.

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 your 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 solemn feeling, 'I believe I belong to Christ!' To his simple heart, the thought of being owned was natural; faithfully had he served and loved 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.'

VISITING THE POOR.

I CANNOT imagine hardly anything more useful to a young man of an active and powerful mind, advancing rapidly in knowledge, and with high distinction, either actually obtained or close in prospect, than to take him—or, much better, that he should go of himself—to the abodes of poverty, and sickness, and old age. Everything there is a lesson; in everything Christ speaks, and the Spirit of Christ is ready to convey to his heart all that he witnesses. Accustomed to the comforts of life, and hardly ever thinking what it would be to want them, he sees poverty and all its evils; scanty room, and, too often, scanty fuel, scanty clothing, and scanty food. Instead of the quiet and neatness of his own chamber, he finds, very often, a noise and a confusion which would render deep thought impossible; instead of the stores of knowledge with which his own study is filled, he finds, perhaps, only a prayer-book and a Bible. Then let him see—and it is no fancied picture, for he will see it often if he looks for it—how Christ is to them who serve him, wisdom at once,

and sanctification and blessing. He will find, amidst all this poverty, in those narrow, close, and crowded rooms—amidst noise and disorder, and sometimes want of cleanliness also—he will see old age, and sickness, and labour, borne not only with patience, but with thankfulness through the aid of that Bible, and the grace of that Holy Spirit who is its author. He will find that while his language and studies would be utterly unintelligible to the ears of those whom he is visiting, yet that they, in their turn, have a language and feelings to which he is no less a stranger. And he may think, too,—and, if he does, he may for ever bless the hour that took him there—that in fifty years or less, his studies and all concerned with them will have perished for ever, whilst their language and their feelings, only perfected in the putting off their mortal bodies, will be those of all-glorified and all-wise spirits in the presence of God and of Christ.—*Arnold*.

A HINT TO PARENTS.

A CELEBRATED English jurist, who has devoted much of his valuable time and great talents to the subject of education, says:—‘A child is much more capable of learning before than after six years of age. His faculties are more acute, his attention more lively, his memory more retentive, and his habits less decided than they are after that age. From two years of age, a child is in a constant state of learning, and so strong, persevering, and irrepressible is the curiosity predominant in his mind, from two to six years of age, he will learn more during these four years, than in all his after progress, though he should live to be a philosopher of eighty’—not in quantity, but in quality, for in childhood ‘the seeds of things’ are implanted in the mind. It is the GEMINATION of a plant, that gives character to it. The mind, like the plant, will grow, as it BEGINS to grow. How sure and skilful then should be that hand that trains the tender vine! Not affection alone, but judgment, patience, adaptation and prayer, must be exercised in the culture of that immortal scion intrusted to your care by the creative hand of God. Mother,

the Spirit will keep you in your work, if you turn with a suppliant eye and a trusting heart to his divine agency. The dews of his grace shall descend, the warm beams of his holy influence shall waken every vital power into life, and you and yours shall flourish together in the Paradise of God!

A MOTHER'S COUNSELS AND PRAYERS.

A MOTHER'S counsels and prayers! Who can estimate their influence? When the son has left the parental roof, and gone forth mingling with a gay and trifling world; among all the recollections which crowd themselves upon his mind, none go deeper into the fountains of feeling, none excite purer emotions than those of the affectionate counsels and fervent prayers of a pious mother. If happily he is associated with a pious family, whose altar-fires never go out; as they surround that altar in the morning; hear the Word of Life as it is read, and listen to the ardent petition as it rises to God; his mind wanders quickly and quietly back to his own home, where he has often witnessed the same scenes—where the same pious practice is maintained. As they surround the table, and the blessing of God is invoked, these hallowed associations are again stirred. When about to retire to rest, as he sees the child at the knee of its parent, offering up its evening prayer, he remembers how often he has done the same. And when he lays his head upon his pillow in the stillness of night, he meditates upon the advice and the prayers of his mother. Does he attend the house of God—as he hears the minister speak of the glories of heaven, of the joys of religion, or of the sufferings of Christ, he recollects what his pious mother used to tell him concerning these things. Let him be where he may,—whether pursuing his classic studies in college halls, or engaged in the absorbing pursuits of merchandise; or traversing the country in pursuit of recreation or health, or whatever may be his employment, there are times when these recollections will force themselves upon him. Yes, the weather-beaten sailor, away upon the mighty ocean, will sit down among his comrades, and as he details the events

of his earlier days, he proceeds without difficulty until he has occasion to say 'my mother,' and with this his voice falters, his lips quiver, his frame is convulsed, and the big tears are wiped away in their descent by his rugged hand. 'Good woman,' he says, 'if ever there *was* a christian, *she* was one;' and it is not until he has made a pause to recover himself, that he can proceed with the narration. Even the infidel or the atheist, in his more sober moments, when reflecting upon the future, as reflections like these flow up in his mind, feels his foundation quiver and quake. Argue with him upon the subject of religion, and while he remains unmoved by every other appeal, only mention a mother's counsels and prayers, and in an instant the great deep of his heart is broken up, and his tears freely flow. The soldier, though his finer feelings may have been buried for awhile amid the clangor of war, and the prospect of military glory, yet when the strife is over, and he gives way to reflection, a tide of feeling will rush over his soul as he thinks of his mother. And do these recollections always end with the emotions which they excite? No. They exert a most powerful influence upon the conduct. Is that son tempted, in an evil moment, to take advantage by telling a falsehood, the remembrance of the pure unadulterated truth which ever flowed from his mother's lips, checks him in the attempt. Is he prompted to take his Maker's name in vain, he remembers with what reverence that name was spoken by his mother, and his tongue is silenced. Ab, who could have the hardihood to commit a crime against which he had been warned by his mother, with that warning before his mind? Where is the inebriate, however deeply sunk—where is the libertine, however abandoned—where is the scoffer, however hardened, who, if trained by such a mother, has not, under the influence of these recollections, formed purposes of reformation? Nay, where is the rebel against God or man, whose heart has not been softened, and had its palpitations quickened by such hallowed remembrances? O! the influence exerted upon a son by these things is vast, unmeasurable. It strikes deeper in the soul, and twines more closely round the spirit than any other. It is in the soul as a beacon-light to

show the dangers of the way. It is the silken cord to incline gently and affectionately to the path of virtue and piety. It is the influence which has, no doubt, been the means of landing many a soul in the paradise of God.

HOW TO GET ALONG WITH NEIGHBOURS.

I ONCE had a neighbour, who, though a clever man, came to see me one day, and said, 'Esquire White, I want you to come and get your geese away.' 'Why,' said I, 'what are my geese doing?' 'They pick my pig's ears when they are eating, and drive them away, and I will not have it.' 'What can I do?' said I. 'You must yoke them.' 'That I have not time to do now,' said I; 'I do not see but they must run.' 'If you do not take care of them, I shall,' said the clever shoe-maker in anger. 'What do you say, Esquire White?' 'I cannot take care of them now, but I will pay you for all damages.' 'Well,' said he, 'you will find that a hard thing.'

So off he went, and I heard a terrible squalling among the geese. The next news from the geese was that three of them was missing. My children went, and found them terribly mangled and dead, and thrown into the bushes.

'Now,' said I, 'all keep still and let me punish him.' In a few days, the shoe-maker's hogs broke into my corn. I saw them there, but let them remain a long time. At last I drove them all out, and picked up the corn which they had torn down, and fed them with it in the road. By this time the shoe-maker came in great haste after them.

'Have you seen anything of my hogs?' said he. 'Yes, sir, you will find them yonder, eating some corn which they tore down in my field.' 'In your field?' 'Yes, sir,' said I, 'hogs love corn, you know—they were made to eat it.' 'How much mischief have they done?' 'O not much,' said I.

Well, off he went to look, and estimated the damage to be equal to a bushel and a half of corn.

'O no,' said I, 'it can't be.' 'Yes,' said the shoemaker, 'and I will pay you every cent of damage.' 'No,' replied I, 'you shall pay me nothing. My geese have been a great trouble to you.'

The shoe-maker blushed, and went home. The next winter, when we came

to settle, the shoe-maker determined to pay me for my corn.

'No' said I 'I shall take nothing.'

After some talk, we parted; but in a day or two, I met him on the road, and fell into conversation in the most friendly manner. But when I started on, he seemed loath to move, and I paused. For a moment both of us were silent. At last he said, 'I have something labouring on my mind.' 'Well, what is it?' 'Those geese. I killed three of your geese, and shall never rest till you know how I feel. I am sorry.' And the tears came in his eyes.

'O well,' said I, 'never mind, I suppose my geese were provoking.'

I never took anything of him for it; but whenever my cattle broke into his field, after this, he seemed glad, because he could show how patient he could be.

'Now,' said the narrator, 'conquer yourself, and you can conquer in kindness where you can conquer in no other way.'

NATIVE SPEECHES AT THE AMERICAN
BAPTIST MISSIONARY ANNIVERSARY
HELD IN MAY LAST.

JAMES TRIPP, one of the Assamese boys, addressed the ladies in a few words: 'Dear mothers and sisters in Christ, I am happy to meet so many this evening. I know what you have done for Canada, but I will talk only of my country,—darkness country. I know that ladies are very generous to their children, and I hope you will do much for my land. I expect one thousand dollars to make school for Assam. If you never see the scholars on earth, you will see them in heaven. Hope you will do more for Assam than the gentlemen did yesterday. Here are 500 ladies, I hope you give two dollars apiece. I see the baskets here, I hope they will be full now.'

Lucien Hayden, the other Assamese said: 'I got no father, mother, brothers, sisters—all dead. You my friends: who love Jesus Christ is my mother and sisters. I not glad when I think of my country. I want some of you to go with us to heathen land. I bring Assam Primer, I will try day and night to teach you Assam language so you go explain religion to my poor ignorance countrymen. O my country dark! In Assam, Orphan School girls can read. See what God can do. Thirteen years ago

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no tract book.—Now by your kindness have New Testament and many books.

I want say few words, to tank you for send the true religion to Assam, I see many thousand, thousand, but very few missionary, only five men in Assam. In Assam all Satan man, few only forty disciples. I hope you all christians, but I no know, God know all ting. I but poor heathen boy, but trust I know the grace of God. I remember read the pilgrim, write by Bunyan. Hear that we live in City of Destruction, but I hear of Jesus Christ. But my people all dark.—Who is to go to ignorance country. In our country, all worship mans, cows, every ting.—When I look back my country all sit in shadow of death, my heart all broken. Tousand, tousand people, mountains people, never know about true God. Who is to go? Who is to go?

After speaking, he read a hymn, which he and his companion, James Tripp, aged fifteen, then sung in their native tongue.

THE CHRISTIAN CHURCH.

THE CHRISTIAN MINISTRY.

THE influence of the Christian ministry gives an efficacy to law, and a security to property and to life, which nothing else gives. A few years ago, a gentleman who owned a large tract of land, very sparsely settled, in a neighbouring state, tried every means in his power to prevent those in the vicinity from stealing off the timber. Other means proving altogether ineffectual, he then applied to a friend to procure for him a christian minister.—Although he himself was a man of very liberal sentiments, yet on this occasion he wished to obtain the services of a minister of the real old puritan stamp, who would preach the gospel in all its power and pungency. He would cheerfully pay his salary, merely for the security it would give to his property. Our land speculators at the west, in mapping out their towns, never fail to leave an eligible building spot for a church; well knowing that they shall be amply remunerated by the additional value which it will give to their property around it. The time has been, when neither life nor property could be safely

exposed in the Islands of the Pacific Ocean. There is scarcely a group of them, with which is not connected the sad tale of the massacre of a sailor, or of a ship's crew and officers. But during the past thirty or forty years, the character of the inhabitants of those Islands has changed. Christian missionaries have been there, and wherever they have laboured, (embracing all Eastern Polynesia, scarcely excepting the Marquesas group,) our ships may enter and find life and property as safe as they are in New England. 'Thus many a christian missionary is, in effect, an American consul of the most unexpensive and efficient kind; and his congregation a society for the protection of American lives and property.' Banish to-day every minister of the gospel from this land, and in a few years what would our laws be but so many dead letters in the statute book, worth scarcely more than the paper on which they are written? What would be the security in the value of all that we possess? Those who are living for this world only, and think not of an hereafter, never receive so much from any source to which they contribute so little, as what they receive from the labours of the christian ministry.

But the influence of their labours is felt more especially in things of a spiritual nature. This is their principal business; everything else is only secondary or incidental to this. In sickness you expect the minister to visit you, believing that the effectual, fervent prayer of a righteous man, availeth much. When death enters your habitation, you wish him to come and sympathise with you, administer consolation, and supplicate for grace to sustain you under your trials. And what would be your feelings in the dark hour of affliction, when deprived of a beloved friend, or laid yourself upon a bed of sickness, if there were no man of God to enter your dwelling, to take you by the hand and direct your eye to the Saviour? Are you a christian? Call to mind then the blessings which you receive from the preached gospel. How often on the Sabbath day, has some precious truth, accompanied by the living voice of the preacher, come like a messenger of mercy to your troubled bosom—dispelled the dark cloud which hung over you—strengthened your faith and brought

you nigh the verge of heaven. Have you not been ready to say with the Psalmist, 'As for me, my feet were almost gone; my steps had well nigh slipped, until I went into the sanctuary of God.' How often in the house of God have you received spiritual blessings in connection with the preached word, worth a hundred fold more than you ever gave of your temporal things to support it. And how often, as you have gone to the weekly lecture, or to the meeting for prayer, wearied with the cares of the world, and burdened with a sense of sin, has your burden fell, your soul been quickened in duty, and your return to your fire-side been made cheerful and happy. The Bible itself is of great value, but I ask is it not made far more so by the labour, and the living voice of the christian ministry? Our Lord Jesus Christ knew well the value of the ministry: he therefore commanded his church to send forth to the nations of the world, not the *written* but the *preached* gospel. But for the labours of the ministry, who of this or of any church, would not now, in all human probability, have been like others around them, wandering in nature's darkness and strangers to all their cheering hopes of future glory? Let the churches of this commonwealth be without the christian ministry for some ten or twenty years, and what would be their spiritual condition? If with all the labour bestowed upon them, in preaching, visiting and prayer, many, notwithstanding, become cold, worldly minded, and manifest little or no spirituality; what would be the effect, if no one devoted to the work should labour among them? What would be the temporal condition of the people? What would be the value of property, the efficacy of law, or the virtue of the body politic? You may better imagine than I can describe.

An Illustration.—Just select a village in our land where they have never been blessed with a christian ministry—if such can be found—or if you please, take a village where for years they have been without a minister, and let one be settled there, how soon you will see the beneficial influence of his labours, upon the habits and upon the intellectual and moral character of the people. Not long since I was riding through a village, in this state, in company with a

shroud, clear-headed merchant; and on entering it he said he felt himself unable to account for the change which had taken place there during the past ten or twelve years. Its business had recently been no better than in former years; yet it had been constantly improving in its appearance; most of the houses were now painted, everything around was neat, and indicated a thriving and prosperous condition of the people; while a village which we had passed, whose business was the same, had been continually growing poorer, and everything about it bore evident marks of decay. I pointed him to a neat house of worship on a piece of rising ground just before us. Sir, said I, they have had, for some fifteen years past, the preached gospel here; which, for more than a quarter of a century, they have not had in the village we have left behind. He needed no other explanation; knowing the history of the two villages, he readily acknowledged that there was no other way by which the difference could be accounted for.—*Rev. Mr. Nickels' Sermon on 'Ministerial Support.'*

THE INFLUENCE OF DEACONS.

Some pastors would gladly whisper a word of advice in the ear of a beloved deacon on this subject, could they do it indirectly. Sometimes, circumstances combine to render this a hazardous undertaking. At any rate it would be embarrassing when it might be perfectly safe. In other cases, such admonitions can be embodied in a sermon: but to preach to *deacons*, especially in churches where there are but two or three, would be a delicate matter. Possibly the eye of some deacon may glance at the following remarks, who may find one or more of them applicable to himself. May the good Spirit apply them as an antidote for the evil.

The deacon has great influence over his pastor. He may do more than any other member of the church to *cheer* him: He may do so, by the manifestation of cordial friendship;—losing no opportunity of social interview with him;—always shewing him that respect which is due from the flock to their spiritual guide; in this matter setting an example to all the brethren. He may do so by a ready sympathy in the pastor's troubles. He is a *man* like others; and usually for wise purposes, is

allowed to share as largely as most, in *spiritual distresses and conflicts*. These he cannot take to *every body*: but oh! how refreshing to his soul if he has an experienced and confidential deacon, who will hear with tender sympathy, and advise with unassuming wisdom. Often he has trifling difficulties arising in his pastoral work. One feels grieved at being unvisited in a time of sickness, of which the pastor was never informed; another is irritated by a faithful reproof: a third, loving to have the pre-eminence, feels jaded at not having things his own way. Happy is he, who is sustained in these matters by judicious deacons: men who will never sympathize with the disaffected party, until they have heard the *pastor's own account*. By improving this hint, deacons may do much towards the promotion of permanence in the pastoral relation; for nothing is more disheartening to the pastor, than to hear of a remark that his *right hand man* has let fall, in passing a *hasty censure* on his conduct. Such censures, when necessary, may do some good when *properly given first to himself*: but they will only do harm when spoken in the hearing of others.

Some deacons err, quite unintentionally, by telling their pastor all their difficulties in making up his salary; how many have fallen short in their payments; and how much they have been obliged to advance in order to make up the deficiency. We may hope this blunder is not very frequent, for it indicates less than common delicacy of feeling. And any pastor who can endure it long, without drawing the inference that he is a burden, must indeed be entirely destitute of sensibility.

There is no time at which the *influence of deacons* is felt more by the pastor than in a season of special effort for the revival of religion. It is true, their office does not constitute them *spiritual leaders*. But the *pre-requisites* for this office as described by the twelve, Acts vi. 3, and by Paul, 1 Tim. iii. 13, involve their spiritual pre-eminence: and this in connection with their official prominence, cannot fail to secure to them a *fearful* but *honourable degree of influence* in relation to revivals. Every minister feels this. Not a few have had to ascribe the success of their own efforts, through the blessing of God, to the *large-heartedness of their deacons*.

When they, with judicious, and persevering co-operation, hold up their pastor's hands, though he be naturally of a feeble heart there is no fear that he will faint. But how sad is the reverse. When he is longing, and praying, and preaching with a single eye to this; and when a growing interest is apparent in the unconverted part of the congregation; but when the *deacons frown upon it*, and sit in cold criticism on the pastor's sermons and measures, what sadness does it impart to his heart! and what a dreariness does it spread around! O this is *bondage* indeed! an angel would be fettered in such circumstances. Well may we say in the forcible language of John Angell James, 'such men paralyze the zeal of their minister; they are *dead weights* upon his energies, and *obstacles* in the way of his usefulness. Their cold scepticism about the work, their *heartless indifference*, their groundless suspicions, their puerile fears at novelty and fanaticism, perplex and hinder the pastor, and frighten or petrify the people. Dreadful employment of official influence! Tremble at incurring such responsibility!'

A CASE IN POINT.

AND I am sorry to say it, the first open complaint is made against the pastor, in three cases out of four, by a deacon of the church. Deacons, the world over, are like Jeremiah's figs—i. e., very sweet or very sour. They either aid their pastor, and, like Aaron and Hur, stay up his hands, or decidedly the reverse. It is a sober fact, and it ought to make the ears of such deacons tingle, that at least, three out of four of all the ministers in New England, who have been driven away from their people, have been driven away by deacons; by men, who in one respect, have with a vengeance 'magnified their office.' I might point you to numerous examples all over the land. But I forbear. I thank God, however, that I have never been plagued by such deacons. I have never had the slightest difficulty with any of my deacons, except in a single instance, and that lasted but five minutes. It was with good deacon Wyman, at the commencement of the temperance reformation, in 1826. Some one had told him that I said at a church meeting that I would never drink another drop of ardent spirit, (unless ordered by

a physician) or give it to a workman or a visiter, while I lived. The deacon called upon me the next day, and asked me if I said so. I told him I *did*, and should *stick to it*, at all hazards. 'Well,' said he, 'then you will not be the minister of this place three months.' 'Very well,' said I, 'I have taken my stand, and if I knew I should be drawn in quarters within three months, if I did not recant, I would not do it.' Said the deacon, 'you are a crazy man, and I will not talk with you;' and arose to go out of my house, when I thus accosted him:—'Deacon Wyman, the next time you enter into your closet, will you ask God to teach you by his Spirit, who is right on this subject, you or I.' 'I tell you,' said he, 'I will not talk with you,' and marched out of doors. The next morning, long before sunrise, some one knocked—I went to the door, and behold, there stood deacon Wyman. He instantly grasped my hand, and with tears rolling down his cheeks, exclaimed, 'my dear pastor, I went home from your house yesterday, and in accordance with your advice, retired to my closet, and asked God to teach me by his Spirit, who was right in regard to the use of ardent spirits, you or I. In five minutes a flood of light broke in upon my mind, and I was fully convinced that you were right, and I was wrong.' 'And now,' said he, 'go ahead with your temperance reformation—to the day of my death I will do all in my power to sustain you.' He was as good as his word. He did sustain me as long as he lived.'

THE PASTOR ENCOURAGED.

I ONCE heard of a minister who stated that he preached a number of years in a certain place without any visible benefit to any one. Finally, he concluded it was not right for him to preach,—and in consequence thought he would give it up. But while musing on the subject, he fell asleep and dreamed. 'I dreamed,' said he, 'that I was to work for a certain man for so much, and my business was sitting upon a very large rock with a very small hammer, pounding upon the middle of it in order to split it open. I worked a long time to no effect, and at length I became discouraged, and began to complain, when my employer came; said he, 'Why do you complain? Have you not fared well while in my employ?'

'O yes.'

'Have you not had enough to eat?'

'Yes.'

'Have you been neglected in any way?'

'No, sir.'

'Then,' said he, 'keep to work—cease your complaints, and I will take care of the result.' He then left me.

'I then thought I applied my little hammer with more energy, and soon the rock burst open with such force that it awoke me.' Then, says he, I ceased to complain—I seized my little hammer with new vigour—I hammered upon that great rock (sin) with renewed energy, nothing doubting, and soon the rock burst. The Spirit of the Lord rushed in, and the result was a reward of a glorious ingathering of souls.

VARIETIES.

GREEK BAPTISMAL CEREMONY.

THE following is a full and exact account of the Greek baptismal ceremony, and all the services connected with it as I have witnessed. In all of which your readers will observe two things; first that with Greeks baptizing is immersing; and second there is no sprinkling whatever on the occasion.

Preparatory to administering the rite, a font in the form usually of a large brazen vessel nearly full of water, is set in the midst of the company about to witness the ceremony. The persons officiating are usually one or more sponsors, with a priest and a deacon. Tapers or wax candles are lighted and given to more or less of the persons present.

The child to be baptized is then brought forward, when the priest 'seals' him, as it is called, with the sign of the cross—that is, with his dry hand he makes a motion in imitation of a cross over the forehead, the mouth, and the breast, of the child—after which, repeating a short prayer, he takes the child in his arms and waves him in the air, making with the motion the sign of the cross. Then facing towards the east he repeats a number of introductory prayers, two or three of which are for the exorcism of the evil spirits. Having now placed the child in the arms of the sponsor, the priest turns towards the west and puts the following questions, each three times

to the sponsor, who also facing the west answers in behalf of the child.

Priest. 'Do you renounce the devil, and all his works, and all his angels, and all his service, and all his pomp?'

Sponsor. 'I renounce.'

P. 'Hast thou renounced the devil and all his works, and all his angels, and all his service, and all his pomp?'

S. 'I have renounced.'

P. 'And do you spit on him?' (Here the sponsor, spits on the devil three times, as the question is thrice repeated to him.)

P. 'Do you make covenant with Christ?'

S. 'I covenant.'

P. 'Hast thou covenanted with Christ?'

S. 'I have covenanted.'

P. 'Dost thou believe on him?'

S. 'I believe on him as King and God.' (Here the sponsor repeats thrice the apostle's creed, so called, ending with a long series of repetitions—'I worship the Father, the Son, and the Holy Ghost, the indivisible and consubstantial Trinity.'

The priest next begins a series of responses with the deacon, of which the few following will serve as a specimen:

Priest. 'That this child may be planted together with Christ our God, and become a partaker of his death and resurrection.'

Deacon. 'We beseech thee, O Lord.'

P. 'That he may keep his baptismal garment and the seal of the Spirit without spot and blameless, until the terrible day of Christ our God.'

D. 'We beseech thee, O Lord.'

P. 'That this water may be unto him the washing of regeneration and the forgiveness of sins.'

D. 'We beseech thee, O Lord.'

Then follow the consecrating prayers in which the priest sanctifies the water in the font and the cup of oil with which the child is to be anointed. This is done by blowing three times upon each, and each time so suiting the action as to make the sign of the cross, and repeating each time 'in the name of the Father, and of the Son, and of the Holy Ghost.' Some of the consecrated oil is then poured upon the water in the font.

After another prayer the child is stripped of all its clothing, and anointed with the consecrated oil. The priest

dips his finger into the oil and crosses the principal parts of the body of the child, saying—'the servant of the Lord is anointed with the oil of gladness in the name of the Father, and of the Son, and of the Holy Ghost.'

After the anointing, the child is put *feet foremost into the font of water and immersed three times according to the number of persons in the Trinity*, the priest saying, 'The servant of the Lord is baptized in the name of the Father, amen—in the name of the Son, amen—in the name of the Holy Ghost, amen.'

After the baptizing there is another anointing as before, in which the child is said to receive the gift of the Holy Ghost. Its clothes are then put on and the priest says—'The servant of the Lord is clothed with the garment of righteousness, in the name of the Father, and of the Son, and of the Holy Ghost.'

The child is then carried around the font, followed by persons present chanting, 'Blessed are they whose iniquities are forgiven, whose sin is covered,' and 'whosoever of you are baptized into Christ have put on Christ.'

After reading extracts of Scriptures, such as part of Romans, chapter vi. and of Matthew, chapter xxviii., and saying some more prayers, the priest takes a sponge, and having wiped the hands, the head, and the face of the child, says: 'Thou hast been baptized, enlightened, anointed, sanctified and washed, in the name of the Father, and of the Son, and of the Holy Ghost.' After this he takes a pair of scissors and clips from each side of the child's head, a lock of hair, always imitating the sign of the cross, and pronounces the formula—'The servant of the Lord is sheared in the name of the Father, and of the Son, and of the Holy Ghost, amen.' So ends the ceremony.

OPENING OF THE ROMAN INQUISITION.

THE following very interesting account of the opening of the Inquisition, in the city of Rome, on the 1st of April last, is from a correspondent of the N. York Tribune. It may be recollected, that the defenders of Rome have repeatedly denied the existence of the Inquisition in any part of the world, for some years past.

'On Sunday last the palace of the Inquisition was thrown open to the public,

after some days devoted to an inventory of its contents, and investigations which resulted in the discovery of some relics of the diabolical practices, with which this tribunal has been associated. Curiosity had been whetted by the accounts, which appeared from time to time, of prisoners, bones and tortures; and more recently by the proclamation announcing that the building would be opened, which spoke of 'horrid prisons, skeletons, and instruments of torture.'

The people poured into it in crowds. Every body was there—ragged, cadaverous old men, who looked as if they might have just come from the prisons—fresh young girls, with their missals, who had perhaps half-an-hour before been listening reverently to a mass, from the lips of some priest, who might have had his share in the deeds they were shuddering over—strangers with their eyes stretched, and ready for the most fearful sights. They were below and above, in the vaults and the garrets, running through long suits of rooms—passages which lead to nothing—peeping into coal-closets and the mouth of some old drain, and turning away with a disappointed look and the exclamation, 'Non e' niente,' ('there's nothing there.')

I went with the crowd, and at first I could not avoid a feeling of disappointment, and thought that the government had wisely chosen the 1st of April, to expose the horrors of the Inquisition; but convinced that there must be something to see, I kept up my search. I found my way at last into a quiet garden, with a bubbling fountain in the centre, which seemed the very spot for sacred meditation; but around the garden was a low building with grated windows. The rough walls of the rooms within were covered with inscriptions marked with a bit of charcoal—some ascriptions of praise—some bitter and complaining. In one I read, 'Let us pray to God that the good people may have pity.' In another, 'Take away oppression, O God.' 'Too long have I been confined here at the caprice of calumniators, without admission to the sacraments.' 'How much have I suffered here!' Here, beneath a death's head and cross bones was written, '*O moi!*' Here, '*Scipio Gaetani*—eight years have I been imprisoned here.' There was one short but expressive sentence in the English lan-

gauge:—Is *this* the christian faith? In one prison, a heavy trap-door was lifted from a dark opening, exposing a deep black vault; below in a corner, lay a mass of bedclothes and tattered garments, among which I recognized a worn, dirty strait-waistcoat, apparently intended for a female. In several of the rooms were pipes, through which, probably, food was given to the wretched inmates.

In another part of the building, a dense crowd was assembled around the entrance to a vault, which seemed to pass beneath the whole palace. I made my way through the mass, and down the rough steps, and recognized, by the light of the torches upon the walls, heaps of human bones scattered over the floor. Others were protruding from the wall of earth at the side, yet untouched; and although it was difficult to distinguish in this confused mass, sex, age, or even the different parts of the body, one at least seemed to be that of a female; and the seventeen thigh bones, which might be counted here and there, told the story of nine poor victims.

The excavations are yet unfinished, and it is not easy to conjecture how much the number may be increased. But even these few relics afford room for the darkest suspicions. How many years have passed since these vaults received their last victim? Did he waste away slowly under torture and starvation; or did the holy fathers, more merciful than usual, give him the blessing of a sudden death? But these are conjectures without limit. It is difficult to account for the presence of these relics, upon any supposition favourable to the holy office. They are found imbedded in earth, filling the brick arches which form the foundation of the building, and must, therefore, have been placed there since its construction—a fact inconsistent with the supposition that they belonged to an ancient cemetery on this spot if any existed; and it is but too clear, from the appearance of the bones, that their possessors were born long since the erection of the building. Perhaps the unfortunate nun, who was found in her cell, when recent events threw open the doors of the palace, might tell us something that would

aid in explaining these discoveries. It is difficult to believe, that the present century can have witnessed any of the enormities, for which this dreadful tribunal has become proverbial. But whether the practises thus revealed, date from the last century or the last year, they afford another example of the horrors of religious persecution, and confirm my desire for the downfall of a creed which still clings to the principles which authorized and occasioned the establishment of this detestable institution. It is said, that in the convent of the Ara Cœli, a Spanish monk was found, who had been imprisoned there for twenty-five years. When taken from his cell, the poor man was almost blinded by the glare of day, which now visited his eyes the first time for a quarter of a century. It is hardly necessary to speak of his surprise, on learning that he was set free by the authority of a Roman republic. 'Can such things be without our special wonder?' It were natural to believe that these stories are got up for the occasion, but some things I have seen, and others I tell as they were told me.'

THE OLDEST MAN IN AMERICA.

GEORGE BUCKHART, living in Harlan county, Ky., is one of the most extraordinary men of the age, and perhaps is the oldest man now known to the living. He is one hundred and fourteen years old; was born in Germantown, Pennsylvania, and has lived for several years in a hollow sycamore tree, of such large dimensions as to contain his family, consisting of a wife and five or six children, bed, and bedding, cooking utensils, &c. The exploring agent of the American Bible Society, in his travels in Kentucky, recently found him, and also saw several respectable gentlemen who had spent one or more nights with him in this singular home. He professes to hold the Lutheran faith, being of a German family, and received the Bible with peculiar manifestations of gratitude. What a life for one man to spend! What a long train of events has marked this century through which he has drawn the thread of existence!—*Bible Society Record for May.*

CHILDHOOD.

BY JENS BAGGESEN.—[A DANE.]

From Longfellow's Poets and Poetry of Europe.

THERE was a time when I was very small,
 When my whole frame was but an ell in height ;
 Sweetly, as I recall it, tears do fall,
 And therefore I recall it with delight.

I sported in my tender mother's arms,
 And rode a horse-back on best father's knee ;
 Alike were sorrows, passions, and alarms,
 And gold, and Greek, and love, unknown to me.

Then seemed to me this world far less in size,
 Likewise it seemed to me less wicked far ;
 Like points in heaven, I saw the stars arise,
 And longed for wings that I might catch a star.

I saw the moon behind the islands fade,
 And thought, ' O were I on that island there,
 I could find out of what the moon is made,
 Find out how large it is, how round, how fair !'

Wondering, I saw God's sun, through western skies,
 Sink in the ocean's golden lap at night,
 And yet upon the morrow early rise,
 And paint the eastern heaven with crimson light ;

And thought of God, the gracious Heavenly Father,
 Who made me, and that lovely sun on high,
 And all those pearls of heaven thick-strung together,
 Dropped, clustering, from his hand o'er all the sky.

With childish reverence, my young lips did say
 The prayer my pious mother taught to me :
 ' O gentle God ! O, let me strive away
 Still to be wise, and good, and follow thee !'

So prayed I for my father and my mother,
 And for my sister, and for all the town ;
 The King I knew not, and the beggar-brother,
 Who bent with age, went sighing up and down.

They perished, the blithe days of boyhood perished,
 And all the gladness, all the peace I knew !
 Now have I but their memory, fondly cherished ;—
 God ! may I never, never lose that too !

REVIEW.

MEMOIR OF THOMAS BURCHELL; *by his brother. B. L. Green, London.*

(Concluded from page 325.)

MR. BURCHELL'S arrival in his native country, while it repaired his shattered health, afforded him various opportunities, which he eagerly embraced, of pleading the cause of the oppressed negro, and of increasing the interest now felt deeply in behalf of the mission. As a variety of wicked slanders had been industriously circulated in England by the West Indian party, against the missionaries, their order, plans, &c, Mr. B. forwarded to the secretary of the society an admirable paper, in which he unfolded the whole of their system, as to tickets, leaders, contributions, discipline, the admission of members, and the treatment and examination of inquirers, &c. This so thoroughly satisfied the committee and friends of the mission, that the good man had no further trouble on that head. He also obtained money for the purchase of the freedom of a very excellent man, a negro, who was an active deacon of his church. His stay in England was shortened by the absence of other missionaries from Jamaica, and he consequently embarked on Saturday, Nov. 5th, 1831, after a visit of near four months.

When the *Garland Grove* was within two or three days sail of Montego Bay, Mr. Burchell laboured under a strong presentiment that heavy trials awaited him in the mission; and though he had not the most distant idea of the nature of those trials, yet the presentiment, under a kind providence, had the effect of preparing his mind for them. His apprehensions were fearfully realized. The insurrection of the negro population, occasioned by the idea that 'the free paper,' was come from England, and that they were deprived of their emancipation by the colonists; an idea to be attributed to the various public meetings of planters who resolved to 'resist' the home government and those who were seeking the removal or modification of slavery, was now at its height. Messrs Knibb, Whitehorne, Gardner, and Abbott, had met at Montego Bay to open a chapel at Salter's Hill; and in doing so wisely

took occasion to disabuse the minds of such of the negroes as were present, as to 'the free paper.' This was the only service ever performed in that chapel—with others in a few weeks, it was burned to the ground. Martial law was proclaimed on Saturday, Dec. 31st; and after service at Falmouth on the following day, the missionaries were summoned to the guard house that they might enlist in the militia. They waited an hour or two, and were then told to come the following day, when they were told to join themselves to some company. They did so under protest, and the next day drew up a memorial to the governor praying for exemption. For this the military officers put them under arrest, sent them on board an open boat, and thus unprotected, under a tropical sun, they sailed to Montego Bay. There, after suffering various indignities, they were released on bail, and on condition they would not leave the place. The savage yell of delight at their apprehension, which emanated from the 'Jamaica Courant,' sufficiently indicated the murderous purposes of the planters. It was at this juncture that the *Garland Grove* approached the shore, when Mr. Burchell was arrested and taken on board *the Blanche*, the flag-ship of commodore Farquhar, and treated as if he was the most desperate of felons. Totally ignorant of the state of the island, and of the reason for his arrest and strange treatment, he repeatedly enquired for its cause, and he was at length told, 'It is Martial law,' &c. His papers, &c., were all taken from him, that if possible some charge against him might be founded on them. Without any accusation, however, he was detained, and prohibited all communication with the shore, eleven days on board the *Blanche* and afterward twenty-two days on board the *Garland Grove*, when, nothing to criminate him being found in his papers, his discharge came. As there were plots against his life on shore, and various 'gentlemen!' had sworn to shoot or kill him if ever he landed, the brethren and friends counselled his taking some other ship and sailing to America. But the gentlemen bloodhounds on shore were not so to lose their prey. A charge

was got up on the affidavit of a free person of colour, saying that Mr. Burchell had told him to inform the negroes that freedom was theirs, and that they must pray and fight for it, &c.; and that parson Gardner had said the same. Now came a fearful crisis. Mr. Burchell was arrested on board to be taken on shore on this charge. After deep anxiety, and earnest prayer, he entered the boat. There were a ferocious gang of white 'gentlemen' on the quay ready to destroy him. The officer in charge of the boat dexterously changed the landing-place, so that the whole party had landed before the van of these 'friends of social order' reached them. One struck the missionary with a dagger which only pierced the breast of his coat, others rushed forward, hissing, yelling, brandishing their weapons, crying, 'have his blood,' 'hang him;' but as they attempted to close in upon their victim, a few coloured militia-men generously threw themselves into a circle round him, and formed a body guard, hurling defiance on the mob, and saying that until he was proved guilty they would protect him: and in this way he was safely escorted to the court-house! He was of course committed, and Mr. Gardner became his companion in bonds. Every effort was made by the 'honourable' miscreants who had secured the arrest of these missionaries, to obtain evidence that would convict them. One of Mr. Burchell's servants was shut up in a close room for twenty-four hours, with a pan of burning brimstone, to give him, as they said, 'a taste of hell,' because he could give no evidence; another, a poor woman, had three hundred lashes inflicted on her to compel her to say something to criminate him, but in vain. In the mean time, the chapels, &c., had been burnt down by the white mob of gentlemen and magistrates, and S. Stennett, by whose affidavit the missionaries had been arrested, suffered such agony of conscience after they had been detained twelve days, that he forced his way to a magistrate, Feb. 22nd, and made a counter affidavit and mentioned the names of the gentlemen by whose persuasions and promises he had been induced to make the false oath! The prisoners memorialized the governor; but the magistrates kept them in prison until the assizes, when they were liberated, March 14th. When Mr.

B. arrived at a friend's house where Mrs. Burchell was lodging, many of the free members of his flock crowded to see him. Their tears, prayers, and blessings so overpowered his heart, that he was obliged to defer the visits of others till the next day.

That privilege they did not enjoy. Scarce two hours had passed when intelligence was brought that a conspiracy was formed against his life. The coloured people became aware of it, and posted themselves as a guard in the lower part of the house. Shortly after seven a large body of white gentlemen crowded about the house, demanding Mr. Burchell, and threatening to pull the house down if he was not forthcoming. He escaped to some neighbouring premises; and the assailants perceiving a considerable body of men in the house, and another gathered on the outside to oppose them in the event of an attack, were thus kept at bay. Mr. Brown, the owner of the house, applied to the authorities, and after great difficulty obtained the assistance of the military. Under their escort, and attended by a great number of coloured friends, Mr. and Mrs. B. went on board a man-of-war, then lying in the harbour. Amidst the most frightful uproar of the people, thus protected they walked through the streets, and in due time reached their place of refuge. The visits and counsels of some excellent persons of rank, induced Mr. B. to leave the scene of excitement and danger, and sail for the United States. He accordingly left the shores of Jamaica, March 16th. Thus, though his brethren were yet in great peril, and his remaining on the island would only have aggravated it, was he delivered from 'wicked and unreasonable men.'

'There is such a thing as a retributive providence even in this world; and at times the divine Being sees fit to anticipate, by signal and solemn events, the yet more awful transactions of the future judgment. * * * * * When the turbulence of the early months of 1832 had passed away, some of the missionaries who had sustained heavy losses by spoliation, entertained the idea of endeavouring to recover damages by actions at law. Reluctance to resort to stringent measures, however just, led them to defer any decisive movement from time to time, until many of the guiltiest of their opponents had passed into eternity, and rendered up their account

at a higher tribunal. Hence the terms in which one of the sufferers wrote to a friend:—'If measures are to be adopted, for the purpose of bringing many of these gentlemen to justice, the sooner the better; that is, if we are to be influenced by our very imperfect conceptions of what is fittest and best: seeing that very many of them, chapel destroyers and others, have lately been called from time to eternity in a most mysterious and awful manner.*

A list of several is given. And it is added,

* Many others have died since that season of violence and infamy; and many have been afflicted in such a manner, as to lead some persons to believe in the doctrine of divine providence who had previously questioned, or at least practically disregarded it.†

After a tedious and dangerous voyage, Mr. Burchell landed at Baltimore, April 4th. He spent some months in visiting christian friends, and at the request of the committee returned to England, where he landed Sep. 12th.

England was, before this time, under the deepest excitement on the subject of slavery. The lawless proceedings of the colonists had awakened the friends of religion and the negro, to vigorous exertions. Mr. Buxton brought his motion into the house of Commons, in May, 1832, and though it was lost, the feeling out of doors convinced Earl Grey's government that the question could not be set aside. In June, W. Knibb arrived in England, to state the case, and plead for the missionaries and the negroes. He, Phillippo, and Burchell, traversed the whole land, and aroused the whole of the friends of humanity and religion in their cause. The indignation of the country was everywhere excited. The apprenticeship act was passed in 1833. It received the royal assent Aug. 28th, and was not to come into operation till Aug. 1st, 1834. In the mean time, Mr. Burchell travelled through various parts of England, and Ireland. In company with Messrs. Dyer, Murch, and Knibb, he appealed to government for compensation for their chapels, and at length, half the sum at which the destroyed property was valued, was voted by parliament. This sum £11,700, reluctantly granted, and contemptible when viewed in contrast with the £20,000,000 com-

penensation to the slave-holders, was accepted by the society, and the liberal subscriptions of friends, soon gave the prospect that more and larger chapels would adorn the scene of missionary toil.

The church in Montego Bay revived after these things, and celebrated the first of August with great joyfulness, devotion, and propriety; and Mr. Burchell was cheered with the expectation of once more, and under happier auspices, going to reside amongst them. He accordingly went on board the *Canada*, bound for New York, August 30th, and landed in that city, Sep. 29th. Having spent a fortnight in America, he sailed in the *Orbit* for Jamaica, where they arrived, Oct. 27th; but had to perform quarantine for eight days. He went on shore at Kingston, Nov. 3rd, spent a Sabbath there, and another at Spanish-town, and then proceeded to Montego Bay. His reception here exceeds description. Tears, clapping of hands, thanksgiving, waving hats, shouting for joy among the crowds of negroes, who left their baskets in the now almost empty market to meet him, are expressions that convey a faint idea of their delighted hearts. 'Bless God! and him come for true.' 'No massa, me no go—me no able to believe yet—and is it massa Burchell for true?' 'Now, massa, me know dat God him true—him hear for we prayer—but him take him own time—and him work him own way—but him do everything quite good.' 'Me walk two day for see you—God him too good—now me willing to die.' These are a sample of the congratulations of his sable friends. He commenced his labours amongst his happy people the next day. There were not fewer than four thousand present at the morning service!

The new circumstances in which he was placed demanded renewed energy—and with all his heart did he endeavour to meet the claims of his position. He distributed three cases of Bibles, presented by the society, amongst his people who could read. In 1835 he obtained a site, and on Saturday, Feb. 7, the foundation stone was laid for a new and very large house of prayer. This was a glorious day. Multitudes were present, a special magistrate, and other persons of distinction assisted in the ceremony, and several missionaries took

* p. 232, 233.

† 235.

part in the service. Anxious to promote the instruction of a population destined to be free, Mr. Burchell procured on his own responsibility a teacher, and opened a British school, which succeeded beyond his expectations. His church flourished, large additions were made; so that he felt rewarded in his very heavy toils. The treatment of the apprenticed negroes, was, however, in many instances brutal in the extreme, and occasioned great pain to the missionaries. Mr. Burchell pressed forward with his labours—opened several new stations, and tasked himself far beyond his strength in attending to them, and in administering medicine to the numerous and neglected sick of the negro race. But in all his labours he had a rich reward. The church improved, and the conduct of the people afforded him great satisfaction. He opened a new chapel at Salters' Hill, erected school-rooms at the bay, had great pecuniary and other difficulties arising from the failure of the contractors to complete the large chapel, but with amazing energy and perseverance he surmounted every difficulty. Indeed, it would be almost impossible fully to record all the toils and cares and anxieties of this period. The apprenticeship system ended in 1838, but this did not terminate his labours for the temporal good of the negroes. The planters sought to crush them, and apparently would have done it effectually but for the missionaries. They acted as advisers and guardians, and countenanced by one or two enlightened and considerate governors, prevented much suffering, and silenced misrepresentation. His labours were too heavy for him, and his health failed him repeatedly. He attended the jubilee meeting at Kettering, in Oct., 1842, and presided, delivering a most animating and instructive address. In 1843 he had the pleasure of baptizing his daughter. He then resigned part of his charge into other hands. He laboured on for two years, but at length, after the death of the illustrious Knibb, in Nov. 1845, he returned home very feeble. His health not improving he was advised to return to England, which he did in March, 1846. He scarcely rallied; but wrote an affectionate letter to his flock in April, and

died in London, May 15th, 1846. His end was peace.

We have thus given a glance at the interesting memoir before us. For details we must refer to the work itself. In laying aside the volume, we cannot but express our approbation of the manner in which the narrative is written, and the assurance that we have, that though Mr. Burchell died before he had attained to old age, (he was forty-seven) his life was one of the most useful, most devoted, most honoured of God, ever spent by the most distinguished servants of him 'who went about doing good,' and who 'came to seek and save that which was lost.'

THE YOUNG LADIES' FAITHFUL REMEMBRANCE of obligations, responsibilities, and duties. *Second edition.*

THE MARRIAGE OFFERING; or a series of letters addressed to a young married Lady; embodying hints to parents, teachers, and nurses. *By the author of 'the Young Ladies' Remembrancer.*

THESE two small but valuable works are the production of an elderly lady, who has had much experience in the training of youth, and whose benevolent affections, refined understanding, excellent taste, and truly christian principles, give a charm and a value to every page. Unlike Miss Edgeworth, she makes revealed religion the basis of true morality; and while the hints and suggestions with which these works abound indicate a high degree of practical wisdom, the respect paid to the great truths of the gospel, and to the supreme authority of the Word of God, tends to lead the soul in the ways of righteousness. The Remembrancer cannot fail to be of service to every young lady who peruses it. The chapters are on religion, parents, teachers, schoolmates, studies, and society. In each of which practical wisdom, excellent counsels, the result of years of judicious observation, are given in such a spirit of kindness as to secure the esteem of the intelligent reader.

Of the 'Marriage Offering,' we cannot speak in terms too commendatory. The counsels are presented in a series of letters. They are simple, wise, and

practicable. It would be well if the sentiments so well expressed in this book were more generally reduced to practice.

Mr. Montgomery of Sheffield, has given his commendation of this work in the following terms:—

The 'Essay is well calculated to promote the benevolent purposes of the author, and is creditable, both in style and sentiment, to her talents in the handling of a *delicate, important, and very interesting* theme.'

The books may be obtained through the medium of Mr. Brooks, of Leicester.

THE APOSTLES: *containing their history to the end of their lives, with brief notices of their writings.* Tract Society. 18mo. pp. 156.

THIS little volume, of the same class as *The kings of Israel, The captivity, &c.*, published by the Tract Society, completes the historical series taken from the Holy Scriptures. It is written with learning and care, and embellished with a map of the travels of the apostles, and with various wood-cuts. It is equal to any number in the excellent series.

'**THE LAMB AS IT HAD BEEN SLAIN:**' or *the dead Christ—the crucifix of the Papacy, and the 'book with seven seals' of the revelation of Saint John; or the great apostacy to be destroyed by the glorious coming of Christ.* By A CLERGYMAN. Grombridge and Sons.

IN this pamphlet of sixty pages, the writer gives a new and somewhat ingenious exposition of the early part of the Apocalypse. He will have it that the early scenes in the Revelation refer to the church on earth: and that

'the Lamb as it had been slain,' standing in the midst of the throne, Rev. v, 6, is the papal crucifix, and therefore that the glorious scene and worship described in verses 11, 12, &c., represent the nations of the apostacy! The above is sufficient, we opine, to satisfy our readers that the spirit of theorizing has led the author to strange conclusions.

MONTHLY SERIES. *The Crusades. Life of John Kaspar Lavater.* Tract Society.

The crusades constitute one of the most singular and romantic chapters in the history of human enterprize and superstition. In this book there is the best account of them and their results that we have seen. Certain it is that in the same space, and for the same price, our language does not furnish an equally judicious and instructive account of these wild and extraordinary adventures.

The life of Lavater will be read with deep interest. The simplicity of his character, the depth and tenderness of his piety, his holy zeal, and universal benignity, commend him to the affection of every christian. We had previously known Lavater merely as a writer on physiognomy, and while we thought his observations on that subject indicative of good sense and close observations of men and manners, we were comparatively ignorant of his higher and nobler qualities. We are very thankful to renew our acquaintance with him under the auspices of the Tract Society, and to find that the main purpose of his life was to do good to all, and to lead those who came within the sphere of his influence and labours to the cross of Christ. He was born at Zurich, Dec. 15th, 1741. He died Jan. 2nd, 1801, from a wound received from a *French* soldier whom he had just relieved. All the inhabitants of Zurich followed his body to the grave, and made great lamentation over him. He was minister among them twenty three years.

OBITUARY.

DIED at March, June 16th, 1849, Sarah, second daughter of J. Jones, pastor of the General Baptist church in that town. She had suffered more or less, under disease and weakness, for several years; but when the affliction of my beloved daughter appeared alarming, I and her dear mother were naturally concerned to ascertain the state of her mind, as to her preparation to encounter the lust enemy. She had made a decided profession of religion, and had been baptized on a profession of her faith in Christ, more than seven years, and had accredited this profession by a meek and consistent conversation; but still, parental and christian anxiety desired some present testimony to

the power of religion on her mind, in the near prospect of death and eternity. To repeated inquiries she uniformly expressed a steady hope in Christ and in the efficacy of his death and intercession. On one occasion she expressed a fear that she did not feel sufficient on account of sin. But she was habitually composed and peaceful, trusting in the salvation of God through Christ. At another time, after reading to her John xiv., and conversing with her on it, she remarked, it seemed like presumption in her to think of entering into heaven. It was replied, this would indeed be presumption, if God had not promised it, and Christ had not prepared it for his disciples: but now the

presumption would be rather in disputing, or doubting whether they shall be welcomed into it. Referring to John xiv. 4, I said it is a great happiness that we know whither our blessed Saviour is gone, that he is in heaven, and to know that he is gone thither to prepare a place for his disciples. But Thomas said, 'Lord we know not whither thou goest, and how can we know the way?' But you do know the way. 'O, yes,' she replied. Well, it was remarked, this is our great comfort concerning you now. As she seemed little disposed, and indeed, not well able to talk much, it was remarked that the safety of the soul was not to be judged of by indications of ecstasy in the latter moments of life. She replied, 'I have had ecstasies, but I cannot talk. O dear, this breath of mine! If I recover I will live nearer to God, I will live more to his glory.'

June 16th. Labouring for breath, she said, 'I want to talk to you when I can.' I said, 'I hope you feel happy, trusting in the Lord.' She replied, 'Yes.' Well that is the great thing. Afterwards she said, 'If any angel should shut too the door when they see me coming,' Ah, my dear, that would be sad indeed. But it is impossible. The angels would be neither willing nor able to shut the door against a disciple of the Lord Jesus. There is joy amongst them when any one repents and turns to their Lord, and it is not likely that they would wish to shut him out from their society, rather would they rejoice with greater joy that another saint was coming to join their company. But even if they wished, they would be unable to shut too the door; this prerogative the Lord retains in his own power; he has not given it to any one: it is the master of the house himself that rises up and shuts too the door. That idea was perhaps a suggestion of Satan to discompose your mind. 'Very likely,' she replied. Soon after she said, 'I am now waiting.' You think, then, that the great work is done? You can still trust in the Lord, and are waiting to go? 'Yes.' Soon after her speech became inarticulate; and after lying composed some time, but somewhat labouring for breath, the immortal spirit left the clay tabernacle, as if composed into a most peaceful and serene slumber. This scene powerfully impressed the minds of different members of the family.

1. With the importance of families living together in harmony and love, and mutually bearing and forbearing with each other. Almost the first reflection that found utterance, as the lifeless body of our dear relative lay before us, was, She is gone. The Lord's will be done; we have done all for her that we could do. Bitter, indeed, would have been the thought now, if we had reflected on any neglect or harshness towards the dear departed. Let parents and children then, and brothers and sisters, learn

from hence how important it is for their mutual comfort in life, and for their pleasurable reflection when any one of their circle may be called by death, for them to live in the exercise of kindness and courtesy to each other. In this instance the writer has the pleasure of recording with deep feelings of gratitude, the sympathy and kindness of many endeared friends, as well as of all the members of his family, towards the dear departed.

2. With the necessity of early decision in piety. A dying bed is a very unpromising place on which to begin a life of piety. It is indeed the place on which to try the reality of religion. A death-bed is indeed a detector of the heart; it tries the reality of profession. But it is bad indeed to defer profession till we come here. Let the young reader in this, imitate and excel the subject of this notice. At her death she had just turned twenty-four years of age; but, to the praise of the grace of God, she had been a member of the church more than seven years. With what feelings she made a christian profession, appears in the following record:—'Nov. 7th, 1841, This day I have followed my dear Saviour through the baptismal stream. Heavenly Father, do thou enable me to maintain my profession to the end without wavering. '21st. I have become a regular Sabbath-school teacher. O may I discharge my duty faithfully to the immortal souls entrusted to my care. Blessed Saviour, do thou enable me to feed thy lambs with food convenient for them; and may I ever bear in mind my own inability to do anything acceptable to thee without thy assistance.' This, and other useful engagements, she was soon constrained to relinquish on account of affliction and habitual weakness.

3. With the importance of maintaining decided habits of piety. A voluntary and express profession of religion is important and consolatory; but this will be insufficient to sustain the mind in the prospect of death, or to satisfy anxious christian friends, unless it is accredited by habitual piety. Without this, a good understanding, a well cultivated mind, and a strictly moral deportment, all of which were evinced by the dear departed, will be insufficient for personal comfort in a dying hour. The soul then will feel that nothing but confidence in the sacrifice and intercession of Christ will suffice for its support and comfort. And if the mind has not been in some good degree familiar with this christian confidence in health, it will probably be without its support in death. Happy will it be, then, for us to learn from a death bed scene, to live in daily, increasing preparation to exemplify that scene in a christian manner in our own persons. 'It is appointed unto man once to die.'

March, June 28th.

J. JONES.

INTELLIGENCE.

ORDINATION,

LEAKE.—The solemn designation of Mr. J. Lawton, formerly of the General Baptist Academy, Leicester, to the pastoral office over the church at Leake and Wimeswold, took place on Tuesday, July 3rd, at Leake. Mr. Staddon of Quorndon opened the meeting by reading the Scriptures and prayer, Mr. Goadby of Loughborough stated the nature, responsibilities, and privileges of a christian church according to the apostolic model, and mentioned some of the claims of this order on the attention of christians and the evils which had resulted from abandoning it. Mr. Bott, of Hep-tonstall Slack, the former pastor of this church, proposed the usual questions to the church and minister. Those to the church were answered with great propriety by Mr. Osborne, an aged member, and the replies of the minister were concise, judicious, and satisfactory. Mr. Pike of Derby offered a solemn and appropriate designating prayer, accompanied by the imposition of hands. Mr. Wallis of Leicester, the pastor's former tutor, addressed him in a suitable charge. Mr. Taylor of Kegworth concluded the service by prayer. After an interval of about an hour and a-half, public worship was resumed, when Mr. Hardy, of Queenshead prayed, and Mr. Gill of Melbourne addressed a useful discourse to the church. The hymns were given out by Messrs. Josiah Pike, J. Preston, and other friends. In the morning the weather was lowering, but it became fine during the day. The spacious place was crowded, several friends from other churches were present, and the interest of the services was well sustained. May the Lord send abundant prosperity!

ANNIVERSARIES.

CASTLE ACRE, Norfolk.—The sermons for our Sabbath-school were preached on Lord's-day, June 17th. In the morning Mr. Stutterd addressed the teachers from Deuteronomy i. 38,—'Encourage him;' in the afternoon Mr. William Dawson, one of the Norwich city missionaries, preached from James v. 20, and in the evening from Galatians vi. 9. On Monday the 18th, the children had their annual treat of beef and plum-pudding which was provided in a large barn which was tastefully decorated with evergreens. After the children had partaken of their repast, a tea was provided in the barn, when near 100 persons partook of the refreshing beverage. At its close a public meeting was held in the chapel. The chair was ably filled by Mr.

Jabez Dawson, of Swaffham. The audience was addressed by our pastor, Mr. Stutterd, the Rev. J. Burrows of Magdalen, Mr. Dawson, Senr., of Norwich, and Mr. Frost of Ruffham. Collections much more than last year.

LEICESTER, Vine-street.—June 24th, the annual sermons for the reduction of the debt on the Vine-street chapel Leicester, were preached by Revds. J. P. Mursell, and W. F. Poile. On the following evening a tea meeting was held in a tent behind the chapel, after which addresses were delivered by several ministers. The attendance on both occasions was good. Collections, £24 15s.

The cause at Vine-street has made considerable progress during the past year. Its prosperity, however, is greatly retarded, and the labours of the minister limited, by the smallness of the chapel. But however anxious the friends may be to enlarge their borders, their debt renders such an effort at present impracticable. They have struggled through and surmounted many difficulties without receiving any assistance out of the town. It is hoped, therefore, that the churches, as some kind of application is about being made, will cheerfully aid them. A few pounds from each church in the denomination would prove of essential service, and enable them to bring their energies to bear with much greater efficiency on the dense population around. The remaining debt is £570. An effort for its reduction has been commenced by the church.

RIPLEY.—The annual services connected with the erection of this neat place of worship, were attended to on Lord's-day, June 1st, and the following day. Mr. Goadby of Loughborough preached on the Lord's-day, and Mr. Baynes of Nottingham on the Monday evening. A tea-meeting was held on Monday afternoon. Collections &c. about £30.

QUEENSHEAD.—On Lord's-day, July 15, two sermons were preached in the Baptist chapel, Queenshead, in behalf of the Lord's-day school, by Mr. E. Bott. Collections, £22. 8s.

BAPTISMS.

DOWNTON.—On Lord's-day, July 1st, we had an addition of two members, who had been previously baptized; and we are in hopes, by the grace of God, of shortly being enabled to report further accessions to this section of Christ's church.

MISCELLANEOUS.

STEPNEY CHAPEL, LYNN.—This chapel was opened for worship in June, 1841. The total sum expended on the fabric, together with interest-money, for the first four years—is £2829. Since November 1844, no less than £1120 of this sum has been raised. From that period until the present, the amount of the debt has been lent by different persons, in different sums, varying from £5 to £50, and all lent free of interest. In November last, the debt was £520, and the friends resolved to make an effort and remove it all within six months.

On Sabbath week, June 10th, the Rev. J. Aldis, of London, preached in the morning and evening, and the Rev. S. Tindall, (Wesleyan) of Lynn, in the afternoon. On Wednesday 13th, Rev. C. Elven, of Bury, preached in the afternoon, and the Rev. James Sherman, of Surrey chapel, in the evening. A public breakfast was held in the vestries of the chapel next morning, when Revds. Wigner, Tindall, Brumwell, Griffiths and Sherwin, addressed the meeting. In the evening a public tea meeting was held, upwards of 500 persons partaking thereof. All the trays were gratuitously provided. After tea an adjournment took place to the chapel, which was crowded; George Ovendon, Esq. of London, took the chair. After singing and prayer, the Rev. J. Wigner gave in the report of the building finance committee, and made the gratifying announcement that the debt was entirely extinguished, and a balance sufficient remaining to cover all expenses. The brethren, Bane of Downham, and Griffiths of Neeton, addressed the meeting, after which Mr. Kerkham, the senior deacon, in the name of the church and congregation, presented the pastor with a very handsome gold watch and chain, and Mrs. Wigner with an elegant skeleton time-piece, accompanying the presentations with a memorial, engrossed on parchment, and of which we give a copy below. The pastor, with deep emotion, returned thanks for this proof of the love of his people, and Mr. Elven, of Bury, returned thanks for Mrs. Wigner. Addresses were afterwards delivered by Revds. J. C. Pike, of Wisbech, Harcourt, of Sutton, Messrs. Graves, T. Daubarn, Esq., and J. Reed. Votes of thanks were passed unanimously, to the finance committee—the ladies for providing tea, and the chairman; and thus ended a series of deeply interesting, and we hope profitable meetings.

Copy of memorial referred to.—In commemoration of the presentation of a gold watch and chain, to the Rev. John Thomas

Wigner, by the members of the Baptist church and congregation in Lynn, and of the Building Finance Committee, on occasion of the complete extinction of the debt on Stepney chapel; and in token of their ardent attachment to his person and ministry; of their high esteem for his christian character and pastoral devotedness; and of their especial gratitude for his sterling integrity, unwearied diligence and cheerful assiduity, as secretary of the Finance Committee, by which, under God, the chapel debt has been so speedily, pleasantly, and entirely removed. And also in commemoration of a skeleton time-piece, presented at the same time, and with the same feelings of regard, to Mrs. Harriet Louisa Wigner, for her cordial and earnest co-operation in the attainment of the same object; as also her disinterested labour for the welfare of the church under her husband's pastoral care.

Signed on behalf of the whole.

F. KERKHAM, *Treasurer.*

R. S. BAKER, *Secretary.*

GEO. OVENDON, *Chairman.*

Lynn, June 14th, 1849.

KIRKGATE LEITH.—*New church formed.* Seven brethren, including Rev. John Pearson, M. A., who is to be the future minister, were formed into a church here, on Lord's-day, June 3rd, by the Rev. J. Johnstone of Edinburgh, after a sermon on church order, from Psalm xlvi. 12. There has been preaching amongst these friends, by the Baptist Union evangelist, and the students of the theological academy, since 1845.

BAPTIST STATISTICS.—From the Baptist Manual for 1849, we select the following particulars:—There are in England 1,449 Baptist churches; in Wales 322; in Ireland 33. Total, 1894.

In England there are 100,508 members; in Wales 20,784; in Ireland 598.

The Sunday-scholars are, for England 126,398; for Wales 17,799; Ireland 65.

The total increase of members is 4,132. During the year ending May 1849, there have been formed fifteen new churches; and eighteen new chapels have been opened.

The expenditure of the Baptist missionary societies is about £34,000. Ditto colleges £5,500.

Connected with East India stations are 1,347 members; baptisms 147.

In Prussia there are twelve churches; 936 members; 229 have been baptized during the past year.

In the West Indies there are about 30,000 members, but there is a decrease during the past year.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

THE annual meeting was held at Archdeacon-lane chapel, Leicester, on Wednesday evening, June 27th. Mr. Bott of Heptonstall Slack, prayed; and Mr. Butters of Spalding presided. The attendance was good.

The chairman referred to the commencement of the society in 1816—glanced at the progress which had been made by its efforts in India, and expressed the hope he had for success in China.

Mr. Pike, the secretary, then read abstracts of the report. 'We have neither men nor money' was the reply given to some of the early enquiries made about the commencement of a G. B. Missionary Society. This cannot now be said. 'God has given us men equalled by few.' The testimony of a gentleman, a spectator of the labours of our missionaries, given in an Indian paper, as to the talent, piety, and assiduity of our missionaries, is very pleasing.

The report referred to the health of our missionaries, which was reported to be good in general; the return of Mr. and Mrs. Wilkinson to *Berhampore*—his affecting meeting with Mr. Stubbins—the kindness and joy of the native christians at his appearing among them again, and his own pleasing impressions as to the progress of the church there, during the time he had been away, are then glanced at. There are now forty-four members at *Berhampore*, and some very pleasing cases of conversion are recorded.

Several hundred victims have been saved from slaughter by the British government in the Goomsoor districts, a considerable number of whom are now in our *Asylum*.

Accounts are given of visits to festivals at *Pooree* by Brethren Lacey, Buckley, &c. There were 100,000 persons at one festival, some of whom came from 300 to 700 miles.

At *Piplee*, midway between *Cuttack*
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and *Pooree*, two European brethren are stationed.

From *Khundittur* there is an appeal for more help. Four or five native preachers, and three schoolmasters, have been raised up here. It is like an oasis in the great desert.

At *Choga* thirteen have been baptized; there are fifty members.

The European congregation at *Cuttack* has increased. There are 141 members; ten have been baptized during the past year. Some pleasing instances are given of the peaceful deaths of converts. A very pleasing testimony is given to the native preachers.

Much good has arisen from the *Academy* for the training of pious young men for the ministry.

The various *publications* of the society were referred to.

The *China mission* was brought forward. The baptism of *Le Seen Sang* was alluded to—the baptismal scene was described. The Lord's supper was administered in Chinese when this person united with the church.

The *Chinese publications* were then alluded to.

As to home proceedings, the appeal for China was referred to,—and the engagement of Mr. Jos. Hudson as a missionary.

The resolutions were moved or seconded by brethren Burns, Goadby, J. B. Pike, Sutton, Underwood, Peggs, &c.

LETTER FROM REV. J. BUCKLEY.

Cuttack, April 25th, 1849.

MY DEAR BROTHER,—Many dear friends will be interested to know that on the 2nd instant, I received from the agent for the suppression of human sacrifices in the Hill Tracts of Orissa, *eighty* of the rescued *Khund* victims. The day on which they came was one which will not soon be forgot-

ten at our house. I wish you could have had a peep at us. It was an interesting, exciting, memorable scene; and as you could not witness it I shall tell you a little about it. We were quietly seated at the breakfast table, enjoying the bounties of Him who giveth us rivihts all things to enjoy, when one of our servants ran in saying, *Nua pelamana aochuntec* (the new children are coming.) There was an end to breakfast; we were very quickly at the door, and sure enough we saw the garries (native carts) containing many whom the humanity of government had rescued from a most horrid death, and who were coming where they might 'hear of heaven and learn the way.' The party was in charge of Joypassing, himself a rescued victim and taught in our schools; and was escorted by twenty Sebundies (hill soldiers). An elephant bearing the tents required for the journey brought up the rear. In a very few minutes the little rescued army was in my verandah: the roll was called over, and thirty-four females and forty-six males answered to their names. It was deeply interesting to see such a number, whom dark and bloody superstition had decreed should die a death that one shudders to think of, brought where they will hear of the love of Christ and learn the way of salvation. Among the number intrusted to my charge was an old woman, who was sent to assist in cooking and in tending the very little ones. She had seen *one of her own sons* sacrificed; and two others of her children are among the number placed under my care. One of the boys told me he had seen seven sacrificed, and he described particularly how the atrocious rite was performed.

I have forwarded twenty-nine of the children to Mr. Bachelor of Balasore, as the number sent was more than I had applied for. The agent informed me that he should be most happy to have them all remain with me, if such an arrangement was quite convenient; but if not, he requested me to send as many as it was not convenient for me to retain, to Mr. Bachelor, who had applied for a portion of them; or to any neighbouring institution in which I might have confidence. I therefore sent the above number to Balasore, and retain in my establishment fifty-one. This, with the boys' asylum, which Mr. Brooks has resigned into my hands, and other duties, will find us enough to do. My dear wife, with nearly 120 children to feed, clothe, teach, and watch over in sickness and health, is worked too hard, but through the mercy of God she is in excellent health; and I—with the schools, preaching, study, (for which I have very little time,) and above all, the conduct of the young men's studies—never need lack employment. We greatly needed the pray-

ers of our friends before, but with increased duties and responsibilities we increasingly need them now.

I am thankful to tell you that God has greatly prospered the judicious and energetic measures of the present agency for the suppression of the abhorrent rite of sacrifice. *547 have been rescued during the last two years!* The last campaign was a very prosperous one. The expedition lay through Chinna Kimedey, the most inaccessible part of the Khund country, and the inhabitants of which are reported to be exceedingly ferocious; but the agent's march was unopposed and triumphant. No injury was inflicted on person or property. Let all the praise be given to him who has prospered this work of mercy.

I cannot but feel lively gratitude to God that so many of these rescued children have been committed to my care, especially when I consider that more than twenty years of my life had passed, before I had heard or read a syllable about the Khunds or their country. Let me mention a little incident, the recollection of which has been very interesting to my own mind the last few days. I well remember, when a little boy, walking from my native village to the opening of our chapel at Burton, and in the morning or afternoon service, the following verse from the 697th hymn was sung—

'The saints shall flourish in his days,
Dress'd in the robes of joy and praise:
Peace like a river from its throne,
Shall flow to nations yet unknown.'

Paul said, when he was a child, he thought as a child, and understood as a child. It was so with me, my childish thoughts were on this wise; how could the author of the hymn say, that there were nations yet unknown, and that they would receive the gospel? Had not the name of every country been marked on the map, and the position of it too? I could not any how understand what could lead Dr. Watts to write about 'nations yet unknown.' Let no one smile, for the difficulty was at that time of life, an overwhelming one. Well, a quarter of a century has passed, and the sphere of my ideas has been a little enlarged; at all events, this difficulty is felt no longer; and what is more, I have lived—and I bless God that I have—to make known his blessed gospel to some rescued from death among a people of whose name and existence and revolting usages none who sang that hymn on the occasion referred to had the remotest knowledge. Yea; I have lived to unite with some thus rescued, in praising the Lamb, and in commemorating the Lord's death,—and have heard one (Paul, who is employed in the printing office, but occasionally preaches,) boldly make known Christ to the heathen. Let the pious youth who reads

this letter, consider that, twenty years hence he may be preaching the gospel to a people, of whose name he has not even heard; and let the thought excite to high and solemn resolves.

I cannot but frequently hope that many of our new and deeply interesting charge will be led to the knowledge of Christ, and O how delightful if ultimately any of them should go 'full of faith and the Holy Ghost,' to that country from which they have been mercifully delivered, and the language of which they so well know, and proclaim to all, the efficacy of that one sacrifice which was offered for the sins of the world. I believe if we attempt great things and expect great things, God will do great things for us, whereof we shall be glad. At present however, the work before us is herculean; they have not a single christian idea, and it will be a long time before the fruit we anxiously desire to see, can be gathered; but 'the husbandman waiteth for the precious fruit of the earth and bath long patience for it.' Surely we ought with patience to wait for a far more precious crop. May the harvest be abundant, the hope of it will 'comfort us concerning our toil.'

Your affectionate brother,
J. BUCKLEY.

LETTER FROM REV. W. BAILEY.

Berhampore, Feb. 27th, 1849.

MY DEAR BROTHER GOADBY,—When far away from home on a missionary tour, now nearly a month ago, I made an effort to write to you, but from numerous engagements and interruptions, common to a missionary life while perambulating the country, I was prevented from so doing; but if this excuse should not be deemed satisfactory for my long silence, and you should summons me to your tribunal for judgment, for what you may term neglect in this matter, why then I suppose I must plead guilty; but I have some hope that you would be disposed to exercise clemency towards me. There are many things of which I would fain make mention, and a perusal of which I think might possibly interest you. I must, therefore, go back for some time, and as the immortal Knibb not infrequently said, in writing to his friends, 'must begin at the beginning.' At the commencement of the now declining cold season, I took a tour in company with our beloved native brethren, Balagi and Bama-dabe, in the neighbourhood of Ganjam. While there we obtained some large congregations—larger in fact than I had seen before in this place; and our hearers were unusually attentive. On the first evening of our visit to this city, we went to one of the

principal streets, and our congregation was of a very respectable character. When Balagi had finished his address, I arose and told them that they were mistaken in supposing that our main object in coming amongst them was to revile themselves and their gods, or that we came to impose upon them some untrue theory,—that we regarded them as men possessed of reason, endowed by the Great Author of their being, with capabilities which would enable them to judge between right and wrong—between that which was true and that which was false—that we wished them to exercise their reasoning faculties, and judge for themselves whether the gods they had so long worshipped would save them or not? I then stated, that like their forefathers they had been long accustomed to worship various deities, but more especially Vishnu and some of his incarnations, but they had never once seriously considered whether their gods were true or false. It is very easy for you to laud these imaginary deities and speak of them as being omnipotent and omnipresent; but first know why you worship them. Don't be idolaters merely because your forefathers were, or because it is customary in this country for the people to worship idols, test them, and if, after the most rigid examination, you find incontrovertible evidence that they are really true, why then you will be justified in worshipping them, but not without. I then turned round to some of the most intelligent men in the crowd, and requested them to state without reserve, on what grounds they believed their favourite deities, Rama and Krishnu, to be true; various puerile reasons were soon given, such as, 'Krishnu was true because he was true; and Rama was true because he distinguished himself as a great warrior,—destroyed, after many attempts, the mighty demon, Kaban, and also the whole of the demon race, on the island of Ceylon, by an army of black faced monkeys. I then told them that such reasoning was very unworthy of the subject in question, and I would therefore proceed myself to show that the gods they worshipped could not be true, from various statements concerning them in their own shastras. One angry looking old Brahmin, thinking his craft in danger, called me a vile blasphemer of Krishnu, and went away; but those who remained acknowledged that my assertions were true, and that they should feel obliged if I would tell them something about Jesus Christ and the way to heaven; this I was much delighted to do, for though we feel it our duty to expose idolatry, yet I think I may say that in all our preaching engagements to the heathen, we feel that nothing but the great doctrines of the cross will break their rocky hearts.

'Christ and his cross is all our theme.'

Every morning and evening we held very good congregations during the whole of our stay in this place; may it be seen at the last great harvest day, that we did not labour in vain. Spirit of God, water the precious seed that was then sown, and give us, as the ambassadors of Christ, the desired increase. There are many pleasing as well as painful recollections in connection with Ganjam, upon which for a season, at least, the mind longs to linger. What a magnificent place this must have been fifty years ago; certainly one of the most, if not the most magnificent in the northern division of the Madras presidency; but this once flourishing city is rapidly passing into obscurity, and the European houses, or rather their ruins, remind the stranger that they were once firmly built, and once intended, by their possessors, to brave many a storm; but their glory is no more, and the mere fragments that remain have become the habitations of bats and vermin. In this city our beloved brother and sister Wilkinson laboured and toiled alone; but, blessed be God, they were privileged to gather some good fruit into the garner of the Lord; two of whom are now efficient ministers of the gospel; these will remain as eternal monuments of God's great mercy, though the city in which they once lived may pass for ever into the land of forgetfulness.

From Ganjam we went to Kumbali, a large town situated on the quiet banks of the Chilka lake; my tent was pitched in a small grove, near this beautiful sheet of water, but in consequence of a heavy fall of rain, I was driven from my frail habitation and compelled to take shelter in an old mansion close by. When the rain had ceased we sallied forth into the town, and soon a large crowd came around us, and as is invariably the case at this place, the people were very much disposed to be abusive. Balagi spoke first, and with a good deal of ingenuity (for which he excels) he managed to keep the surrounding blustering Brahmins quiet. When I came, I soon perceived that it was very evident that they were prepared to break forth into a regular storm; I entreated them to listen to the truths I was about to deliver, and that after they had listened to my address they would be able to judge whether I gave them good or bad doctrines; by thus conciliating a little, I obtained an attentive hearing, when I addressed the thoughtless crowd on the uncertainty of human life, and the importance of being prepared for death; the scoffer was silenced, and scarcely a dissentient voice was heard. I felt a good degree of interest in preaching to those deluded, wicked idolaters upon this solemn theme. I told them that many times they had stood by the side of dying

heathens—that they had heard the cottage resound with the woeful cries of the dying, intreating the brahmins, the gooroo, the byshnobs, and the gods, to save them—that they had seen their friends and neighbours, after a long life of idolatry, close their eyes for ever in despair, but that this was by no means the case with those who had loved and served the Lord Jesus Christ—that they died in peace and joy, in sure and certain hope of a resurrection unto eternal life. I staid in the town until it was quite dark; I was therefore under the necessity of paying a guide to conduct me to my temporary residence. On the following day we obtained a boat, and visited some villages on the banks of the lake. Some of the opportunities that we had with the people were of a very interesting character; we met with some hopeful inquirers, concerning whom our native friends were much pleased. After about eight days absence I returned home, when I was thankful to find all well. Brother Subbins then took a tour in the district of Arka; here I accompanied him, but we were compelled to leave our work much sooner than we expected, in consequence of the arrival of our dear friends, the Wilkinsons. After setting matters in order at home, we set off for Cuttack, in which place we met the newly arrived; really it did one's heart good to see them again so much improved in health after three years' absence. May the God of missions ever watch over them, and make them an abundant blessing to Orissa. You have already heard that brother Wilkinson has been appointed to Berhampore—he took charge of the asylum, over which I had presided for fifteen months, on the first of February. I have been appointed to Piplee and Pooree, the station that dear brother Bampton occupied; may I manifest the same devotedness to my work as he manifested. There is a very interesting convert now waiting to be baptized at Piplee. I am leaving Berhampore in a few days, when I shall have to direct my attention to house building, as there are no houses at Piplee. A man that I have been employing as school master broke caste a few weeks ago, and is now wishing to be baptized. The past year has by no means been a prosperous one—four only have been added to the church by baptism. But I must close this wandering epistle, for I have already written enough to weary the patience of your readers, though I should like to have given you some account of our visit to Choga, and of the baptism of four candidates there; what a 'Mount Zion' this is amid the vast wilderness which surrounds it. Judging from present appearances, Choga will soon become a populous village. 'The little one shall become a thousand, and the small one a strong nation.' Remember

me very kindly to Mrs. G. and all the lovers of the mission at Woodgate.

Yours very affectionately,
W. BAILEY.

P. S.—My address in future will be,—W. Bailey, care of Rev. J. Buckley, Cuttack, India.

FROM MRS. STUBBINS TO MRS. COTTON.

Berhampore, March 23rd,

MY VERY DEAR FRIEND,—I have just left the school-room for the dinner hour, and feeling less fatigued than usual, resolved to hold a little converse with a dear but far distant friend. I have closed the doors to keep out the glare and heat. The room in which I am now sitting has no windows, but the doors being partly glazed answer a double purpose. The fearfully hot winds whistle through the crevices, and produce pleasing associations connected with by-gone days—the winter evenings—the cheerful fire side—snug parlour, in which I have sometimes sat with you and the beloved family circle, in a home still dear to my heart. But with the thermometer at 92°, the atmosphere—the feeling—how different! This is only the commencement of the hot season, and we shall have an increase of heat as the season advances. Connected with this somewhat trying part of the year, there are two alleviating circumstances: The mornings and evenings are cool, and I have the society of my beloved husband, after an absence (with the exception of a few short intervals) of four months. He has just returned from his last cold season tour. Previously to the arrival of Mrs. Wilkinson, I had not for many months spoken to a European female; and had not my time been so fully occupied I should have felt lonely. When free from interruptions I spend daily full six hours in the school-room. About 5 p. m. the children go into their large playground, and I find it a relief to get into the air and visit some East Indian, or more frequently, some heathen family in Berhampore. Tea is over about eight o'clock, and the remainder of the evening, which is the only quiet part of the day, is devoted to accounts, reading, writing, or occasionally sewing. As the swiftly flying moments advance, I confess I watch the minute hand with some anxiety, lest the sometimes unwelcome hour of ten should surprise me in the midst of an unfinished task. It is said, 'habit reconciles us to all things,' and as a rule I believe it to be true; but even the force of habit has failed to render solitary meals pleasant. However, if our little Thomas Kirkman be spared, I hope in a year or two to have a companion at table.

He is just beginning to walk and prattle in Oriya and English. I need not tell you how glad we were to see our old friends the Wilkinsons. They are living very near to us, and are quite well. We were particularly struck with the alteration in Mr. W's looks—being much reduced when he left this for England. They have a nice large asylum for boys; and you will be pleased to hear that eighty one boys and girls, rescued merriahs, are passing through this on their way to Cuttack and Balasore. Thus all our schools will be large. May they prove a nursery to the church, and the means of enlightening many a dark mind in their own country.

A short time ago a new weaver family, consisting of a man, his wife, and two children, joined our christians by losing caste. He is now busy at the loom in our christian village. His wife is an interesting woman, and they appear to be sincere inquirers after truth. We have recently had some interesting inquirers from distant villages visited by Mr. S. when out on cold season tours. They had read our books and evidently had obtained much light. What we want is a plentiful effusion of the Holy Spirit, to enable those who have obtained light to give up all for Christ. The other evening, when visiting a family in Berhampore, I was pleased and encouraged by the earnest inquiries of a man and his wife as to the new birth—how they should be able to speak the truth, &c. My new pupils are progressing encouragingly, and afford me hope that the care bestowed on them will not be in vain. About three weeks since our esteemed young friend Bailey left us for Piplee. After dwelling together for nearly four years in the utmost cordiality and christian affection we could not but feel his leaving. But we trust that his path may be that of the just, which shineth more and more unto the perfect day; and that he may, with his fellow labourers, reap much fruit in that populous district.

Yours very affectionately,

E. STUBBINS.

CHINA.

MR. JARROM'S JOURNAL.

Feb. 8, 1849.—This week is the feast of lanterns,—to the Chinese a season of great merriment; but it is a season of great wickedness. The accounts of the feast are much exaggerated. Some of the temples are very beautifully lighted up with lanterns of large size and exquisitely wrought, but they are of all sizes and all shapes. They differ, too, very greatly in value: some are made of glass, others of horn, and others again of

papers. Some are plain, others are variegated. The shape is sometimes round, at other times lanterns of an oval shape are seen hanging up, others again are square. Some of them may be purchased for a few shillings, while others would cost many pounds. In the temple of 'the queen of heaven,' there is an immense chandelier, made of Chinese pewter, that could not have cost less than £50. This was made to be lighted with oil; it was polished like silver; and when lighted was mistaken for glass. It looked very rich. Indeed, many of the principal temples are most expensively fitted up and furnished. 'The queen of heaven,' the goddess universally worshipped by Chinese seamen, is one of the most popular of the fancied deities of this heathen land. In her temple there are hanging up many large pictures, representing her merciful interpositions in behalf of the children of men, in seasons of great peril; as well as showing her influence upon them in a variety of ways. This is in order that the power and goodness of the 'queen' may be known, and that men may respect and worship her, and bring offerings to her altar. We went out last night to some of the temples, and embraced the opportunity of addressing assemblies of people, who for various purposes we found in the temples. With the exception of the temples being gaily lighted with lanterns, &c., there were few other places illuminated. A person might have gone through Ningpo without knowing it was the feast of lanterns: here and there might be seen single lanterns of paper hung up in the streets, and a few children running about with lanterns of fantastic shapes; but nothing much to excite attention. The great show is in some of the temples. The feast of lanterns commences on the 13th day of the first month of the Chinese year, and terminates on the 18th. It is a festival for the gods as much as anything. It is in honour of the gods. Hence, temples are principally the scene of the show and bustle — hence, too, the theatrical exhibitions, which are most commonly in temples. To a christian, the feast of lanterns is only one among many other instances of the folly, ignorance and wickedness of these people. They are without God, and have no hope in the world. They worship, they know not what: and in all these religious festivities, idolatrous processions, &c., they do, they know not what. We addressed many and gave away many tracts; but our message to them seems like an idle tale, which may serve for a little amusement to them, but which afterward is not worthy of regard. O, that the blessed God would send down the influence of his Holy Spirit, that the attention of these people might be arrested, and the inquiry excited, 'Men and brethren, what must we do?'

Feb. 9. Yesterday, visited two villages, a mile or two from my residence, in company with brother Hudson—addressed the villagers on subjects affecting their eternal welfare. Though I had been frequently to these places, our message seemed strange. The enquiries were made, 'What is Jesus?' 'How are we to worship him?' 'Where are we to go to worship him?' They cannot form any idea of an object of worship that is not visible, and whose image is not fixed in some temple, to which they may repair, and where they may perform their acts of homage. The observation is sometimes, 'Jesus is the same in your country as Confucius here.' Sometimes the question is asked, 'Is Jesus the same as 'Yü Wang ta fe?' All manner of questions are proposed; to some we endeavour to furnish suitable answers; of others no notice is taken. But to have inquiry excited at all is encouraging. Inquiry is very favourable to the advancement of truth. In these villages we do not find near so many who can read, as we should do in an English village of the same size. This is true in relation to all this part of the province of Chekeang. Take number for number, there are fewer readers here by far, than with us at home, yet Ningpo is one of the most famous places in the empire, as a place of literature.

Lord's-day, 11th. Attended this morning our Chinese service in the city chapel. Congregation, exclusive of the boys of the school, about twenty of whom were present, was small. Spoke from Isa. liii. 6. The assistant addressed the people from these words, 'And they made light of it.' He spoke principally of the reason which men are ready to assign for not embracing the gospel. On leaving the chapel, we went to 'old city temple.' I had a congregation of several hundreds of people, all men. I reached the place a little before the termination of a play, and as I had commenced speaking, the people almost all came to the place where I was standing, on leaving the scene of their theatrical performances. I spoke a considerable time, and was heard with a fair amount of attention. But it is perfectly amazing with what indifference these great subjects of our addresses are listened to. Nor is the indifference the only thing that is astonishing; the ridicule that they make of what is said, is truly awful. I have been much struck with this to day: not to day only, but frequently before. When I have with considerable earnestness addressed an assembly on the most serious subjects, assuring my hearers that if they persist in their present practices and embrace not the gospel of our Lord and Saviour Jesus Christ, they must inevitably and eternally perish, I have seen them burst out into a hearty laugh. I can assign

no other reason for this than their carelessness and infidelity. On leaving the 'old city temple,' we went to the south gate, where, outside the gate, I collected upwards of a hundred people, and addressed them on subjects affecting their eternal welfare. Nothing remarkable took place—was heard with considerable attention. On leaving, heard the people talking over to one another what I had been saying. Great eagerness for books, wherever one goes and talks. A short afternoon I devoted to my immediate neighbourhood, where in several houses I sought to instruct my neighbours and point them to the only true road that leads to everlasting life. They commended my doctrines, but alas! as for their conforming to it, I see at present but little hope. May the Lord open their eyes, and cause them to see the danger of their present condition, that they may flee to Christ, the only refuge for fallen sinners. We closed this day by uniting in a religious service in our own language. 'Save now, I beseech thee, O God; O Lord, I beseech thee, send now prosperity.'

Feb. 12th. This day brother Hudson and myself have been to Assayeen, a considerable village, distant some three miles from my house. Yesterday was the reputed birthday of the principal god of the place, and large numbers, principally women, went from every quarter to worship him. We had not walked far by the side of the canal, which leads to that village, and many villages far beyond, when we fell in with a boat that was going in that direction; we very quietly arranged with the boatman to take passage in it, and soon found ourselves squatting at the bottom, in company with several Chinamen who were returning home again to their several places of abode from Ningpo. Some were going to the village whither we were bound, others were going further. We quickly fell into conversation with our fellow-passengers, and took the opportunity to ask what it was that took so many people this day to Assayeen temple? They said that the god in question was the remote ancestor of the Assayeen people, and that his surname was 'dzing,' the surname of the majority of the people in that village. That this was his birth-day, and that it was customary for large numbers of women to go to worship on this day: that they were induced to do this by their belief—that as many as went at this time to perform their superstitious practices before the idol, would in the world to come be turned into men, and no longer be distressed and illused as now they are. We were of course much struck with this account, and immediately remarked that no better proof could be required of the degraded condition of the women in China, and of their consciousness

of the injuries which they were made to receive from their lordly masters. On arriving at the temple we found it nearly deserted: we were too late, the women had all left. We ascertained that there had been about 4,000 there, and that nearly 50,000 cast had been taken for *Kwandeäh* alone. This *Kwandeäh* is a small sheet of common paper, containing a few characters, enclosed in an envelope, long and narrow, having on the face an image of the god, and at the top the characters, 'nam voo O mä dö Vüh,' i. e., 'in the southern regions there is no Budha.' The use for which these are bought, is to secure the object that is looked for in going to worship. They are hoarded up till death, and then burnt. Sometimes the women go to these temples and perform these little pilgrimages, with a view to the procuring of money for their use in the future world. On these occasions '*Kwandeäh*' are also bought, and burnt at a person's death. The money that I have mentioned as expended at the temple of the village to which we have been to-day, was for *Kwandeäh* alone. Most of the people worshipping also bring candles and incense sticks, which would not cost a little. This money, however, for candles, &c., does not go to the temple, for persons go from Ningpo and other places, and erecting stalls without and within the temple, sell candles, and incense sticks, and cakes and fruits, &c., to any one who is disposed to buy. At this temple, this day, these women have given 50,000 cast, or in English money about £8.; and this is for China a considerable sum; but it bears no comparison with the sums that are expended in many other temples in Ningpo and the country around, on other occasions. Alas! how wretched and how blind and miserable are these people. In Chinese Buddhism there is nothing indecent, but there is a deal that is very gross. We spoke twice, each in different places in the city, and trust that some good impressions were produced. We left gospels and tracts behind us, and desired the people carefully to read them.

JOURNAL OF MR. JOSEPH HUDSON.

March 18th, 1849.—As I was walking over the fields to-day, from the Presbyterian Sabbath-morning service, I was accosted by a Shantung sailor, who gratuitously informed me of certain preparations which the Chinese government is making, as if in anticipation of something unpleasant in April. He said that in Shantung they were casting cannons—exercising large parties of the soldiers—and what was the most curious and important, if true, they were attempting to build ships of a foreign shape. If there

is anything like this in operation, the Chinese credit for more entorprize than we thought they possessed. After he had voluntarily told me this, he, Chinese like, asked me for a reward, but I soon undeceived him as to who I was, by presenting him with a tract, admonishing him to be virtuous.

This afternoon I again visited Kean-tung, and while speaking in the Chin-keun-meau, was ordered by a drunken man to quit the temple. A whimsical scene, however, caused me not to obey his commands. On the one hand I was ordered to depart, while on the other the man's friends wished me to continue speaking, and apologized for his bad behaviour. The people could not bear this long, so they cried out for some one to lead the tipsy man away, which was soon after done, to my great relief.

I walked from here to Shang-ping-keau, where I met with Mr. Loomis, an American Presbyterian missionary, who had just finished his address. He requested me to say a few words to the people congregated, which I did, and then distributed tracts, especially to those who could read, generally trying them with the title page of a new tract, on the four last things: 'death,' 'judgment,' 'hell,' and 'heaven.'

21st. A very wet afternoon has made my walk to the chapel in the city not quite so comfortable as I could have wished it. Accompanied by *Le wei chow*, the assistant's son, I went to school for the purpose of conducting the weekly Chinese prayer-meeting. The number of boys present was thirty-two. I first addressed them on remembering their Creator, and then called on the assistant to pray, which he did in a very understandable and feeling manner. I then spoke to the boys on the text which was written on the white board, viz., 'It is important to repent of sins.' The boys have a sentence of this kind explained to them every day, so that they obtain important knowledge in the routine of each day's studies. I then prayed in Chinese, and concluded the meeting. Mr. Jarrom's teacher was the only person present, besides myself, assistant, his son, and thirty-two boys, a very agreeable congregation on a wet day. O that there were more of the youths of China brought under christian influence and christian instruction.

23rd. Paid another visit to Pih-tha this afternoon, where I spoke twice. In passing through this village in which we reside, a single low building, with the posts painted red caught my attention. I turned aside and entered it, when I found it to be a temple with some old idols in it. The building and all connected with it is in a very dilapidated state. On enquiry, I heard the name of it was *Chuen keau meau*. While I had been making these enquiries, a number of villag-

ers had collected, to whom I endeavoured to expose idolatry, and announce the words of eternal life. They listened with attention, and made several familiar enquiries. The villagers seem rather pleased than otherwise with the intercourse of foreigners. We cannot go out now without being accosted by many who know us. I have frequently heard fathers reprove their children when they have heard them call us 'red haired men.' These are respectful and agreeable indications which the friendly intercourse of missionaries will gradually develop. I have been likewise interrogated by many as to when the school is to be opened. I can only answer at present, by-and-bye. It is very desirable that it should be built as soon as possible, in order that it may be opened as a place of worship on the Sabbath. Will not christian friends in England give their full permission, and send the necessary means to accomplish this object as soon as possible?

SUBSCRIPTIONS FOR CHINA.

(SPECIAL EFFORT.)

Mr. T. Sutcliffe, Stoneshay Gate, near Heptonstall Slack	2	0	0
Miss Sutcliffe, ditto.....	1	0	0

EMANCIPATION OF A SLAVE AT JELLASORE.
—The influence of Christian principle on minds just emerging from pagan darkness is often both surprising and delightful. We have a pleasing instance of this kind in the family of this convert from Hindooism. Sunia, the widow woman, it appears had been held as a *slave*, by Durga Prasad's father, and fell to the son by inheritance. No sooner had Durga Prasad resolved on becoming a christian, than he informed Sunia, that henceforth she was *free*! This, so far as I can learn, was entirely spontaneous on his part. So far from having been prompted thereto by us, we were ignorant of the fact of her having been a slave, until we accidentally heard of her emancipation. Curious to know the cause that had led to this, I was about to say *liberal*, but must withhold that term, and write *just act*, I made inquiry and was delighted to receive the following reply from her former master:—'I at once saw, from the word of God, that it was not right to hold my fellow being in bondage, for as I am, so is she. The God who made me, made her also. She has a soul as well as I. I will no longer treat her as a slave, but as a sister.' The wife also coincided in the same sentiment, and both, so far as I could discover, treated this former slave with kindness and respect. They certainly manifested a generous concern in regard to the salvation of her soul, and were anxious to have her profess Christ with them.—MR. PHILLIPS.

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[NEW SERIES.]

THE WISDOM OF GOD.

PERHAPS there is no exercise of the mind which tends more to humble the spirit, and to fill the soul of the believer with high and holy aspirations, than a devout meditation on the attributes of God. All perfections, both natural and moral, belong to him. He may have attributes of which his creatures in the present state can form no conception; but while every possible attribute of excellence belongs to his glorious name, all are complete and without defect.

Wisdom, whether it is contemplated as existing in God, or in his intelligent creatures, must be distinguished from knowledge. Wisdom includes knowledge, but is in some respects a higher and nobler faculty. Knowledge is speculative, wisdom is practical. Knowledge consists in an acquaintance with things, their natures, their properties and powers considered in themselves; wisdom, in the right and perfect adjustment of them, so as to render them happily conducive to the accomplishment of a desired end. Knowledge has to do with the perception of facts

and evidences, but wisdom arranges, compares, and adjudicates upon them, so as to employ them in the best manner, and for the noblest purpose.

The knowledge of God is infinite. All events, all beings, all circumstances, are known to him. The wisdom of God is perfect, and is exercised in the exact arrangement he makes of all the subsistences in the universe for the production of the desired end; and in the controlling and regulating of all events for the well-being of his creatures, and the glory of his own name.

The Holy Scriptures, whose divine origin is attested by the lofty and consistent views they give us of the great Supreme, with strong emphasis ascribe this attribute to God. 'He is wise in heart.* 'Wisdom and might are his.† 'He is the only wise God.‡ These, and many other Scriptures speak of wisdom as be-

* Job ix. 4. + Dan. ii. 20.

† 1 Tim. i. 17.—As this phrase is applied, Jude 25, to Christ, it is a strong assertion of his proper Deity.

longing to the essence of Jehovah, dwelling in his heart, being in him absolute, supreme, and underrived.

While such views are appropriately given of the wisdom of God in the sacred oracles, it is obvious to remark that this attribute is so essential to his nature, that our own reason teaches us to ascribe it to him. If we were not to consider him as infinitely wise, we could not honour him as God. The want of perfect wisdom would darken our conception of every other attribute. What would infinite power do if not conjoined with perfect wisdom, but commit a series of magnificent errors and mistakes! And what would be the consequence of God's supreme dominion, unless his authority were exercised under the guidance of wisdom, but the entire absence of all confidence in him by the highest and best and most intelligent of his creatures! Even though he might be benevolent, and equitable in his purposes, if he were not infinitely wise, there would be irregularities and anomalies in his proceedings which would result in universal confusion and dismay! So essential is the idea of perfect wisdom to God, that we can only believe in the supreme, as we accord this attribute to him. It would indeed be a contradiction to suppose that a self-existent being, possessing all knowledge and power, did not also possess wisdom without defect.

Wisdom as we have said is a practical attribute. It will be seen, therefore, in the deeds and economies of God as the universal creator and governor. Which way soever we turn our eyes, in contemplating the works of God, we see evidences of skill, contrivance, adaptation and arrangement, all which are proofs of his wisdom. Vast, varied, multiform as are the works of Jehovah, they all, from the most ponderous to the most minute, from the highest to the lowest, display the wisdom of their Creator. So felt the Psalmist when he said, 'O Lord, how

manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.'*

Do we look up to the heavens? We mark the orderly revolution of the starry worlds. We contemplate the regular alternation of day and night. We observe the beautiful succession of the seasons. While,

—most exact is nature's frame,

all these changes are adapted to disclose to the intelligent and devout spectator the innumerable glories of the wide universe, to delight him with the splendour of noon, the dazzling of the midnight sky; the beauty of spring, the bloom of summer, the richness of autumn, and the serene repose of winter; as well as to convince him of the exquisite adjustment of all to the well-being of man. 'The Lord by wisdom founded the earth; by understanding hath he established the heavens. By his knowledge the depths are broken up, and the clouds drop down the dew.'†

Do we look on the earth? What proofs are everywhere around us of the wisdom and contrivance of God! How variously is it adapted to the beings that live upon it. It provides them with food. Here both man and beast find their wants foreknown, and wise arrangements that they may be all supplied. The herbs, roots, fruits, and flowers, all attest the wisdom as well as the benevolence of him that made them. If we penetrate into the interior of the earth, where geologists tell us we shall find a kind of record of creation and of change, the miner produces from its bowels the fuel which prepares our food, and the metal and mineral which in a thousand ways contribute to our comfort and our strength. If the great deep is examined, the composition of its waters shews the wisdom of God, while all administer to the happiness of man. The air by which we are surrounded, 'the breath of life,' which

* Psa. civ. 24. + Prov. iii. 19, 20.

we constantly inspire, its elements, its adaptation to the well-being of every living thing, illustrate the same wisdom. In short, every creature on the earth, all that belong to the countless tribes of the vegetable, and animal kingdoms, in their various structure, in their properties and powers, and in the provision made for them by the great Creator shew forth 'the manifold wisdom of God.'*

When the attention of man is directed to himself, he discovers himself to be 'fearfully and wonderfully made.† How curious, how convenient, how elegant the structure of the human frame! There is nothing in the whole arrangement that is not indicative of the wisdom of God. Every bone; every pair of muscles; every artery and vein; every tendon and fibre; every part, in its form and position, shews with what a perfection of wisdom the whole frame is built. Though the practice of anatomy, in itself is naturally and at first sight intensely revolting, yet we have been assured by intelligent and delicately minded men, that such is the interest connected with the pursuit of the labours of a dissecting room, in the practical examination of the exquisitely constructed parts of the human frame, that the student soon becomes insensible to all that is repulsive, and acquires a most exquisite delight in his employment, a pleasure analogous to that yielded by the careful examination of the most perfect, well-contrived, and elaborate machine! Why is this, but because of the wisdom of God displayed in its construction?

If from glancing at the body, we contemplate the mind of man, what proofs are there seen, though man is a fallen being, of the wisdom of God! What wonderful powers of thought, affection, memory, comparison, judgment, and contrivance are lodged in his spirit! Man himself and his

mental powers is a wonder even to man! It has been said of man, and with truth, 'He paints by the sun-beams, he speaks by lightning, he travels by steam, and he lights himself with vapour.' He conquers all things on earth. He subdues all elements. He renders all things in air, earth, and sea, subservient to his interests. He dives into the ocean. He flies into the air. He floats on the wide deep. He digs to the bottom of the mountains. He extracts from all fluids, and all solids, and all subsistences, that which ministers to his pleasure, or his health, or his dignity. He measures the motions of the stars, he extorts her secrets from nature, he speculates on the invisible and the unseen, he even investigates the character, and judges of the conduct of God himself. In the creation of such a being, and in his varied attributes and powers, what proof is given of the boundless wisdom of God! How forcible that language of the Psalmist, 'He that planted the ear, shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge, shall he not know.‡

If from the wisdom of God in his works we pass on to contemplate him as the continual governor and sustainer of all things, his wisdom will still be more or less apparent to us. We say, apparent; for if we could see all his ways in his providence, and accurately trace all his conduct and purposes, we should then be led to see his wisdom in every arrangement which is now concealed from our view, or only partly discovered. We have, however, the highest authority to believe that the care and providence of God extends to the smallest and most insignificant parts of his creation. It 'clothes the grass of the field, which to-day is, and to-morrow is cast into the oven.§ It extends even to 'sparrows, though

* Eph. iii. 10.

† Psa. cxxxix. 14.

‡ Psa. xciv. 9, 10.

§ Matt. vi. 30.

two are sold for a farthing.* It is seen in the changing of the seasons, in 'the showers that water the earth,'† in the shining of the sun after the rain,‡ in 'seed time and harvest, cold and heat, summer and winter, and day and night. § It appears in times of fearful visitation of 'pestilence,'|| and of 'fruitful seasons.'¶ It speaks in his thunder,** it whispers in the gentle breeze, it is felt in 'the storm and the calm.'†† In short, there is no part of his universe where there are not proofs of his governance and care, of his wisdom and providence.

If we contemplate the very complicated circumstances which attend every individual christian; all his trials, disappointments, reverses, afflictions, joys, and hopes, and fears; and consider that all are under the control of God, and will be by him rendered ultimately conducive to his real good; though we cannot see through all the intricacies of God's plans and arrangements, why he brings this, or permits that evil to befall us, yet, as 'we know that all things work together for good to them that love God, to them who are the called according to his purpose,'‡‡ we may easily conceive what high and holy delight the conduct of God when fully disclosed to each glorified saint in heaven will produce, when he is able to trace through the whole, and to see the profound wisdom of him who thus 'worketh all things according to the counsel of his own will.'§§

In the precepts given for the guidance of his creature man, in the various motives which are presented to him to induce him to 'obey the voice' ||| of the Lord, we have a proof and illustration of divine wisdom. What wisdom is there in the service of God! How excellent, how just,

how benevolent, how holy, how reasonable the commands of God! How true is his word to man, 'Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding.'¶¶ If men regarded all the precepts of the Lord, how would their condition be improved! How would their happiness be increased! How would this itself transform the moral wilderness into a paradise! What motives are presented to the mind to induce obedience. There are those of comfort, of self-approbation, of the smile of God: there are the joys of heaven, an eternity of bliss: there are the thunders of Sinai, and the flames of endless woe. While animals without reason are guided by an instinct implanted in their nature; man has reason and responsibilities, and fears and hopes, and to these God appeals, that he may lead him on to 'glory, honour, and immortality.'*#

But man is fallen, depraved, and undone. He cannot recover or deliver himself. His position as a sinner presents a mighty difficulty. If God forgives his sin and does not punish his transgressions, what becomes of his justice? Where is the vindication of the honour of his law, the righteousness of his commands, and the rightfulness of his rule? If man as fallen is doomed hopelessly to punishment, where is the abounding compassion and mercy and love of God? Man himself could only expiate his sins by enduring their punishment. He could not, therefore, deliver himself. How shall this difficulty be solved? How shall God at once shew his hatred to sin, sustain the honour of his law, and shew mercy to the sinner? God himself has devised the plan—and has carried it into execution. And 'in this, he has abounded unto us in all wisdom and prudence.'††

* Matt. x. 9.

+ Psal. lxxv. 10.

‡‡ Rom. viii. 28.

§§ Eph. i. 11.

† Matt. v. 45.

§ Gen. viii. 22.

||| Jeremiah vii. 23.

| 2 Chron. vii. 13.

¶ Acts xiv. 17.

¶¶ Job xxviii. 28.

* Rom. ii. 7.

** Job xl. 9.

†† Jonah i.

+ Ephesians i. 8.

He has done this in such a way as to give the highest lustre to his apparently conflicting attributes; to awaken in the heart of the pardoned sinner, the most awful sense of his justice, the profoundest admiration of his love, the most extreme abhorrence of all sin, joyful confidence in God, and cheerful and entire consecration to his ways; and to excite wonder, delight, and praise amongst the untold myriads of the angels above. How has he done it? Go to Bethlehem and listen to the song of the heavenly host over the advent of the Son of God.* Go to Jordan and hear that Son of God declare his purpose to 'fulfil all righteousness.'† Go to Gethsemane and behold the illustrious sufferer enduring mysterious and unimaginable woes, until 'his soul was sorrowful unto death.'‡ Go to Calvary, and hear him say 'it is finished.'§ Go to Bethany, and listen to the voice of the risen Redeemer, before he ascended on high, having suffered what it 'behoved him,' giving the commission to proclaim his gospel to all nations.¶ Go to the throne of grace, sprinkled with his blood, where he as our high priest appears before the throne for us.¶¶ Listen to the declaration:—'Whom God hath set forth for a propitiation through faith in his blood, that he might be just and the justifier of him that believeth in Jesus:' and 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.'** Listen to the language of the redeemed on earth:—'We who 'once were far off, are brought nigh by the blood of Christ.' 'In whom we have redemption through his blood, even the forgiveness of sin;' 'we love him because he first loved us;' 'the grace of God that bringeth salvation, teacheth that

denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world;' 'whether we live, we live unto the Lord, and whether we die we die unto the Lord.'†† Advance in your imagination to the transactions of the great day when Christ shall be 'glorified in his saints, and admired in all them that believe;' and join the song of eternity—of all intelligences in heaven, and the redeemed, to 'him that sitteth on the throne and to the Lamb.'‡‡

This is how God has done it. Mark the dignity of the agent; see the purity of his life, his willingness to suffer as our surety; see how God has thus honoured his awful justice, and displayed his infinite love. He has pardoned rebels, won their hearts, and filled them with eternal admiration of his character, his wisdom, his laws and his grace; and thus exalted his glory amongst the angels of his presence. 'O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways are past finding out.'§§

The wisdom of God we have thus seen not only transcends that of all other intelligent beings, but it is original and underived. Of the whole of the beings possessed of some measure of wisdom, who exist in heaven or earth, it is correct to say that they may advance in it from one degree to another. This is obvious as to men. It may be inferred in reference to angels. How exalted soever their wisdom, they are wiser now than when first the visible universe started fresh from the hand of God. The development of the work of redemption will add to the extent of their knowledge. But when we speak of God we speak of one who has nothing

* Luke ii. 9—14. † Matt. iii. 15.

‡ Mark xiv. 32, 39.

§ John xix. 30. ¶ Luke xxiv. 47.

¶¶ Hebrews ix. 24.

** Rom. iii. 24, 26; 1 John iv. 10.

†† Eph. ii. 13—i. 7; 1 John iv. 19; Titus ii. 11, 12; Rom. xiv. 8.

‡‡ 2 Thes. i. 10; Rev. i. 5, and v. 11, &c.

§§ Romans xi. 33.

to learn. Experience adds nothing to his wisdom, and ages do not increase his knowledge. He is 'the only wise.*' 'He taketh the wise in their own craftiness.' 'He chargeth his angels with folly.†

As to man, and other beings, they have derived their wisdom from others. It has been derived from the lessons received from our instructors, from experience, and ultimately from God. Wisdom and knowledge, in as far as they are real among creatures, are but a feeble ray of the light which has emanated from the divine mind. But in God, this perfection exists independently of all other beings. He has learned nothing from them. He is in no way indebted to them. He himself is the fount and source of all wisdom, and in him it exists in all perfection. 'For who hath known the mind of the Lord? or who hath been his counsellor? or who hath given to him and it shall be recompensed unto him again? For of him,

and through him, and to him are all things: to whom be glory for ever. Amen.‡

How important and obvious are the practical lessons inculcated on us by the infinite and unerring wisdom of God! It should excite our admiration and homage before him. 'He fainteth not, neither is weary, there is no searching of his understanding.§ It should induce obedience to his precepts, and encourage us ever to confide in his great name. Even when we cannot discover the reason for his precepts and institutions, it should induce us to regard them with reverence. We should ever seek him, and often come near to the fountain of light, that he may shine into our hearts, and guide us in the way of peace. 'The meek will he guide in judgment.¶' 'If any of you lack wisdom, let him ask of God, who giveth unto all men liberally and upbraideth not; and it shall be given him.¶¶

J. G., L.

* 1 Tim. i. 17 + Job iii. 15; iv. 18.

† Romans xi. 34—36.

§ Isa. xl. 28.

|| Psa. xxv. 9.

¶¶ James i. 5.

BAPTISMAL REGENERATION

DECLARED BY AUTHORITY TO BE THE DOCTRINE OF THE CHURCH OF ENGLAND.

VERY great interest has been excited for some time, as many of our readers are aware, especially among the evangelical clergy, in reference to the case of Mr. Gorham and the Bishop of Exeter. The decision on this case by the Court of Arches, where it was brought by Mr. Gorham, especially involved the question whether the doctrine of baptismal regeneration was that of the Church of England; and therefore whether a puseyite or tractarian bishop had the power of preventing an evangelical clergyman from taking a living in his diocese. For the present, this question has

been decided in the affirmative. Sir Herbert Jenner Fust, delivered judgment in the Court of Arches to that effect on Thursday, August 2nd.

The case is briefly as follows:—In the year 1846, Mr. Gorham, B. D., a man of excellent character, was presented to the living of St. Just, Cornwall, by the then Lord Chancellor. The excellence of his testimonials prevented the Bishop of Exeter from giving Mr. Gorham a personal examination. He therefore was forthwith instituted into the living. In Feb., 1847, Mr. Gorham, having desired to change his living, was pre-

presented to the vicarage of Bampford Speke, in Devonshire, in the same diocese, by the present Lord Chancellor. As Mr. Gorham's evangelical sentiments had become known by his advertizing for a curate 'free from the tractarian heresy,' when he applied to the bishop to be instituted into his living, his lordship hesitated. A correspondence followed. And at length, in Dec., 1847, and in March, 1848, Mr. Gorham had to submit to an examination, which continued, altogether, seven days, and contained some 149 questions, the great object of which was to prove that he did not believe in the absurd, sculdestroying, unscriptural, and papal dogma of baptismal regeneration. In this the bishop was successful. He therefore refused, on account of false doctrine, to institute Mr. Gorham into the living. This was in March 20th, 1848. In June, Mr. Gorham commenced proceedings. A motion was sent from the Court of Arches, telling the bishop that he must shew cause for his refusal, or the judge of that court would proceed to institute Mr. Gorham into the vicarage. The bishop replied by his proctor, and proceedings on both sides were commenced. The whole case was pleaded at great length in the court, in the spring of this year, and as the question was one of moment to many, the judge took time to consider his decision.

Judgment was given, as we have said, on Thursday, Aug. 2nd. The judge went through the whole case. The question to be decided was, 'What was the efficacy of baptism in the case of infants?' It was not for him to say whether the teaching of the church was in accordance with Scripture or not. He had only to speak the voice of the church. He affirmed that the teaching of the church was to be ascertained from the real meaning of the words used in its authoritative formularies, according to their plain, literal, and

grammatical sense. He affirmed that there was no ambiguity in these words. He could not admit that the recorded or alleged individual opinions of Cranmer, Martin Bucer, or Peter Martyn, or of any other divines who were connected with the reformation, should be allowed to form a canon of interpretation of the meaning of authoritative documents, the words of which could plainly and intelligibly speak for themselves. Having thus cleared the way before him, he said,—'The point to be determined is, does or does not the Church of England hold the doctrine of baptismal regeneration? Undoubtedly it does. Does Mr. Gorham deny the truth of that doctrine? It is clear from the whole tenor of his examination that such is the case. The bishop, therefore, has shown sufficient cause for not instituting Mr. Gorham to Bampford Speke; and he must, consequently, be dismissed with costs.'

To this judgment the attention of many will be directed, and we beg to trouble our readers with a few remarks upon it.

In the first place it is obviously a correct decision. In giving his judgment, the judge 'read the several exhortations and prayers contained in the service, [for the baptism of infants,] and observed that before the child was baptized, the thing prayed for was spiritual regeneration; and, subsequently to it, thanks were given that the prayer had been heard and that the child was regenerate. It was said that all that was hypothetical; but he [Sir H. J. Fust,] could not so regard it; the fact of its regeneration was declared. It was contended that the office of private baptism of infants was intended to meet a case of exigency, and therefore no inference as to the efficacy of baptism could be drawn from it. He differed, however, in opinion from the learned counsel who took that view, for the full effect of baptism was imparted to the infant, and it was declared to be regenerate. The essential parts of baptism were water and the words. True it was that if a child lived and committed actual sin—it might fall into a state in

which it required faith and repentance, but not in order to regenerate him, for according to the declaration of the church that had already been done. *

* * What was the next thing to be done? When children had been baptized, and had arrived at a period when they could learn the principles of their religion, they were to be instructed in the church catechism and the ten commandments, and other things which a christian ought to know. In reply to the question, "Who gave you that name?" they were taught to say, "My god-fathers and my god-mothers in my baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." That was in entire conformity with the declaration made at the time of baptism. In answer to the question, "Dost thou think that thou art bound to believe and do as they have promised for thee?" The child replied, "Yes verily, and by God's help so I will; and I heartily thank our heavenly Father that he hath called me into this state of salvation." That was the state of salvation in which it was placed by baptism; it was no longer a child of wrath, but a child of grace. The child added, "And I pray unto God to give me his grace, that I may continue in the same unto my life's end." There was, no doubt, nothing hypothetical; grace was prayed for that he might not fall away—that he might not loose the grace, whatever it was, that was conferred in his baptism. *

* * But what was the state of those children who died before they had committed actual sin? Precisely that declared at the end of the baptismal service. "It is certain by God's word that children which are baptized, dying before they commit actual sin, are undoubtedly saved." * * * But when the child was instructed in the principles of religion it was necessary that it should take upon itself the promises made in baptism, and it must then be brought to be confirmed by the bishop. In a prayer which the bishop then offered, it was said:—"Almighty and everlasting God, who hath vouchsafed to regenerate these thy servants, by water and the Holy Ghost, and hast given them the forgiveness of their sins." That was in harmony with what occurred in the baptismal service, and in the catechism.'

In this way did the learned judge prove that the Prayer Book and catechism, and the office for confirmation, all teach the doctrine of baptismal regeneration. It is impossible for the correctness of his judgment to be shaken, so long as words are allowed to have any clear and definite meaning. All the evasions, all the explanations, all the subterfuges of the men whose consciences revolt at the absurdity of baptismal regeneration, and who therefore wish to explain it as the language of hope, of desire, and the whole act of infant baptism as one of dedication to God, all these vain refuges are at once swept away by the judgment and decision of the supreme judge in the Court of Arches. Nonconformists who have kept away from the church because of this dogma; and Baptists who have ever looked on the baptism of infants as wholly without Scripture authority, and opposed to the very spirit of the New Testament; and who have regarded the doctrine of baptismal regeneration as the perfection of delusion if not of impiety, have now the grounds of their objections fully established by authority! The sprinkling of a few drops of water, and repeating the words by any lawful minister, *does* regenerate and save the infants who receive it! This is the doctrine of the anglican church!!

It is to be expected that an appeal will be made against this judgment, if so, that will be brought before the judicial committee of the privy council. What can be done with it then? The learned judge, whatever his own opinions are, has given the sentiments of the church by her formularies so clearly, and distinctly, and conclusively, that to reverse his decision there must be such a wresting of words, such a perversion of their plain and obvious meaning, that, after this there can be no confidence in any form of speech. If they overrule it, on what principle can it be done? That he, the judge, was

mistaken? This it is clear is not the case. That some latitude must be allowed in the mode of interpreting these very plain passages in the church formularies? This would make all oaths and subscriptions, sheer hypocrisy. Will they propose the holding of a convocation? We think not. What then? Why it is probable they will affirm the judgment of the Court of Arches, and leave all the evangelical clergy in the diocese of Exeter, and in the diocese of every puseyite bishop to the mercy of his prelate.

Let us suppose that this judgment is confirmed, what consequences will follow as to the evangelical clergy, and as to the establishment itself? We do not see how the evangelical ministers in the church of England can any of them continue within her pale. A dogma is enunciated by authority which strikes at the root of all personal and spiritual religion. In their future subscriptions, they will not be allowed to shelter themselves behind any 'favourable constructions' of the Prayer Book. They must declare their belief in baptismal regeneration, or leave the walls of the establishment. If they determine, as the ancestors of the nonconformists did, to lose all for a good conscience, what a noble accession will be made virtually to the ranks of dissent! They may do as the Scottish people have done, have a 'free church,' an episcopate free from the trammels of popish formularies, and state control. In this way they would shew themselves valiant for the truth's sake; and many of them, and especially the working clergy, would soon find themselves in a position of more light, and freedom, and peace, and hope, than can ever be their lot in a more than semi-popish national establishment. As for such as may still determine, if possible, to remain in the establishment, after this official declaration of its real doctrines, we are certain that their peace and security

are broken, and that the whole tenor of their ministry must change, or they will be liable to ejection for false doctrine.

The audience at the Court of Arches when the judgment was pronounced, included a great number of evangelical clergymen. Mr. Shore was there, a few dissenters, and the Rev. Mr. Goode, editor of the *Christian Observer*, who said in March last, that a decision in favour of the Bishop of Exeter, 'would cause in the church another St. Bartholomew,' was present. The *Record*, a church of England paper, says, an appeal against the judge's decision must be immediately lodged. 'For the decision, if submitted to, would establish two points equally fatal:—

1. 'That the doctrine of baptismal regeneration as held by the Bishop of Exeter, and questioned by Mr. Gorham, is the doctrine of the church of England, and that no man could properly be instituted to a living, or licensed to a curacy, who did not hold indiscriminate and universal baptismal regeneration, in the fullest and most revolting form.

2. 'That the novel course adopted by the Bishop of Exeter, but hitherto unheard of in the church, was the right one. That is that any bishop might justly place any clergyman, even of mature years and unblemished character, on trial as to his doctrines, and after a questioning of two or three days, refuse him admission to a living or a curacy, on an alleged defect in his doctrine, although the examinee willingly assented to both the articles and the Prayer Book.

'If these two novelties can be established in the church, it requires very little prescience to foretell, that she will very soon be rent in pieces. Let the clergy and the laity arise as one man, to support Mr. Gorham in this arduous and all important struggle.'

Thus far the *Record*. Should the whole of the evangelical party, with the archbishops at their head, the bishops who are with them, and all and every, the rectors, vicars, curates, who do not hold 'baptismal regene-

ration in its most revolting form,' with the people who sympathize with them, retire at once from the establishment, call a free episcopal convocation, and set up an episcopal church, evangelical, and free from the state, what would become of the established church? What would it be? A mere semi-popish faction, a very fraction of the present church of England. Would it then retain its political position? All its prerogatives, and property? Would it carry out its law, 'once a priest always a priest,' and try to silence them, as the Bishop of Exeter did Mr. Shore? Or would the whole fabric fall and sink into a mere fragment of the papal and anti-christian army?

None of these questions are easily answered. It may be that the downfall of the anglican establishment may be delayed for a time, but the ele-

ments now in operation will eventually work its overthrow. It is rather singular that the very measures adopted by the high church bishop for the support of his authority, should be instrumental in proportion to their success in preparing for the entire extinction of such powers. In the mean time, what is the duty of all sound-hearted, scriptural nonconformists? Let them adhere to the Holy Scriptures. Let them cultivate habits of piety and devotion to God. Let them endeavour to show the true character and purpose of the churches of the Lord Jesus Christ, by their consistent and orderly deportment, by the due and scriptural respect they pay to the pastors of their own choice, and by the zeal with which they labour for the diffusion of the gospel, for the glory of God, and for the salvation of men.

THE VALUE OF THE OLD TESTAMENT SCRIPTURES.

THE writings of the Old Testament have great importance. They contain the earliest records of our race. They give us the first communications of God to man. They are, in themselves, especially considered in connection with their inspiration, of the very highest value. They are a collection of books historical, biographical, devotional, poetical, and practical. In them dawns the first hope of our race. They have been read with intense interest and great profit by devout men in every age, and will be increasingly esteemed by the church of God to the end of time.

In reference to their historical importance, how much might be advanced. There is no authentic record so ancient, or that can be compared to them. Long prior to the age of fable, as far as all human histories

extend, they lead the enquiring mind back by their clear and excellent guidance up to the period when man was made a living soul. Here, from 'the beginning' of things, we are led by them down the stream of time. We see man in his primeval state. We see him as fallen. We learn the characters of men good and bad in the age before the flood. We start again with Noah; we see the families of men dispersed all over the world, and we then follow the path of the chosen nation, until the time which comes within the range of authentic history. In all their references to the state of the world, of empires, of great nations, Egypt, Assyria, Babylon, Persia, and elsewhere, so far as they can be tested by other means, how correct, how worthy of regard! Without their help all remote antiquity would be a perfect chaos. How

beautiful, and simple, and how evidently truthful are the biographies and histories of the Bible.

How distinguished its claims to literary excellence! Where are the poets like Moses, David, and the prophets? What bold and beautiful figures! What sublime and appropriate imagery! What elevated and touching strains of eloquence! Lord Byron, who was an infidel, spoke with rapture of the poetry of the Bible. And when Voltaire, another infidel, was accused in his early history of the world of writing a history of the Jews, and of having taken his materials from the Old Testament, he replied that he could find no work that provided materials for the earlier history of the world that seemed so likely to be correct or that was so consistent with itself as that the Hebrew writings supplied!

How great too is its superiority in point of *morals*. The world have readily confessed something important under this name, and have not been slow in expounding its virtues. The great Seneca advised the melancholy: 'See that precipice; there thou mayest put a period to this wretched condition. See that river, that well; liberty is at the bottom of it. That little tree, liberty hangs on it.' Hume made virtue consist in whatever is useful; Bolinbroke, in selfishness. Rosseau gloried in the rule, 'What I *feel* to be right, *is* right.' Chesterfield's Letters in the opinion of the British moralist, taught the 'morals of a prostitute with the manners of a dancing master.' Nor have these eminent names in the world's calendar been alone in their opinions. The same notions of right and wrong in the forms of expediency, custom, and popularity are in vogue everywhere.

But willing to test 'the things written aforetime,' by a higher standard than these, we recur to the estimate put upon them by one who is honoured by the christian as the

great Teacher, and who is ranked even by the infidel among the wisest and worthiest of human benefactors. He gave his sanction of the commandments without reserve. So far from making them void, as a code no longer useful or obligatory, he established them by numerous explanations and enforcements. He showed their spirituality, their far-reaching and world-wide applications.

'The brief manner of these commandments,' says Secker, 'hath great majesty in it.' Their great majesty, however, is more because of their great meaning. They are as singularly comprehensive as concise. And this brief code of foundation duties is spread out and detailed in all the subsequent messages of prophets and righteous men from Moses to Malachi, and is thus adapted to the endless diversities of human character and condition the world over.

And yet far back of the Mosaic age the same great principles of right and wrong were in force, and are so recognized in these ancient writings. The shedder of man's blood in Noah's day, was obnoxious to the same fearful penalty which was inflicted under the Jewish law, and which all governments, barbarous and civilized, have ever judged equitable and necessary, whatever be thought by the Solons of our own times. In the very beginning it was so. The first-born of woman heard the voice of his brother's blood crying from the ground for vengeance. The same cruel deed of man against his brother finds upon no page of the Old Testament any apology or defence, but is everywhere reckoned a fearful crime. Nor was the morality of that distant age merely a matter of outward rectitude. It had to do with the thoughts and intents of the heart, and recognized the highest of all authority. Paul's direction to 'do whatsoever ye do to the glory of God,' surpasses not in pure and lofty motive the reply of young Joseph to his tempter, 'How can I

do this great wickedness and *sin against God?*'

What pitiable cavils have been heard in late years against the Old Testament, for the sanction it is supposed to give of cruel wars, of rapine, polygamy, and other depraved customs! Some have taken as strong exceptions to David's imprecations, and Job's complaints; and others with as little credit to head as heart, have objected to the entire books of Ecclesiastes and Solomon's Songs, as though ungracious tempers, or local usages, however improper now or ever, were presented in the Scriptures, alone of all writings, for the very purpose of being approved and recommended. The great sect in christendom, among their objections to the Bible for popular reading, have, with singular sanctity, been afraid of its immoral recitals, and indelicate allusions. Even people known to contend for the right of private judgment and reading of the Scriptures, have been disposed to query, whether all Solomon's counsels to the young, which his 'father taught him,' should be repeated to them, or be read at least in the indiscriminate hearing of a polite congregation.

To all such objections to these ancient writings, it is sufficient to reply, 'Unto the pure all things are pure, but unto them which are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.' If disputers and pretenders to purer sentiments or words than are found in the Bible, could have framed a better moral science, or manual of reform, they have certainly had time enough for the experiment. But where is the book? Why is not the discovery made public, and the world no longer allowed to lose its benefits?

But the crowning merit of the Old Testament is its *religious* excellence. All considerations in its favour, however important in themselves, are of little moment compared with this. The world lieth in wickedness, and

under condemnation to wrath. Man has responsibilities to God, and is an immortal being. But he is everywhere the 'ruined creature, man,' in suffering, despairing, need of 'comfort and hope.' These deep spiritual necessities, as all christian parties agree, can be met only by the fullness in Christ. Hence all abide by the New Testament as their guide to Christ. But how can they believe, or even know this fullness without seeking for it at the sources to which the New Testament directs.' And this, as in the text, repeatedly points to 'the things written aforetime.'

They furnish very important *proof* of Christ. The chief 'advantage' of the Jew over the Gentile in having the 'oracles of God' consisted in the grand argument they furnished that Jesus was the Christ, the Saviour of the world, an argument which Jehovah had been constructing through a period of many centuries. In all his reasonings and those of his apostles, how constantly is this appeal made to the things 'written.' The same argument, however, was equally necessary with the Gentile. It is equally forcible with the unbeliever now and everywhere. This is the great argument of Newton, Keith, and others, derived from the correspondence of things predicted in Moses, and the Psalms, and the prophets, with things realized in the life and character of Jesus of Nazareth, and it is an argument as useful now, and ever will be, as it ever has been. How can the christian better meet the few still looking for the Messiah with the veil on his head, or sooner silence the infidel, than by requiring him to explain this enigma of correspondence between events in history, many and various, which he does not *dispute*, with predictions concerning them which he cannot *confute*?

The Old Testament likewise furnishes many *explanations* of the New; explanations essential to true faith in Christ, and derivable from no other

source. 'The two Testaments,' says an old divine, 'may be fitly resembled to the doors of the temple, one whereof enfolded another. The Old is the New enfolded; the New is the Old explicated. And what a remarkable enfolding and explicating it is! The man Christ Jesus, who suffered on Calvary, died, to human appearance, in no higher capacity than of a witness to the truth. Even his disciples seemed to attach no other meaning to the event, notwithstanding they had been told of the 'cup of the New Testament.' They were slow of heart to believe, until their risen Master opened unto them the Scriptures, and showed them that he 'ought thus to suffer and enter his glory.' In the light of the things written, they were led to renounce their vain hopes of redemption to Israel, and to trust in a dying Messiah.

The same clear and convincing explanations may be had in the Old Testament upon all the leading ideas of salvation through him. This ancient portion of the sacred volume is in numerous instances a commentary upon the New; since it furnishes important explanations of facts in the history of Jesus. Where, even in the gospels or epistles, do we find the great doctrine of the atonement more vividly presented or strongly asserted than in the fifty-third chapter of Isaiah? There we learn that the

dying teacher and reformer of Judea was smitten of God and afflicted, that he made his soul an offering for sin—that the chastisement of our peace was upon him, and by his stripes we are healed. We learn from the long series of promises and ordinances recorded in things written aforetime, that He who was manifest in the last times was indeed a Lamb slain from the foundation of the world, that the redemption through him, so far from being effected in Judea, under Pontius Pilate,

'Was the labour of the skies.
Far more than labour; it was death in
heaven:
A truth so strange, 'twere bold to think it
true,
If not far bolder still to disbelieve.'

Thus came salvation of the Jews. Typical persons, places and things all pictured forth its prominent peculiarities. The ceremonials of Judaism were not intended for merely local or transient benefits, but as striking representations to the human race of actual verities of the grace and truth which should come by Jesus Christ.

'Abraham, the saint, rejoiced of old,
When visions of the Lord he saw;
Moses, the man of God, foretold
This great fulfiller of the law.

The types bore witness to his name,
Obtained their chief design and ceased;
The incense and the bleeding lamb,
The ark, the altar, and the priest.

THE FOUR SUCCESSIVE KINGDOMS OF DANIEL,

(From the Morning Star.)

IN the prophecies, as in the writings of Paul, 'there are some things hard to be understood.' Notwithstanding this, in the examination of the subject before us, I trust we shall be able to come at the truth, being guided by the history of the past.

The king of Babylon, 600 years before the coming of Christ, during the

captivity of the children of Israel, dreamed a remarkable dream, which exceedingly troubled his mind. He called his wise men to make known the dream, and its interpretation, which they could not do. On this account, orders were issued that all the wise men of Babylon should be put to death. But Daniel, one of the He-

brew captives then in prison, learning the state of things, and knowing that his God, the God of heaven, was able to reveal secrets, asked a suspension of the decree of the king, which petition was granted. Daniel went to his God in prayer, and the dream and its interpretation were made known to Daniel, and he presented the same to the king. In the dream, the king saw a great image in the form of a man, composed of gold, silver, brass and iron, mixed with clay. He also saw a stone cut from the mountain without hands, and it smote the image, breaking it in pieces; and it became a great mountain and filled the whole earth.— This was the dream, and the following is the interpretation thereof.

The head of gold represented the Babylonian kingdom, then existing under Nebuchadnezzar. This kingdom began its existence in the year of the world 1767, under Nimrod, the mighty hunter, and ended with Belsbazzar, 538 years before Christ; thus existing 1695 years.

The breast and arms of silver represented the Medo-Persian kingdom, which succeeded the Babylonian kingdom. The Medo-Persian king began with Darius the Median, and ended with Darius Codomanus, before Christ, 333, thus existing 205 years.

The belly and thighs of brass represented the Grecian or Macedonian kingdom, which usurped the empire under Alexander the great. This mighty kingdom continued only seventeen years, and ended as it began, with Alexander.

The legs and feet of iron represented the Roman empire. This empire commenced 312 before Christ, in two departments, agreeing with the two legs of the image. Ptolemy Lagus, one of Alexander's generals, began the kingdom in Egypt; and Seleucus Nicator, another of his generals, commenced the kingdom at the

same time in Syria. These two divisions continued until thirty-eight years before Christ, when, under Julius Cæsar, they were united in one and formed the Roman Empire. It was under the Roman government that our blessed Saviour was born, lived, and died, or was put to death.

In the vision, the feet were partly iron and partly clay, which represented that the kingdom would be partly strong and partly weak. Any one at all acquainted with the history of the Roman empire, knows well that this was literally fulfilled. There was such a mixture of nations having no affinity with each other, that the empire was in a state of complete internal tumult and strife. They were strong against external enemies, but they were very weak against internal broils. Under the reign of Constantine, called the first christian emperor, the Roman empire was again divided into two parts, answering to the two legs of the image, called the Eastern and the Western empires. (Subsequently, however, the empire was re-united under the reign of Theodosius.) But after his death his two sons, Arcadius and Honorius, being heirs to the throne, by general consent the empire was again divided into the Eastern and Western, which division was never again healed.

The Western empire continued in constant broils and changes, until the fifth century of the christian era, when it was destroyed by the Vandals, Goths, Franks, and other northern barbarian tribes that came down upon the Romans and swallowed them up. The empire of the West ended with Romulus Momyllus, A. D. 476. The Eastern empire continued a thousand years longer than the Western, but on the 29th day of May, 1453, the Mohammedans took Constantinople, the seat of the Roman government, overthrew the empire, and established the government and religion of the false prophet,

which is now the religion and government of that country.

But we must return to the vision and its explanation. After Daniel had interpreted that part of the dream that had reference to the successive kingdoms, he then said, 'Forasmuch as thou sawest that the stone cut out of the mountain without hands, and that it break in pieces the iron, the brass, the silver, and the gold, in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.' This part of the vision has had its fulfilment in the coming of Christ in the day of Augustus Cæsar; in the establishment of christianity, and in the progress and triumphs of the gospel of Christ. That the kingdom of heaven that God was going to set up, 'in the days of these kings,' was brought into existence, and began its reign at the *first* coming of Christ, is evident from the fact, that this kingdom was to be set up during the existence of the last four empires or kingdoms. We have already seen that this kingdom, the Roman empire, *has* ceased its existence, and is no more. The setting up of the kingdom of heaven, in Daniel, cannot take place at the *second* coming of Christ, as the Adventists say, for *then* it will not be '*in the days of these kings,*' they having ceased long ago.

Again, it is evident that the kingdom of heaven was set up at the first coming of Christ, from the testimony of John; he said, 'Repent for the kingdom of heaven *is at hand.*' Jesus also said, when he began to preach the gospel of the kingdom, 'The time is fulfilled, the kingdom of heaven *is at hand,* repent ye and believe the gospel.' The kingdom of heaven could not have been *at hand,* and at the same time have been 1800 or 2000 years hence.

Again, Jesus spoke of his kingdom as then existing. He said, 'My kingdom is not of this world,' *i. e.*, is not a worldly kingdom. Again he said, 'The kingdom of God is within you.' Once more, Paul says in speaking of the conversion of the Colossians, (i, 13), 'Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.'

Now every one must see at once, that Paul and others in his day, could not have been translated into the kingdom of Christ, while on earth, unless that kingdom existed on earth. The kingdom of heaven, set up in the days of the Cæsars, as represented by the stone cut from the mountain, consisted of Christ, the head and king of his disciples, as subjects; and of the New Testament as a code of laws.

One thought more. The kingdom of heaven was small when it was first set up. When it first began its depredations upon the Roman empire, and other existing powers and governments, there was but a handful of disciples, but they greatly multiplied, until they were spoken of as '*great multitudes.*' And so has the kingdom of Christ continued to grow and increase, as christianity has prospered and triumphed, until it has now become a great kingdom, embracing every true christian upon earth, as the stone became a 'great mountain.'

But this is not all. As this mountain subdued all other kingdoms, and '*filled the whole earth,*' so likewise is this kingdom yet destined to break in pieces and destroy all unjust governments, demolish all systems of false religion, and bring under its benign, reforming, and elevating influences, all the nations of the earth; then will it 'fill the whole earth.' To accomplish this work is the mission of the church and the ministry, in which every christian should feel it a duty and a privilege to be active and diligent.

HIRAM WHITCHER.

SCRAPS FROM A MISSIONARY'S PORTFOLIO.

No. 9.—A CHAPTER ON NAMES.

THE sixteenth chapter of Romans is probably not regarded by readers in general as a very interesting portion of Scripture, but it is one on which I have often meditated with pleasure and profit. It furnishes abundant evidence of the deep affection of the most distinguished apostle of Christ. Oppressed as he often must have been with 'that which came upon him daily, the care of all the churches,' he found time to refer by name to his beloved christian friends; and in how concise and striking a manner does he describe their character. One was 'approved in Christ:' how much this phrase implies. Another was, 'his beloved in the Lord.' Others are mentioned with honour as 'of note among the apostles,' and as having known the grace of God in truth for a longer time than himself. Nor should the pleasing testimony borne in this chapter to the sisters of the primitive church be overlooked. Phebe 'our sister;' 'the beloved Persis;' the laborious Tryphena, and Tryphosa, and the not less devoted Mary; the mother of Rufus, who was as a mother to the apostle; the sister of Nereus—all are spoken of with honour. Most of their names are nowhere else mentioned in the divine Word; but we cannot doubt that these holy women were among the brightest ornaments of the early church—patterns of christian consistency and elevated devotedness to the Lord Jesus Christ. It should be added, that some of the names mentioned in this chapter were of idolatrous origin; and this circumstance serves to shew that in the time of the apostles, those who were converted from idolatry to the christian faith retained their heathen names. In relation to this subject, the Serhampore missionaries, in a document of singular excellence, judiciously remark,—'We have thought it our duty not to change the names of native converts, observing from Scripture that the apostles did not change those of the first christians turned from heathenism, as the names Epaphroditus, Phebe, Fortunatus, Sylvanus, Apollos, Hermes, Junia, Narcissus, &c., prove. Almost all these names are derived from those of heathen gods.

In India a child never receives the

name of either of its parents, or of any other member of the family: nor does a woman, as with us, change her name at the time of marriage. It is the province of the father to name the child. In different parts of India, and among different castes, the usage may be somewhat different; but in this district, I believe, the child is usually named on the twenty-first day after birth: the friends and acquaintances are called together: the astrologer is informed of the precise period of its birth, and calculates the signs under which it was born; its destiny is then foretold, that is, if the father be able to pay for it: the father then gives the name of the child, first pronouncing it in its ear. If it be a son, in the right ear; if a daughter, in the left. The reason of this difference is explained in the shastras, and is therefore connected with their foolish superstitions. For the same reason the native physicians always feel the pulse of a man holding his right-hand, but of a woman with the left. Names are almost always given by the heathen in honour of their gods. This will sufficiently appear by referring to a few with which most of those who read this paper are familiar. Gunga Dhor, one of the names of Mahadabe; Rama Chundra, one of the incarnations of Vishnoo; Pursua, another of the incarnations; Seebo Sahu, and Sebo Patra, these are derived from Seebo or Mahadabe, one of their principal deities; Doitaree, Bamadabe, Damudar, and Bonamallee, all names of Krishnoo. In like manner Denabundoo, friend of the wretched; Sadanunda, always joyful; Bhobanunda, joy of the world; Krupa Sindoo, sea of mercy; these, though pretty names, are applied to their gods, especially to Krishnoo. These names, however, are being rapidly supplanted by scripture ones. Davids and Solomons, Nathans and Jonahs, Peters and Pauls, Johns and Josephs, Marys and Sarahs, Annes and Elizabeths, names which a quarter of a century ago none of Orissa's sons or daughters knew, are becoming common in our christian community. I do not think, however, we have any Judas Iscariots amongst us.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

LITERARY AND SCIENTIFIC SELECTIONS.

CARLYLE'S ACCOUNT OF CROMWELL'S DEATH.

FROM the closing passages of Carlyle's late work on Oliver Cromwell, we make the following extract, though there may be few of our readers who take much pleasure in the style of the writer.

'His time was come,' says Maidston, 'and neither prayers nor tears could prevail with God to lengthen out his life and continue him longer to us. Prayers abundantly and incessantly poured out on his behalf, both publicly and privately, as was observed, in a more than ordinary way. Besides many a secret sigh,—secret and unheard by men, yet like the cry of Moses, more loud, and strongly laying hold on God, than many spoken supplications. All which,—the hearts of God's people being thus mightily stirred up,—did seem to beget confidence in some, and hopes in all; yea some thoughts in himself, that God would restore him.'

'Prayers public and private:' they are worth imagining to ourselves. Meetings of preachers, chaplains, and godly persons; Owen, Goodwin, Sterry, with a company of others, in an adjoining room in Whitehall, and elsewhere over religious London and England, fervent outpourings of many a loyal heart. For there were hearts to whom the nobleness of this man was known; and his worth to the Puritan cause was evident. Prayers,—strange enough to us; in a dialect fallen obsolete, forgotten now. Authentic wrestlings of ancient human souls,—who were alive then, with their affections, awe-struck pieties; with their human wishes, risen to be *transcendent*, hoping to prevail with the Inexorable. All swallowed now in the depth of dark time; which is full of such, since the beginning!—Truly it is a great scene of world-history, this in old

Whitehall; Oliver Cromwell drawing nigh to his end. The exit of Oliver Cromwell and of English Puritanism; a great light, one of our few authentic solar luminaries, going down now amid the clouds of death. Like the setting of a great victorious summer sun; its course now finished. '*So stirbt ein Held,*' says Schiller, 'So dies a hero; Sight worthy to be worshipped!'—He died, this hero Oliver, in resignation to God; as the brave have all done. 'We could not be more desirous he should abide,' says the pious Maidston, 'than he was content and willing to be gone.' The struggle lasted, amid hope and fear, for ten days. Some small miscellaneous traits, and confused gleamings of last words; and then our poor history ends.

Oliver, we find, spoke much of 'the Covenants; which indeed are the grand axis of all, in that Puritan universe of his. Two covenants; one of works, with fearful judgment for our shortcomings therein, one of grace and unspeakable mercy; gracious engagements, 'covenants,' which the eternal God has vouchsafed to make with his feeble creature man. Two; and by Christ's death they have become one; there for Oliver is the divine solution of this our mystery of life. 'They were two,' he was heard ejaculating: 'two, but put into one before the foundation of the world!' And again: 'It is holy and true, it is holy and true, it is holy and true!—Who made it holy and true? The Mediator of the covenant!' And again: 'the covenant is but one. Faith in the covenant is my only support. And if I believe not, He abides faithful!' When his children and wife stood weeping round him, he said: 'Love not this world. I say unto you, it is not good that you should love this world!' No. 'Children, live like christians: I leave you the covenant to feed upon!' Yea, my brave one; even so! The covenant, and eternal Soul of covenants, remains sure to all the faithful: deeper than the foundations of this world;

earlier than they, and more lasting than they!—

Look also at the following; dark hues and bright; immortal light-beams struggling amid the black vapours of death. Look; and conceive a great sacred scene, the sacredest this world sees;—and think of it, do not speak of it, in these mean days which have no sacred word. 'Is there none that says, Who shall deliver me from the peril?' moaned he once. Many hearts are praying, O wearied one! 'Man can do nothing,' rejoins he; 'God can do what he will.' Another time, again thinking of the covenant. 'Is there none that will come and praise God,' whose mercies endure for ever!

Here also are ejaculations caught up at intervals, undated, in those final days: 'Lord, thou knowest, if I do desire to live, it is to show forth thy praise and declare thy works!'—Once he was heard saying, 'It is a fearful thing to fall into the hands of the living God!' 'This was spoken three times,' said Maidston; 'his repetitions usually being very weighty, and with great vehemency of spirit. Thrice over he said this; looking into the eternal kingdoms. But again: 'All the promises of God are in *Him*: yes, and in *Him* Amen; to the glory of God by us,—by *us* in Jesus Christ.' 'The Lord hath filled me with as much assurance of his pardon, and his love, as my soul can hold.' I think I am the poorest wretch that lives: but I love God;' or rather, am beloved of God. I am a conquerer, and more than a conquerer, through Christ that strengtheneth me!'

So pass, in the sickroom, in the sick-bed, these last heavy uncertain days. 'The godly persons had great assurances of a return to their prayers;' transcendent human wishes find in their own echo a kind of answer! They give his highness also some assurance that his life would be lengthened. Hope was strong in many to the very end.

On Monday, August 30th, there roared and howled all day a mighty storm of wind. Ludlow, coming up to town from Essex, could not start in the morning for wind; tried it in the afternoon; still could not get along, in his coach, for head wind; had to stop at

Epping. On the morrow, Fleetwood came to him in the protector's name, to ask, What he wanted here?—Nothing of public concernment, only to see my mother-in-law! answered the solid man. For indeed he did not know that Oliver was dying; that the glorious hour of disenthralment, and immortal liberty to plunge over precipices with one's self, and one's cause, was so nigh!—It came; and he took the precipices, like a strong-boned resolute ginhorse rejoicing in the breakage of his halter, in a very gallant constitutional manner. Adieu, my solid friend; if I go to Vevay, I will read thy monument there, perhaps not without emotion, after all!

It was on this stormy Monday, while rocking winds, heard in the sick-room and everywhere, were piping aloud, that Thurloe and an official person entered to enquire, Who, in case of the worst, was to be his highness' successor? The successor is named in a sealed paper already drawn up, above a year ago, at Hampton court; lying in such and such a place there. The paper was sent for, searched for; it could never be found. Richard's is the name understood to have been written in that paper: not a good name; but in fact one does not know. In ten years' time, had ten years more been granted, Richard might have become a fitter man; might have been cancelled, if palpably unfit. On the Thursday-night following, 'and not till then,' his highness is understood to have formally named 'Richard!'—or perhaps it might only be some heavy-laden 'Yes, yes!' spoken, out of the thick death-slumbers, in answer to Thurloe's question 'Richard?' The thing is a little uncertain. It was, once more, a matter of much moment;—giving colour probably to all the subsequent centuries of England, this answer!—

On or near the night of the subsequent Monday, 'two or three days before he died,' we are to place that prayer his highness was heard uttering; which, as taken down by his attendants, exists in many old note-books. In the tumult of the winds, the dying Oliver was heard praying:

'Lord, though I am a miserable and wretched creature, I am in covenant

with thee through grace; and I may, I will come to thee, for thy people. Thou hast made me, though very unworthy, a mean instrument to do them some good, and thee service; and many of them have set too high a value upon me, Lord, however thou do dispose of me, continue and go on to do good for them. Give them consistency of judgment, one heart, and mutual love; and go on to deliver them, and with the work of reformation; and make the name of Christ glorious in the world. Teach those who look too much on thy instruments, to depend more upon thyself. Pardon such as desire to trample upon the dust of a poor worm, for they are thy people too. And pardon the folly of this short prayer, even for Christ's sake. And give us a good night, if it be thy pleasure. Amen.'

'Some variation there is,' says Maidston, 'of this prayer, as to the account divers give of it; something is here omitted. But so much is certain, that these were his requests. Wherein his heart was so carried out for God, and his people,—yea, indeed, for some who had added no little sorrow to him,' the Anabaptist Republicans, and others,—'that at this time he seems to forget his own family and nearest relations.' Which indeed is to be remarked.

Thursday night, the writer of the old pamphlet was himself in attendance on his highness; and has preserved a trait or two; with which let us hasten to conclude. To-morrow is September third, always kept as a thanksgiving day, since the victories of Dunbar and Worcester. Maidston heard the wearied one, 'that very night before the Lord took him to his everlasting rest,' thus with oppressed voice speaking:

'Truly God is good; indeed he is; he will not'—Then his speech failed him, but as I apprehend, it was, 'He will not leave me.' This saying, 'God is good,' he frequently used all along; and would speak it with much cheerfulness, and fervour of spirit, in the midst of his pains. Again, he said: 'I would be willing to live to be farther serviceable to God and his people; but my work is done. Yet God will be with his people.'

'He was very restless most part of

the night, speaking often to himself. And there being something to drink offered him, he was desired to take the same, and endeavour to sleep, Unto which he answered; 'it is not my design to drink or sleep; but my design is, to make what haste I can to be gone.'

'Afterwards, towards morning, he used divers holy expressions, implying much inward consolation and peace; among the rest he spake some exceeding self-debasing words, *annihilating* and judging himself. And truly it was observed, that a public spirit to God's cause did breathe in him,—as in his lifetime. so now to his very last.'

When the morrow's sun rose, Oliver was speechless; between three and four in the afternoon, he lay dead. Friday, 3rd September, 1658. 'The consternation and astonishment of all people,' writes Fauconberg, 'are inexpressible; their hearts seem as if sunk within them. My poor wife,—I know not what on earth to do with her. When seemingly quieted, she bursts out again into a passion that tears her very heart in pieces.—Hush poor weeping Mary! Here is a life-battle right nobly done. Se'est thou not,

"The storm is changed into a calm,
At His command and will;
So that the waves which raged before,
Now quiet are and still!

Then are *they* glad—because at rest
And quiet now they be:
So to the haven he them brings
Which they desired to see."

'Blessed are the dead that die in the Lord;' blessed are the valiant that have lived in the Lord. 'Amen saith the Spirit,'—Amen. 'They do rest from their labours and their works follow them.'

WONDEREUL FACTS.

SIR ASTLEY COOPER relates the case of a sailor who was received into St. Thomas's Hospital, in a state of stupor, from an injury in the head, which had continued some months. After an operation, he suddenly recovered so far as to speak, but no one in the hospital understood his language. But a Welsh milk-woman happening to come into the ward, answered him, for he spoke

Welsh, which was his native language. He had, however, been absent from Wales more than thirty years, and previous to the accident had entirely forgotten Welsh, although he now spoke it fluently, and recollected not a single word of any other tongue. On his perfect recovery he again forgot his Welsh, and recovered his English. An Italian gentleman, mentioned by Dr. Rush, in the beginning of an illness spoke English; in the middle of it French; but, on the day of his death spoke only Italian. A Lutheran clergyman of Philadelphia, informed Dr. Rush, that Germans and Swedes, of whom he had a large number in his congregation, when near death, always prayed in their native languages, though some of them, he was confident, had not spoken them for fifty or sixty years. An ignorant servant girl, mentioned by Coleridge, during the delirium of fever, repeated, with perfect correctness, passages from a number of theological works in Latin, Greek, and Rabbinical Hebrew. It was at length discovered, that she had been servant to a learned clergyman, who was in the habit of walking backward and forward along a passage by the kitchen, and there reading aloud his favourite authors. Dr. Abercrombie relates, the case of a child, four years ago, who underwent the operation of trepanning, while in a state of profound stupor from a fracture of the skull. After his recovery, he retained no recollection either of the operation or the accident; yet at the age of fifteen, during the delirium of a fever, he gave his mother an exact description of the operation, of the persons present, their dress, and many other minute particulars. Dr. Pritchard mentions a man who had been employed with a beetle and wedges splitting wood. At night he put these implements in the hollow of an old tree, and directed his sons to accompany him the next morning in making a fence. In the night, however, he became mad. After several years his reason returned, and the first question he asked was, whether his sons had brought home the beetle and wedges. They, being afraid to enter into an explanation, said they could not find them, on which he arose, went to the field where he had been accustomed to work so many years before, and found, in the place where he had left them, the wedges and the iron rings

of the beetle, the wooden part having mouldered away.

EMINENT GERMAN CHARACTERS.

REV. DR. REINHARD.

AMONGST the galaxy of the stars that have shone with brilliant lustre in German theology, that of the celebrated professor and chaplain to the royal family of Saxony, whose name heads this article, is none of the least. As a model of pulpit eloquence in its noblest and best sense, Reinhard has had very few equals, either in Germany or out of it; and if the quality of preaching is to be determined by the depth, the permanency and thoroughness of the impression it leaves on the character of the age, and the minds and hearts of the hearers, Reinhard as a preacher, certainly deserves a high meed of praise. Naturally gifted with an acute and searching intellect, he rose by dint of unwearied study and application, to be confessedly the master spirit of the German pulpit in his day. There is about his sermons a method, a precision of thought, a richness of illustration, a depth and fervour of genuine religious feeling, that during his lifetime gave them a mighty power over his hearers; and after his death, have made them, even in the reading, an instrument of conversion and edification to thousands. Wherever the German language is spoken and known, Reinhard, as a preacher, will be counted one of its mightiest masters. His style is truly *Ciceronian*; and like his model, he reached its eminence only by the most unwearied exertions. His sermons were all of them written from twice to four times over, ere he delivered them; and it was his invariable rule, before he preached one sermon, to have another, intended to follow it, prepared in his desk. He always preached memoriter, taking ample time to commit his discourses to memory, and paying the strictest attention to his gestures and his expressions. Systematic in his trains of thought, even to a fault, his discourses resemble a well constructed edifice; stone upon stone fits compactly, and it is impossible to rise even from *reading* one of them without having a clear and palpable apprehension of his theme and its dissection. As chaplain to the court and the university, he had a peculiarly difficult situation to fill; while his

constantly multiplying engagements in his various offices of great ecclesiastical distinction and responsibility, his duties as Professor in the University, as President of the Consistory, and as pastor, left him oppressed beneath a load of multiplied engagements. It was only by the most rigid and conscientious employment of his time, that he was enabled to meet them.

With all these multiplied avocations—splendidly endowed by nature, and with a mind highly cultivated by education and study—gifted with uncommon powers of thought and imagination, and capable of intense thought and deep feeling—with a faith grown strong by trials—born and cradled amidst the storms of scepticism—with a thorough knowledge of the human heart in all its windings and workings, Reinhard found leisure for a life of eminent usefulness and honour. His turn of mind was strictly philosophical; and his theology everywhere bears the marks of a sanctified but profound, philosophizing spirit. But his philosophy was not learnt merely in the school of Plato, or Crusius, or Wolf; the *Bible*, as he deemed it as the only sound theology, was to him the only correct text book of philosophy.—From his soul did he abhor that pseudo illumination which glories in the name of 'philosophy,' while it rejects the highest and truest philosophy—that of the *Bible*.

Reinhard, like Tholuck, had his full share of 'all the ills which flesh is heir to.' His constitution was feeble, and required constant watchfulness and medical care. He finally sank under an obstinate hemorrhoidal complaint, baffling all medical skill.

His youth was spent principally under the roof of his father, at Vohenstrauß, in the duchy of Sultzbach, where he was born, March 12, 1753. Until his 15th year, his father, a worthy clergyman, was his instructor; and made him thoroughly familiar with the ancient classics, particularly Virgil and Cicero. Having finished his preparatory course at the gymnasium of Ratisbon, he in 1773, entered the University of Wittenburg.—Here he devoted himself zealously to the study of philosophy, particularly prepossessed in favour of the system of Crusius.

After completing his university course, Reinhard became a lecturer, and after-

wards professor extraordinary of philosophy, and professor ordinary of theology. As a professor he was much beloved by the students, and his fame drew hundreds to the University of Wittenburg, then separate, but now united with that of Halle. As an author, he has principally immortalized himself by his 'System of Ethics,' in five volumes, the best work on the subject in any language that we know of.

After a long life of usefulness and activity in the cause of God and truth, this eminent man died as he had lived—a true christian philosopher. His was a character, combining, in a rare degree, all the excellencies and graces of the Spirit. With him theory and practice ever went together. He did not always speak *all* he thought, but always spoke *as* he thought. Wonderful activity, genuine and unobtrusive piety, and a truly amiable character were in him closely combined. He resembled John in affection, and Paul in decision. Conscientious even in the smallest matters, he lived and died a man of God, 'without fear, and without reproach.' On the 6th of September, 1812, he gently expired in the bosom of his family at the age of 59 years and 6 months, beautifully illustrating in his life and in his death the power of gospel truth, and displaying in its most attractive lustre, the excellence of the christian character, and the beauty of holiness. His death filled all Germany with sorrow; and his memory rests embalmed in the hearts of all the true children of the reformation.

THE CHRISTIAN MINISTRY AND CHURCH.

FRATERNAL UNION BETWEEN PASTOR AND PEOPLE.

PASTOR and people, in the most favoured and protracted union, yet need much to cherish most carefully a spirit of *fraternal* union and a sense of their character as brethren. It is as such that our text describes the relation of the teacher and his flock. Placed under his authority they may be, but he is to 'put them in remembrance,' as 'brethren.' A fraternal and gentle spirit may give to the man of slender attainments, and even of little prudence and forecast,

an influence over the church both intellectually and practically, that a more powerful intellect with less kindness will never acquire. Storming the citadel of the heart, he sways thence the whole garrison of the mind. A truly gentle and spiritual minister of Christ, of loving temper, will wrestle through difficulties, and that without the sacrifice of either his conscience or his authority, where a more able, but less devout and meek man, would fail to discover any practicable outlet. 'A path, that the vulture's eye hath not seen,' with its keen, proud glance, may be discerned by the dove. And the remembrance of the fraternal character of the church, and the fraternal relations of its head, the great elder brother, will render tolerable, much of discomfort and anxiety, which the most beloved and prosperous pastor cannot escape. The church may do much, all unconsciously, to weary and wound him. He may see, as did an apostle, the growth of parties in a church that should have but one name, as it has but one interest. He may see meanness hiding itself under holy forms; and artifice winding its slimy coils around the noblest enterprises; the spirit of the sons of Zebedee re-appearing in good men; or Judas sitting again in presumptuous obduracy, at the board of his betrayed Lord. Tempted to high thoughts of himself, and bitter thoughts of others, he may be inclined, under such trials, to quit all; like Elijah wonder that he alone is left to be jealous for his God; and like Jonah, fret that a guilty people have been spared, whilst, perchance, the poor gourd which sheltered him, the more faithful servant, has been smitten. In such hours of growing weariness, and waning love, let the vexed pastor remember the brother and Redeemer in his demeanor at the last supper. The strength that others would have husbanded, for it was soon all to be needed in the garden of Gethsemane, and the halls of the high priest and the governor, how lavishly was it spent by that Saviour, in washing, as a menial, the feet of the frail and timorous disciples, who, as he too well knew, were so soon to sleep beside their Master in his agony, and to flee from that Master at his apprehension. Let the suffering pastor thus haunt the cross, and lay his aching head on the bosom that heaved, under the weight of his sins, with the

dread and incommunicable anguish of Calvary. Then, having visited his Master upon the cross, let him follow that Master to the throne; and thence let him look back and look down upon this sin-plagued world, and this distracted church, from the day after the last judgment, and from the calm, bright heights of the New Jerusalem. After such visits to his Redeemer on the cross, and his Redeemer on the throne, he will come back to his work, a meeker and a wiser man, more contented, and more patient, subdued and cheerful, expecting troubles from a race, that, in its best specimens, troubled Christ, and grateful for the mere boon of existence, and for the remotest prospects of usefulness, in a world that, with all its sorrows, is yet a world of probation, of hope, and of conversion. Intimacy with Christ becomes thus the secret of maintaining the bond of brotherhood. And the words, that from Moses fell powerless on the ears of contending Hebrews, come clad with the irresistible energy of a love that melts and assimilates, when beard from the lips of Jesus: 'ye are my brethren.—*Dr. Williams's Sermon,*

THE PASTORAL VISIT.

(From the 'Index Rerum' of a Pastor.)

PASTORAL visiting is an imperative duty. Such is the state of every pastor's work that he can make but little impression upon the consciences of a community, if he only preaches to them from the pulpit. It is required of him, if he would lead the wavering mind to decision, and bring out the half-formed purposes of the heart, that personal instruction should be given 'from house to house.' The following incident illustrates this fact:—

A portion of the field of labour of a young pastor of my acquaintance, consisted of an island, cut off from the main land, not by large bodies of water, but by creeks and marshes. The inhabitants were all Methodists, with the exception of a single family. At the period when the incident transpired, the scarlet fever was prevailing quite extensively through the district. Two children had already fallen victims to this disease, and others hovered near the portals of the grave. These children were buried on the same day; one in the morning, the other in the afternoon.

Having finished the funeral services of the first, the pastor called upon the family of the next neighbour, for refreshment and rest. It was the last house upon the island. He lingered a moment upon the brow of the hill, at whose base stood the mansion, to admire the scenery and contemplate the wonders of Jehovah's creation. Before him lay the calm waters of Massachusetts' Bay, across which appeared, like a dim and vapoury cloud, the highlands of Plymouth. On the right were seen the curiously shaped hills of the adjacent town, looking as if they were the graves of mighty giants; and upon the crest of one of the highest, stood the sanctuary of God, lifting its height against the distant horizon, as though heaven and earth met there. On the left were the sandy ridges of an adjoining island, and far up along that sandy beach stood the friendly light-house, to guide the mariner safely to port. The restless waves still murmured along that sandy shore, as they had done since the days of Noah, probably, with the same unvarying music, a song of welcome and stirring enthusiasm to the young enterprising sailor, who has not yet tried the dangers of the pathless deep;—but a *funeral dirge* to those whose husbands, brothers, and sons sleep far down in her unfathomed depths. He stood musing thus awhile, and then descended and entered the house. His welcome was hearty, and free from those unnecessary apologies which only embarrass but never mend the things which they are designed to excuse. The first greeting over, the conversation turned upon the subject of personal religion, as it ever ought to be. Sister ——, whose husband was at this time absent, seeking a livelihood upon the dark blue sea, was a decided witness of full salvation. This was a place, therefore, which must ever delight and charm the faithful disciple of Jesus. He can almost call up the feelings which might be supposed to swell the bosoms of the apostles, when, with their master, they were accustomed to sit around the domestic board of the holy family in Bethany, and rest themselves from their toilsome and glorious work.

The pastor found here, an inmate of the family, an orphan, who had never made, as yet, the God of the fatherless her refuge and friend. A good Samari-

tan had kindly given her a home, and already seriousness had taken the place of worldly mindedness, and the heart seemed ready for the gospel seed.

'Sarah,' said the pastor, (for that was the name of the young lady,) 'do you enjoy the consolations of religion?' 'I do not,' said Sarah. 'Do you believe in the *reality* of experimental religion?'—'I suppose there is such a thing, but I have never experienced it.' 'Why have you not sought it? The Scripture declares, "They that seek shall find." I have no reason, that I know of,' she answered, 'but I have often thought I never felt as much as others on the subject. It is possible I may be waiting for feeling.' 'But, Sarah, do you not feel that you are a sinner against God, justly condemned by his law?' 'O yes, I know I am a great sinner, and must be pardoned to be happy.' 'Can you pardon your own sins, Sarah? or can you change your own heart?' 'O no; if Christ do not save me, then I am lost.' 'You believe he is *able* to save you, and to do it *now*, on his part, if the heart were only surrendered to him?' 'O yes, he is able to save all.' 'For whom did Jesus die?' 'For sinners,' she answered. 'Then he died for you, did he not? as you say you feel yourself a sinner.' 'Certainly, he died for all, as the Bible says all are sinners.' 'Then, Sarah, Christ is not only *able* to save you, but *willing* to do it, for "he so loved the world" that he died for it, "that whosoever believeth on him should not perish, but have everlasting life." 'The Bible says so,' she answered. 'If Christ is *able* and *willing*, yea, *ready* to save you, and to do it *now*, are you ready to be saved *now*?' Sarah hesitated. She stood now where thousands are, but who never go a step farther,—the mind poised between two objects. Religion was desirable, but the world held an important place in the affections. There was evidently a conflict within.

The good sister had got her dinner ready, and they seated themselves at the table, after a blessing had been asked. The pastor continued: 'Weigh this matter well, Sarah; "count the cost" before you decide. Be sure you are willing to make an unreserved surrender of yourself to God; to give up your young associates, the fashions of the world, the pleasures of sin, and all

that comes in competition with God or his cause. You must take "the people of God for your people;" to share in their trials, crosses, and persecutions, to perform your share of their duties, and bear your proportionate part of all their burdens. Now, Sarah, have you considered all this matter, and can you do this to obtain an inheritance among the dear people of God?" "I ought to do this," said Sarah, somewhat hesitatingly. "But you must give up the world and all its pursuits at death. Why not give them up voluntarily and gain an interest in a Saviour's love?" "May there not be time enough to do it by-and-bye." "What certainty have you that life will be prolonged? Do you know that disease and death will not mark you for a victim for years to come?" "O by no means," she answered. "Why not give up *now* your heart to God, and begin now to use the means of grace? If there is no opposition to being made a christian, where you now sit, then there will be none to the use of means to secure the same end." "I know it is my duty to serve the Lord, but it is hard work to begin." "Begin right here. Make up your mind fully to be the Lord's, and serve him the remnant of your days. He says, 'When thy father and mother forsake thee, the Lord will take thee up.' Now give yourself to the orphan's God, and find the orphan's father, our Lord Jesus Christ." She tremblingly answered, yet with considerable decision in her tone of voice, "I will try." "Will you kneel with us while we pray for you?" "I will," she said. "Now, Sarah, while we pray, *believe* that Christ is *now* doing the work; that it is his spirit which hath wounded your heart, and as he has begun a good work, he will finish what he has begun, if you ask him."

Having finished their meal, they knelt together in prayer. The angel of mercy was near, and as they rose from their knees, Sarah standing upon her feet, exclaimed, "I will, I do believe Christ is *my* Saviour; O glory to his name. How happy I feel." They praised the Lord together, and as the pastor departed, he felt how sweet it was to do the work of God, and glorious to witness the salvation of souls.

He was more than ever resolved to be faithful in his pastoral work, that he might enjoy many such precious opportunities. Sarah remains a steadfast and faithful christian, bearing her cross and doing her duty.

THE CLOSET AND THE PULPIT.

'WHAT God hath joined together, let not man put asunder.' If a minister attempts to live by his public exercises, and trusts to these to sustain vigour of personal piety, he will soon find himself miserably deficient. If he studies and uses the Word of God only as a means of public instruction and as a part of professional labour, and if he relies on his public prayers as his main means of keeping heart in communication with God, he will find that his own experience and his labours for others will be smitten with barrenness. The writer of this will never forget a casual remark made to him by Dr. Griffin, respecting a young man, a pupil of his, who had then just commenced preaching. He said, 'He has a very active mind and superior talents. The only question I have about him, is, whether he will pray down the Holy Spirit while he preaches.'—The importance of that question suggested by that casual word, coming from one of our most successful preachers, forced itself on the mind in such a way as to have become a most cherished sentiment.

In our estimation of a minister and the probabilities of his success, this is indeed the great question, *Will he pray down the Holy Spirit?* If in the choice of a minister, a people fail to ask this question, they commit a capital mistake. And if a minister himself expects success by the mere force of talents or industry, without a careful cultivation of his own personal piety and a life of earnest prayer, he will have reckoned without his host.

In a day like the present, when so little of the power of the Holy Ghost is felt, and when there is so much preaching with so little fruit, what question forces itself upon the ministry more naturally than this, whether we are praying down the Holy Ghost—or whether all our pulpit labour is not sadly lacking in the important accompaniment of closet labour—or

whether we deal enough with our own hearts, in our attempts to reach the hearts of others?—*Puritan.*

ENCOURAGE YOUR PASTOR.

Do this by your regular and constant attendance upon his ministry. This is a duty of much greater moment to the usefulness and happiness of a pastor, than many christians imagine. When a church and congregation regularly attend on the ministry of a pastor, it cheers and elevates him. He considers it an assurance that he shares their affection, esteem, and confidence. He goes to his pulpit, feeling that he shall not preach in vain, nor spend his strength for nought. He pursues his studies with greater diligence, and goes to the house of God with greater pleasure. And when he stands in the presence of a serious and soberly listening throng, whose eyes are fastened upon him, he is animated and encouraged. A new impulse is given to his feelings, his thoughts are quickened—his imagination soars with a truer and bolder wing—his appeals are more earnest—his sympathies spring up and pervade his whole nature.

Not so he who is doomed to preach to listless hearers or to empty pews. When the people with one consent come together to hear God's minister, his words come from his lips with facility and attractiveness; chaining the attention of his hearers to the close. To the minister so situated, the pulpit is more than a throne. It is the pleasantest, as it is the most honourable place in which he ever stands; and the ministry is preferred by him to any other service on earth.

But when a pastor perceives that his ministry is neglected—when the absence of some is occasioned by a vain and itching curiosity to hear or see some new preacher, or to be entertained by some new doctrine, and when the absence of others is occasioned by their love of the world, or by their dislike of the plain and faithful preaching of God's word—when one service is deemed better than two, and none better than one, even by some church members, the pious pastor returns from his scene of labour disquieted and cast down. In the bitter-

ness of his soul he is ready to relinquish his work—or to remove to some other station—or to doubt whether the ministry can be his province. He is discouraged in his studies. The energies of his mind are palsied. He knows not what subject to select, or how to illustrate it, for he fears there will be but few to hear him. He goes bound in spirit, and is both thought-tied and tongue-tied. He hopes he may do some good, because he draws not his bow at a venture. But when he has announced his text, and his lips are ready to speak, behold, they for whom he has prepared are not there! What discouraging sensations must a minister feel, to be thus disappointed in his benevolent aims.

Encourage your minister then, by your habitual attendance on the ministry. Let neither the weather, nor worldliness, nor the love of hearing or seeing something new, cause you to leave your own seat vacant in the house of God. He that is a wandering worshipper 'is as a bird that wandereth from her nest.' I have said, and I repeat it, that were I a hearer, and the apostle Paul should come to the city, I would not leave my own chosen pastor to hear him. I would wait till he came to the house where I worshipped, or, if he preached but once, I would persuade my pastor and the whole church to go and hear him. I would thus act, not from a bigoted attachment to my own minister, nor merely to manifest for him a just respect and regard, and thus to 'encourage him,' but from an undoubting conviction that I myself should be thereby more benefited. It is not something brilliant, profound, or novel, coming from strange lips and accompanied by new tones and gestures, that can meet the real wants of the soul and give a right direction to the fire; but the plain, sensible, scriptural teachings of one whom we know, and in whose integrity and purity of character we have entire confidence. The constant hearer of such a minister, however common he may be deemed, will make far greater progress in everything that is truly excellent, than he, who, choosing no stated place of worship, is always in quest of something new. I have seldom known one who

thus attained the true end of all hearing—that of being not only a hearer, but a doer of the word.

FAMILY CIRCLE.

A LETTER TO YOUNG READERS.

My very dear young friends:—A few mornings since, as I was walking in company with our beloved presiding elder, in front of the depot in this village, my attention was directed to a poor boy on a bench outside the building, whose sorrowful countenance told us he was in trouble. We soon learned that he was only twelve years old, and was then under keepers, and about to have his trial for breaking open the office of the depot the evening before, (which was Sabbath evening,) and stealing thirteen dollars therefrom. Poor boy! my heart pitied him, and we began to talk to him as kindly as we could. In answer to my questions, he told me that he had no mother—his father was far away from him—he had no friends to help him in his present distress—he seldom went to the house of God, and never was in a Sabbath-school; but spent the blessed sabbath in wandering about the fields and gardens of the neighbourhood. I asked him if he had ever stolen before, and he answered, No! I was now going to do my best to get him clear; but I soon learned that this was the fourth or fifth time he had stolen within a few months, and all the people said he must now be punished. Poor boy! there was no way of escape for him now.

He was immediately taken before a justice of the peace; he was tried, found guilty—the stolen money was found on him, and he was hurried off to prison.

Now, dear children, only think of it: this poor boy's mother was in the grave, and when I spoke to him about her, the tears came down his cheeks like rain. May be he thought of the time when she knelt with him in prayer, or may be he thought of the day when she died and left him a poor motherless boy in this cold world; how she placed her trembling hand upon his head and told him to be a good

boy—and, casting upward her almost sightless eyes, filled with tears, had implored heaven's blessing upon her defenceless boy. Perhaps if she had lived, he might have been saved from this great wickedness. Alas! alas! poor friendless boy. There is little ground for hope that he will come out from his place of confinement any the better for it. To whom will he then look for aid? and who will then become his friend? He will have lost his self-respect, lost his confidence in himself and in mankind. O, may he, in his lonely hours of confinement, be led by the blessed Spirit to 'the Rock that is higher than 'he, and find a pardon for *all* his sins—a 'balm' for his crushed and wounded spirit—and henceforth *love* and *serve* the blessed Jesus!

And now, my young friends, do you value as you should the blessings and privileges which you enjoy, and of which this poor boy was deprived? Let me ask again, do you prize them as you ought? What would have saved *you* from a like fate, had you been in like circumstances, and surrounded by like influences! O, pity this poor, unfortunate boy! And remember that if he had learned to 'keep the Sabbath holy'—had been instructed in the Sabbath-school—he would, in this case at least, have escaped the goadings of a guilty conscience, and the gloom of a prison. How would *he* now rejoice, could he be permitted to go with you to the house of God, to join with you in the songs, the prayers and recitations of the Sabbath-school? Dear children, think of these things, and think how much you owe to your parents, your teachers, your friends and religion, for having provided the means whereby you may escape the temptations and snares which have led to the fearful consequences which I have just related. I must now draw to a close; but I will write to you again, when I shall have something to say which I think will be likely to interest and profit you. In the mean time don't forget this poor friendless boy in his prison; but when you retire to your beds at night, and lift your eyes and hearts to heaven, O put up a prayer in behalf of him whose story I have

written—that his heart may be changed, and that he may be prepared to live or die; but, above all, that he may be prepared to live in heaven eternally.

G. W.

A FIRESIDE STORY ABOUT A MOTHER'S LOVE.

A HIGHLAND widow left her home early one morning, in order to reach, before evening, the residence of a kinsman who had promised to assist her to pay her rent. She carried on her back her only child, a boy two years old. The journey was a long one. I was following the same wild and lonely path when I first heard the story I am going to tell you. The mountain-track, after leaving the small village by the sea-shore where the widow lived, passes through a green valley, watered by a peaceful stream which flows from a neighbouring lake, until, near its further end, it suddenly turns into an extensive copse-wood of oak and birch. From this it emerges half-way up a rugged mountain side; and, entering a dark glen, through which a torrent rushes amidst great masses of granite, it, at last, conducts the traveller, by a zig-zag ascent, to a narrow gorge, which is hemmed in upon every side by giant precipices;—overhead is a strip of blue sky, while all below is dark and gloomy. From this mountain pass, the widow's dwelling was ten miles off, and no human habitation was nearer than her own. She had undertaken a long journey indeed! But the rent was due some weeks before, and the sub-factor threatened to dispossess her, as the village in which she lived, and in which her family had lived for two generations, was about to be swept away, in order to enlarge a sheep-farm. Indeed, along the margin of the quiet stream which watered the green valley, and along the shore of the lake, might even then be traced the ruins of many a hamlet, where happy and contented people once lived; but where no sound is now heard, except the bleat of a solitary sheep, or the scream of the eagle, as he wheels his flight among the dizzy precipices.

The morning when the widow left her home, gave promise of a lovely day. But, before noon, a sudden

change took place in the weather. Northward, the sky became black and lowering. Masses of clouds rested upon the hills. Sudden gusts of wind began to whistle among the rocks, and to ruffle, with black squalls, the surface of the loch. The wind was succeeded by rain, and the rain by sleet, and sleet by a heavy fall of snow. It was the month of May,—for that storm is yet remembered as the 'great May storm.' The wildest day of winter never beheld flakes of snow falling heavier or faster, or whirling with more fury through the mountain-pass, filling every hollow and whitening every rock! Weary, and wet, and cold, the widow reached that pass with her child. She knew, that a mile beyond it there was a mountain shieling which could give shelter; but the moment she attempted to face the storm of snow which was rushing through the gorge, all hope failed of proceeding in that direction. To return home was equally impossible. She must find shelter. The wild cat's or fox's den would be welcome. After wandering for some time among the huge fragments of granite which skirted the base of the overhanging precipices, she at last found a more sheltered nook. She crouched beneath a projecting ledge of rock, and pressed her child to her trembling bosom. The storm continued to rage. The snow was accumulating over head. Hour after hour passed. It became bitterly cold. The evening approached. The widow's heart was sick with fear and anxiety. Her child—her only child—was all she thought of. She wrapt him in her shawl. But the poor thing had been scantily clad, and the shawl was thin and worn. The widow was poor, and her clothing could hardly defend herself from the piercing cold of such a night as this. But whatever was to become of herself, her child must be preserved. The snow, in whirling eddies, entered the recess, which afforded them, at best, but miserable shelter. The night came on. The wretched mother stripped off almost all her own clothing and wrapped it round her child, whom, at last, in despair, she put into a deep crevice of the rock, among some dried heather and fern. And now she re-

solves to brave the storm, and return home, in order to get assistance for her babe, or to perish in the attempt! Clasp- ing her infant to her heart, and covering his face with tears and kisses, she laid him softly down in sleep, and rushed in- to the snowy drift.

That night of storm was succeeded by a peaceful morning. The sun shone from a clear blue sky, and wreathes of mist hung along the mountain-tops, while a thousand waterfalls poured down their sides. Dark figures, made visible at a distance on the white ground, might be seen with long poles, examining every hollow near the mountain path. They are people from the village, who are searching for the widow and her son. They have reached the pass. A cry is heard by one of the shepherds, as he sees a bit of a Tartan cloak among the snow. They have found the widow—dead; her arms stretched forth, as if imploring for assistance! Before noon, they discovered her child by his cries. He was safe in the crevice of the rock. The story of that woman's affection for her child was soon read in language which all understood. Her almost naked body revealed her love.

Many a tear was shed, many an ex- clamation expressive of admiration and affection was uttered, from enthusiastic sorrowing Highland hearts, when on that evening the aged pastor gathered the villagers in the deserted house of mourning, and by prayer and fatherly exhortation, sought to improve, for their souls' good, an event so sorrowful.

More than half a century passed away! That aged and faithful pastor was long dead, though his memory still lingers in many a retired glen, among the children's children, of parents whom he baptized. His son, whose locks were white with age, was preaching to a con- gregation of Highlanders in one of our great cities. It was on a communion Sabbath. The subject of his discourse was the love of Christ. In illustrating the self-sacrificing nature of that 'love which seeketh not her own,' he narrated the above story of the Highland widow, whom he had himself known in his boyhood. And he asked, 'If that child is now alive, what would you think of his heart, if he did not cherish an affec- tion for his mother's memory, and if the sight of her poor tattered cloak, which she had wrapt round him, in order to

save his life at the cost of her own, did not fill him with gratitude and love too deep for words? Yet what hearts have you, my hearers, if, over those memo- rials of your Saviour's sacrifice of him- self, you do not feel them glow with deeper love, and with adoring grati- tude?' A few days after this, a message was sent by a dying man requesting to see this clergyman. The request was speedily complied with. The sick man seizing the minister by the hand, and gazing intently on his face, said, 'You do not, you cannot recognize me. But I know you, and knew your father be- fore you. I have been a wanderer in many lands. I have visited every quar- ter of the globe, and fought and bled for my king and country. I came to this town a few weeks ago in bad health. Last Sabbath I entered your church,—the church of my countrymen,—where I could once more hear, in the language of my youth and of my heart, the gos- pel preached. I heard you tell the story of the widow and her son,—here the voice of the old soldier faltered, his emotion almost choked his utterance; but recovering himself for a moment, he cried, 'I am that son!' and burst into a flood of tears. 'Yes,' he continued, 'I am that son! Never, never, did I for- get my mother's love. Well might you ask what a heart should mine have been if she had been forgotten by me! Though I never saw her, dear to me is her memory, and my only desire now is, to lay my bones beside hers in the old church yard among the hills. But, sir, what breaks my heart, and covers me with shame, is this,—until now I never saw, with the eyes of the soul, the love of my Saviour in giving himself for me,—a poor, lost, hell-deserving sinner. I confess it! I confess it!' he cried, looking up to heaven, his eyes streaming with tears; and, pressing the minister's hand close to his breast he added, 'It was God made you tell that story. Praise be to his holy name, that my dear mother has not died in vain, and that the prayers which, I was told, she used to offer for me, have been at last answered; for the love of my mother has been blest by the Holy Spirit, for making me see, as I never saw before, the love of the Saviour. I see it, I be- lieve it; I have found deliverance in old age where I found it in my child- hood,—in the cleft of the rock; but it is

the Rock of Ages!' and, clasping his hands, he repeated, with intense fervour, 'Can a mother forget her sucking child, that she should not have compassion on the son of her womb? She may forget; yet will I not forget thee!'—*Edinburgh Christian Journal*.

THE DROWNING OF SIX HUNDRED
SLAVES.

(A Thrilling Sketch.)

IN the year 1830, there was hovering on the African coast a large clipper-brig, called the *Brillante*, commanded by a desperado named Homans, who was an Englishman by birth, and was known along the whole coast and in Cuba as the most successful slaver of his day. The brig was owned by two men residing in Havanna, one an Englishman, the other a Spaniard. She was built to carry six hundred negroes, and in her, Homans had made ten successful voyages, actually landing in Cuba five thousand negroes! The brig carried ten guns, had thirty sweeps and a crew of sixty Spaniards, the most of them old pirates as desperate as their commander. An English brig of war which attacked her, was so cut up in hull and rigging, that she was abandoned and soon after sunk; an English sloop of war attempted to carry the *Brillante* with boats, which were beaten of with great slaughter. Now that it was known that Homans was again on the coast, it was resolved to make another attempt to take him, with the evidence of his guilt on board. The arrangements for this purpose were well made. He was allowed to take in his cargo of negroes and set sail.

The *Brillante* had not lost sight of the coast when the quick eye of her commander discovered that he was entrapped. Four cruisers, three of them English, and one American, had been laying in wait for him, and escape was hopeless. In running away from one he would come within reach of another. Night was coming on, and he was silently regarding his pursuers, when suddenly the huge sails of the brig flapped idly—the wind died away, and the slaver was motionless on the waters. 'This will not do,' Homans muttered, knocking away the ashes from his cigar—'their boats will come down upon me before I am ready for their visit,' and as he said this, his stern face lit up with a

smile, the expression of which was diabolical. It was evident enough that he meditated some desperate plan.

A dozen sweeps were got out, and the vessel moved slowly through the water. Meantime the darkness having deepened, Homans proceeded to carry out his design.

The cable, attached to the heaviest anchor, was taken outside of the hawse hole, and carried round the rail of the brig extending from the bow, aft and round the stern, and then forward on the other side. The hatches were then taken off, and the negroes passed up, each securely ironed by the wrists. As the miserable wretches came up from the hot hold, into the fresh air, they expressed by their looks a gratitude which would have softened the heart of any but the fiend in whose power they were. Without a word they were led to the side and made to bend over the rail, outside of which the chain ran. The irons which clasped their wrists were then fastened by smaller chains to the links of the cable. It was slow work, but at the end of four hours, six hundred Africans, male and female, were bending over the rail of the brig, in a painful position, holding by their chained hands the huge cable, which was attached to a heavy anchor, suspended by a single sling from the bow.

Homans himself examined the fastenings to see that every negro was strongly bound to the chain. This done, he ordered the pen work of the hold to be broken up, brought on deck, bound up in matting, and filled with shot, and thrown overboard. The work was completed an hour before day break, and now the only witnesses to Homans' guilt were attached to that fatal chain. Homans turned to the mate, and with a smile full of meaning, said in Spanish—

'Harro, take an axe and go forward. The wind will come off to us soon. Listen for the word, and when you hear it, cut the sling.'

The man went forward, and Homans turned and in vain endeavoured to penetrate the darkness. 'I don't want to lose the niggers,' he said, speaking aloud, 'and yet I dare not wait till daylight. I wish I knew where the hounds were.'

At that instant the report of a gun reached his ear, then another and another in different directions. The cruisers were firing signals.

'That's enough,' exclaimed Homans, 'I know where you are.' Then raising his voice, he cried, 'Harro, are you ready? the wind will reach us soon.'

'Ay, ay, sir,' was the response.

In a few minutes the sails began to fill, and the vessel moved slowly through the water.

'How much water do you suppose we have here?' asked Homans, turning to the man at the wheel.

'Fifty fathoms at least,' was the reply.

'That will do,' the slaver muttered, and he walked forward and examined carefully the 'chain gang,' as he brutally termed his diabolical invention.

The negroes sent up piteous groans. For many hours they had bent over in this unnatural position, by which they were suffering the keenest torture.

The breeze strengthened, and the *Brilliant* dashed like a racer over the deep. Homans hailed from the quarter deck, while his men collected in groups, witnessed unmoved the consummation of the plan.

'Are you ready, Harro?'

'Ay, ay, sir.'

Homans looked around, and out into the darkness, which was fast giving way to the morn. Then he thundered out—'Strike!'

There was the sound of a single blow, a heavy plunge, and as the cable fell off the side, a crash, above which rose one terrible shriek—it was the last cry of the murdered Africans. One moment more, and all was still. Six hundred human beings had gone down with anchor and chain to the bottom of the ocean!

Two hours after daybreak, the *Brilliant* was overhauled. There was no evidence that she was a slaver, and her captors were obliged to let her pass. The instructions to cruisers at that time did not allow a vessel to be captured unless negroes were found on board.

ROWLAND HILL'S VISITORS.

SURROUNDED as he was by persons of every description, it was necessary that he should be somewhat reserved, except to a few individuals who possessed his confidence. Numbers fancied they knew him well, because he was courteous, polite, and cheerful, in the presence of every person of whom he en-

tertained a good opinion; but though the readiness of his wit and humour caused him to converse in an apparently unrestrained manner with many, very few were acquainted with the movements of his mind, or the events of his early days. Some presumed upon his kindness; but he bore their forwardness with patience, for the sake of doing good, and because he believed it arose from ignorance. If once his suspicions were awakened and confirmed, those he had detected in doing wrong, seldom sought a second interview with him. Many years ago, an individual who had done discredit to a profession of religion, was standing at his door, just as he was going out, and greeted him with 'How do you do, Mr. Hill, I am delighted to see you once more.' He made no answer, but with an air of perfect amazement, exclaimed, 'What, art'n't you hanged yet?' and returned to the house till the astonished visitor departed. He was so well known by name, to every description of person, that applications of all kinds were made to him; and I have witnessed some such scenes at Surrey chapel house, as I think were never to be met with in any other place.

I well remember one morning the footman ushered in a most romantic looking lady. She advanced with measured steps, and with an air that caused Mr. Hill to retreat towards the fire place. She began,

'Divine shepherd'—

'Pon my word, ma'am!'

'I hear you have great influence with the royal family.'

'Well ma'am, and did you hear anything else?'

'Now, seriously, sir—my son has the most wonderful poetic powers. Sir, his poetry is of a sublime order—noble, original, fine'—

'Well, I wonder what will come next,' muttered Mr. Hill, in a low tone.

'Yes, sir, pardon the liberty, and therefore I called to ask you to get him made *Poet Laureate*.'

'Ma'am, you might as well ask me to get him made archbishop of Canterbury!'

The mother of the poetic genius withdrew, looking highly indignant at the fit of laughter it was impossible to suppress.

At times the knocker of Mr. Rowland

Hill's door had literally no rest from morning till night; and nothing could exceed the good humour with which he submitted to every species of interruption. Foreigners, all sorts of mendicants, candidates for the ministry—in short, almost every person who called, found him ready to listen to their cases. These were sometimes, like that we have just described not a little singular. One evening after dinner, his servant said, 'Sir, a foreign gentleman wishes to speak to you.' 'Well, show him in,' said Mr. Hill, and there entered a tall mustachoid man, who addressed him with,

'Mcester Hill, I have heard you are a great, goot man—can do any ting.'

'Mercy on us! then I must be a wonderful man indeed.'

'Yes, so sare, you are a wonderful man; so I called to ask you to *make my ambassador do his duty by me.*'

'Sir, I can assure you I have not the honour of knowing him.'

'O, sare, but he regard a letter from you.'

'Sir, I can have no possible influence with him, and cannot take the liberty of writing to him, on a subject about which I know nothing.'

'But sare, I will tell you'—

Finding his applicant inclined to be pertinacious, he concluded the business by saying,

'Well sir, you may give my compliments to the ambassador, and say, that *I advise him to do his duty*; and that will do as well as writing.'

'Very goot, sare—goot day.'

A WIFE WORTH HAVING.

THE distinguished William Wirt, within six or eight months after his first marriage, became addicted to intemperance, the effect of which operated strongly upon the mind and health of his wife, and in a few months more she was numbered with the dead. Her death led him to leave the country where he resided, and move to Richmond, where he soon rose to distinction. But his habits hung about him, and occasionally he was found with jolly and frolicsome spirits in bacchanalian revelry. His true friends expostulated with him, to convince him of the injury he was doing himself. But he still persisted. His practice began to fall off, and many looked upon him as on the sure road to

ruin. He was advised to get married with a view of correcting his habits. This he consented to do, if the right person offered. He accordingly paid his addresses to a Miss Gamble. After some months' attentions, he asked her hand in marriage. She replied:

'Mr. Wirt, I have been well aware of your intentions for some time back, and should have given you to understand that your visits and attentions were not acceptable, had I not reciprocated the affection which you evinced for me. But I cannot yield my assent until you make a pledge never to taste, touch, or handle any intoxicating drinks.'

This reply to Mr. Wirt was as unexpected as it was novel. His reply was, that he regarded the proposition as a bar to all further consideration upon the subject, and left her. Her course to him was the same as ever—his, resentment and neglect. In the course of a few weeks he went again, and again solicited her hand. But her reply was, her mind was made up. He became indignant and regarded the terms proposed as insulting to his honour, and avowed it should be the last meeting they should ever have. He took to drinking worse and worse, and seemed to run headlong into ruin.

One day, while lying in the outskirts of the city, near a little grocery or grog-shop, dead drunk, a young lady, whom it is not necessary to name, was passing that way to her home, not far distant, beheld him with his face upturned to the rays of a scorching sun. She took her handkerchief, with her own name marked upon it, and placed it over his face. After he had remained in that way for some hours, he was awaked, and his thirst being great, he went into the little grocery or grog-shop, to get a drink, when he discovered the handkerchief, which he looked at, and the name that was on it. After pausing a few moments, he exclaimed:

'Great God! who left this with me? Who placed it on my face?' No one knew. He dropped his glass, exclaiming:

'Enough! enough!'

He retired instantly from the grocery, forgetting his thirst, but not the debauch, the handkerchief, or the lady—vowing, if God gave him strength, never to touch, taste or handle intoxicating drinks.

To meet Miss G. was the hardest ef-

fort of his life. If he met her in her carriage or on foot, he would dodge the nearest corner. She at last addressed him a note under her own hand, inviting him to the house, which he finally gathered courage enough to accept. He told her if she still bore affection for him, he would agree to her own terms. Her reply was:

'My conditions now are what they have ever been.'

'Then,' said the disenthralled Wirt, 'I accept them.'

They were soon married, and from

that day he kept his word, and his affairs brightened, while honours and glory gathered thick upon his brow. His name has been enrolled high in the temple of fame, while his deeds, his patriotism and renown, live after him with imperishable lustre. How many noble minds might the young ladies save, if they would follow the example of the heroine-hearted Miss Gamble, the friend of humanity, of her country, and the relative of Lafayette.—*S. C. Temperance Advocate.*

POETRY.

THE CHRISTIAN SLAVE.

Occasioned by the account of a slave auction in New Orleans, whereth the trembling female on the stand was 'puffed' by the auctioneer as a *good christian*; the Rev. Mr. Law's recommendation of Negroes' religious culture, as 'promoting *quiet and order* among them, with the pecuniary interest of their owners;' and the recent advertisement of a valuable slave, who, among other qualifications, was described as a *Baptist preacher*.

A *Christian!* going, gone!

Who bids for God's own image—for His grace,
Which that poor victim of the market-place
Hath in her suffering won?

My God! can such things be?

Hast thou not said, that whatsoever is done
Unto thy weakest and thy humblest one,
Is even done to thee?

In that sad victim, then,

Child of Thy pitying love, I see Thee stand—
Once more the jest-word of a mocking band,
Bound, sold, and scourged again!

A *christian* up for sale!

Wet with her blood your whips—o'ertask her
frame,—
Make her life loathsome with your wrong and
shame,—

Her patience shall not fail!

A *heathen* hand might deal

Back on your heads the gathered wrong of years;
But *her* low, broken prayer and nightly tears,
Ye neither heed nor feel.

Can well thy lesson o'er,

Thou *prudent* teacher—tell the toiling slave
No dangerous tale of Him who came to save
The outcast and the poor.

But wisely shut the ray
Of God's *free* gospel from the simple heart,
And to her darkened mind alone impart
One stern command—'*obey!*'

So shalt thou deftly raise
The market price of human flesh; and while
On thee, their pampered guest, the planters smile
Thy church shall praise:

Grave, reverend men shall tell,
From northern pulpits, how thy work was blest,
While in the vile south Sodom, first and best,
Thy poor disciples sell!

Oh, shame! The Moslem thrall,
Who, with his master, to the prothal kneels,
While turning to the sacred Kehla feels
His fetters break and fall.

Cheers for the turbaned Bey
Of robber-peopled Tunis! he hath torn
The dark slave dungeons open, and hath borne
Their inmates into day:

But *our* poor slave in vain
Turns to the christian shrine his aching eyes—
Its rites will only swell his market price,
And rivet on his chain.

God of all right! how long
Shall priestly robbers at thine altar stand,
Lifting in prayer to thee, the bloody hand
And haughty brow of wrong?

Oh! from the fields of cane,
From the low ricc-swamp, from the trader's cell—
From the black slave-ship's foul and loathsome
hell,
And coffe's weary chain—

Hoarse, horrible, and strong,
Rises to heaven the agonizing cry,
Filling the arches of the hollow sky,
How long, oh God! how long?

J. G. WHITTIER.

REVIEW.

LESSONS OF LIFE AND DEATH; *A Memorial of SARAH BALL.* By ELIZABETH RITCHIE. *Second Edition.* pp. 106. London: Jno. Snow.

THE titles of books not unfrequently cause fallacious expectations on the part of the reader. They sometimes suggest an outline which is found not to have been filled up, or even fully sketched by the writer. They form an entrance by which we descend to the work rather than find ourselves at once upon its level. They make one wish that either for the title's sake the work had been better, or that for the work's sake the title had been less significant.

This little volume is not of such a class. The appropriateness and significant brevity of the title are its least recommendation. Few opening minds have displayed a richer combination of intellectual endowments and moral qualities, all chastened and hallowed by a fervent piety, than the lamented subject of this memoir, who was removed at the age of nineteen. No portraiture of such a character—no record of the tastes and aspirations, of the joys, and hopes, and conflicts, and growth in knowledge and piety of such a mind, brief and incipient as was its development, could be uninteresting or un instructive. But the hand which has attempted has well performed its task. It was the privilege of Sarah Ball to be placed under the care of an instructress who could discern and appreciate the rare qualities of her young charge, and who, while controlling and guiding by the finer influences which a nature so 'perilously fashioned' required, sought her salvation with an affectionate and discriminating solicitude which was blessed to its object. It is delightful to find in such a tribute to the memory of a loved pupil, that there are some engaged in the work of tuition who form and reach a high ideal of their office, and the fact that it is such a tribute gives to the work a deeply touching interest.

An enumeration of the titles of the chapters will shew the order pursued in the work, and the pleasing manner in which the incidents of her life are generalised into lessons of instruction for

all. Introduction—Seeking after Christ—Inward Conflict—The Public Resolve—Mental Cultivation—Life at Home—Death Shades Gathering—The Banks of the River—Death—Conclusion. Did space permit, and the nature of our notice require, we should gladly cull extracts from every chapter.

The following remarks from the chapter on Mental Cultivation will suffice to give a correct idea of the style, and to justify the commendation of it as both clear and attractive.—pp. 47—49.

'It will be asked, in such glowing reveries, and in such exalted companionship, did she not become indifferent to daily life, and daily duties? It may be unhesitatingly answered, No. Far too strong were her sense of responsibility, and her anxiety for the good of others, to suffer her to forget, for a moment, the claims of the domestic circle or of society. A duly cultivated mind does not find itself unfitted for the minute details which usually make up the sum of life. It sees them invested with added interests. It looks at them not through common day-light, but through a golden medium of its own; by no means an unreal one, but lying higher up—the privileged atmosphere of the gifted and refined. Instead of neglecting its appointed tasks, to hide itself among the glittering hoards of genius, it rather brings down from those hoards, gems to interweave with its tasks, and thus frames for itself, day by day, from the loom of common life, a texture of sparkling beauty. But not only does intellect adorn the homeliest duties, and is therefore to be desired; its cultivation in the fear of God is an obligation which it is perilous to overlook. It is demanded of every occupant of a world like ours, a world ruled by thought, which is offering continually, whether in great things or small, so many intricacies to be unravelled, and so many rival claims to be preferred. They who who dare venture on such a scene without self-cultivation, are as unworthy as they are incapable of the high mission and extensive sway, associated with the conscientious and sanctified exercise of mental superiority.

'It is admitted that refined intellectual taste *does* incapacitate for the enjoyment of the society of the vacant and the trifling. And so let it be, till, amongst the upper and middle classes, at least, who have the gifts of education within their grasp, the vacant and trifling may no longer be found. But whilst society remains as it is, two dangers attend contact with such companionship; the one of becoming reconciled to it, and of sinking

down to its level; the other, of manifesting undue impatience and contempt, when under its infliction. If Sarah were ever exposed to either danger, it must have been the latter. She felt a pity, which, according to her own confession, was something blended with too much of disgust for the paltry ambitions and disturbances of a life whose circumference is etiquette, and whose centre is insipidity. The personal and opinionated talk, which is the resource of the empty-minded, was harshest dissonance in her ears, on which were falling the echoes of other and very different strains. Far 'nobler loves and nobler cares' were hers, who lived 'by admiration;' and who, dwelling perpetually in the presence of noble and true images, grew up into the mould of that which she so heartily approved.

To the young, to whom this little volume is affectionately inscribed, we cannot recommend a more truthful and discriminating, yet interesting and instructive memoir. If the few years of the short but precious season allotted to school, have not expired, it will stimulate to a more ardent and conscientious improvement of the opportunities then enjoyed. If they have, it will shew with what large views, with what lofty aspirations and resolves, and with what a deep sense of responsibility the duties of after-life should be entered upon. It will shew that true feminine gracefulness of character is not incompatible with the mental discipline of hard study, and that it is only when the 'accomplishments' of female education—of which alone are many able to boast—surmount and wreath the column of substantial acquirements, they serve any purpose of ornament or utility. Above all it must impress with the loveliness of youthful piety. It will shew that the best means for the growth of intellect, for the refinement of the sensibilities, for the discipline of the affections and heart, and for the happiness and usefulness of the life, are to give them all to Christ and his service. It will allure to that Saviour who magnified his grace in the eminently holy life and peaceful death of this young disciple.

Christian parents would do well to place this book within the reach of their families. It should be found in all our Sunday-school libraries. It is just the book for a token or a present to the young. Already it has, by God's blessing, been made very useful, and we indulge the wish and expectation that

many more instances of its usefulness will yet fall under our personal observation. S. C. S.

A MANUAL OF THE BAPTIST DENOMINATION for the year 1849. By the COMMITTEE OF THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND. To which is added an appendix, containing an account of the Thirty-seventh Annual Session of that body, &c., &c. Houlston and Stoneman.

THIS valuable manual contains a list of evangelical (Baptist) churches in Great Britain and Ireland, with the triennial returns. The list fills some thirty pages, and besides the interest attaching to numbers, names, and dates, the statistical value of which is enhanced greatly by the care of the committee; it may be used as a directory to all Baptist ministers in the three kingdoms.

Then is given a general view of the new churches and chapels, and settlements, during the past year: memorials of deceased ministers; results of association returns; list of associations; income and expenditure of public institutions; foreign correspondence; statistics of Asiatic churches; ditto, Prussian; ditto, West Indies, &c., &c., the whole closing with the admirable address of Mr. Morgan at the annual meeting. The progress of the general denomination is not reported—we trust it is healthy, and not declining.

LOITERINGS AMONG THE LAKES OF CUMBERLAND AND WESTMORELAND. By the Author of 'WANDERINGS IN THE ISLE OF WIGHT.' 16mo. square. Tract Society.

THIS is a very beautiful volume, well written, adorned with excellent engravings; and enriched by a coloured printed frontispiece, giving a view of Derwentwater. A sweet present for a young friend.

THE YOUNG WORKING MAN; or, a few words to a Farm Labourer. Tract Society. 32mo. pp. 147.

This little book is full of good advice, and useful suggestions. It glances at the comparative labours and toils of different classes; shews the tranquility of a country life; offers encouragements to the young labourer; descants on youth as the seed time of life; gives advice as to industry, frugality, honesty; shews what is true enjoyment, and what is not; gives suggestions as to recreations; exhibits good and bad habits; a glance at the future, saving's banks, &c. The kindness of spirit, the practical wisdom, the various anecdotes, which are presented in this little book, make us wish it in the hands of every one for whom it is designed. Would that every wealthy farmer would present it to every one of his servants. It would soon repay all parties abundantly.

LIFE'S LAST HOURS; or, the Final Testimony. Monthly Series. Tract Society.

THIS number is of great worth. The introductory remarks, and the discussion as to the value of dying testimonies, contain many

judicious sentiments. The examples of the death of those who have lived to themselves, and the delightful chapter on those who have had an abundant entrance, we have perused with profound satisfaction.

CORRESPONDENCE.

THE REPOSITORY AGENTS.

To the Editors of the Repository.

DEAR BRETHREN,—My attention has been called to a resolution on page thirty-five of the *Minutes* of the last Association, and a complaint has been made by the party named in it of its inaccuracy. Having consulted the brother who moved the resolution relative to the more frequent settlement of the Repository accounts, I find that my version of it does not express, although it implies, his meaning.

The resolution should have been, 'that the Agents for the Repository be expected to settle their accounts quarterly.' I regret that I should have failed in giving the exact terms in which it was submitted; but if its mover, as the Rules of the Association require, had

presented it in writing, a mistake could not have occurred. Yours, &c.,

W. UNDERWOOD.

London, Aug. 11th, 1849.

The resolution respecting the Minutes, on page thirty-one, seems to convey the idea that the churches in Boro' Road, and New Church Street, desired the price of the Minutes to be raised, whereas they requested that they should be reduced in price to the Agents who had the sale of them, and who were responsible for their payment.

On the Cover of the Minutes, Mr. Brooks should have been given as the accredited publisher of the Repository for the Connexion.

OBITUARY.

MR. RICHARD WARD, son of Mr. Ward, Alfreton, and nephew to Mr. Thomas Ward, Ripley, Derbyshire, died May 16th, 1849, aged twenty-six years. A few particulars relative to our departed friend and brother, may serve to form another link to the long chain of evidence, between the truths of Scripture and its fulfilment in the experience of departed christians, and the confidence of the humble believer in its divine authenticity; while to the unbeliever it speaks home to his conscience, telling him in the 'good man's death,' the immortality of the soul, and the divine veracity, and the need of a personal interest in its holy blessings and heavenly consolations.

While the removal of beloved friends deprives us of the social intercourse we were wont to enjoy, and dissolves a thousand ties which entwine around the sensibilities of our nature, our reflections receive a new impulse, by the pleasing thought that they are safely lodged in our Father's house, without one more conflicting doubt or fear concerning their eternal salvation. Prayer has met with a full accomplishment through all the grades of their heaven-bound course. In their convic-

tions of sin, their actual conversion to God, with their union to the church on earth, in connection with all their labours for its prosperity. For this they lived, and for this they are now before the throne of God. Piety ennobles itself when distinguished by an early participation of its gracious influence. This was the delightful experience of our brother, fostered as it was by the watchfulness and prayerful admonition of his respected uncle, at whose house he came to reside at the early age of eleven years. Though the history of youth is usually marked by impetuosity and fickleness, the course adopted by our brother possessed in a very high degree a buoyancy of spirit scarcely to be exceeded, combined with a daring which brought every thing under a rigid experiment, commanding at once uncommon genius, great hazard and enterprize, with an untiring amount of persevering effort. These traits in the character of our friend in early life, were afterwards in a remarkable manner conspicuous as a christian; so that it might be said with propriety, he was moulded into a fixity of character not from imitation but from an ingredient in himself.

Once convinced, his plan was matured, and at once freed from further embarrassment; so that his consecration to God knew nothing of vacillation and change, unhappily too often apparent in seekers after salvation. The divine claims were predominant, and his sincerity and humility were entirely free from affectation and show. Thus he gave up all for Christ and his people, and was baptized by our late esteemed pastor, the Rev. Joseph Burrows, April 24th, 1842. After becoming united with the church of Christ, the means of grace and meetings for general improvement, were diligently attended; and by a simple hearted truthfulness in his demeanor, he became a valuable companion; at the same time availing himself of direction and advice, by a wise selection of a pious and judicious disciple of Jesus, in our late respected friend, Mr. Thomas Whysall. Both naturally ardent and inquisitive, and tenacious of scriptural authority, rendered them formed for each other's society. Never was humility more displayed—never had truth more sincere votaries; leaving an example to all young christians, as to a wise and careful selection of their first companions in their course to heaven. From this period our departed friend became very anxious to make himself thoroughly acquainted with his particular line of business, in order that he might place himself in a position of credit and respectability. With this view, he removed to Leicester, in June 1844, and continued in a situation about two years. During his abode there, he placed himself under the pastoral care of the Rev. J. Goadby, for whom he cherished a strong regard as a minister of the Lord Jesus. But the state of his health now gave way, and compelled his return to Ripley sooner than contemplated, knowing that more leisure, and every kindness, would there be afforded him. His health however continued for some time in a very precarious state, so as to render it necessary for him to give up business for a time altogether. With an anxious desire to possess the blessing of health, he visited London, Ramsgate, Buxton, and Blackpool, from which last mentioned place he returned in July of last year, apparently so far improved as to raise a hope that he might be restored. But God has 'ways not as our ways,' inscrutable and mysterious. He was taken worse, so much so as to render it necessary he should keep his room and bed entirely, this he did for nearly eight months previous to his decease. Though the progress of his complaint gave those indications that he must 'soon put off this tabernacle,' his mind was sustained by hope, relying on the divine power in the application of means, never once permitting him to relax any effort to promote his recovery; and though

the nature of his disease (abscess on the spine) was often extremely painful, he never permitted himself to indulge in gloomy reflections or complaints, but cheered himself and others with a calmness truly heroic. Many hours were spent in a diligent perusal of the Book of God, which was his chief solace, amounting at times almost to triumph. Anticipating, as he did, his removal with a placidity that never forsook him, and with his wonted regard to order and propriety, he arranged all his worldly matters with a curious precision, so that nothing was left but the fulfilling his directions by his surviving friends. A few days previous to his dissolution an evident change took place, and he was one of the first to perceive this, remarking in the most composed manner, that he was not far from home.

'His hand the good man fastens on the skies
Nor feels the idle whirl.'

He exclaimed, 'I am on the rock; Christ is my salvation. None but Jesus.' The night previous to his final removal he was restless, and about three o'clock in the morning, when his uncle spoke some words of consolation, directing him to Jesus, he very solemnly replied 'Oh uncle, it is hard work to die.' But then, after a pause, 'There is joy beyond.' He continued to struggle with the pangs of death until about six o'clock, when he exclaimed,

'I the chief of sinners am.'

But his strength failing, his sorrowing aunt replied, 'But Jesus died for you.' He as quickly responded, 'He did, he did—he did die for me.' In this happy state he continued until half past seven, when his joyful spirit took its flight to the land of beatitudes—to the bosom of Jesus.

Thus lived and thus died our beloved brother. In him the church has lost a consistent member and firm supporter; the sabbath-school its devoted secretary, and an earnest promoter of its interests, to which he has bequeathed a handsome sum towards the erection of new school-rooms; and society has lost an example of firmness, punctuality, and perseverance. He was interred in the burial ground of the General Baptist chapel, Ripley; the Rev. J. E. Billson, and Rev. W. Griffiths, taking part in the service. The prayer offered on the occasion by the last named minister can never be forgotten.

In compliance with his wish, his death was improved to the church and congregation, but especially for the benefit of his brothers and sisters, by the Rev. J. Goadby, from Matt xxiv. 40, 'The one shall be taken, the other left.'

J. A.

MRS. SARAH SANBY, wife of Mr. James Sanby of Fleet, (formerly of Long Sutton,)

died on the 1st of July, 1848, in the 81st year of her age. She was born at Frishy, near Spilsby, in Lincolnshire, on the 4th of October, 1767. Her parents, George and Elizabeth Kemp, were, it is supposed, members of the General Baptist Church at Monksthorp and Burgh, so that she was early trained in the paths of piety. She was also favoured by the leadings of Providence in her residence in pious families; and whilst residing in a baptist family at Spalding became united to the G. B. church in that town, being then in her twenty-fifth year. Whilst residing here she was married to Mr. James Sanby, and removed to Long Sutton, March 30th, 1795, and was dismissed to the church at Fleet, on the 1st of November in the same year. Thus it appears she had been in uninterrupted and honourable church fellowship for more than fifty-seven years, nearly fifty-four of which were in connection with the church at Fleet. As a member of the church she was esteemed by the successive pastors thereof as possessing the ornament of a meek and quiet spirit. She was pre-eminently a lover of peace, and it was her unvarying practice to put upon the words and actions of all with whom she came in contact the most favourable construction; and she was ever ready to excuse and extenuate the faults of others. How happy would it be for the church and the world if all were to act in a similar way. As a wife she was careful and industrious, looking well to the ways of her household, and was indeed a help-meet for her husband. As a parent she was ever kind and affectionate, anxious for the present and future welfare of her offspring, to whom her lips, perhaps, never gave utterance to a harsh or unkind word. As a friend and neighbour she was deservedly esteemed and admired for her kindness and benevolence, being at all times ready to assist according to her power. As a christian she was quiet and unassuming; not a noisy professor—ever talking, never acting; but by the calm and placid exhibition of christian conduct, she taught by her example. She was not a talebearer, nor an encourager of that vile practice in others. Neither against herself was the finger of scorn or reproach ever pointed. Even the tongue of calumny was dumb. She was truly spiritually-minded; her conversation was never trifling. She exhibited cheerfulness without levity; seriousness without gloom; humility without pretence; and verified the truth of the poet's declaration,—

'Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die.'

Yet none feel more their own unworthiness
and need of a Saviour than did our departed

sister. She clung to the cross of Christ in life and in death as her only hope. Gratitude and praise were her continual delight. During the latter period of her life the infirmities of age prevented her frequent attendance on the means of grace; yet she found in the Bible consolation and comfort; and He in whom she had delighted, and who had preserved her from any serious calamity in life, did not forsake her in her approach to, and passage through, the valley and shadow of death. Life's close knot was in her case gently untied by age. She anticipated the approach of death as a friend. Her end was calm as a summer's eve, peaceful and serene. She was interred at Fleet, on the fourth of July; and on Sunday July 9th, Mr. Chamberlain improved the event from Job x 15. 'If I be wicked woe is unto me; and if I be righteous yet will I not lift up my head;' a text chosen as expressive of the feelings of the departed, and in the hope of benefiting the hearers. May such be the result.

MR. JAMES SANBY was born at Thurlby, near Bourne, in Lincolnshire, on the 23rd of April, 1769; and died at Long Sutton (whither he returned after the death of his wife) on the 19th of June, 1849, in the eighty-first year of his age. He had not, like her, the advantage of pious parents; but when about twenty years of age, he removed to Spalding, and becoming acquainted with the late Mr. Samuel Wright of Peterborough, he was led to attend the G. B. preaching, and to unite himself to the church by baptism, 17th of Feb. 1790. In 1793 he removed to Wisbech, and was dismissed to the G. B. church there, then under the pastoral care of Mr. Freestone, whose memory he fondly cherished. After a short time he settled in business at Long Sutton, and was dismissed from Wisbech to the church at Fleet, in December 1795. In this church he was elected to the office of deacon, 17th of August 1806, and for several years took an active part in the affairs of the church. In the early part of his connection with the church at Fleet, some of the official and leading members were led, by the preaching of Mr. Winchester and others, to embrace sentiments which ultimately led them on to Socinianism, and issued in their separation; and to the occupation by them of the chapel at Lutton, near Long Sutton, which was previously in connection with the church at Fleet. But in the midst of these trying events he was firm in his attachment to what he considered 'the truth.' Of the then pastor of the church, the late W. Burgess, he always delighted to speak in the highest terms of admiration and esteem. Yet though sincerely attached to his own de-

nomination, he was no blind bigot, but was ever ready to appreciate and acknowledge piety in persons of other christian communities. After the chapel at Lutton was occupied by Unitarians, he used a part of the day to attend the preaching of evangelical ministers in the parish church. About the same time also the Methodists commenced preaching in Long Sutton, where he frequently attended, and rendered them every assistance and encouragement in his power, frequently entertaining the ministers, between whom and his beloved pastor there was a most cordial and brotherly intimacy subsisting, occasionally exchanging pulpits, until the latter felt called upon to rebuke the celebrated Dr. Adam Clarke for his unhappy remarks on the baptism of Thomas Tripp. He was earnest and zealous to do good; perhaps on some occasions he might overstep the bounds of courteous prudence, and urge his views upon others in a way not always the most acceptable, or best calculated to serve the object he had in view. But of his sincerity there could be no doubt. As he drew nearer his end, he was increasingly anxious to benefit those around him, and was earnest in his endeavours to arouse the careless sinner to a sense of his danger, to point him to the true refuge, and to impress upon others the importance of like efforts. One for whom he was very solicitous has since his death exclaimed, 'my parson is now gone!' Though feeling the infirmities of age rapidly gaining upon him, and having a good hope that for him to die was gain, he was nevertheless resigned and submissive, anxious only to wait his master's time and do his master's work. In this happy frame of mind he was gently released from his tabernacle of clay, on the 19th of June 1849, and was interred at Fleet on the 23rd. On Sunday evening, the 24th, Mr. Chamberlein improved the event from Job. xxx. 23, 'For I know that thou wilt bring me to death, and to the house appointed for all living.' Thus these two aged disciples, who had been united in marriage and church fellowship for more than fifty-three years, in their death were not long divided.

K. S.

THOMAS COLTMAN, the subject of this brief notice, was born at Fleckney, June 28, 1786; and was brought to the knowledge of the truth through the instrumentality of the preachers who visited Fleckney when the G. B. cause was first introduced into this village, now about forty years ago; and he, and his now surviving widow, were baptized into the then infant church, in the spring of 1811. Though our departed friend possessed no extraordinary talent for usefulness, yet the welfare of the cause always lay near his heart. With respect to his creed there was

no flickering or changeableness: he was a thorough General Baptist, building his hopes of heaven 'on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone;' but he was the subject of much imperfection and many infirmities; and perhaps that which most easily beset him was a peculiarly irritable temper, which made him the subject of many doubts and fears, and often caused him to go mourning all the day, and feeling as did the apostle when he said, 'the good that I would I do not, and the evil that I would not, that I do.' But still, 'the root of the matter was in him.'

His death came somewhat unexpected: he had been afflicted with the gravel many years, but he had been afflicted with stone, from which he suffered extreme pain: and being poor and unable to procure the necessary assistance in such a case, he went to the Leicester Infirmary, where he submitted to the painful operation of crushing, on Thursday, March 29; and for a few days after the operation he appeared to be doing well, but alas! just when his family and friends were expecting shortly to receive him back again, he was taken worse, and continued to sink under his affliction till Thursday, April 12, 1849, when his spirit left its clay-built tenement to join those that are without fault before the throne of God, aged sixty-two years. His body was afterwards opened by the surgeons at the infirmary, and it was found on examination that the immediate cause of his death was inflammation, and very extensive ulceration of the internal coat of the bladder, caused by the operation. These remarks are given as a caution to others who may be similarly afflicted not to submit to the crushing operation till every other means has failed. On the following Lord's-day, April 15, his remains were interred in the G. B. burying-ground, Fleckney, and a funeral sermon was preached on the occasion, from Heb. vi. 12, by Mr. John Hawley of Leicester. He has left a widow and five children to lament his death, four of whom are members of the same church. May the Lord grant that the one who is not may speedily devote himself to the service of the God of his father, so that at the last decisive day we may be found a whole family in heaven, is the prayer of the writer.

GEORGE COLTMAN.

Fleckney, Aug. 12, 1849.

Mrs. SARAH GLOVER, of Loughborough, departed this life on Wednesday, August 8th, 1849, aged 61. She was a deserving professor for more than twenty-three years. Her end was peace. The event was improved at Woodgate chapel on the following Lord's-day.

INTELLIGENCE.

THE next Midland Conference will be held at Hinckley, on Tuesday, Sep. 18th, 1849. Mr. Owen to preach in the morning on 'the sin of grieving the Holy Spirit.'

G. STAPLES, *Secretary*.

ANNIVERSARIES.

LYNDHURST.—The anniversary of laying the foundation of the new chapel here was celebrated by the preaching of two excellent and very useful sermons, by our highly esteemed friend, the Rev. Jabez Burns, D.D., of London. The public tea was gratuitously provided by the ladies of the church and congregation. The Revds. David Loyd, of Lymington, and John Harris, of Ringwood, (Indep.) kindly assisted in the services. The day was tolerably fine, and all the services highly interesting.

MACCLESFIELD.—On Lord's-day, August 12th, 1849, the anniversary sermons were preached in behalf of the General Baptist Sabbath-school; in the afternoon by the Rev. Samuel Bowen, Indep.; and in the evening by the Rev. John Alcorn, Baptist minister, Gillbent. Collections, upwards of £8 4s.

BEESTON.—On Lord's-day, Aug. 12th, the anniversary sermons in connection with the General Baptist chapel, were preached by the Revds. J. A. Baynes, and J. Wild, of Nottingham. On Monday, the annual tea-meeting was held, which was of a very interesting character, when addresses were delivered by the Revds. J. A. Baynes, J. Preston, from Leicester college, and the minister of the place. Collections, and proceeds of the tea realized the handsome sum of £18.

WOODHOUSE EAVES, near Quorndon.—The Rev. T. Gill, of Melbourne, delivered two sermons to overflowing congregations, on Lord's-day, July 15th, when very liberal collections were made in behalf of the Sabbath-school.

BAPTISMS.

BAPTISM OF THE HON. AND REV. BAPTIST NOEL.—It having transpired that the Hon. and Rev. Baptist Noel, who lately seceded from the Church of England, and who has embraced the views of the Baptists, was to be publicly baptized in John Street chapel, Mecklenburg square, in the immediate vicinity of the chapel in which the Hon. and Rev. gentleman had preached as a minister of the Church of England for twenty-two years, the chapel was crowded

in every part long before the time appointed for the commencement of the services. The number present must have been from 2000 to 2500, while almost as great a number must have gone away unable to obtain admission. The services of the evening, after the usual preliminaries, were commenced by the Rev. Mr. Shepherd, assistant to the Rev. Mr. Evans, minister of the chapel, delivering a short sermon, chiefly bearing on the subject of adult baptism. Mr. Noel himself then ascended the pulpit, and delivered the address usual among Baptists before the administration of the ordinance. The Hon. and Rev. gentleman spoke at considerable length on the nature and obligations of adult baptism, the whole of which period he was listened to with the deepest attention. After some intervening devotional services, he descended into the font, which is situated in the body of the chapel, and was immersed by the Rev. Mr. Shepherd; several other persons were also baptized in succession. The ceremony was witnessed with the deepest interest by the vast crowd assembled on the occasion, and the utmost order prevailed during the whole service, which lasted about an hour and a half. The Hon. and Rev. gentleman has taken the place of worship lately occupied by the Rev. T. Mortimer, in Gray's Inn Lane, for the scene of his future ministrations.

It may not be out of place to add to this account, furnished by a correspondent, that Mr. Noel in his address stated that baptism was an *immersion of the body* in water, as a *profession of faith* in Christ; and that his address was chiefly intended to shew the propriety of those christians, who, though they had long made a profession without this baptism, submitting to it. He then read from a paper his own personal covenant with God; his reception of Christ and dependance on him as his Redeemer; his dependance on the Holy Spirit as his sanctifier and comforter; his renunciation of all sin, and consecration to and hope in God. The solemn service closed with the benediction.

MAGDALEN & STOWBRIDGE.—On Lord's-day, May 13th, after a sermon preached by our highly esteemed pastor, J. Burrows, to a large and attentive congregation, from Mark, xi. 28, 'By what authority doest thou these things,' two persons were immersed after the example of their Lord and Master, in a pond belonging to our valuable deacon, Mr. North, Stowbridge.

S. D.

DEBBY, Brook Street.—On Lord's-day, July 22nd, seven persons were immersed and admitted into the church. In addition to the above, four others have since been received. G. N.

LYNDHURST.—On Lord's-day, July 8th, two persons were baptized in the above chapel. R. C.

MELBOURNE.—On Lord's-day evening, July 22nd, 1849, six persons were immersed in the General Baptist chapel, by the pastor of the church, after an appropriate sermon on 'honouring the Saviour,' by Mr. J. H. Wood. The place was crowded, and the service conducted in an orderly and impressive manner.

LEICESTER, Dover-street.—July 1st, two persons were baptized by Mr. Sutton, and on Lord's-day August 5th, two others were also baptized. All the above were received into the fellowship and communion of the church.

MISCELLANEOUS.

REV. J. E. BILSON, of Ripley, has lately resigned his charge in that place. Our friend is therefore open to a call.

LEEDS.—On the 24th September, 1849, the public recognition of the Rev. R. Horsfield, as pastor of the church at Byron Street, will take place. The Revds. J. G. Pike, J. Stevenson, M.A., Mr. Horsfield's late pastor, Thos. Stevenson, and other ministers are expected to engage in the service, which will be preceded by a public tea-meeting.

On the previous Lord's-day, 23rd, the anniversary sermons will be preached by the Rev. J. Stevenson, M.A.

NOTTINGHAM.—We understand that the friends seceding from Stoney-street, have taken the large room in the Peoples' College as a temporary place of worship.

WESLEYAN CONFERENCE.—The proceedings of the Wesleyan Conference during the past month have excited intense interest and concern throughout their own body; and not a little alarm and indignation amongst other bodies of professing christians. Three eminent ministers have been expelled, because they refused to convert the conference into a priestly inquisition, by answering questions proposed to them on suspicion, without even having any direct evidence brought against them. We have read the whole proceedings with great disgust. As we are not acquainted with the contents of the

'Fly Sheets,' the authorship of which was the subject of the question, and have a deep seated contempt for anonymous slander, our predilections were originally inclined towards the parties in the conference which were affected by them. But to summon venerable men before them, such as Messrs Burdsall, Everitt, Dun, and excellent and liberal men like Griffiths, Bromley, &c. and then to clamour them down, and allow them to be the victims of shouting, and taunts like those these gentlemen experienced, is any thing but manly and honourable. It ill accords with the dignity of the self-styled 'venerable assembly.'

In the expulsion of Messrs Everitt, Dun, and Griffiths; and the contumelious treatment of the others, the conference has shewn the persevering cruelty so abhorred in the Roman inquisition, when dislocating the joints of a lovely and virtuous christian lady, in the name of religion, and for the unity of the faith, that they might extort from her in her agony something to justify their proceedings against her: giving her, forsooth, under her writhings, assurances that the church was anxious for her soul's health, and was acting with extreme tenderness towards her! Alas for methodism! if such proceedings are to be continued. Pure priestly domination seems to have the same attributes whether seen in the dungeons of the Inquisition, the star-chamber, or the Wesleyan conference.

How much more dignified and christian, and likely to conciliate all parties, if the authorities among the Wesleyans had stated their regret at the anonymous papers, and their determination so to conduct the affairs of the body that no reasonable and just exception could be taken against them. This, however, is not their present temper. Those who complain, even though their complaints are just, shall be crushed; and if the real complainers cannot be brought to light; a test shall be prepared, and questions put to every suspected person, under the pretence of friendly enquiry; and a refusal to submit to such a course, the usual extreme resort of despotical and irresponsible governments, then they shall be expelled; and neither age, nor excellence, nor talent, nor long and justly earned celebrity and respect, shall have any consideration.

ANNUAL MEETINGS OF THE BAPTIST UNION, IN SCOTLAND.—The annual meetings of the Baptist Union of Scotland were held in Cupar-Fife, Aug. 7th and 8th, 1849. Brother Landels, pastor of the church, presided at the different conferences.

On Tuesday, at eleven, A.M., the meeting was opened with prayer, after which the business of the Union was proceeded with.

T. H. Milner was appointed secretary to the meeting.

The minutes of the last annual meeting were then read by secretary brother Johnston.

In conversing over the minute of last year, relative to the printing of tracts and hand-bills, the Editor of 'The Evangelist' stated that a large quantity of back numbers of the Magazine was still on hand, on which it was proposed by brother Milner, seconded by brother Hamilton, and resolved—'That the sum of ten pounds, voted last year to be paid to the Editor of "The Evangelist," to defray the expense of printing tracts and hand-bills, be devoted to the purchase of back numbers of the Magazine, at the rate of sixpence per dozen, and that the distribution of them be left to the decision of the executive committee for the approaching year.'

On the motion of brother Johnston, brother Duncan of Cupar, and brother Milner were appointed to audit the accounts of 'The Evangelist,' and also of the Union for the past year.

In order to a definite understanding as to the relation of the 'Evangelist' to the Union, it was moved by brother Duncan, seconded by brother Taylor, and unanimously resolved,—'That, from January, 1849, 'The Evangelist' be taken under the sanction and management of the Union, and that from that time it be considered as the organ of the Union.'

It was then moved by brother Johnston, that brethren Taylor, Landels, and Milner, be appointed to arrange for the publication of the magazine, under its new form, which was agreed to.

Brother Taylor finding it necessary, from the pressure of his labours on his health, to resign the editorship of 'The Evangelist' with the completion of the present volume, it was moved by brother Thomson of Dumfermline, seconded by brother Milner, and resolved unanimously,—'That on accepting the resignation of brother Taylor as editor of 'The Evangelist,' the Union tender him its warmest thanks, for his long continued and arduous services on behalf of the magazine, and express its sympathy with him in the present state of his health, and an earnest wish that it may be speedily recruited, and he long spared to labour in the gospel.'

It was then moved by brother Johnston, seconded by brother Elgin, and resolved,—'That brother Landels be appointed editor of 'The Evangelist.'

Brother Landels agreed to accept the appointment, after which the brethren adjourned till Wednesday morning.

On Wednesday, at 10 a. m. the meeting was resumed with prayer, when letters

were read from the following churches applying for aid: St. Andrew's, Airdrie, Galashiels, and Leith. To three of these, grants were made, and the other was referred to the executive committee. Previous to this decision; the treasurer's report was read, showing a balance on hand of £81. 6s. 8d.

The question of an evangelist being employed by the Union, being brought before the meeting, it was resolved, on the motion of brother Lamont, seconded by brother Duncan,—'That the services of brother Simpson, late of Galashiels, be called into request, in order to his acting as evangelist of the Union, and that the appointment be for six months, leaving his re-engagement for himself and the executive committee.'

The meetings of the Union were appointed to be held in Glasgow next year; and brother Johnston to preach.

It was then resolved, on the motion of brother Elgin, that the executive committee, for the next year, meet in Edinburgh.

Brother Thomson having resigned his secretaryship to the Union, it was unanimously resolved, on the motion of brother Taylor,—'That the hearty thanks of the Union be presented to brother Thomson for the service he has rendered its interests.'

The general report of the year being submitted to the meeting, it was moved by brother Taylor, seconded by brother Hamilton, and resolved, that it be adopted and printed as last year, and the letters from the churches appended.

After being entertained at dinner by the hospitality of the Cupar brethren, the committee concluded its sittings by the letters from the churches being read.

According to the arrangement of last year, brother Taylor preached an able discourse on the question, 'What is Truth?' on Tuesday evening, in the large and substantial chapel, lately purchased by the Cupar church, in which the other meetings were also held. We hope the readers of 'The Evangelist' will be favoured with the discourse.

On Wednesday evening, the annual soiree took place—brother Landels presiding, as at the other meetings. After tea, addresses were delivered by brethren Simpson, on Christian Usefulness; Walbran, To the Inquirer; Johnston, The day of small things; Taylor, An outline of the state of the world during the millennium; Bannister, of Perth, Recapitulation; and Vanderlip, of New York, On the denomination in the United States. The intervals between the addresses were appropriately relieved with sacred music of the finest description. The meeting was large, har-

monious, and enthusiastic. The sum of £4. 10s. was collected, as its subscription to the funds of the Union.

On the whole, we are bound to congratulate the churches on the meetings of the present year. They have quieted the fears of many, and exceeded the hopes of all. Not only did they afford a happy season of christian intercourse and enjoyment; and not only did they inspire the various brethren present with a spirit of greater confidence, zeal, and determination, but, in the fruits of last year's labours, they have produced the earnest of still greater progress, and point to the speedy dawn of a brighter day.

BARLESTONE, Re-opening Services.—On Lord's-day, July 29th, the Baptist chapel Barlestone (which had been closed for alterations and repairs) was re-opened for divine worship, when two excellent sermons were preached by the Rev. W. Underwood, of London. The congregations were large and respectable, and the collections, which amounted to nearly £16, will be sufficient, with the private subscriptions of the friends, to meet all expenses. It was mentioned by our aged friend, Mr. S. Deacon, as a remarkable circumstance, that Mr. Underwood's text in the evening was the same as Mr. Felkin's at the opening of the same chapel about fifty years ago. 'How beautiful are the feet of them that preach the gospel of peace.' Romans x. 15. The services of the Sabbath were followed by a tea-meeting on the Monday afternoon, and a public meeting in the evening. 'Save

now, we beseech thee, O Lord; O Lord, we beseech thee, send now prosperity.'

J. COTTON.

BURNLEY, Lancashire.—On Lord's-day, Aug. 19th, two excellent sermons were preached on behalf of the Sabbath-school, Burnley Lane Head, by Mr. Jabez Stutterd, of Castle Acre, Norfolk. The congregations were overflowing, and the collections liberal.

R. H.

ROTHLEY.—Two sermons were delivered in this place on behalf of the Sabbath-school, on Lord's-day, Aug. 19th, by Mr. Goadby of Loughborough. The collections were good, and the congregations large.

REV. J. PEGGS.—We are extremely sorry to learn that our friend's health has so far failed, that he has been compelled to resign his pastoral engagement, at Burton-upon-Trent. We understand Mr. Peggs intends removing to Wisbech.

REV. W. BUTLER.—We regret to learn that our beloved brother has had another stroke.

REVIVAL OF THE INQUISITION IN ROME.—Dr. Achilli, formerly a catholic in high office, but now a protestant of five years standing, a quiet man, who has abstained from political affairs, was cast into the Inquisition, by order of the French prelate, July 30th. While the papists are gloating over their victim, steps are being taken to bring the question before the French government.

COMMON THINGS.

BY MRS. HAWKSHAWE.

The sunshine is a glorious thing,

That comes alike to all,

Lighting the peasant's lowly cot,

The noble's painted hall.

The moonlight is a gentle thing,

It through the window gleams

Upon the snowy pillow where

The happy infant dreams.

It shines upon the fisher's boat

Out on the lovely sea;

Or where the little lambkins lie,

Beneath the old oak tree.

The dew-drops on the summer morn,

Sparkle upon the grass;

The village children brush them off,

That through the meadows pass.

There are no gems in monarchs' crowns

More beautiful than they;

And yet we scarcely notice them,

But tread them off in play.

Poor Robin on the pear-tree sings,

Beside the cottage-door;

The heath-flower fills the air with sweets,

Upon the pathless moor.

There are as many lovely things,

As many pleasant tones,

For those who sit by cottage-hearths

As those who sit on thrones!

MISSIONARY OBSERVER.

LETTER FROM MRS. BUCKLEY.

MY DEAR BROTHER GOADBY,—I have been thinking what would be the best way of acknowledging the many, and various useful articles that we received from dear friends at home, for ourselves, our schools, and native friends, by brother and sister Wilkinson. To write a letter of thanks to each of these kind friends would be most agreeable to my feelings; but, as several months have passed away since we received these tokens of christian remembrance, and I am still just as much occupied, nay, more so, than when they first came to hand, I begin to despair of being able to do what a grateful heart prompted. Will you, therefore, kindly, in the way you think proper, convey our best thanks to Mr. and Mrs. W. Ashton of Louth for half a dozen knives and forks; to Mrs. Robert Pegg, Derby, for cotton, which has been distributed among the missionary sisters for the benefit of the schools and native christians; to the Misses Balm, Quorndon, for their kind present to Polla; also for pincushions, kerchiefs, bags, &c., to the Barton friends; Miss. Freeman, for a muslin dress; Misses Thompson, for cotton and various other useful things; to Mrs. Kirkman, for her kind present; and to Mr. S. Deacon, senior, for his kind exertions in procuring for me a good watch, which is invaluable in the school. Other presents have been received, which Mrs. Stubbins and Mrs. Wilkinson have acknowledged to the donors. For the young friends at Barton, Quorndon, Staley-bridge, &c., who sent bags, pincushions, needle books, &c., &c., &c., I have much pleasure in translating a letter written to them by Bella (a Khund girl) on behalf of herself and companions.

My dear young friends,—To you, we all being together, write this chit. Formerly we knew you not, nor had any communications from you; but now, through our dear mamma, the kind presents, viz., bags, needles, needle-books, pincushions, pins, and many other pretty things, we have received. Dear friends, we will say a few words about the day on which your kind gifts were given to us. All the bags, and what was in them, mamma and Missa Bobba (Miss Collins) spread out in rows on a large bed; and when we had finished our work we all went into mamma's room, and she said to us, Whichever bag your mind chooses, that take. But they were more beautiful than anything we had seen, and

which to take we did not know, therefore we said, the one that mamma chooses for us that will we take. We each received one, and our hearts were filled with joy. A large new school-room has been built for us, and in that room, on hooks, we hang our bags; and daily seeing them we remember your kindness to us. As you go to school, so do we. This mamma has made known to us often. When we read to mamma she tells us some pretty history, or if she has received any news from England, that she tells us, and we listen with a joyful mind to all she says. Many new children have been received into the school; they come from the Khund country, where they would have been sacrificed had they remained; but concerning them we have not time to say much. There is now a large number of us in the school. On account of there being so many, twelve of the new girls were sent to the mission school at Balasore. When they came they could not speak our language, nor could we understand theirs; but now they can say a little, and are very happy, and like to play with us. A very old woman came with them. She has a little boy and girl. It was to preserve their lives she came. Two of her children had been cut up by the Khunds. In school-hours we do various kinds of work, such as knitting socks, edging, spinning, and sewing. The new girls are learning to sew, spin, and prepare the cotton for spinning. They all read daily. Our dear Missa Bobba, on account of her body not being well, is not at home: she is gone to Lacey Sahib's house, to remain for a few days. When better she will return home, because she loves us very much. She often comes to look at us. Our dear mamma has to labour very hard when Missa Bobba is sick: there is no one to help her. Much good instruction do we daily receive. Every morning, in the school chapel, our dear papa reads with us and the boys, the word of God, and explains what is read. We have to look out the parallel passages relating to the portion read. If we cannot find them all, then papa tells us.

Dear young friends, how much we should all like to see you; when we hear about your country, we feel that if we had wings, we should be ready to fly over and see you. Your countrypeople we have seen and love. By writing to each other sometimes, we may know more of each other.

A few more words we have to say. There is a place called Choga, at some distance from Cuttack. Its new name is Udeayapore, (the

city of rising) once in the year we all go to see this village, because many of our dear sisters who were in the school are married and living there. Those in that village no longer worship idols.

Dear young friends, to your teachers and friends give our loving salutations, and pray for us that we may not wander from the right path. We pray for you. To you we send many loving kisses. Your loving friends,

THE GIRLS IN THE CUTTACK SCHOOL.

It is past post time. I must send my letters off. Will you kindly forward the enclosed to Barton. We are all through mercy as well as can be expected this hot weather, excepting Miss Collins. Accept of my best thanks for procuring Davidson's Commentary for me. It is just the thing—short and explanatory. I hope my children will be the wiser for it. My dear husband unites with me in much love to you and yours. May peace and prosperity attend you. Yours in christian affection,

SARAH BUCKLEY.

Cuttack, May 26th, 1840.

FROM REV. W. MILLAR.

January 24th. We attended the *Tre Bane Festival*, which is held annually, and nigh to the confluence of three rivers, from which it takes its name,—*Tre* (three) *Bane*, (a river.) There were not fewer than twenty thousand persons present, influenced by the fatal delusion that bathing in these rivers instantaneously destroys all the sin committed in their birth, and raises seven generations of ancestors to their imaginary heaven. Having reached the place before the native brethren, I pushed my way into the midst of the vast assembly. Standing at the foot of a tree, hundreds soon gathered around. After enquiring about the origin of the festival—ceremonies attended to, and benefits which result—I asked them if they really thought sin could be removed by bathing. Some answered in the affirmative, others negatively. They were then told what was sin—the impossibility of its being removed by aught of man's invention—its guilt—its awful and eternal punishment, and above all, the way in which sin could be pardoned and removed. With one or two exceptions, a more orderly and attentive congregation could hardly be desired than this was. When the preachers came, we moved to another part. One of the brethren commenced in the following manner:—Imagine a man seized by a dire disease, in common with all his neighbours and countrymen, some of whom are constantly dying. To this man is made known a medicine which cures him, and will be efficacious in

every instance, if used. What is the duty of this individual? To keep to himself the remedy, and suffer all around to perish? No, no: but to go with all speed and tell every one he can meet with of the means of deliverance from death. Thus, beloved brethren, I with you was afflicted by the fearful disease of sin. God in his mercy has revealed to me the means of pardon. I have through it obtained the forgiveness of sin; hence I feel it to be my solemn duty to come to you, and declare the wondrous fact that 'God so loved the world that he gave his only begotten Son,' &c. After spending about four hours in almost incessant speaking, or giving away books, we retired regularly exhausted and sore about the throat.

The next day found us at Balepatna market, preaching amidst 2,000 persons. Here the folks made enquiries after brother Lacey, and referred to his preaching. As I was contrasting the true and false Jaganath, a person near me said to his companion, Yes, that is just what the budha, or old sahib told us when here last. Towards the close our hearers became very boisterous, instigated by a wicked brahmin. A goodly number of books were distributed. After visiting and preaching in Neyaleepur market, and twice in the immediate neighbourhood of Bonna Maleepar, to congregations composed of from twenty to one hundred persons. We moved on to Nimpura, a large village, or rather town, where there is a good market held twice a week. Here we remained from the 28th of January to the 2nd of February, preaching in the market town and villages in the vicinity. Had a long interview and discussion with the Jemindar, who is the most extensive land-holder in Orissa, and lives in the style of an eastern rajah. Our subject was the Bible, in contrast with the Hindoo shastres, which furnished an opportunity of pointing out to him and his numerous attendants some of the evidences of the former being God's shastre, dwelling more particularly on the majesty, harmony, purity, and overwhelming importance of its contents, and the fact that it revealed what no other shastre did,—a way in which sin can be pardoned, the soul purified and eternally saved; in short, 'a just God and a Saviour.'

On the 30th of January, the *Chandra Bhaga festival*, held on the shore between the Black Pagoda and the sea, was visited. About 16,000 persons were present, many of them pureites. In the evening of the previous day they assembled, and after spending the night in singing impure songs, and all manner of rioting, they retired just before sunrise to the teeth, or sacred spot, (a mere pool of water,) and as the sun arose, bathed therein, uttering a muntra, the best translation of which I can give is,—

'Oh thou who art indivisible; whose form

is globular; without beginning or end of days; clothed in brightness and god of light. 'Thee, O Sun, I worship, supplicating numerous progeny, and the four chief blessings or objects of desire,—riches, honour, religion, and salvation.' After this bathing, and worshipping the sun, they commenced their journey home, passing by the Pagoda, where an excellent opportunity was realised for preaching and disposing of tracts. The Pooree folks, at least some of them, were very troublesome; but many heard with attention; and from the questions proposed, doubtless understood and felt interested in much that had been spoken. Many of our books would be conveyed from this festival to villages along the coast, and in the interior, which have not yet been visited by the missionary. From Nimpana, we moved to Lope, from thence to Mahapur, and then to Sutyabadee, ten miles from Pooree, on the Cuttack road. Neither time nor paper will allow me to enter into particulars respecting our labours at these places and the neighbourhood, save to remark that we were heard encouragingly, though our congregations were not so large as at other places visited. From Sutyabadee we visited two large markets, and preached in the village, and then journeyed to Piplee. Spending Lord's-day, the 11th of February, at P., we had service in the morning, when Sebo Patra preached an arousing sermon from, 'Without Christ,'—Eph. ii. 12. In the afternoon it was our blessed privilege to commemorate the dying love of our dear Redeemer. On Monday evening, the 12th, we reached Cuttack, having been absent twenty-seven days.

CHINA.

MR. JARROM'S JOURNAL.

(Continued from page 383.)

Feb. 13th. Rainy day. Concluded and perfected the agreement for a piece of land situate between my wall and the land we purchased last year, and have paid the money for it, amounting in all to 224 C. rupees, including the fees of the 'middle man': the purchase money, 202 C. R.; fees 14 C. R. We are now, I trust, likely to carry through and perfect our original intention. It will be greatly to the interests of the mission as well as to the advantage of the missionaries. Now my house and garden, and Mr. Hudson's house, will be included all within one wall: as well as a chapel and school-room, thus making superior mission premises. Dined this day with the consul, in company with other missionaries. A pleasant evening.

Feb. 14th. Attended the Chinese prayer-

meeting in the city: nineteen boys present. Wished them all to bring one to the school and chapel. In coming home, distributed tracts in many places, and spoke to many people on the importance of religion.

Feb. 15th. A very cold day, though fair. Have been to a village about three miles from Ningpo, in a southerly direction, in company with my friend Mr. Hudson. We had a pleasant excursion. As many as 200 heard the words of eternal life. O that they might be such in truth to them that have this day heard. Many questions were proposed and answered, in relation to the religion of Jesus Christ. With some we held conversations in the presence of others; and on the whole I trust our strength has not been spent for nought. May the Lord command his blessing. Amen.

Feb. 16th. Day wet and unfavourable for going out. At home all day. Afternoon, prayer-meeting. This day has arrived the November mail from England. Employed in reading letters and newspapers, and preparing fresh letters for home. Great troubles still in Europe. I am thankful that we are made acquainted with the condition of the world from month to month. What a mercy it is to have friends! How many are my obligations to gratitude and a holy life. I have this day heard of the death of Mr. Pohlman, a respected American missionary of Amoy. He was coming to Ningpo or Shanghai, in a vessel called the 'O'Meagher,' but meeting with rough weather, she was wrecked, and many perished, among whom was the gentleman I have mentioned. This is the third missionary who has died by drowning within these last eighteen months in China. How deeply affecting are these visitations of Divine Providence. May I so learn to number my days as to apply my heart unto wisdom. 'While I live, may I live to the Lord, that when I die, I may die to the Lord.'

Feb. 18th. Lord's-day. Another wet day. Filled up my appointment at the chapel in the city this afternoon. Spoke from these words,—'But be thou in the fear of the Lord all the day long.' Congregation, though small, was attentive. On the whole, a very interesting service. Considerable number of scholars, about twenty-two. Much need a larger and better chapel. My teacher has been *twice* this day to the chapel. Am much pleased with his inquiries, attention, and general deportment. May the Lord make him sincere, and change his heart.

Feb. 20th. This day being fair, I took the opportunity of visiting Bassane, a considerable village on the bank of this river, about a mile below my house. I assembled a considerable number of people in two

different places, and spoke to them the word of life with considerable ease and pleasure to myself, and with apparent clearness or intelligibility to the people. The Chinese have some very excellent proverbs among them, and they are fond of hearing them repeated. I sometimes take one as the foundation of my address: it interests the people and excites their attention: they too are likely to have the observations made on it by the foreigner, brought to their recollection more or less fully, every time that they may afterwards repeat it among themselves. In introducing my observations this day, I quoted a very common proverb, to the effect that, 'Many places have many customs:' or, 'the customs of countries all differ.' The original is concise and expressive, and to convey just the idea is not easy in a translation. I noticed many customs in which a difference obtains, but principally dwelt upon religion, when I took care to teach the people the only one right road leading to happiness and God. You would have been much pleased to see how attentively my congregation listened to me, composed of men and women, boys and girls, of every age; nor would you have been least pleased with the number and attention of the children, lifting up their heads and stretching their little necks, and opening their mouths, and hanging upon one's words and sentences as if they were unwilling for a single sound to escape their attention. Many of the children are in their appearance particularly pleasing and engaging. I am very fond of getting twenty or thirty around me, and talking with them: telling them of English boys and girls—of our schools and Sabbath-schools—and in pressing on their minds some wholesome instruction. I sometimes quote a sentence out of their own books—ask them to tell me in which one it is to be found, promising him which can do this and tell me what the sentence means, one of my tracts. Many can tell me in what volume the sentence occurs but it is rarely that any can tell me what it means. This arises from the method of instruction pursued in the native schools. The children are for the first few years merely taught the names and correct pronunciation of characters: when they know these it is that they are made acquainted with the sense of them. Thus many children are every day to be met with who can read, but cannot explain what they read, not knowing what ideas the characters represent. Many adults, too, are to be found, who can read many characters, but who not having enjoyed the advantages of school a sufficient length of time, are unable to connect any clear idea of the meaning with the characters, the names of which they may be able to call. Hence it is easy to perceive that the numbers of readers, in-

telligent readers in this country, has been much exaggerated, the fact having not been known, or not sufficiently attended to, that in China, it is one thing to repeat the names of characters, and another to understand what they signify.

In my intercourse with the people this day, too, I witnessed a sad instance of Chinese superstition. In one part of a large cottage, or what some would call a farm house, I ascertained that several members of the family were ill, and in bed. Observing some papers with a few characters pasted over the door, I enquired the meaning of it. They said, 'it was to keep away fairies—evil spirits of bad men and women, lest they should enter the apartments and disturb the rest of the indisposed inmates, interfering with their recovery, and rather continuing and increasing their malady. Thus darkness covers the earth and gross darkness the minds of the people. I did what I could to correct their notions, and direct them to Christ, the Saviour of sinners.

Feb. 21st. To day I and brother Hudson went to Mayhen, a large village of some three or four thousand inhabitants, ten miles from Ningpo. Had a very good opportunity. Spoke several times in different places, and addressed considerable numbers. Nothing of unusual interest or importance took place. We circulated a considerable number of tracts and a few gospels. The day being fine we enjoyed the excursion, and have reason to hope that we have not laboured in vain.

MR. T. H. HUDSON'S JOURNAL.

Lord's-day, Feb. 18th, 1849. Started early this morning for the city, and arrived at the chapel before the time for service. There were twenty-one children present, to whom I gave an address on the characters for the day—'the Son of God.' They listened with great attention, after which we went into the chapel and had public service. Though the congregation was small, I enjoyed the service, and felt more than usual liberty in trying to address the people from the words of Christ,—'Come unto me, all ye that labour and are heavy laden, and I will give you rest.' Did they know their sinful and guilty state, they would understand the compassionate invitation of our Lord. O that the Holy Spirit may teach them the way of rest and peace! Dead in trespasses and sins, they need his quickening influence, and regenerating power. May the prayers of the church be heard, and heaven's blessing prosper the sacred cause in which we are engaged.

Wednesday, 21st. This morning we visited *Pihsha* and *Thungpoo*, two villages a few miles from our house, where we had an opportunity of saying a little to the people, and circulating a few tracts. Rain coming on, we were prevented from doing all we desired to do. In the afternoon, the weather becoming fine, we took a boat and went to *Mecken*, a small market town, about ten miles from Ningpo, on the way to *Chinhæ*. Mr. Jarrom and myself spoke in several places, and had a good opportunity of speaking in the market place. Here we have been several times to make known the glorious gospel of the blessed God. Many have heard the glad tidings of salvation, and many read in the books so eagerly received, words whereby they may be saved. The fallow ground must be broken up, the seed must be sown, heaven's blessing is promised, and the harvest will be gathered. May we patiently labour, and wait in faith for the happy day.

Friday, February 23rd. To-day we have had an eclipse of the sun, which took place about eight o'clock this morning. It appeared to excite much feeling among the Chinese, and we saw several fall down on the ground to worship it. The philosophy and religion of China have left the people in darkness; they worship both the sun and the moon, and bow down before the creature rather than the creator. Unusual appearances in the heavens terrify and alarm them, for they know not God, and have no assurance of safety and peace. Above all things, we desire their salvation, and how great will be the change, when the gospel is experimentally known in China.

We went this afternoon to a village containing a large population, some distance from Ningpo, called *Juan dong*. We spoke in two places to considerable numbers, and circulated tracts. Men, women, and children composed our congregations. I visited a school of thirteen boys, and gave an address to the master and boys, together with those who had followed me to the school. It was an interesting opportunity—our visit was, on the whole, pleasant—and we trust the labours of the day will be crowned with the divine blessing. The neighbourhood of Ningpo contains many small towns and large villages, the population of which is very considerable. May our visits, so well received, be successful!

Saturday, February 24th. Again, to-day, Mr. Jarrom and myself visited *Pihsha*, a village about two miles from where we now live. Besides having much conversation with many of the villagers, we spoke in two different places to a considerable number of people. The day was not very favourable, being damp and wet. This village contains a large population, among whom we gave a number of tracts. Our repeated visits will

diffuse much information; and our prayer is, that sinners may be awakened and converted to God.

Lord's day, February 25th. To-day, it rained very hard, but being rather fairer, went to the city chapel in the afternoon. Had more than twenty children; but otherwise the congregation was small. Spoke from 'God so loved the world,' &c. Felt more than usual liberty in speaking. Called on my return in a shop, and gave tracts and spoke some time to the people. Mr. Jarrom conducted our English service to-day, and spoke of the importance of christian unity. May we possess the unity of the spirit and the bond of sacred love!

Tuesday, February 27th. Have been in the city to-day, and visited the school. Gave an address to the children, and prayed with them. There were seventeen boys present. I enjoyed the opportunity, and hope they understood what was said to them. Under existing circumstances, schools appear to me of great importance. The youthful mind is brought under christian instruction and influence, and may receive what may benefit and bless not only themselves, but others for years to come. The Lord bless the labours of his servants, and raise up many in China to call him blessed!

Monday, February 28th. To-day, we have all been to the Chinese prayer meeting, in the city. Mr. Jarrom and myself spoke, and three of us prayed. We had upwards of twenty children, and two or three neighbours, besides two of our teachers. For several days we have had very heavy rain, and to-day the weather has been unfavourable, but we never wish to be away at times fixed for services, when it can be avoided. The time will come, when this people will gladly go to the house of God for prayer and praise. They know not as yet the time of God's gracious visitation in sending them the gospel of our Lord Jesus Christ. Darkness now reigns; they are under the power of Satan, and the bonds of iniquity hold them fast. O! that gospel grace and truth may speedily loose their galling fetters.

Friday, March 1st. Mr. Jarrom and myself went to-day across the river to several villages, where we had an opportunity of speaking several times to different groups of people. Joseph, and the assistant's son, visited several other villages on the same side of the river, for the purpose of proclaiming the glad tidings of salvation, and circulating books. These missionary excursions make known among the people the unsearchable riches of Jesus; and the time will come, when these villagers will welcome us, not with a wondering curiosity, but with gratitude and joy, for the mercy which we make

known to them in Christ Jesus our Lord. The Lord hasten the happy day!

Saturday, March 2nd. This afternoon we visited the city, and had some opportunity of attempting to do good. Called at the queen of heaven's temple, where we addressed a number assembled near the door. Went to *Laou ching hwang meacon*, or one of the city's temples, where we had a large congregation, principally drawn from a juggler, who was performing his operations in the temple yard. I should think we had 300 hearers, who, with a few interruptions, were very attentive to our addresses. A stone bench by the wall was our pulpit, a place which we have occupied on previous occasions. From this elevation we announced the glad tidings of salvation, and circulated books. We then went to the chapel school, where Mr. J. gave a short address, and I prayed. We had upwards of twenty boys. Besides these efforts to do good, we circulated tracts in various parts of the city. May the seed sown produce much fruit.

Lord's day, March 3rd. This morning had the Lord-supper in Chinese. Mr. Jarrom administered it. Afternoon, Joseph went to *Keang-tung*—I to several places in the neighbourhood of our house, and Mr. Jarrom to the city. Had a pleasing opportunity with a school-master, and twelve boys, who were writing their lessons when I went in. I enjoyed it much, and gave each of the boys a christian book. My turn for English preaching, and I made some remarks from Isa. ii. 18, 'And the idols he shall utterly abolish.' May that time speedily come!

Tuesday, March 5th. Yesterday we had the missionary prayer-meeting, which was conducted by Mr. Jarrom. Most of the friends were present, and it was an interesting opportunity. To-day we have had a meeting at Mr. Cabbald's, the subject of which is to discuss questions which will be calculated to improve us, and promote the prosperity of the missionary cause.

ADDITIONAL SUBSCRIPTIONS FOR MISSION PREMISES AT NINGPO.

	£.	s.	d.
Mr. Dennis, Hugglescote.. ..	1	0	0
Three Friends, 5s each, and small sums, by Mr. H. Smith.. ..	1	0	0
Rev. G. Judd, Coningsby.. ..	0	10	0
Friends, by Ditto	0	12	0
John Venning, Esqr., Norwich	1	0	0
Mr. J. Salesbury, junr., Ashby	0	10	0
Mrs. J. Salesbury, Ditto	0	10	0
Mr. Crofts, Wolvey	1	0	0
Friends at Macclesfield	0	12	0
Mr Mathews, Boston	0	10	0
„ Klag, Ditto	0	10	0

	£.	s.	d.
Mr. Ward, Ditto	0	10	0
„ Hutchinson, Ditto	0	10	0
Sums under 10s each, Ditto	0	17	6
Mr. B. Thirly, Packington	0	10	0
„ D. Goodliffe, Oakham.. ..	0	10	0
A Friend, by Rev. T. Stevenson.. ..	0	10	0
Mr. Ellis, Mountsorrel	0	10	0
Mrs. Ellis, Ditto	0	10	0
Mr. Henry Ellis, Ditto	0	10	0
„ Mr. R. Wherry, Wisbech	0	10	0
W. Peckover, Esq., Ditto.. ..	1	0	8
Mrs Stanger, Ditto	0	10	0
Miss Stanger, Ditto	0	10	0
A Friend, by Rev. J. C. Pike, Ditto	1	0	0
Rev. J. Ingham, by Rev. J. G. Pike	5	0	0
A Friend, by Ditto.. ..	2	0	0
Mrs. Bucknall, Leake	2	0	0
Mr. R. Cross Ditto.. ..	1	0	0
„ W. Stevenson	0	10	0
A Friend	0	10	0
Mr. Rennocks, Quorndon.. ..	1	0	0
Mr. F. Ewen, Birmingham	2	0	0
J. R. Young, Esq., Hertford	1	0	0
Mrs. Young	1	0	0
Friends at Barney	0	15	0
A Friend, by Rev. T. Gill	1	0	0
Mr. W. Dunncliffe.. ..	0	10	6
Mr. Bennett, Sawley	2	0	0
„ Soar, Castle Donington	1	5	0
„ Bakewell	1	0	0
„ and Mrs. W. Oldershaw	1	0	0
„ Oldershaw	0	10	0
„ and Mrs. Allsop.. ..	2	0	0
Mrs. Wright	0	10	0
A Friend	0	10	0
Mr. Pickering	0	5	0
„ Doughty	0	5	0
„ Tomkinson	0	10	0
„ and Mrs. Coggan	0	10	0

MISSIONARY ANNIVERSARIES.

CASTLE ACRE, *Norfolk*.—On Lord's-day, July 29th, the annual sermons on behalf of the Foreign Mission were preached by Mr. Stutterd; and on Friday evening we were visited by the worthy secretary of the society, Rev. J. G. Pike, of Derby, and the Rev. J. C. Pike, of Wisbech, when the claims of the poor heathen were ably advocated. Collection, £2. 10. J. B.

BARNEY.—On Wednesday, August 1st, a missionary meeting was held in this village, at three o'clock in the afternoon. The Rev. J. G. Pike of Derby preached an impressive sermon, after which there was a public tea, which was numerously attended. In the evening a public meeting was held, Mr. J. Wherry in the chair, when the Revds. J. Smith of Foulsham, J. G. Pike of Derby, and J. C. Pike of Wisbech, pleaded the cause of the perishing heathen. The collections and profits of tea realized upwards of £5.

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[NEW SERIES.

NATIONAL ELEVATION,—ITS NATURE, AND THE MEANS
OF PROMOTING IT.

ACCORDING to Rollin, profane history should teach us by what methods 'empires were founded; by what steps they rose to that exalted pitch of grandeur which we so much admire; what it was that constituted their true glory and felicity; and what were the causes of their declension and fall.'

In this definition of the object of profane history it is assumed that there have been empires whose exalted grandeur has excited the admiration of mankind—empires which have been accounted glorious and happy, but which have nevertheless declined in their grandeur, and lost their glory. The question, therefore, as to what raised those nations to the pinnacle of fame, constituted their glory, and occasioned their fall, is a most important one, and one with which every individual should, if possible, be familiar.

The profane historian in solving this problem would lay before us a

long list of empires, and he would then discuss their peculiar characteristics. Into his reply he would bring every peculiarity in character and disposition—in manners and customs—in genius and laws—in physical position—in mental power and acquirements—in the virtues which adorned, and the vices which deformed their character. These features, too, would have to be remembered during every period and step of their rise, and during every period and step of their fall; and this not merely in reference to one, but to every nation.

Now, when we consider the number of the nations of the earth—the distance of many of them, both with respect to time and place—the limited and partial materials from which information may be gathered—the great diversity in national character—physical position—mental power and acquirements, &c., &c., &c., despair settles upon our brow, of ever arriving at a satisfactory solution of such a

difficulty; and if the profane historian be the only person capable of answering the question respecting national elevation and decline, why we should utterly despair of ever learning its real cause.

There is, however, a nearer way to India, than going round by the Cape of Good Hope; and there is an easier and quicker way of arriving at a satisfactory conclusion in reference to the question before us, than by burying oneself for years among musty folios and the archives of every nation under heaven. There is, indeed, a royal road of answering this question. An answer may be given applicable to all nations, in all ages of the world—one which the dullest memory may retain, and on the stern integrity of which all may most firmly rely. It is furnished by the inspired record,—‘*Righteousness exalthe a nation.*’ These few words constitute a test by which we may try the rise or fall of any nation. They contain the inference, the corollary of Him in whom all the treasures of knowledge dwell—whose eyes are in every place—from whom nothing has ever been, or can be concealed—of Him who is intimately acquainted with the very minutiae which has operated to promote the elevation, or to facilitate the fall of any nation, in any part, and in any age of the world. Should any one ask, then, what is the cause of national elevation and decline? here is an answer on which he may rely with the confidence of an axiom; *That just in proportion as a nation approaches to or recedes from true righteousness, will it become truly elevated or the reverse.* This rule is of universal application. If it be asked, by what steps did Egypt rise to the elevation she did? we reply, by righteousness. What constituted her glory? righteousness. What occasioned her fall? the abandonment of righteousness. The same may be said of Assyria, of Greece, of Rome,

&c., &c. It will be observed, however, that we have, for the sake of argument only, allowed these nations to have been what they are represented to have been, viz., glorious and happy. But before they are admired and imitated, it should be clearly shewn that they were truly glorious and exalted. Appearances are frequently deceptive. Their tinsel sometimes has the appearance of solid gold. ‘Even in laughter the heart is sorrowful, and the end of that mirth is heaviness.’ ‘There is a way which seemeth right unto a man, but the end thereof are the gates of death.’ National appearances are as deceptive as other appearances. Many nations have appeared great and glorious, but their ‘glorious beauty’ has been ‘a fading flower.’ To ascertain, then, whether they were truly elevated, we must first ascertain in what true elevation consists. The passage of scripture we have quoted is valuable for this purpose. The definition, however, is very different from the one, or may we not say the many, generally given. The true elevation of a nation does not consist in the extent of her territorial possessions. The sun may never set upon her empire—she may be mistress of the seas—her armies may be invincible—her shores may groan beneath the produce of every nation of the globe—her merchants may be princes, and her traders as the honourable of the earth—yea, more than this, her laws may be faultless, and yet after all, and in the midst of all, that nation may be in an awfully degraded state—she may possess no true elevation—no true glory. A nation to be truly elevated must be righteous.

The state of mankind during the millenium or spiritual reign of Christ will infinitely outshine in true glory any previous condition of the human family. But the splendour of the Redeemer’s kingdom will consist in righteousness. ‘Thy people shall be

all righteous.' 'The righteous shall inherit the land, and dwell therein for ever.' 'In his days shall the righteous flourish.' 'And the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever.'

As then true elevation is attained only by righteousness, it is of importance that we should know what we are to understand by righteousness, that we may secure and practice it, and enjoy its blessedness ourselves, and commend it to others.

Now the renderings of this word, both in the Hebrew and Greek Lexicons are, justice, equity, uprightness—righteousness. These terms imply the existence of some standard which determines the character of our actions. That standard is found in the law of God. A thorough, full, and constant obedience to that law will constitute a man or a nation righteous. What then says that law? The summary of it is this, 'Thou shalt love the Lord thy God with all thy heart, and soul, and strength, and thy neighbour as thyself.' The whole law is comprehended in these two commands. On these hang all the law and the prophets. That nation, then, is a strictly righteous nation, every man, woman, and child of which loves God supremely, and their neighbours as themselves—every man of which acts as equitably toward one as toward another, and toward all as he would have any or all act toward himself, and such a nation would be truly elevated. But where shall we find a nation thus holy? Alas! there is none righteous, no, not one; and the law of God being once broken, a strict righteousness can no more be attained by it.

If, then, true elevation can be secured only by righteousness, it must be by some other method than this. Thank God there is a method for a man and a nation to become righteous although righteousness cannot be se-

cured by the law. There is, however, only one other method of becoming righteous than the one we have mentioned, and that is through the work of the Lord Jesus Christ. 'Christ is the way, the truth, and the life.' He assumed our nature—became our substitute—by his death paid the price of our redemption, and by faith in him he becomes 'the Lord our righteousness.' This, then, is God's method of making nations righteous. They must repent of sin—turn from it, and believe on the Lord Jesus Christ. And this belief must be of that nature which will lead them practically to embrace the gospel in its most extended sense—as consisting of all the doctrines, precepts, and promises of christianity. This, then, is the standard of righteousness; and we hesitate not to say, that just in proportion as nations approach to or recede from this standard, will they become truly elevated or debased.

This, then, is the conclusion to which we come, that true elevation consists in true righteousness, and that true righteousness consists in a hearty, a practical reception of the gospel. 'With the heart, man believeth unto righteousness.' Whatever else a nation may possess, if it lack this it will lack the one thing needful to render it truly great and truly glorious. Without this a Solomon may occupy the throne—a thousand Solons may constitute its legislature—the most perfect liberty may be possessed by the subject, and every subject—the laws may be made in entire harmony with the wishes of the people, and yet that nation after all will be far from occupying a truly elevated position. With this righteousness, however, whatever else a nation may lack, it will be 'great, glorious, and free.'

The truth of this decision might be illustrated from the history of nations, but the illustration would occupy

more space than the limits of this article will allow.

There is one kind of illustration, however, which may be given in few words, and which every one, even the meanest capacity, may comprehend, namely, that of individuals.

This righteousness is as capable of elevating a nation as it is a single individual of that nation. Now observe the difference between Abel and Cain; Noah and his contemporaries; Moses and Pharaoh; David and Saul; Daniel and his persecutors; Paul and Nero; John and Domitian. What made them to differ? The righteousness of faith. Conceive of a nation of the former, and another of the latter, and what a tremendous gulf between!

Another plain illustration is afforded by the descriptions of the latter-day glory. 'The earth shall be full of the knowledge of the Lord, as the waters cover the sea.' When that time comes the moral condition of mankind will be greatly improved. If iniquity should look forth, it will be upon the frown of a universal disapprobation; while purity and righteousness, truth and love, will sway the sceptre of a universal dominion.' 'Thy people shall be all righteous.' 'They shall not hurt nor destroy in all my holy mountain.' 'With one mind and one mouth shall they glorify God.' See also Zech. xiv. 20, 21.

In that day 'the governments of the nations will naturally pass into the hands of holy and righteous men; and the administration of human affairs will closely resemble that which is divine. When integrity of character and benevolence of purpose shall give to man his chief importance and highest commendation.' 'Kings shall be nursing fathers and queens nursing mothers.' 'I will also make thine officers peace and thine exactors righteousness.' 'And in those days it shall come to pass that men shall beat their swords into

ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.'

The physical and social condition will be greatly in advance of the present time. 'There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they shall build houses and inhabit them, and they shall plant vineyards, and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands,' &c. Isa. lxxv. 20—25. Now when in any previous age of the world did such a glorious state of things exist? What nation is worthy of comparison with this? What makes the difference? The righteousness of faith. This is God's way of elevating nations.

To arrive, then, at a state of true elevation, we must be governed by God's laws. We must take no nation as an example for our imitation.

A perfect code of laws, to be of any service to us, must be obeyed; and for those laws to be obeyed that promote true dignity, the heart must be changed. The conversion of men, then, is the first step to any real and permanent improvement.

We cannot show our patriotism in a better way than by the extension of the gospel. Those are the truest patriots—those advance most successfully the intellectual, moral, social, political, and physical condition of a people who by example and precept diffuse the gospel. Let us labour then for the spread of the gospel.

To any that may aspire after true elevation we would say, embrace the gospel. This is the safest, yea, the only way to secure it. C.

THE BAPTISMAL COVENANT,

Read by the Hon. and Rev. Baptist W. Noel, at his baptism, in John Street Chapel, Bedford Row, on Thursday evening, Aug. 9th, 1849.

We gave some notice of the baptism of this distinguished seceder from the establishment, last month. We have been repeatedly requested to insert his baptismal covenant, which he read prior to submitting to the sacred rite. We do so with much pleasure, as it abounds with appropriate and correct sentiments, and will be interesting to all our readers. Before he read this document, Mr. Noel gave as reasons for his conduct the following,—That after a diligent and careful investigation of the subject, he came to the following conclusions:—viz, that 'baptism, as ordained by Christ, is an immersion in water; and that immersion is meant to be a profession of faith in Christ.' Consequently those who have only been sprinkled in their infancy have not in either sense been baptized; and therefore that those who have not thus been baptized, even though in other ways they may have professed Christ, ought to submit to this initiatory rite. For, 1st, there is no instance in the New Testament of an unbaptized person coming to the Lord's table. 2nd. Christ has required a baptismal profession of faith. Mr. N. then referred to the fact that baptism is generally regarded as a prerequisite for communion by most christian communities; and introduced our Lord's baptism as by analogy teaching the propriety even of mature christians, who have neglected it, honouring this ordinance of God: and hence inferred the propriety of his own conduct in now submitting to it. After a few other observations, Mr. Noel referred to a paper which he had drawn up, as expressive of his own feelings on this occasion, and of those who were to be baptized with him. This he read as follows:—

'O, Lord God Almighty, I accept with humble gratitude—as a sinner who has deserved eternal death, and who cannot cease to deserve it—the rich, free and eternal salvation which thou in thy goodness hast provided for me.

I look to thee, O God, the Father of our Lord Jesus Christ, to save me from the punishment of sin and its power; from the curse which thy law has justly pronounced upon me; from my own faults; from all temptations: and to bring me to a life of holy bliss in heaven, because thou hast promised all this to those who come to thee, as I now do, through Christ. In dependence on the merit of thy Son Jesus Christ—upon the aid of thy Spirit, and on thy truth, I look to thee for the eternal salvation of my body and my soul; and I humbly accept thee as my chief guide to all eternity. O God the Son, my Redeemer, who didst expiate my sins by thy death, thou wast made sin for me, that I might be made the righteousness of God in thee; thou hast redeemed me from the curse of the law, being made a curse for me, and having rescued me from eternal death by thy death, thou dost now live to bring me to eternal life. Believing in thy power and love, I trust to thy merit and intercession to secure for me the favour of God, to impart to me thy Holy Spirit, to enrich me with all the blessings of the new covenant, and to prepare me for heaven; and thus I accept thee as my only and all-sufficient Saviour. Through Christ I likewise thankfully receive thee, O God the Spirit, to be my sanctifier. For his sake thou dost dwell with those who believe in him; and believing on him, I look to thee to teach me all needful truth, to incline my heart to what is just and right, to set my affections on God and on spiritual things, to direct and control my will, to form my character, to sanctify me wholly, to preserve me through all temptations, and to bring me into the presence of my Redeemer

in glory. Thus I heartily accept thee, O God, the Father, the Son, and the Spirit, as my shield and my exceeding great reward; and I humbly trust, according to thy promise, to be made happy by thee for both worlds. On the other hand, being so blessed and favoured, I, as a redeemed and pardoned transgressor, desire to make a public profession of faith in thee, and publicly to dedicate myself to thy service, according to Christ's appointment, by immersion. First, I renounce all sin for ever. By my sins I have displeased and dishonoured thee; they have checked my efforts to improve my character, they have hindered me from doing good, they have injured my peace and usefulness, they have been my disgrace, and but for thy mercy, they would have been my ruin. I have been unreasonable, corrupt, and ungrateful in disobeying thee, and am brought by nature and by practice to such a condition, that nothing but the blood of Jesus Christ could blot out my guilt. Thou hast so hated sin, that thou has sentenced sinners to eternal death, and unless Jesus Christ had suffered for it they could not have been saved. It is unnatural, depraved, and rebellious, exposing them to thy just wrath and curse; it has occasioned the death of Christ, it has made the world hate him, it opposes his dominion; he came to rescue us from its power, and he feels an irreconcilable hatred to it. It is contrary to the nature of the influence of the Holy Spirit, by whom it is progressively destroyed in each believer, and by whom it must ultimately be eradicated from the world. Thy word condemns it. It is worse in thy children than in others, because they must sin in clearer light and repeated promises, after experiencing the aids of grace, and after tasting the pleasures of obedience. I therefore desire to forsake it for ever, and henceforth to do, say, and think nothing which is contrary to thy will. As Christ died for my sins, and was

buried in the grave, so shall I be buried in the water, in token that I die with him to the sins which caused his death, that I may never again serve sin. At the same time, I mean, by thy help, to lead a new life. As Christ rose from the grave, so shall I rise from the water to a nobler and better life than before. Thou didst not give my faculties to be wasted in aimless inactivity, but, rescued from active corruption, to be employed in all that is useful and ennobling. Henceforth, my opinion and judgment of things being formed by a supreme regard to thy will, I desire to cherish every right principle, to pursue every honourable and useful end, to do what is just and true, what is humane and benevolent, to set my affections on all that is the most worthy to engage them, to love all that is good, to seek holiness and heaven, to live for eternity, and look to thee to be directed in all things by thy word, to be conformed to the example of Christ, and to aim at being perfect, as my Father in heaven is perfect. As Christ my Redeemer is in heaven, I will set my affections there; as he is holy, just, and good there, I will endeavour to be so here; as he glorifies thee there, I will seek to glorify thee here; as he loves believers, I will love them; and as he is head over all things to the church, I will live to serve the church; and thus by thy help, I will rise with Christ to a new life. Further, as I am about to be baptized into the name of the Father, the Son, and the Spirit—that is, to profess, by immersion, that I am thy worshipper and servant, I now consecrate myself to thy service for ever. I give myself unreservedly to thee, O God, the Father of our Lord Jesus Christ. Relying on thy mercy to accept me through Christ, and on the aid of thy Spirit to enable me to adhere to my resolution, thy will, O God, shall be mine; I mean to please thee in all things; I count thy enemies, my

enemies, thy friends, my friends. Lord, what wilt thou have me to do? Only make me know thy will, and by thy help I will do it; thou art my owner, and to please and serve thee shall be my highest end. I give myself also unreservedly to thee, my gracious and loving Saviour, who art one in nature, design, and feeling, with thy Father. As thou hast lived and died for me, I wish to live for thee; as thou wilt give me glory in heaven, I desire to give thee glory on earth. Before long I hope to see thee in thy kingdom; meanwhile, may I love, serve, trust, and delight in thee, as my ever-present Redeemer. To obey thy commands, to copy thy example, to promote thy cause, to help thy servants, to honour thee, in the use of all my faculties, possessions, and time; all this is my fixed intention, by the aid of thy Spirit. Thou hast bought me by thy blood. I am thine. Further, I give myself to thee, O Holy Spirit of God. It is my desire and purpose to be led by thy teaching, and to be conformed to thy will. May thy holy influence surround me wherever I may be! May I never grieve thee by neglect or sin, by hardness or unbelief, but may I be immersed in a flood of light and love, as the three disciples were immersed in the bright cloud on the Mount of Transfiguration. May I be baptized in thee! Pervade all my faculties; consecrate my whole being to thyself. Since I have thus been enabled to believe, O Lord God, and am about to profess my faith by immersion unto thy name, I look to thee to fulfil the promises which thou hast made to me in thy word. Jesus when on earth, said, 'He that believeth and is baptized, shall be saved;'—receive me, therefore, now, and own me at the last day, as one of thy pardoned and accepted children. Thy apostle once said to an anxious multitude, 'Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall

receive the gift of the Holy Ghost;'—repenting of all my sins, and being about to be baptized in token of that repentance, may I have the assurance that my sins are removed, and be sealed with the Holy Spirit of promise to the end. My righteousness must ever continue like filthy rags, and each day I must need thy forgiveness. Now, therefore, I desire, by being baptized in the name of Christ, to express my dependance on His merit and mediation, to assume by faith the robe of His righteousness, and to be one of those of whom the apostle Paul has said, 'As many of you as have been baptized into Christ, have put on Christ.' Look on me, as one who depends on Him alone; let His righteousness be imputed to me; let it hide from thee all my guilt. Thus engaged in thy ennobling service, with a happy assurance that I am thy adopted child, may I have that joy and peace in believing which in the case of others has followed this open confession of Christ. As on the day of Pentecost, the three thousand who were baptized were filled with gladness—as the jailor and his family rejoiced believing in thee, on the night of their baptism—and as the Ethiopian treasurer, after receiving baptism, went on his way rejoicing—so may I, in thus putting on the uniform of Christ as his soldier, experience such joy and peace in believing, as all the trials of life shall not be able to destroy. In this profession, may I, through thy grace, be steadfast to the end of my life, and only grow stronger in faith as nature decays. Finally, as I am about to be received into the communion of saints, as a member of a christian church, assist me to live answerably to this privilege. Make me to love my brethren, and to be loved by them in return. Never may I sow discord among those whom Divine Grace has united; but, on the contrary, be a peace-maker among those whom human infirmity separates. Never

may I envy the gifts and graces of my companions, but feel humble gratitude to thee for every manifestation of thy goodness to them or to myself. Make me according to my ability to promote the happiness of the church of which I shall form a part. cheerfully sharing in every evangelical labour, contributing to every work of benevolence, and uniting my prayers with the prayers of thy people, for a copious effusion of thy Spirit upon us all. Finally, may the memory of this solemn baptism refresh me during all my future course. If ever I am tempted to backslide, may these solemn vows occasion deep contrition, and recall

me to fidelity; and when I reflect that I have thus heartily consecrated myself to thy service, may I feel disposed to renew this act of consecration with more entire devotedness, and with more triumphant faith. Now unto thee, who art able to keep me from falling, and to present me faultless before the presence of thy glory with exceeding joy; to thee, the only wise God our Saviour, be glory and majesty, dominion and power, both now and for ever. Amen.'

Mr. Noel then made an earnest appeal to the audience on the importance of their soul's salvation, and directed them to seek God and his will, and act according to their own convictions.

TRANSLATION OF JAGHU'S SERMON, SECOND STUDENT IN THE ORISSA MISSION ACADEMY.

BY REV. W. BAILEY.*

'*And ye are Christ's.*'—1 Corinthians iii. 23.

By a perusal of the Epistle to the Corinthians, we learn that by them who were of the household of Chloe, the sad intelligence was conveyed to Paul, that divisions had unhappily arisen amongst the members of the church at Corinth—that some were saying, we are the disciples of Paul; others, we are the disciples of Apollos; and others, we are the disciples of Cephas (Peter.)—John i. 42. Paul, therefore, in writing to them, said on this wise, I say unto you that ye are neither the disciples of Paul, nor of Apollos, nor of Cephas, for Christ is one, and therefore cannot be divided: these were not crucified for your salvation, and ye were not baptized in any of their names, so that I

say unto you again, ye are neither Paul's, nor Apollos's, nor Cephas's, for ye are all the disciples of Christ Jesus—he, and he alone, offered himself as a sacrifice for your salvation, and ye were baptized in his name, therefore you are Christ's, and *only Christ's* disciples. But if we now leave the evidence brought out so clearly by the apostle in the chapter before us, and examine other parts of the sacred Scriptures, we shall, I think, at once be able to see that we are 'Christ's;' for instance, we are spoken of as being drawn to Christ, (John xii. 32;) 'I will draw all men unto me.' Sleeping in Jesus, (1 Thess. iv. 14;) 'Even so them also who sleep in Jesus will God bring with him.' As being Christ's, (Gal. iii. 29;) 'And if ye be Christ's.' As receiving Christ, (John i. 12;) 'But as many as received him.' As abiding in Christ, (John xv. 4;) 'Abide in me and I in you.' As

* We give this sermon, by one of the Orissa students, a place here, not doubting that it will be very interesting to our friends, to mark the scriptural knowledge and correct sentiments which it contains. We have heard inferior productions from students of European grade.—Ed.

growing up into Christ, (Eph. iv. 15;) 'Grow up in him in all things.' As having life by Christ, (Gal. ii. 20;) 'I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.' From these and many other similar quotations, we see clearly that we are spoken of as being 'Christ's.' And from what we have stated above, we learn that we are never spoken of as being Paul's, or Apollos's, or Cephas's, therefore, we may with boldness re-iterate the assertion, that we are only the disciples of the Lord Jesus. Through Christ we have received the grace of God—in fact, the divine Father hath committed all things unto him. Without Christ we can obtain no spiritual assistance, he is the only almoner of the gifts of God's grace. He is our only Saviour, therefore we must be his, and only his. In discussing this subject for our instruction, we shall divide it into four parts.

I. The relation we sustain to Christ.

II. Why we may be said to be Christ's.

III. The blessedness of being Christ's.

IV. The evidences by which it may be known that we are Christ's.

Let me invite, then, your serious attention to the first part of our subject. I. The relation we sustain to Christ. In order that we may fully understand this part of our subject, we will select a few appropriate similes from various parts of Scripture for our consideration, and the 1st that I would introduce to your notice is, the marriage relationship from which we shall be able to see that we are Christ's. How closely, by the marriage covenant, are the bride and the bridegroom united together. What a sharer is the husband in his wife's prosperity and adversity, honour and dishonour, joy and sorrow? But as

you are intimately acquainted with this subject, it does not appear necessary that I should enlarge further; but if any one should inquire, why is it thus? then we reply, that in consequence of the marriage relationship, the bride is the bridegroom's, and the bridegroom the bride's, in fact they become one flesh—all who are Christ's are married unto him, for all the faithful are described as chaste virgins. In proof of this we could adduce abundant evidence, but we presume that the statement of Paul will suffice, (2 Cor. xi. 2;) 'For I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.' Now this passage does not merely apply to the Corinthians: for Christ is the bridegroom of all believers; and it is of paramount importance that all should be married unto him. (Rom. vii. 4.) Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. From these considerations we see clearly that Christ's people are married unto him, and therefore must be his.

2. From the illustration of the brotherly relationship. There are five brethren in one family: now these are one of another, for they all sprang from the same blood, and are the offspring of one common parent, therefore they must be each and all brethren, one brother is the other brother's, and the other brother the other's, &c. How intimate is their relationship! In short, they are all the elder brother's. Now in the same way Christ is our elder brother; hence, when he tabernacled on earth, from his own mouth he addressed his disciples as such. Matt. xii. 49, 50; 'And he stretched forth his hand towards his disciples, and said, behold my mother and my brethren; for whosoever shall do the will of my Father which is in

heaven, the same is my brother, and sister, and mother.' John xx. 17; 'But go to my brethren.' Heb ii. 11, 12; 'For both he that sanctifieth, and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee.' If then Christ is the elder and we are the younger brethren, then most assuredly we are the elder brother's, that is, 'Christ's.'

3. From the parable of the vine we see that we are Christ's. Whether we look at the vine or any other tree, we see that there is an intimate connection between the stock and the branches: the branch derives all its vitality from the stock, and hence brings forth fruit. In like manner Christ is the stock, and we are the branches; thus being united, we derive all suitable nourishment from him that is needful to maintain our spiritual being. John xv. 1, 2, 5; 'I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing.' In this way believers being united to Christ, derive all their vitality from him, and, therefore, it follows that they must be his.

4. From the connection between the head and the various other members of the body, we see that we are Christ's. The head is the principal member of the body, and all the other members are one of another, yet they all belong to the head, and without it they would be entirely disjointed; and if the head were absent, all the other members would be absent; thus we see clearly that all the varied members of our frame belong to the head; and in like manner Christ is the head of the faithful, and they are the members of his body. 1 Cor. vi. 15; 'Know ye not that your bodies are the members of Christ.' Eph. iv. 16; 'From whom the whole body

fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.' Eph. v. 23, 30; 'Christ is the head of the church, and he is the Saviour of the body. For we are members of his body, of his flesh, of his bones.' From these various illustrations which we have brought before you, we think we have a volume of evidence that we are Christ's, and only Christ's. Though we have hitherto confined our attention to parables and similes, yet apart from these we have incontrovertible evidence that we are Christ's, for we are spoken of as being in Christ. 2 Cor. v. 17; 'Therefore, if any man be in Christ,' &c. As being with Christ, Col. iii. 3; 'Your life is hid with Christ in God.' As Christ being formed in us, Gal. iv. 19; 'Until Christ be formed in you.' And from various other distinct scripture statements, we see most clearly that we are Christ's. By faith we are united to him, and therefore must be his. Christ Jesus died for the sins of the whole world. He, and he alone can save the sinner from his sins. Neither is their salvation in any other, for there is none other name under heaven given among men whereby we must be saved. In Christ alone is the sinner commanded to believe. So we, regarding him as our only Saviour, believe on him; and hence by faith are united to him. As the branch, from its intimate connection with the tree, belongs to it, so we by faith belong to Jesus. Again it is written, that he dwells in the hearts of believers, Eph. iii. 17; 'That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love,' &c. 1 Cor. vi. 17; 'But he that is joined to the Lord is one spirit.' If a person should build a house, and then take up his abode there, certainly all men would know that the house was the

property of that person. So Christ produces a new (spiritual) creation in the hearts of believers, and he dwells in them, and they are the temples of the Holy Ghost, therefore, we infer that they must be his.

But, again, we obtain our spiritual life from Christ, and by him this life is kept in being. But in order that we may more fully understand this part of our subject, I will give an illustration:—Servants, you know, receive their wages from their masters, by which they obtain a livelihood. Now if any one should inquire of such a person whose servant he was, he would at once reply, I am the servant of such a master, for I obtain wages from him, by which I am supported. Now, just in the same sense as this we can say, that we are Christ's, because he sustains us; and not only so, for that spiritual life which we had lost he has restored, and that life he keeps unto the end. Col. ii. 13; 'And you, being dead in your sins and the circumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.' Col. ii. 19; 'And not holding the head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.' John xv. 4; 'Abide in me and I in you; as the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me.' From these various considerations, may we not safely conclude that we are Christ's, and none other's.

II. Why may we be said to be Christ's

1. Christ is our creator, and we are the workmanship of his hands. Now, suppose a carpenter should take a piece of wood from the forest, and by much labour, fashion it into any shape, whether it be a table, or a chair, it would be his *own*. And just in the same way we are Christ's, for he has created us. John i. 3; 'All

things were made by him.' Col. i. 16; 'For by him were all things created,' &c. And certainly in the 'all things,' man must be included. But leave creation in general, and from the fact alone, that Christ has given believers a new birth, he has made them a new 'creation,' they must be his.

2. But Christ is not only our Creator, he is also our preserver. When the father of a family supports his own household, that household must be *his*. So we are sustained by Christ, and therefore must be *his*. As it is written, Col. i. 17; 'He is before all things, and by him all things consist.'

3. God has committed all believers to Christ. Now you know, that if one person should consign anything to another, or rather give it to him, then that which was given, would to all intents and purposes, be his to whom it was given. So God the Father hath committed all things to the Son, but more especially is this the case in reference to believers, therefore they must be his. Matt. xxviii. 18; 'All power is given to me in heaven and in earth.' Now, if the entire government of heaven and earth has been committed to him, then it follows that those over whom he exercises his authority, must have been committed to him: of this we cannot for one moment entertain a doubt. The devil reigns over unbelievers; therefore they are spoken of as the children of the devil; while on the other hand Christ reigns over believers, therefore they are spoken of as his people. John x. 29; 'My Father who gave them me is greater than all.' The Father has not only consigned believers to his Son, but has really and truly given them to him.* Whatever I

* The word 'give' in the English translation, which occurs in John x. 29, is translated into Oriya by a word, '*Samorpana*,' which signifies to consign, or commit one thing to another; but in John vi. 39, the word '*dai*' is used, which signifies to give, and to this Jaghu refers.

may give to another party, that most certainly belongs to the persons to whom it was given. So God the Father has given believers to his Son Jesus Christ, therefore they must be his. Here doubt takes its departure, for we have evidence upon evidence from the Scriptures, that such is really the case: read the whole of the 17th chapter of John, but more particularly the 6th verse; 'I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me, and they have kept thy word.' John xv. 19; 'I have chosen you out of the world.' Thus from various portions of the Holy Scriptures we obtain truthful evidences that we are Christ's.

4. Christ has bought believers with his own most precious blood. The ever-merciful, and righteous God did not wholly leave his creature man in his degraded sinful condition, but he sought his salvation; hence, as a suitable atonement for his offences, he sent his own beloved Son Jesus Christ, that he might offer himself as a sacrifice for us; and the Son came and voluntarily accomplished the will of his Father. 1 John iv. 14; 'The Father sent the Son to be the Saviour of the world.' Heb. x. 7; 'Then said I, Lo, I come, (in the volume of the book it is written of me,) I delight to do thy will, O God.' In this way Christ came and fulfilled his Father's will. But should any one enquire in what way he did the will of his Father? why he did it? and how he saved the world? then we reply, that man, apart from revelation, can give no answer; but we find the answer clearly revealed in the scriptures of truth. Matt. xx. 28; 'Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.' These words, bear in mind, fell from the Saviour's own lips. But, again, hear the evidence of the apostle Paul, on this subject 1 Tim. ii. 5; 'For there is

one God, and one Mediator between God and men, the man Christ Jesus.' 1 Peter i. 18, 19; 'Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversations received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.' Consider for one moment, dear brethren, that the Creator of all things, the ever-righteous Jehovah, has given the life and blood of his beloved son Jesus Christ for our redemption, by which he has delivered us from our great enemy, the prince of hell. *How great! indescribably great* is this redemption. For the salvation of the whole posterity of our Father Adam, the only Son of the God over all, suffered intense sorrow and pain. We who are utterly despicable, formed of the dust, possessed of such frail tabernacles, sinful creatures—*we*, yes, even *we*, by the shedding of the precious blood of the only begotten Son of God, have obtained salvation by him who is greater than kings, or councillors, or lords. Thus, it is written, and thus saith your Creator and God, who formed and redeemed you. Isaiah xliii. 1; 'Fear not, for I have redeemed thee; I have called thee by thy name; thou art mine.' David, in the name of the redeemed said, 'O Lord, my strength and my Redeemer.' Thus we see that we are 'Christ's.' But, consider again: suppose a merciful man should, by paying the sum of 5000 Company's rupees, rescue a person from debt, then all the people would say that such a man was very benevolent, for, see what a sum he has given to rescue one of his fellow-creatures from debt: but Christ has not redeemed one individual only, but a number which no man can number from the slavery of Satan and hell, not with silver and gold, but by his own most precious blood. We speak of the blood of Christ as being invaluable, and well we may, for if mer-

should wash or dip themselves in the blood of sheep and goats, from the day of their birth to the day of their death, not one sin would possibly be removed by this external performance, 'For it is not possible that the blood of bulls and goats should take away sin.' The blood of bulls and goats, under the Mosaic dispensation, was only the shadow of Christ's blood, and therefore ineffectual of itself for the removal of sin. In the world, we can obtain no one like Christ; some merciful men, it is true, may assist others by their wealth, or their persons, but no one is able to give his life: but could an instance be found where one gave his life for another, it would be for a friend, and never for an enemy; but Christ for friends and foes offered up his life. He who knew no sin bought us with his blood, therefore we can with confidence assert that we are neither our own nor any others on earth, for Christ, at an enormous cost, even his own blood, purchased our redemption. We are, then, most assuredly his.

5. We have confessed, on various occasions and in various ways, that we are Christ's. On the day of our baptism we made this confession, saying, I am from this day henceforth dead to the world, but alive to righteousness. In this ordinance we most assuredly acknowledged that Christ was our Saviour, and that beside him we had no other Saviour. To testify that we belonged to Jesus,

and not to the world, we attended to this sacred ordinance. In the institution of the Lord's-supper we have testified that we are Christ's, saying, O, my most beloved Saviour, I am thine; to obtain salvation I have taken refuge in thy death, by which my sins are forgiven; and in commemoration of that death I take this bread and wine, and look for thy coming. By prayer we have, time after time, made this confession, saying, O blessed Jesus, thou art my Saviour, and beside thee there is none else; on this account I commit my body and soul to thy keeping: O save them, because I am thine, for thou hast redeemed me by thy precious blood from sin, and Satan, and death.

Christians, the very meaning of the name we bear shews that we are Christ's. Let christians go into whatever country or clime they may, if they should make it manifest that they are christians, then those who heard the name they bore, would say, Oh! these are Christ's people, they are his disciples, they worship him. Now this is true, for being the disciples of Christ, and the worshipers of Christ, they are regarded as christians, and we are not ashamed of the name, for with a free and joyful heart we received it; and if every christian's conduct and disposition should correspond with the name, then it will be an external honour to us.

(To be continued.)

PRAYER MEETINGS.

WHEN the devoted follower of the Lord Jesus Christ begins to muse on the prayer-meeting, ideas of a pleasing and in some instances of a gloomy character will be presented to the mind. Of the pleasing he can recollect the many instances, when upon leaving his habitation his mind has been much depressed with the numerous cares and crosses of

this life, which like a corrosive poison had been eating away his faith, leaving him upon the verge of despair; and as the prophet Jonah, he had said within himself, it is better for me to die than to live. But on arriving at the prayer-meeting his brethren have kindly greeted him, tenderly enquiring of his welfare, sympathizing in his troubles, their

countenances beaming forth love and benevolence, eliciting from the observer, 'see how those christians love one another;' and soon their united supplications have ascended up on high, borne up by the wings of faith to Jesus Christ their mediator, and by him presented with his own perfect obedience to the Father; who, ever well pleased with the intercession of his Son, listened to their unworthy petitions, and graciously sent an answer of peace: so that his doubts and fears were removed, his strength renewed, his faith increased, his evidence brightened; and instead of being cast down, he could mount up as it were on the wings of eagles, and soar aloft to regions beyond the skies, and there breathe the sweet air of Paradise: he could cry out, 'He hath brought me out of the horrible pit, and out of the miry clay; he hath set my feet upon a rock, he hath established my goings; and he hath put a new song into my mouth even praise to our God. Oh! bless the Lord, O my soul, and forget not all his benefits, who forgiveth all thine iniquities, who healeth thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness, and with tender mercies' He can recollect with pleasure that his appointments to assist in carrying on the prayer-meeting have been regularly attended to; and though previous to his going forth to fulfil his engagement, perhaps the wind may have been roaring without, the rain falling in torrents, driven with force upon the windows; or perhaps the snow may have been descending in thick flakes, accumulating with great rapidity, as if to set up an effectual barrier against any further egress from his dwelling. Notwithstanding all this, he was determined not to give way to the storm, and using every precaution to protect himself from the inclemency of the weather, he departed from his abode, committing himself to the guardian keeping of his heavenly Father; and to encourage him, one passage spoke and said,—'God is not unrighteous to forget your work and labour of love;' and another, 'be not weary in well doing, for in due season you shall reap, if you faint not;' therefore he has gone on singing,

'Come wind, come weather,
I would constant be—
A pilgrim.'

He can recollect the many profitable prayer-meetings he has enjoyed with his brethren in some humble cottage; which, though not consecrated by the bishop, has been consecrated by him who hath said, 'Where two or three are gathered together in my name, there will I be in the midst, and that to bless them.' And they have found this promise verified to their souls, for God hath shone upon them with the light of his reconciling countenance, and they have sung with grateful hearts,

I would not change my best estate
For all the world calls good or great,
And while my faith can keep her hold
I envy not the sinner's gold.

Here he has often met with persons that were never at the house of God; and these have grown up strangers to the glad tidings of the gospel, without God and without hope in the world; but here they have been reminded that they have a soul which must live for ever, either in happiness or misery; and that there is a God who is of purer eyes than to behold iniquity, and will render to every man according to the deeds done in the body, whether good or evil: to those who are rebellious and will not obey the truth, indignation and wrath shall be their doom; but to those who by patient continuance in well doing, seek for glory, honour, and immortality, eternal life shall be given them; and they have been exhorted to repent, believe on the Saviour who has died for them, and turn to the Lord with full purpose of heart, that their sins which are many may be forgiven them.

Here the advantages of religion have been pointed out to them,—that godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come; and if they will only seek the kingdom of God and his righteousness, all other things shall be added unto them. Here they have been told that religion, instead of being a gloomy thing, as some are apt to imagine, is quite the reverse, and will yield that satisfaction to the mind which nothing else will; for her ways are ways of pleasantness and all her paths are paths of peace. True happiness they can only find in religion; for,

'Tis religion that can give
Sweetest pleasures while they live,
'Tis religion can supply
Solid comfort when they die.'

'Tis a great source of comfort to the mind of the christian that these exhortations have not been in vain; and though less than the least of all saints, yet his feeble efforts have been accompanied by the Spirit of God to the blessing of many a soul; for God hath chosen the foolish things of this world to confound the wise; and the weak things of the world to confound the things which are mighty, that the excellency of the power may be of God, and not of man. In the prayer-meeting many have been constrained to say, within themselves, we will go with you for we are sure that God is with you. The more the christian goes to the prayer-meetings, the more he will love to go; for in them some of his most delightful hours have been spent; and as a brother expressed himself a short time ago, on being asked, 'if he was not glad when he was disengaged, instead of having to go several miles to carry on a prayer-meeting,' replied, 'he was always cast down when he had nowhere to go.' Yet, as hinted at the beginning, while musing upon this subject, ideas of a gloomy nature will at times rise up to his view: he can recollect instances when his mind had been rambling to and fro, while his brethren have been offering up their prayers and praises to God; and in the place of listening to each word with his usual attention, and letting his heart go with them, his thoughts have been like the butterfly, flitting from object to object; and at the close, instead of being refreshed, he has been fainting; instead of mounting up as on the wings of eagles, he has been cast down, crying out, O! wretched man that I am, who shall deliver me from this body of sin and death? He could not, like Paul, exult and say, 'I thank God, through Jesus Christ our Lord,' for all his imperfections had come up before him as a cloud, and as a thick cloud veiling the Sun of Righteousness from his morbid vision. The prayer-meeting, which usually yielded him so much satisfaction, had been quite the reverse; for he was miserable at the thought of having mocked the holy and ever blessed God, by drawing nigh unto him with his lips, when at the same time his heart was far from him.

As this, when ever it occurs, is a source of much distress to the christian,

it would afford much gratification to my mind, could any means be adopted so as to prevent or lessen the evil. Then if we are anxious to remedy this, we must in the first place try and see if we cannot find out a sufficient cause; for if we can only discover the cause, the greatest difficulty will be overcome, and the object partly accomplished. When the christian, previous to his going to the prayer-meeting, neglects to retire alone for meditation and prayer, but like the unthinking horse, goes into the battle, then we may conclude, that this is one cause of producing this state of mind before alluded to. But it may be the christian has done all this, and used every precaution, but notwithstanding, the meeting has proved unprofitable. Then there must be other causes—it may be that each brother in rotation has occupied as much time in prayer as would have been sufficient for three persons; thereby causing fewer to be engaged, as well as less variety, and the attention more liable to be drawn off to other things. I was at a prayer-meeting a short time ago, and on account of this wandering of mind, was low and dejected. On mentioning this to a few brethren that were present, I found they had been in the same way; therefore I began to think that the manner in which the meeting had been conducted was one great cause. The time usually allotted, an hour and a half, had been occupied by four persons, in singing and prayer, when nine ought to have been the number engaged. Moreover, I have noticed that those who pray the longest, generally do it in such a dull and lifeless manner as to cast a gloom over the whole assembly. Now whenever this is the case, and it is not unfrequent, it is no wonder that persons complain that the meeting has been unprofitable. When we hear persons say 'they have had a good meeting,' if we come to enquire respecting it, shall we not find that at such times more brethren have assisted? each being short, in consequence more variety, and in general performed with more earnestness, thereby attracting the attention, instead of repelling it, as long prayers are apt to do.

It may be objected, that it often happens there are not more than three or four persons to carry on the meeting; then in such cases a select piece in

the Repository might be read, or if that were not at hand, a portion of scripture. By doing this the attention would be arrested, enjoyment increased, and the probability is, that more fruit would result. We ought to endeavour to make the meeting agreeable and pleasant, so that it may attract, instead of leading persons to think, that 'to be religious,' is only another word, 'to be miserable.' The Old Testament abounds with short prayers; and if we take the word of God for our guide, we ought to imitate the example. Again, in the New Testament, our Saviour says, 'When ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.' And in order that we may not make a mistake, he hath given us a model in the Lord's prayer. Are we not liable to the imputation of being called pharisees—for we read that the pharisees loved to make long prayers that they might be seen of men. And when we make long prayers, have we never done so to gain the approbation of the hearers, and to seek their applause, instead

of seeking the honour of God and his glory? Where is there a person that can say that he was ever complained of as being too short? In secular matters we can use our reason and understanding, and study to do things to the best advantage; and in spiritual we should do the same; for our reason and understanding were given us by God to employ in his cause; and if exercised with an humble dependence on the Spirit of God, a blessing might be expected. Were we to act on the following plan,—to sing two and never to exceed four verses, and conclude a prayer within five minutes, which will be found amply sufficient, our prayer-meetings would be more interesting and agreeable, better attended, more good would ensue, and the christian would not so often complain of a wandering mind. May we all of us be anxious to consecrate all the powers we possess to further the interests of our Saviour's kingdom, and whatsoever we do may we do all to the glory of God.

B—————

TYRO.

THE PRAYER OF CHRISTIAN PILGRIMS.

BY THOMAS GOADBY.

O thou who hearkened to the cries
Which from thy suffering people broke,
Mingled with mournful groans and sighs,
When crushed beneath the Egyptian's yoke.

Thou who at last did'st set them free,
To show the wonders of thy hand—
Who led them through the parted sea,
And brought them to the promised land.

O listen to our fervent prayer,
Now bowed beneath the yoke of sin,
And help us, free from every snare,
Our heavenward journey to begin.

Engrave upon our hearts thy law,
As thou did'st on the tabled stone,
When Israel's host, in breathless awe,
Trembled around thy mountain throne.

And wandering through this wilderness,
O nerve us for the world's rude strife.

Be ours in danger and distress,
And feed us with the bread of life.

And as thy chosen Priest did raise
The brazen serpent, Lord, on high,
And bade his wounded brethren gaze
Upon it that they might not die;

So may our Priests with boldness rear
The sacrifice which thou did'st give—
Bid us the cross of Christ draw near,
And while we look, believe and live.

And may thy truth before us shine,
Bright as the fiery pillar shone,
To light us in the path divine,
And lure our lingering footsteps on.

Then may we cross death's gloomy stream,
And reach the promised land of light,
To live were thy bright glories beam
And feel that faith is turned to sight.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

THEOLOGICAL CABINET.

REV. JAMES MORISON'S NEW WORK
ON THE NINTH OF ROMANS.

SOME observations were made in the *Repository* for August, on this remarkable and erudite contribution to biblical exegesis; and to afford further information, we shall now, in a brief compass, describe the nature and scope of Mr. Morison's invaluable production.

Its thorough, massive learning—dialectic ability—and earnest glowing eloquence—have obtained for it one Calvinistic critic's admiration and applause, expressed in a candid and generous spirit; (see *British Banner* of date Aug. 1st) and regarded in every light, as a philological, argumentative, or hortative exposition—in each and all it cannot but appear to the unprejudiced theologian of rare and distinguished merit.

The book opens with an 'Epistle Dedicatory to the Professors of Theology in the Established and un-established Churches of Scotland,' written in a spirit chivalrous and christian—containing a challenge, frankly and modestly given, which divines of the Calvinistic profession, of the highest reputation, cannot despise, even if they should consider it politic to keep the trumpet of acceptance unsounded.

A short Preface then follows, consisting in part of a most interesting narration of the manner in which the writer arrived at a self-satisfactory elucidation of the celebrated chapter under discussion: to this there is attached 'Select expressions of opinion in reference to the ninth chapter of Romans:—succeeded by *Prolegomena*—heralds sent forwards to announce the glorious names and deeds of those eminent, and too often calumniated champions of the truth, who drew the sword of the Spirit in the British Isles and on the European continent, against the theological system which Augustine set up, and which Calvin and

Gomar revived. Among the nineteen illustrious men of whom biographical sketches are supplied, and whose works are reviewed, the late Mr. Jarrom of Wisbech is assigned a most creditable position. His *Discourses* are said to be 'excogitated with the sobriety of a well-trained judgment—arrayed in the gracefulness of a remarkable simplicity—and decorated with the ornaments of appropriate and felicitous scripture quotations.....The explication that he has given of the contested paragraphs of the chapter has little or none of the fancifulness that disfigures the works of some others, of perhaps more learning and more power; and it evidently comes nearer to the centre of truth than that of a great mass of the more elaborating critics and weighty divines.'

The exposition is then commenced, and carried forwards through nearly 500 pages, with consummate courage, sagacity, and success. The traces of thought—original and profound—are everywhere broad and abundant. Mr. Morison's versatility of capacity is wonderful. You are forcibly directed in each lecture to the operation of a mind alive to the smallest matters bearing on the subject before you, and yet competent to deal with the mightiest. At one time the meaning of Greek particles, words, and phrases is investigated with sustained acuteness, and at another time, enlarged and luminous views are presented of the abstrusest parts of holy writ. The reader perpetually finds keenness, minute analysis joined with the most comprehensive and philosophical induction; and it would be a cause of astonishment to learn that any man of mind and candour had withheld his admiration at the facility and frequency with which the subtlest philological inquiries are succeeded by passages of thrilling impassioned eloquence. To each lecture a series of notes is affixed, overflowing with erudition; a circumstance to which there is but one objection, that it is almost inaccessible,

so far as apprehension goes, to those who have recourse to the well of English literature alone. We would suggest to the learned author, the propriety of transmuting the speech of sunny Italy, and sunnier Greece, into streams of the pure vernacular, that all who wish may drink the waters of knowledge: in any case, however, the lectures themselves, with occasional simplifications, and invariable translations of the foot-notes, should soon be issued in a popular form, for unlimited distribution among the members of all christian bodies, especially those holding the Calvinistic creed; the truth so lucidly displayed, and in a spirit so affectionate, could scarcely fail to impress and be welcomed by multitudes of beholders.

It would not be possible to delineate, even on a small scale, the course of interpretation pursued in the production before us; all that we can do here is to note the more prominent trains of disquisition in the several discourses.

The first lecture opens with many excellent prefatory remarks, and the sense of the three first verses are, after a careful analysis, thus presented,—‘I speak truth as becomes one in Christ; I lie not (my internal consciousness bearing witness along with me) as becomes one under the control of the Holy Ghost, when I say, that I have great grief and unceasing agony of heart (for I myself used to wish to be accursed from the Messiah) for my brethren, my kinsmen according to the flesh.’ The apostle, therefore, is here lamenting the self-made condemnation of his Jewish countrymen; and on this fact, Mr. Morison, at the outset, builds an argument against the predestinarian doctrine which supposes that state to have been God-determined; since ‘the mind staggers to conceive how Paul could run so counter to the will of his God, as to weep over the divine, and immutable, and all-perfect determinations; and to wish them otherwise than they were.’

The second lecture contains much admirable criticism on verses 4 and 5, the particulars of which are considered as the apostle’s special reasons for the grief that oppressed his heart. Oh! to think that such persons, so favoured

and dignified, should have brought themselves into peril of eternal accursedness from Christ!

The third lecture is devoted to verses 6—9; and their ‘central idea’ is held to be ‘the fearful condition of the Jews, as intimated in the preceding section, not inconsistent with their patriarchal descent.’ Nothing is wanting to the perfect conclusiveness of the author’s reasoning in illustration of this position.

The fourth lecture takes up verses 10—12, which are regarded as a duplicate argument of the apostle to prove his allegation, that the Jews in spite of their patriarchal descent, might be cut off from God’s salvation. On the fact of that descent they tenaciously depended for eternal bliss: the apostle shews that their dependance on that fact is utterly vain.

The Ishmaelites were not so *temporally* favoured as the Jews, though they were equally Abraham’s seed; nor were the Edomites, (Esau’s offspring) though the descendants of both Isaac and Rebecca. What reason, then, had the boasting Israelites for trusting to mere patriarchal descent for everlasting happiness and glory?

The fifth lecture is occupied with verse 13, the author contending with a resistless force of evidence that by ‘Jacob,’ and ‘Esau’ are indicated, not the men so entitled, but their posterity, the Jews and Edomites; and that the ‘love’ and ‘hatred’ named, signify the preference which God extended to the Israelites in constituting them, and not Esau’s children, the Messianic nation. To adduce the passage as an argument for unconditional election to, or reprobation from, eternal life, is palpably to divert the whole current of apostolic thought, from the channel into which it was guided by divine inspiration.

The sixth lecture discusses the meaning of verses 14—16, and considering them as the commencement of another section which embraces verses 17 and 18, the ‘burden’ of that meaning is stated to be,—‘The dreadful condition of the Jews, as a people about to be everlastingly cursed of God, not inconsistent with the principles on which God acts in relation to sinful men, as those principles are developed in the

Jewish Scriptures.' As in the previous lectures, the exposition is that of a master in Israel. A common and important error is first corrected. The apostle's enquiry, 'What shall we say then? Is there unrighteousness with God?' is generally thought to have relation to the statement made immediately before,—that Jacob was loved and Esau hated—instead of which it has for its object the primary sentiment of the chapter—that the Jews were in danger of perishing for ever. Paul had proved that the Jews could not securely trust to their patriarchal descent for final salvation; and consequent upon this demonstration, so startling and alarming to their nation, the question is put—seeing this is so, 'What shall we say then? Is there unrighteousness with God?' Does the Almighty act unjustly in condemning the Messianic nation to perdition if they continue to reject his beloved Son?

The seventh lecture enters deeply into verses 17 and 18, and every cloud by which the Genevan dogmata have surrounded them, whether consisting of the dense black supralapsarianism of Dort and Westminster, or the more fibry and fleecy sublapsarianism of our day, is completely dispersed; and the true light, without any intervention, is permitted to shine. The views also of distinguished Arminians are subjected to an honest and searching scrutiny, and are not favoured by the author, when they appear to him deficient in correctness of exposition.

The eighth lecture is employed in shewing that the celebrated 19th and 20th verses contain this idea,—'That the dreadful and everlasting accursedness into which the Jews were on the eve of being plunged, is not inconsistent with any of the natural rights of Jews considered as men, and as subjects of the moral government of God.' This discourse is, in our view, of extraordinary value and interest. Masculine thoughts are wrapped in nervous fervid speech. The logic is on fire. The style is after the thundering Attic of Demosthenes—sometimes jarred it may be, but always thunderlike.

The ninth lecture on the 21st verse, consists of a succession of judicious and

able comments on words often grievously misunderstood and misapplied.

The tenth lecture continues and concludes the elucidation of the fifth section which begins at verse 19, and terminates with verse 29. It resembles all its fellows in this, that to read and study it without prejudice will be to approve and laud.

The eleventh lecture deals with verses 30—33, in which the apostle is viewed 'as *accounting* for the fearful condition of the Jews, as a people about to be everlastingly cursed of God.' This section, says Mr. Morison, is the key-stone to all the sections which precede. It was, he informs us in his preface, by meditating on this passage, that his mind obtained 'the key of knowledge for unlocking the meaning of the entire discourse. By making use of this key I passed with ease and with glorious gladness along the entire structure of the chapter, opening my way into verse after verse. I have no words at my command to describe the joy that as it were electrically paced my spirit, as I walked at large in its illuminated galleries, and found that they were by no means that mass of murky labyrinth that I had fancied them to be.'

Mr. Morison has richly earned eminent thanks for this contribution to evangelical truth. It is matter of sincere and deserved congratulation, that a part of Paul's writings, containing perhaps the hardest of the 'things hard to be understood,' which proceeded from his pen, and that has been so frequently wrested to fortify error,—has received the laborious attention of a mind, which in our judgment bears a striking conformity to the Tarsian apostle's; and whose endowments and acquirements have peculiarly enabled it to produce what we esteem to be so singularly successful an exposition of the ninth chapter of the Epistle to the Romans. Q. D.

A CHRISTIAN FESTIVAL.

'True piety is cheerful as the day.'

COWPER.

It is a delightful circumstance that the enjoyments of the christian not

only promote happiness for the time being, but confer pleasure in the retrospect. The memory of an innocently and intellectually happy day lingers in the recesses of the mind, and fills the heart with joy, long after it has passed. Indeed if it be partially true of merely external objects, that 'a thing of beauty is a joy for ever,' how much more comprehensively true is it when mind has elevated mirth, and soul has spiritualized the pleasures of sense. With such a gratified remembrance will many dwell on the pleasures they participated in at Belvidere, the seat of Sir Culling Eardley, on the 24th of August last.

It had been announced that services commemorative of the anniversary of the London City mission would be held in the above grounds, and that the Hon. and Rev. Baptist Noel would preach on the occasion. The easy access, both by railway and river, from London to Erith, (the village surrounding Belvidere) the fineness of the weather, the interest of the occasion, and the popularity both of the owner of the grounds, and of the preacher, presented a combination of inducements that fully accounted for the numerous and highly respectable gathering that assembled.

It is not often in this fickle climate of ours that 'the skiey influences' are so propitious as they were on the day in question.

'The day was up, the air serene,
The firmament without a cloud.'

And if the heavens were bright and lovely, the earth in that sweet spot was rich in varied beauty.

Shortly after entering the grounds and ascending a gentle eminence, a flag flying from a lofty tower that rose amid embowering trees, guided the steps of the visitors to the beautiful little sanctuary where the services of the day were to commence. As the attendance was expected to be larger than the chapel would hold, a spacious tent was erected around the porch. It was observed that several clergymen of the Establishment were in the tent. Was it the discipline of their church that prevented their entering the building, and thus made them outer court worshippers? Those

who arrived early, among whom we had happened to be, obtained seats within the building, and had, before the service, time for observation. There was a charming union of rustic simplicity and refined taste in this rural sanctuary. Entirely built of wood, (with the exception of the before-mentioned tower over the entrance porch,) the roof and whole interior was of one uniform tint—a rich oak brown, relieved from any sombre hue by the abundance of light which six pointed Gothic windows, three on each side, and a larger central one at the end over the pulpit, admitted. Wooden benches, corresponding in colour and polish with the walls, were arranged along the sides, leaving an aisle up the centre as an approach to the pulpit, which faced the doorway, and was but little raised above the people. The flooring was a curious Mosaic of wood-work, looking not only ingenious and unique, but very dry and durable. There was no gallery, or organ, and no superfluous ornament: all was plain, neat, uniform. Yet the effect of the whole was impressive: it realized the loveliest ideal both of a private household chapel and rural sanctuary.

The Rev. T. P. Dobson commenced the service by readings of scripture and portions of the service of the Established Church, after which the Rev. Baptist Noel, occupying a desk that had been placed in the porch of the chapel, (so that those who were in the tent without the building might hear as well as those within) preached from the words,—'Rejoice in the Lord alway, and again I say, rejoice.' Unimpressible must have been the mind, cold indeed the heart, that did not respond to that sermon. It was gospel truth in its plainness, in its simplicity, in its sweetness; no pomp of words, or startling thoughts, or elaborate reasoning, but a serene faith, a holy joy, a tender love pervaded the discourse. You felt that he who with such a kindling eye and persuasive tenderness was exhorting christians to live up to their privilege of hallowed delight and sacred enjoyment, was himself truly rejoicing in the Lord; that having passed through a discipline of circumstances very different from ordi-

nary experience, and arrived at truth through many external as well as internal difficulties and hindrances, that it was indeed encouraging to hear him bearing testimony to the delight, and inciting to the privilege of that joy in the Lord which soothes all sorrow and annihilates all care. After this refreshment of the soul, the throng poured forth into the grounds in a frame of mind still more fitted to enjoy their beauties. A thought of God blended with every object. His love had set a tabernacle for the sun, so that its light enlightened the world, and there was nothing hid from the heat thereof—his love had made the earth flush with beauty and teem with plenty,—had filled the air with the melody of birds, and the fragrance of flowers,—had reared the branches of the mighty oaks through whose leafy screen the sunlight softly filtered—had spread the rich carpet of brown moss or verdant turf that yielded elastic to the tread. While everywhere the flowers, those ‘stars of earth’ seemed to say,

‘While looking on a little flower—
A blessed truth shall reach thy heart;
A glimpse of that divinest plan,
That bond of love ’twixt God and man,
In which e’en thou hast part.’

Delightful as the scene was for spiritual musings and poetic reveries—yet some hours having elapsed since the party assembled, now and then the plain prosaic question was heard,—‘Where is the tent in which we shall dine?’ and very soon a goodly gathering assembled at the sides of the tables laden with good cheer, nothing loth to partake of it. If ever such a matter-of-fact thing as a dinner can be made to look poetic, it surely is when it is spread under a spacious tent decorated with evergreens, and garlanded with flowers;—and where through the opening of the entrance of the tent you can see a long vista of noble trees, and scent the sweet odours that

‘Through a leafy tide of greenery
Come rippling up the wind.’

As soon as dinner concluded, before leaving the tent, Sir Wilbraham Taylor was called to preside over a brief meeting. Addresses were delivered by the Rev. Mr. Bickersteth, Baptist Noel,

Mr. Cox, Mr. Taylor, Arthur Tidman, and Sir Culling Eardley. Among the most interesting topics treated was the present state of religion, the persecution which many continental christians are suffering,—in particular Dr. Achilli, who, the previous year, had been among the friends who had assembled at Sir Culling’s, and now was a prisoner in the dungeons of the inquisition! Special prayer had been made for him during the morning service, and now he was the theme of affectionate and sympathizing remembrance. The present circumstances of the church, ‘by law established,’ was also adverted to by the clergymen present. The baptismal regeneration question, called forth many pungent remarks. One clergyman said,—‘If the decision was confirmed, it would be a kind of experiment, similar to that of ascertaining how much poison a man could take without being destroyed.’ He doubted whether the church would have energy enough to throw off the poison. He alluded to a probability that many clergymen might soon, perhaps, be incarcerated, he playfully said, ‘even for the proceedings of that day, though he called the assembly to witness that he worshipped in the tent outside the chapel, but he got as near as he could.’ During such and similar remarks, the thought would arise, how much more gospel liberty must Baptist Noel enjoy now he has done with this state bondage—this political dictation in holy things—this deciding of doctrines by carnal minds, according to the rule, not of God’s law, but of human expediency and superstitious traditions. Yes! the man who walks fearlessly in the full freedom of the gospel may well ‘rejoice in the Lord alway.’

After an hour spent in strolling about the grounds around the mansion, the bell in the tower summoned the concourse to the missionary meeting, which being too numerous to assemble in the chapel, was held under the shade of some lofty trees opposite the sanctuary. J. R. Wheatly, Esq., presided. The meeting commenced with singing, reading the scriptures, and prayer. Dr. Burns, also, during an interval in the speeches, gave out a hymn and prayed. The report of the

benefits that had resulted from the labours of the city mission, was very interesting and encouraging; and the good which Sir Culling had been the means of effecting in Woolwich and the surrounding neighbourhood, by the missionary he employs, was gratefully acknowledged. There was a pleasant feeling of harmony diffused over the meeting, elevated by warm devotional aspirations. Men of different denominational appellations, and diverse views of some parts of truth, were here—but though the branches were numerous, and spreading in different directions, the root was the same—Christ! Seldom have the beams of the setting summer sun gilded a happier group—every jarring feeling was hushed to a sweet serene, calm, peaceful as the tranquil evening, lofty as the cloudless sky.

As group after group departed to their homes in the adjacent villages, or the more distant metropolis, one thought and feeling claimed pre-eminence—an earnest desire that their host of that day might be long spared to consecrate, on the altar of his God, his wealth to the good of his fellow-men;—and that the happiness he diffused might return in so large a measure to his own bosom that he might be able to ‘rejoice in the Lord always and yet again rejoice.’

C. L. B.

OUR SABBATH SCHOOLS.

SPEECH OF REV. G. GRIDLEY,

At a Sabbath-school Anniversary in Massachusetts.

I. *It is the duty of the Church to perpetuate Divine truth to succeeding generations.* This is so because,

1. There is no other instrumentality on earth adapted to perform the work.

While truth possesses in itself the elements of conquest, and is adapted fully to secure the end for which it is applied, it will not propagate itself. The heaven must be *placed* in the three measures of meal, in order that it may diffuse its influence through the whole. The mustard seed must be *planted* in order that it may become a tree, in which the fowls of the air can lodge. So also, the truth of God must be handled and applied, in order to secure its wide diffusion and perpetuation.

Now the church is God's instrumentality to do this work. God is pleased to make her a co-worker with him, in propagating truth, and in establishing its ascendancy over the human mind. And indeed, sir, the church itself is the *result* of truth—created and sustained by its sanctifying power. To her is committed, therefore, this great work, and she is held accountable to her glorified King for the fidelity with which she brings her energies to bear upon it. I allude,

2. There is no other principle than *divine* truth in the universe, efficient to renew, and sanctify and save the soul.

I make a distinction in the nature and efficiency of truth. While all truth is from God, and in perfect conformity with his will, and may indeed be denominated a Unit—it nevertheless differs in its nature and efficacy. When we cast our eyes upwards, we discern an illustration of natural truth. The power that holds Saturn, with his several moons, in perfect order around the Sun, is the power of *natural* truth. Or, if we penetrate our earth, we see the power of natural truth in the play of those affinities that hold together its conglomerated masses. Still, in all this, there is no power to save the soul.

When I contemplate the being of God, I discern *moral* truth, in infinite development. I behold the wisdom, justice, and power of God. I admire and adore these attributes of the Deity, and aim at an obedience in my own strength to their legal claims; still here is no power to save the soul. But divine truth is that which comprehends the great idea of Jesus Christ and him crucified. It is the moral power of God whereby he saves all who believe. It is the principle, efficient to sanctify and save the soul.

Divine truth, then, sir, is that principle which we should perpetuate to succeeding generations. This it is the duty of ministers to do through the preaching of the word. This it is the duty of parents to do to their children. This it is the duty of the church to perform. And here I am led to a consideration of the second point in the resolution.

II. *The qualifications necessary for those who more especially engage in the enterprise.*

Under this head I shall confine myself particularly to Sabbath-school teach-

ers. To those Sabbath-school teachers who are present, allow me, sir, through you to say—You should be deeply impressed with the importance of your office. To you eminently is committed the early religious instruction of our children and youth. In this respect you come in between pastor and the children; and even that instruction which belongs to the parent to impart to his children, is too often committed entirely unto you. This enhances your responsibility; and I cannot better illustrate the sentiment I would impress upon you, than by stating how it is said that a distinguished gentleman, who stands high as a christian and a civilian, received the intelligence that he was elected to the superintendency of a Sabbath-school in one of our cities. His language was, 'I feel more honoured and impressed with this appointment, than I did by being elected a member of the senate of the United States.' A noble sentiment, well worthy the heart of him who uttered it.

Again: You should duly consider the object of your instructing the *youthful* mind. I recollect, sir, some ten years since, I was travelling in the northern and middle parts of Ohio, and observed what are there called 'dry-runs,' places where water runs a large portion of the year, but which at this time were dry. I here noticed large sycamore trees growing in these 'runs,' and that they all incline *one way*. The reason for this, I soon perceived, was that while tender saplings, and at periods during the whole of their growth, they had been subjected to the current of the water, and thus invariably inclined down the stream. And now they have become sturdy and inflexible, and all the physical strength of the state could not restore them to an upright position, without breaking them. So with the youthful mind in its *sapling* state: it may be guided and directed to that shape which is desirable, under a proper culture; but let it once grow old in a wrong direction, and who can restore it to the right way?

In order, however, to succeed in imparting religious instruction to youth and children, peculiar qualifications are needed both of head and heart. Many have seemed to think that any body is qualified to teach children; that no particular endowments are necessary for that; while in truth there are few per-

sons well adapted to impress the minds of children. It requires so great a discipline of mind, as to be able to present the *simplest logic*, though the language may be just as elevated, in which it is conveyed, as you choose to teach them. And a heart deeply imbued with the spirit of piety, and earnestly engaged for the salvation of youth, is an indispensable qualification in order to success for those who enter upon their religious instruction. These qualifications of a faithful and efficient Sabbath-school teacher, are from on high; they are the gift of God: and whatever of prayer and faith, and appropriate earnestness and zeal, may be exercised by such teachers they are eminently from the 'fulness of God,' and are imparted in full accordance with the divine influence over the human mind, while the mind at the same time remains *free* under this influence, and experiences the rich blessings of faithfulness to its Maker.

These qualifications are the more necessary in Sabbath-school teachers in order to success, because, sir, they have to deal with hearts naturally opposed to the truth. Lord Shaftesbury has said somewhere, that 'our minds are so naturally enamoured with truth, that we love even the shadow of it.' With this sentiment I cannot agree, unless it means, that when the truth is *embraced*, we love to cherish it. The human mind is naturally opposed to the truth: to *all truth*. In its lapsed condition it is more ready to embrace error than truth. Hence natural truth, as well as religious truth, finds antagonisms in this world. Let your memory recur to a few instances illustrating that fact. Galileo as late as the sixteenth century, was imprisoned and oppressed, because he taught the Copernican doctrine, that the earth revolved around the sun, in opposition to the then received theory, that the earth was a plain, and the sun revolved around *it*. And when in order to save his life, which was greatly endangered, he professed to recant his opinions, and deny that he embraced them, he, arising from his knees, indignant at having sworn in violation of his firm conviction, exclaimed, (stamping his foot) 'and yet it moves!' For this he was condemned to a still more cruel imprisonment. And when Jenner discovered and avowed the truth, that vaccination with the kine pox matter was a

sure preventive of a more fearful disease, he was condemned and scorned as a fool or a madman. With no less opposition did the doctrine of the circulation of the blood meet, when announced by Harvey. Especially does divine truth, the doctrine of salvation by grace, meet with continued opposition, and its Founder lost his life upon the cross, for propagating it.

Now, sir, with all this natural and cultivated opposition to truth in the human mind, those who propagate it need the armory of heaven with which to be furnished in their conflicts with spiritual opposition.

Mr. Gridley then proceeded to impress a sense of the value of the immortal soul, and of the reward attendant upon a faithful discharge of duty as a Sabbath-school teacher.

He urged *perseverance* in the noble work of propagating divine truth, and presented several vivid illustrations of its power. He closed his remarks which were listened to attentively by an immense congregation, by urging the importance of propagating sound *doctrinal* truth to the rising generation as the only safeguard against the multiplied errors, in countless forms, abroad at the present day.

SUNDAY SCHOOL TEACHERS.

SUNDAY school teachers—why they are some of the most interesting people in the world.—They take hold of infant minds, and direct little children to the Lamb of God that taketh away the sin of the world. What blessedness has been connected with our Sunday-schools! I was a Sunday-school teacher, and look back to those days as among the finest and happiest of my life. I was a young disciple when I began to be a Sunday-school teacher. I did not see the fruit of my exertions at the time, but after I had been abroad twenty-three years I was preaching in London. At the close of the service, a man dressed as a sailor, came into the vestry and spoke to me. His face was burnt with the beams of the sun, and his cheeks were weather-beaten with the storm. 'Do you not know me?' 'No; I never saw you to my knowledge.' 'I was one of the boys in your Sunday-school.' 'Oh! what was your name?' He told me. 'I am glad to see you: what is your occupation?' 'I am captain of my own vessel.'

'Well captain, I am glad to see you. How are you going on with regard to your voyage to eternity?' The tears gushed from his eyes, and he said, 'I hope I am going on well. I carry a bethel flag with me, and when we come to a strange port, I hoist it, to see if there are any praying sailors there; and if so, we have a prayer-meeting, and sometimes I say a word or two to them.' (Cheers.) I inquired, 'Where did that good work begin?' 'I can trace up my religion to the school.' 'Do you know of any other boys that were in the class?' 'Yes, two; one is a Baptist, the other a Churchman. We have been comparing log books, and we find we can trace up all our views of religion to the Sunday-school.' I went to Bideford, the place where I formerly laboured as a Sunday-school teacher, to preach. At the close, I said, 'If any of the boys that were in my class are living, I shall be glad to see them at nine o'clock to-morrow morning. If they are going on well they will be glad to see me, and if not, they will be ashamed.' Oh! what a dreadful thing it is when one man cannot look another in the face! A few minutes before nine o'clock a very respectable man came and requested to see me, saying, 'You invited me to come and see you.' 'Are you one of the boys that were in my class.' 'I am.' 'How are you going on?' 'I am a local preacher amongst the Methodists. I am telling them every Sunday what you used to tell me in the corner pew.' Then came another, 'Were you one of my boys?' 'Yes.' 'What business are you?' 'A sail maker.' 'How are you going on?' 'Oh! sir, I ran very far away from God after I grew up; but amidst my most depraved nights and days the conviction would come to my mind which I received in the Sunday-school. It was a hook fixed in my nose. At last the Lord laid me on a bed of sickness. When I was there my companions all forsook me.' Ah! the world always goes out when the christian comes in. 'I hope,' he added, 'that for about four years I have been able to walk with God.' While he was speaking another came; he was dressed more smartly. 'Were you one of my boys?' 'Yes; I have often thought of you. I used to read the magazine to see whether you were living or dead. I often said, I should like to see Mr.'

Knill. I am a prosperous man, and I owe all to my religion. I should like to give you some token of my love.' I should like to have it. What will you give me? 'I am a tailor, and I will give you a new coat.' I used to put it on when I preached for Sunday schools, to tell the teachers what they might expect. After this, will you break up your Sunday-schools? No, enlarge them, till every boy in the empire shall do what George the Third hoped he would do,—read his Bible. Give up your Sunday-schools? No, not one of them; we must increase and multiply them. The people must be enlightened. By the preaching of the gospel, and through Bible classes, we shall see the 'wilderness become as a fruitful field, and the desert shall rejoice and blossom as the rose.'—*Rev. R. Knill.*

A HINT TO SABBATH-SCHOOL TEACHERS.

'Take heed that ye offend not one of these little ones.'

A LITTLE girl who has long been anxiously seeking the way of life, but who, from peculiar circumstances in her family, is not connected with a Sabbath-school, expressed a strong desire to join in the floral procession. Permission having been obtained for her to accompany a school near her father's residence, her mother, though in feeble health, and burdened with many cares and anxieties, animated not only by the wish to gratify her daughter, but also by a hope arising from some remarks made to her younger sisters, that she would become a member of the school, and eventually of the church, gladly laid aside all her employments, took a long fatiguing walk to procure flowers, and the next day, after spending the whole morning in preparation, accompanied her little girls to the church, and even walked with them in the procession, they feeling unwilling to go without her among strangers. During the whole walk, from the church to the saloon, two young ladies, immediately behind that mother and the eldest of her three daughters, kept up an incessant conversation of so light and trifling a character as would have suited a ball-room or theatre much better than a religious festival. The child's eye frequently sought her mother's with a meaning not to be misunderstood. After depositing their

floral offerings, they took their way homeward alone, when the following conversation ensued.

Child.—'Mother! were those Sabbath-school teachers who followed us in the procession?'

Mother.—'I suppose they were, they had charge of a class.'

C.—'I thought Sabbath-school teachers were always christians.'

M.—'I believe they are most generally, at least I think they ought to be so.'

C.—'Do you think those young ladies are members of the church?'

M.—'It is most probable they are.'

C.—'Why, mother they were talking of the attentions they received from gentlemen, and making remarks upon people's dress.'

After a considerable pause, the child resumed, 'I thought I would like to join that school, but there is no use in going there, if that is the sort of teachers they have.' One of the little ones remarked, 'But sister, they may not all talk so foolishly.' 'No, but I may be placed under the care of one of those very ladies, and what could she teach me that I ought to know?'

Imagine that mother's feelings. Here were all the hopes that had sustained her through two days of excitement and fatigue beyond her strength dashed to the ground, by the worse than frivolous conduct of those who profess to gather the young lambs, and lead them to the good Shepherd.

I never saw those individuals before, and never may again, until we meet at the dread tribunal of the Most High, to give an account not only of the deeds done in the body, but of every idle word spoken while on earth. But should these remarks ever meet their sight, I pray them to take heed, lest having assumed the responsibility of hand-guides, to point others to the ark of safety, they be not themselves left out, exposed to the 'windy storm and tempest' of Divine wrath which shall pour with unceasing fury upon the defenceless heads of all those who shall have proved themselves unprofitable servants.

Presbyterian.

MINISTERS SHOULD VISIT THE SCHOOLS.

THE reasons why they should do the thing mentioned in the heading of this

article are as plentiful as blackberries, I have gathered a few, and will set the dish before them.

1. They will get a *hearty welcome by the teacher*. That is, if he is fit to be one. And if he is not, then surely a gentleman of learning and influence should go where he can make some amends for the dullness or ignorance, or both, that may have usurped the throne. But the faithful teacher will be glad to see him. The visit will encourage, and animate, and sustain him in his arduous work. And loving, as he does, the progress of his pupils, he will hope for some good influence from the visit in stimulating them in their work. It is in the power of a minister of the gospel, and by making no great sacrifice, to gladden a teacher's heart, by showing there is sympathy with him in his cares and toils, and that there are those, in high places about him, who love the enterprise in which he is engaged, and will co-operate in promoting it.

2. Go into that school, because *your presence and interest in it will give importance and value to their studies in the eyes of the pupils*. They are accustomed to see you in the pulpit, and in other dignified stations and employments. You shed a measure of the elevating influence of your station and office on any honourable employment in which you engage. Hence those common things, the geography, the grammar, the arithmetic, &c., will have an additional interest thrown around them, in the sight of those pupils, by their seeing you interested about them, and directing their attention to them, and cheering them on in studying them. What you show that you value, they will prize and seek with augmented diligence.

3. Visit the schools, because it is *an important link in the chain of your influence over those children*. You are looking after their welfare by such a course. You are interesting yourself in what is important to them. They will not be insensible to such an expression of your regard. They will take it kindly. It will endear you to them. It will draw them toward you. This friendliness will make them your friends. You will thus get into their

hearts. You will thus most certainly gain influence over them. They will be the more glad to meet you elsewhere in your various ministrations, and lend a more listening ear.

4. Go into that school, *because thus you favourably introduce yourself to some juveniles whom you can reach no where else*. There are parents, who, in regard to all forms of public worship, choose to be where Jack Falstaff chose to be in relation to a battle; not among the killed, nor wounded, but the *missing!* And their children live in their likeness, and are missing from all those means of grace which are the common channels of religious influence. But the common school gathers them all together. They will not be missing when you make an unexpected call there. And your kind words may reach them. And the religious and moral sentiments you may choose to utter may reach ears and hearts accessible no where else.

5. Go into that school, *because you can exert an influence there which will make your own ministrations eminently more successful*. You would have your preaching fall on minds able to understand it, perceiving its force; on minds that can comprehend your arguments and follow the chain of your reasoning, and that have that mental vigour which will cause reflection at home upon the great principle of religious truth which you have advanced. You do not wish to be throwing away your labours upon dull and sottish ignorance. What you do towards rousing the mental energies of that group of children, and inspiring them with the love of knowledge, will be so much done towards fitting them to be intelligent hearers of your sermons, able to appreciate them, and as respects one important point, prepared to profit by them. You hope there shall come up, from among those children, animated and active friends of religion. And would you not have these persons of well stored minds, and possessed of the power that knowledge confers. Stir them up then. An occasional visit to the school will do much toward this. You may be thus sowing seed of which you may, yourself, yet reap a joyful harvest.

The withdrawal of ministerial influ-

ence from our schools is removing an important element of their prosperity. They need this influence. They had it in an eminent degree in the days of our puritan fathers. And there were blessed results. Let them have it now. It is time and talent nobly expended.

Say not, 'there is a school committee appointed for this very purpose, and the responsibility devolves on them.' Not all of it. The very fact, that you go uncalled by official appointment; that you go of your own good will; go under the impulse of doing what you can for the prosperity of the school; this very fact will give you moral power in the school no committee can possess.

If there is not enough in this dish of good reason for your visiting the schools to make the appeal successful, all the fault may not be in the cook.

A Pastor.

SOMETHING FOR OUR YOUNG PEOPLE.

THE THREE LIVES.

HAVE you ever thought, young readers, of how you would like to live? Have you ever formed plans for the future? Then I will tell you the history of three lives; and you shall judge which of them you would wish your own to resemble; which of them is most nearly like that of our blessed Lord.

The first life was restless and unwearyed. Its owner was a man full of power and determination; and he resolved to make his name famous. He was poor and almost friendless; but he advanced step by step, until crowned kings knelt before his greatness; and those who dwelt in the wilds of Tartary, or amidst the sands of the Lybian desert, heard and dreaded his name, as well as the inhabitants of civilized Europe. That continent bears lasting marks of his progress, as he marched on with his vast armies, more terrible than plague or famine, and compelled the capitals of nations to bow in submission to himself and his generals. He gave sceptres to his

brothers and friends, as other rulers gave stars and ribbons, and finally, was overthrown by those whom he had injured; and who, fearing his ability to injure them again, caged him, as they would have done some ferocious beast, in a lonely and mournful solitude, where his last days were spent in pining for the state from which he had fallen.—Such was the life of Napoleon Buonaparte.

The second was also a life of unwearyed earnestness; but then it had good, not evil for its aim. It was not famous in a worldly sense; for it was mostly past in an obscure part of the world. Its owner began his career a poor man; he ended it a poor man, so far as regards the treasure laid up on earth. Day and night he laboured to promote religion, and also the temporal comforts of the people of the Upper Alps. He was their minister, their school-master, their personal friend. He taught them to farm their lands, and improve their roads, and their houses, and introduced amongst them the benefits of order and industry; so that, in eight years, they had been transformed from a most uncivilized to a respectable, and, above all, a pious and affectionate community, 'full of love and good works.' He died young, worn out by incessant exertion; but not till he had endured a very severe illness without murmuring, and even with cheerful patience, in the sure hope of a joyful eternity.—So lived, so died Felix Neff.

We need not tell you the name of him of whom we next speak. He was born to a respectable station in life; he had property, friends, and all that a man needs; we had almost said, all that he can desire. He was educated, and then instructed in a business, and followed it for the remainder of his days. He, too, had an end in view, a purpose for which he lived. It was not like Napoleon, to win power at any cost; it was not to win souls to Christ, and raise men from poverty and wretchedness, as Neff did, that this man spent his days and nights in toiling. It was to gain money; to add to his stores of wealth; to lay up more 'treasure on earth.' For this, he neglected the cry of the poor and the oppressed; not that he was naturally

hard-hearted, but that he had no time to spare from the pursuits of his business for them and their mean concerns. He died 'respected,' as the newspapers say; and, by whom? By the many who value a man, not for what he is, but for what he has.

Are there any among you who say, 'But all cannot imitate Felix Neff?' I think, dear young friends, that all of us can imitate his *spirit*. It is that of our blessed Lord, who said, 'If any man will come after me, let him *deny* himself.' It is true we cannot all be pastors of congregations; but we *can* be preachers of righteousness in life and conversation. We can devote the talents we have, our means, whatever they are, for doing good, to the promotion of real christianity—the religion of Him who came to 'seek and to save that which was lost;' to 'proclaim liberty to the captive;' 'peace on earth, and good will to men.'

Our duties lie in very different places. The merchant in his office, the shopkeeper behind his counter, the clerk at his desk, the mechanic in his workshop, the labourer at his daily toil, can all be christians—can all follow the example of Christ. The child at his school and his play, can be a christian; every one, young and old, rich and poor, for Christ is all and in all.

But how? for it is not easy to deny ourselves and to take up the cross daily, as we must do, if that mind be in us which was in Christ. He has said, 'Learn of me.' May we all remember, all live by this rule. We cannot of our own will do what is right and good. Selfishness will often and often tempt us to prefer our own gratification to the glory of God and the good of our neighbour; and false shame will sometimes cover our spirits, and make us dread the laugh or the frown of those who see nothing but folly in acting out the precepts of the New Testament. But, if we are humbly and prayerfully desirous to do right, He who is in us is greater than he who is in the world. He is our Father, and all we are brethren and sisters; for He made of one blood all nations of men, to dwell on all the face of the earth.

OBEY GOD RATHER THAN MAN.

THE good in all ages have admired the true spirit of the martyr. Neither

poet nor orator ever pass by a martyr's grave, without dropping a tear over his sacred ashes, and wreathing a fresh laurel for his fame. Each christian mother teaches her little ones to lisp his name, and seeks to inspire a firmer moral heroism by his example.

What are the choice elements of the martyr spirit?

We may see them in history. They shine forth pure and brilliant in that little band, who first received the commission, 'Go ye into all the world and preach the gospel.' Their cardinal doctrine was, 'We ought to obey God rather than men.' 'Whether it be right,' say they to the Jewish council, 'to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard.' Reduced to its simplest form the doctrine is—we cannot do wrong for the bidding of any human authority. We obey God rather than men.

Bigoted anti-christian Judaism said—'You must not speak or teach any more about Jesus of Nazareth.' The martyr spirit replied—'We cannot but speak the things which we have seen and heard.' Pagan Rome said—'Worship my gods, else you are traitors to your country. These are the gods of Rome. At least bow before the images of the Emperor.' The martyr spirit meekly but firmly replied—'I can worship no other God but Jehovah. I cannot bow before your images. I am no traitor; you know I have ever loved and served my country.' Papal Rome proclaims—'Adore the Virgin, confess to the priests, abjure your errors—or go to the flames.'

The spirit of persecution has prided itself upon seeming to make but a small demand of its victims, and thus has justified itself on the score of punishing a stupid obstinacy, and doing this for the public good. It is but a small thing—she would say—for you to renounce your errors—a small thing to bow this once before the image.

But to the man of christian principle it is never a small thing to do wrong. Sin is to him no trifle. It is easy to part with life, but not easy to sin against God.

It deserves special notice, that the martyr spirit has, in a vast majority of cases, been compelled to choose between obeying God and obeying man.

Man has set up his authority against God's authority and commanded allegiance. The civil power of the state or nation, has commanded wrong doing, and the martyr spirit has resisted—determined to obey God, rather than man.

The christian men of our own age and nation, have fallen upon days of fiery trial. Yes, in this year of our Lord, the gospel of peace having been abroad in the world more than eighteen centuries, and the principles of moral rectitude and of religious toleration, having been before the public mind of christendom for many generations—even now in this most enlightened nation of the earth, the momentous question is suddenly sprung upon us—*Will you obey God or man?* The highest civil authorities of the nation have plunged us into a most unjust and aggressive war, and now command us to go and murder our brother Mexicans. Man says, kill; God says—Thou shalt not kill. Man says, sustain this (unrighteous) war;—God says—Thou shalt do no unrighteousness. Can man make that right by his authority, which the law of God shows to be wrong, which every conscience on earth even half enlightened affirms to be wrong?

The martyr question may become more practical ere long, than many are aware of. Will you pay taxes or tariff duties to sustain this war? Will you sustain it by serving as an officer under government, and by thus carrying forward its measures? Will you submit to the coercive draft, and take up the weapons of death for the slaughter of your brother man? Will you forbear to lift up your voice like a trumpet, protesting, petitioning, remonstrating, against such heaven-daring iniquity?

These questions and such as these are now and are likely to be but too thoroughly practical. We shall see who fears God more than man. We shall soon know whether the christianity of this age is atheism, or real godliness. We shall soon know whether our admiration of the martyr spirit of other days, involves a tithe of the same spirit mingled with the homage we render so promptly to another's goodness and greatness.—*Oberlin Evangelist.*

MORAL COURAGE.

A RARE virtue, and great as it is rare.

We remember when we thought the courage of the field everything. The charge—the word of command—high sounding and clear amid the battle's fury—the clash of arms—the roar of artillery—the thrill of the bugle's note, as with more than magic sound, it bids the soldier dare all for victory—the banner of your country in front—planted, there to stand amid victory or defeat—oh! how young hearts beat to be actors in such a scene, calling it glorious, and holding it noble for brave spirits to mingle in, and fighting nobly, to lie down and die.

But what is the courage of the battlefield compared with the moral courage of every day life? Stand alone; see friends scowl; hear distrust speak its foul suspicion; watch enemies taking advantage of the occasion, labouring to destroy; who would not rather encounter the shock of a hundred battle-fields, and lead a forlorn hope in each, than bear and brave these things? Why the one is as the summer breeze on the ocean to winter's stormiest blast. Any common spirit may summon courage to play the soldier well; use quickly fits him for it. But it requires a MAN to speak out his thoughts as he thinks them—to do—when like that stormy blast in winter on old ocean, peace, honour, security, and life are threatened to be swept away!

Yet who, looking back on the page of history, or forward to the hope of the future, would hesitate which of the two to choose? The martyr's—what are they? Chronicled names in all hearts. The patriots who died for liberty, ignominiously, and on the scaffold; how fares it with them? Cherished as earth's honoured sons. The good—who spoke the truth and suffered for its sake—where are they? The best and brightest—first in our thoughts and love. And yet what did they? *Like men they spoke the truth that was in them.* This was their courage. If they had been silent, if, trembling before tyrants or mobs, they had feared to tell what they knew, to speak what they felt, they would have lived and died as other men. But they had the moral courage to do all this, and, though they perished, man was blessed through their suffering, and truth lighted up with new glory and power.

Give us moral courage before every-

thing else! It is the only bravery on which humanity may count for any real blessing. Give us moral courage first and last! For while it nerves a man for duty, it roots out of his heart, hate and revenge, and all bad passion, making him wise amid danger, calm amid excitement, just amid lawlessness, and pure amid corruption. It is the crowning beauty of manhood.

SERIOUS COUNSEL TO THE YOUNG.

1. Never think you are too young to be converted, and forgiven, and saved, and given up to God, while you know that you are not too young to sicken, to die, to be judged, to go to heaven or hell.

2. Never take up with any thing short of true religion—the entire change of the heart by the power of the Holy Ghost—and the true and full forgiveness of all your sins by faith in the blood of Jesus Christ; for only this religion would do you good.

3. Never be satisfied with *having* religion; seek to *abound in it*. Not merely to be alive, but lively; for, if religion is worth anything, the more you have of it the better; seek to have as much of God's image as can possibly be enjoyed on earth.

4. Let me remind you, that for this purpose, you should study your own easily besetting sins, and especially the sins of your youth—be warned against them—watch against them—strain all your efforts to oppose and destroy them, and seek by the grace of God to keep yourselves unspotted from the world.

5. For this purpose form a rule, lay down a plan for life, laying out every day as it ought to be spent, and as you will wish you had spent it when you come to die; for this purpose read daily the holy scriptures, consult experienced christians—ask them how they would advise you to conduct yourself.

6. Seek to live not only for yourselves, but to live usefully as well as safely. Do as much good as you can in the world; and as you are young, and have an influence upon the young, seek to win them to the knowledge and love, and service of Christ. It is a sad thing to leave the world before you have done any good in it. Exert yourselves then; and, if you have a short race to run, you will be a quicker seizer of the crown. If

you leave your friends soon upon earth, it will be to depart and be with Christ, which is far better. This is the consummation of the felicity of true christians, to be with Him where he is, that they may behold his glory.

THE LAST HOUR OF A MURDERER.

ANDREW P. POTTER was executed in the prison yard in New Haven, U. S. During the hour previous to his execution, he was visited by several clergymen, to whose remarks and prayers he attentively listened. A short time before leaving the prison, the high sheriff robed him in a white loose dress and a white cap. He proceeded with the sheriff to the scaffold with a firm and ready step, and calmly surveyed all its arrangements. About one hundred spectators were present in the yard, and a throng was gathered outside its walls. After he had ascended the scaffold, he spoke with much feeling as follows:—

'My fellow-men, this is an important occasion and a solemn one. You have assembled to see a mortal sent into eternity, and you all know for what—it is familiar to you all—it has been often repeated to you. You all know the first step, it was visiting those places (taverns) down by the side of the railroad. There is where this begun. And having taken the first step, you see it was difficult for me to stop.' (Here he appeared a little embarrassed and faint and sat down—a glass of water was reached him and he drank a little and arose and commenced again.) 'I feel it my duty to warn young men. On every corner—yes on every side and corner are places to lead young men astray. Strange that such events as these do not have a tendency to stop them.—There was the first place of the kind I ever visited. I knew nothing of such places, and I went then only for curiosity to see what kind of place it was.

I have but a short time to speak. I see many people around me, some about my own age, and I warn you all. Over yonder mountains is my father's house only—think of that father. He knows the cause of my ruin.

You all know how I was brought up—a christian father, and all good advice—but you know how I came to this.

I know I am going into eternity in a very few minutes. I shall soon stand

before my Maker, and yet there is mercy for you and for me, and I entreat you all to take warning now.'

He sat down, and a feeling appeal to the throne of grace was then offered up from the scaffold, by the Rev. Mr. Cleaveland, during which the prisoner sat with his elbow resting on his knee and covered his face with a handkerchief.

Mr. Cleaveland, the sheriff and others shook hands with him, bid him farewell and retired from the scaffold. He arose from his chair and placed his hands in a position to be pinioned behind him. For a moment, as he saw the fatal noose placed over his head, there was a slight flush on his cheeks, but it passed away. The cap was drawn over his eyes, and the rope straightened up. Potter exclaimed aloud, '*Dear Saviour, into thy hands I commend my spirit.*' The drop fell—the neck was broken, and Dr. Jewett in fourteen minutes pronounced him dead.

And thus terminated the career of Andrew P. Potter, in the twenty-fifth year of his age. A career whose early morning opened with as fair a prospect as that of almost any other, but whose sun has gone down at early noon amidst darkness, ignominy, and the deepest disgrace.—*Springfield Republican*.

OLD MEN.

THERE are some old men who are not to be despised. Some are apt to think that none but young men can do much. I noticed, some years since, an account of the settlement of a minister, where it was observed that the settlement was interesting for this among other reasons, that the preacher was young, and therefore was likely to occupy his post for a long time. I thought that this calculation was quite groundless, as it proved to be in a few years. Had it been said that the preacher was between forty and fifty, and was likely therefore to last well, it would have been more just. Some indeed shoot up at once like a rocket, and long retain their eminence; but most commonly they who shoot up like a rocket, go out like a rocket. Others rise slowly like fixed stars; and as they are slow to rise they are slow to set. But whether men get to their zenith slowly or rapidly,

they may be very useful even to old age. Wickliff, the Morning Star of the Reformation, was most active and useful from forty-eight to sixty years of age. The martyr Latimer, was in King Edward's days a diligent preacher, and a hard student. He was at his studies about two o'clock in the morning, summer and winter, though his body had been bruised by the fall of a tree, and he was above sixty-seven years of age. Cromwell was only a captain when he was forty-one; and his greatest deeds were performed between forty-seven and fifty-nine, when he died. Young was an old man when he wrote some of his best poetry, and he was sixty when he began his *Night Thoughts*. Thomas Scott wrote as much at seventy as at any period of his life. What a wonderful old man Talleyrand was! To eighty years of age he stood at the head of affairs in France under Napoleon, and then under the Bourbons. When the Russians determined to make a stand, and fight the French before the walls of Moscow, they put old Kutusof at the head of the army in the place of Barclay de Tolly. Old Blucher was seventy when he was defeated at Ligny, and fell under his horse, and the French cavalry rode over him; and yet, a day or two after, he led on his Prussians against Napoleon at Waterloo. After years of warfare, those old men, Wellington and Soult, stood at the head of the cabinet, one in England and the other in France, preserving by their talent the peace of Europe, and the world.

Now go back to ancient times, and see the apostle John writing his book of Revelation when he was ninety years old. Isaiah, resembling John in his inspired thoughts, prophesied for sixty years. How astonishing was the energy of old Jehoiada in accomplishing a revolution in Judah, when he was about 100 years of age! And then there is old Moses; he accomplished his amazing labours between eighty and an hundred and twenty. Surely God has honoured old men. Men may become superannuated at fifty; but they may, by the grace of God, do their greatest works between fifty and seventy. I may then be humbled for my infirmities of body, mind, and spirit, but not that I am an

OLD MAN.

ELEGIAC STANZAS.

[The following lines are commemorative of the death of William Thatcher, aged twenty-one, who died of consumption in July last. He had been from his early childhood a scholar in New Church Street Sunday school. As he grew up towards manhood he became the subject of serious impressions, and ultimately united with the church by baptism, Oct. 15th, 1848. He was a truly consistent member, and his death-bed was a scene of peace and joy in believing. Though his illness was protracted, his death was somewhat sudden. He was not, apparently, any worse on the day of his death than for some days previously;—and having been removed from his bed to a chair—he suddenly started—looked with a *smile* towards his widowed mother, and exclaiming,—‘Good-bye, mother,’ instantly departed, without a struggle. Dr. Burns preached an impressive sermon on the occasion of his death, from the words,—‘The days of his youth hast thou shortened.’ A youth who was his companion and friend, has offered the following tribute to his memory.]

Poor William has left us, and gone to his home,
 In the regions of glory and love;
 His spirit has burst from a dungeon below,
 And sprung to a palace above.

And sad is the thought that our brother is dead,—
 From tears we can scarcely refrain,
 When we think that through life while this desert we tread,
 We shall not see poor Thatcher again.

No more will he converse with us upon earth—
 No more in this wilderness roam;
 He has braved all the storms, he has passed through the flood,
 And his Saviour has beckon'd him home.

Such calmness as his at the moment of death,
 Would hell's sharpest powers defy;
 And it cheers us to know that his mind was serene
 When he bade his poor mother ‘good bye.’

When he moved his weak frame, for the last time in life,
 When with victors of old he could sing,—
 ‘O Grave, show me (now) where thy victory is,
 And Death, tell me where is thy sting.’

In fancy I bent o'er his lifeless corpse:
 No motion—no voice—nor a breath.
 Great God! I exclaimed, we shall see him no more,
 He is clasp'd in the cold arms of death.

I thought 'twas a dream, so I call'd him by name,
 As I silently utter'd a prayer,
 When a spirit-voice fell on my ear, and it said,—
 ‘The friend that you seek is not there.

‘He is gone far away to the regions of life,
 With pilgrim spirits of yore;
 And that cold lifeless clay that now lies at your feet,
 Was the garment of flesh that he wore.

‘The sorrows and pains which afflicted him here,
 He escaped when he entered the skies;
 He'll never more weep for the troubles of time,
 For the tears are all wiped from his eyes.

‘But with prophets and kings on Mount Sion he rests,
 Near the throne of the mighty, I AM;—
 And with legions of cherubs and seraphs ascribes
 All glory to God and the Lamb.

‘So grieve not, but trust in the Lamb that was slain;
 Believe in Him, love, and obey;
 And when the short course of your life is expired
 You shall meet with your friend far away.’

O! Canaan, bright Canaan, thou loveliest home,
 How I long to arrive on thy shores,
 Where, with all the bless'd children of peace I shall meet,
 And when death shall divide us no more.

J. WHITBY.

REVIEW.

A MANUAL OF FAITH AND PRACTICE, *designed principally for the use of junior members of General Baptist Churches.* By W. CHAPMAN, Longford. (Published at the request of the Warwickshire Conference.) Green, London; Brooks, Leicester.

THIS manual of faith and practice will, we trust, have a wide circulation among our churches. It is drawn up with considerable care, it has the charm of brevity and comprehensiveness, and each topic is sustained by scripture and other proofs. We have no doubt its author found the exercise of preparing it useful to himself, and that he was thus more and more established in the faith. And so with respect to those who will quietly peruse his work, and carefully weigh the scripture proofs by which each part is sustained, we doubt not that it will be found a very beneficial exercise. It will extend the range of their thoughts—it will lead them into an intelligent pursuit of divine knowledge—it will increase their conviction of the importance of divine truth in general, and of those doctrines which are held of paramount importance among us, in particular, and it will lead to that unity of sentiment in regard to the great truths of the gospel, without which there can be no true sympathy and union, no cordial and prayerful co-operation. The manual is divided into three parts. The *first* refers to doctrines. The authority of the Scriptures, their testimony as to God, angels, man, the atonement, the Holy Spirit, ordinances, the future state. The *second* is devoted to the constitution and duties of a christian church; and the *third* to reasons for dissent, baptism, &c. Though the manual is small, only forty pages of 32mo., and may be had for three pence; it contains a very considerable amount of instruction, and indicates an extended course of useful reading. We do most cheerfully commend it to our readers.

We are glad that the Warwickshire Conference has encouraged the publication of such a manual. They have probably heard more than some others

of the idea so speciously propounded in their region, of a pseudo christian union, without the adoption of christian principles, a union in which doctrine has no place! so that infidels—unitarians—persons of no principles, or all principles, may coalesce and become one religious body! This, too, is set up as the perfection of reason, and of christianity! They have, therefore, wisely endeavoured to provide for the security of their young disciples against the danger which for a time may threaten them. In a little while the novelty of this specious notion will wear off, and its absurdity will then be apparent to all. 'What communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?'

BLIGHTED BLOSSOMS; or *affectionate Memoirs of Miss Martha Green, and Mrs. Thos. Kirkman.* By THOMAS YATES, JUNR., (Author of 'Our Young People,') &c. Winks, and Brooks, Leicester.

THIS neat little book, in accordance with its title, records the character and experience, and early death of two very excellent, amiable, and intelligent young christians. The lady whose name is last mentioned occupies but a small space in the volume, and a considerable portion of what is inserted is taken from a brief obituary which has appeared in our pages. To this are appended a few additional particulars, relative to her life, and character, and end. We are glad to have this extra memorial of so interesting a christian. The memoirs of Miss M. Green are more extended. The extracts from her letters, and her diary, are very pleasing, and indicate deep, intelligent, and active piety.

Miss Green was born in 1827. Her education was liberal. She united with the church under Mr. Yates's ministry in 1847, and died May 21st, 1849. Her short career was not without its uses. Her biographer observes, that 'her personal appearance was more than ordinarily interesting.

.....Her manners were singularly agreeable and pleasing.....An intelligent individual remarked, "It is seldom we witness such perfect ease and gracefulness, except in the highest circles of society." The poor cottagers have mentioned to the writer since her affliction and death, "*the pretty way*" in which she always spoke to them, and contributed to their comfort. The servants also have distinctly alluded to the amiability of her manners, as well as the entire consistency of her whole deportment. Ministers and friends, who occasionally visited the house, cannot easily forget the perfect urbanity, and the christian kindness she so uniformly displayed.....Miss G.'s religion was of a most scriptural, exemplary, and admirable description; accordingly, she secured the esteem and affection of all who had any acquaintance with her; and those who knew her best admired her most. A judicious member of the church to which she belonged, remarked, "the gospel seemed to exert its *full power* upon her," and I hesitate not to add, a purer, gentler, kinder spirit, has seldom sojourned upon the earth, or ascended to the heavens."

With these extracts we conclude; thanking the writer for the pleasure the perusal of his little volume has afforded us.

THE CHRISTIAN EMIGRANT: *containing observations on different countries, and various natural objects; with short essays, discourses, meditations, and prayers.* By J.

LEIFCHILD, D.D. *Tract Society.* 18mo. pp. 260.

THIS book contains a large amount of scientific and other information in a condensed and popular form. The first chapter tells of the population and capabilities of the British colonies, and contains judicious advice to emigrants. The second notices the scenery, and diversification of the globe. The third is devoted to the ocean, its tides, waves, currents, depths, colour, &c., &c. The next glances at the starry heavens, and the following supposes the emigrant arrived, and accompanies him to his destination. These chapters, which constitute the first part of the work, will be read with deep interest by any one, but especially by one for the first time sailing across the mighty deep, in search of a future home. The remaining parts of the book comprise brief theological essays, short discourses for the use of emigrant families and companies. The writer justly regards the extension of our colonies as being a means of accomplishing the evangelization of the globe; and he has prepared this volume to instruct, guard, and encourage the emigrant, that he may be the means of honouring God and promoting his kingdom among men. We do most cordially commend this volume to every one about to emigrate, and suggest that to such it would be a most suitable present from a friend.

THE PEOPLE OF PERSIA. By JOHN KITTO, D.D., F.S.A. *Tract Society, Monthly Series.*

THIS is a deserving number of the 'monthly series' of the Tract Society. In giving this testimony we are giving no small praise to it. This number gives an account of Persia, its people, their habits, character, religion, festivals, arts and sciences, &c. It will be perused with interest and benefit.

CORRESPONDENCE.

DISSENTERS' MARRIAGE BILL.

DEAR SIR,—Allow me to call your attention to the dropped marriage bill of last session, and to the importance of our position as dissenters in relation to it. From an extract of a letter from Mr. Wortley to myself, which I enclose for your information, it appears that our support is both desired and needed, and it is not at all too soon to familiarize the minds of our people with the subject through the press. It is to me, I confess, a subject of great importance, not only in its social bearings generally, but in its bearings on our churches in particular. The Baptist and

Primitive Church Magazines have already noticed it; and the Eclectic Review, I believe, will do so. I address this notice to you in common with other gentlemen connected with the dissenting press; and in the hope you may see it your duty to aid in diffusing interest and information on the subject throughout our body at large.

I am, dear Sir, yours truly,
J. H. HINTON.

Extract of a letter from Mr. Stuart Wortley, M. P., on the late Marriage Bill, dated 26th of August, 1840.

It is my intention to re-introduce the bill

to which you refer, at the very beginning of the session; and to press it through the House of Commons, if possible, before Easter. In the house of Lords I regret to have to anticipate a very formidable opposition; and therefore it is very important that those who have an interest in the question should spare no exertion to influence public opinion—and through the force of public opinion to sway the decision of the Lords. Hitherto, I confess that I have been disappointed at the absence of anything like a systematic support from the dissenters; for though an important petition was presented by Mr. C. Lushington, signed by 108 of the principal ministers of dissenting congregations, no general movement has been made; and yet considering the high ground of church authority and canonical decision which was taken by the opponents of the marriage bill, the question is really one of religious liberty. If the organization of the dissenting bodies could be used for procuring petitions, it would, in my judgment, be of immense value; for though there will be a considerable majority in the House of Commons in favour of the bill, there will, unless some new impulse be given, be little chance of success in the House of Lords; and it is not a subject on which it is easy to keep up any thorough public felling; on the other hand, I believe the petitions of the opponents to be nearly exhausted.

MR. PEGGS' RESIGNATION OF HIS MINISTRY.

MY DEAR FRIEND,—Public men are public property—and hence the interest felt in everything respecting them. I have been thinking, many of my friends, both in this country and in India, will be greatly surprised at the sudden termination of my min-

isterial labours. No one can be more so than myself. It has burst upon me like an Indian North-wester. Hence it has struck me that a brief account of these events, with your kind permission, might interest many of your readers.

I have been enabled to perform the duties of my ministry, to the time of the Association, with my usual strength. In this half-year, I spent Sabbaths at Measham, Derby, Stoke, Leighton Buzzard, Leicester, and Quorndon, and very much enjoyed them. At the Association, some friends thought I looked ill; I preached *two* Lord's-days after the association, and then my friends kindly recommended a journey of health. I started July 10th, and was absent three Lord's-days. I visited Nottingham, Lincoln, Spalding, Wisbech, and Ikeston. At each town I have a medical friend; and at Spalding a physician—Dr. Cammack. Four of them examined my chest; and the right lobe of the lung was found affected; Dr. C. pronounced it an old wound. Like Job's messengers, each told a sad tale,—that I must rest, and that I must give up my ministry.

I have had a cough and raising most of the year, but did not apprehend serious consequences. I resigned my pastoral office on Lord's-day, Aug. 26th, in a public, solemn manner; and a very impressive opportunity it was. The text on the occasion was Acts xx. 26, 27, 32. The time and circumstances affected me deeply. That day closed three years and a half of my residence here. The next day reminded me of my baptism at Fleet, on Aug. 27, 1809. I cannot be accommodated at Wisbech till the end of the year, which I much regret. I hope I gain a little strength. May the Lord still use me as an instrument for good, in some department of the great field. Pray for me. Yours in Christ,

Burton-upon-Trent,
Sep. 11th, 1849.

J. PEGGS.

OBITUARY.

MRS. FREARSON, relict of the late Mr. William Frearson, of Sawley Grange, in the county of Derby, was born at Sawley, April 20th, 1781, and was the eldest daughter of Mr. Joseph and Mrs. Grace Parkinson, of the same place. The parents of our beloved, deceased friend, were distinguished for their ardent piety, and untiring devotedness to the cause of God. It was mainly through their exertions that the General Baptist interest in the above village was originated. The conversion of several branches of the Parkinson family presents incidents so striking and

and instructive as to demand here a special notice. The first member of the family, of whom we have any knowledge, who espoused the principles of nonconformity and became united to the Baptist denomination, was the late Mr. William Parkinson of Quorndon, brother to the above Mr. Joseph Parkinson. Having been accustomed from his youth to attend the established church, which at this period contained but few men of evangelical sentiments, and hearing only cold and formal essays on mere moral topics, Mr. Parkinson, until he attained the age of twenty-six, had

very inadequate conceptions of the grand peculiarities of the gospel. Coming, however, into contact with a young man who for some time had sat under an earnest and faithful ministry, he was led to a careful investigation of divine truth, and soon discovered that religion demands the unreserved surrender of the heart to God, that it begins not in external formalities, but radiates from the soul to all the actions of the outer man—that this great moral change is the work of the Holy Spirit, and not the result of any ceremonial observance, and that we are justified solely by faith, through the redemption that is in Christ Jesus. But though he became thus furnished with correct views of the cardinal principles of the christian economy, he continued for more than two years in a state of great mental agitation and conflict. Passing one day through Kegworth, on his way from Quorndon to Sawley, his attention was arrested by the voice of praise and adoration. He listened, and under the influence of powerful emotions determined to unite with the humble band which was thus employed in divine worship. The preacher, the late Mr. Francis Smith, delivered a faithful and energetic sermon. Mr. Parkinson's mind became still more deeply impressed. He felt self-condemned that worldly considerations—an undue regard to human opinion, had deterred him from making a public avowal of his attachment to his Lord and Master. The solemn declaration of Christ came with peculiar force to his mind. 'Whosoever is ashamed of me and my words, of him will I be ashamed before my Father and the holy angels.' He shortly after offered himself to the General Baptist church at Barton, and was received by them into christian fellowship. Mr. Parkinson had for some time to encounter a storm of persecution. His nearest relatives not only did all in their power to allure him from his religious connections, but sought in a variety of ways to embitter his life. He, however, had counted the cost, and was able to 'endure as seeing him who is invisible.' The change which divine grace had effected in him, the visible demonstrations which his conduct presented of the power of truth, ultimately led to the conversion of his wife, and of his four brothers and two sisters. Thomas, Edward, and Joseph, became members of the church at Castle Donington. Robert joined with the friends at Loughborough. Edward afterwards settled at Thurlaston, and originated the cause there. Thomas having removed to Quorndon, united with his two brothers, who resided in the neighbourhood, in introducing the gospel there; and their combined labours were attended with great success. Joseph continued to occupy his father's farm at Sawley, and had likewise the honour, as has been already intimated, of being eminently useful in connection with the

cause of Christ in that village. For many years he provided a room for divine worship, and finding, at last, that it was much too small for the accommodation of the hearers, gave a piece of ground for the erection of a chapel. But it pleased the Head of the church to call him to his reward before he had the pleasure of seeing his object accomplished, and his remains were the first that were interred in the place.

It is impossible to read the above detail without discovering how highly distinguished this family has been. Its history furnishes a living comment on those words, 'Them that honour me, I will honour.' Mr. Joseph Parkinson left two sons, and several daughters; the eldest, the late Mr. W. Parkinson succeeded his father at Sawley; and the second, Mr. J. Parkinson, has resided for several years at Wilsthorpe. Only one of the daughters is now living, our esteemed friend, Mrs. Bennet, of Marston, near Harborough. Respecting the early history of the subject of this obituary, nothing of moment calls for remark, except that she was but a child when deprived of her excellent father. She, in common with the other branches of the family, received the usual quantum of education then given in the boarding schools of the day, and was subsequently trained under the fostering care of her maternal parent. It appears, from repeated conversations which the writer at different times had with her, that she was not without serious exercises of mind about her soul, even in her childhood. Although we are not in possession of exact information, as to the means by which she was brought to the knowledge of the truth, yet there is reason to believe that the work of grace in her was gradual, by increasing enlightenment, and frequent impressions. She was baptized and received into fellowship with the church at Castle Donington and Sawley, on the 17th of June, 1804, and to the day of her death she proved a valuable acquisition to its strength and usefulness. Our departed friend had many excellencies. She was distinguished for the regularity of her attendance on the means of grace, and her attachment to the great principles of our holy religion. She called the Sabbath a delight, and hailed its approach with pleasure. Whoever might be absent from public worship, unless something very extraordinary occurred to prevent, her place in the sanctuary was duly filled. The services of the house of God were peculiarly refreshing to her soul, and often have we seen her countenance beaming with delight whilst listening to the hallowed truths of the everlasting gospel. The bible, and other religious books, were her almost constant companions, guides, and counsellors. Mrs. Frearson had an extraordinary power of memory. We have been frequently astonished at the extreme readiness with which she could repeat, not

merely the more prominent thoughts presented in the discourses which she heard, but the most minute particulars in connexion with the very process of reasoning by which they were suggested. The writer has now in his possession a small book containing the sketches of a large number of sermons, written by her entirely from memory.

Our beloved friend was a steady supporter of the cause at Sawley, and a regular subscriber to most of our denominational institutions. When the present chapel in the above village was erected, she gave a liberal contribution toward the object. She was unflinching in her adherence to the views and principles which she had embraced. She kept the faith, and remained steadfast, till summoned to the world of glory and immortality. Having naturally a mind of considerable vigour, she had been able to collect a more than ordinary amount of information on various subjects. We are far from insinuating that the subject of this obituary was perfect. Failings she doubtless had, but however prominent such failings may appear, it was abundantly evident she possessed excellencies which more than counterbalanced them, and which amply proved not only the reality, but also the vigour of her piety. As to what may be termed her dying experience, little can be said, for the nature of her complaint, and the acuteness of her pain, almost incapacitated her from thinking or speaking. Her affliction was very protracted; and for twelve months she was deprived of her sight. The writer well remembers an interview he had with her about two months prior to her decease. He felt much struck with the change she had undergone, both bodily and mental, since he had resigned his pastorate at Donington. Though in a state of great feebleness, and requiring unremitting attention, she seemed tranquil, and had a calm settled confidence in her Redeemer. On the 15th of July, 1849, she exchanged a world of pain and sorrow, for the regions of blessedness and glory. At her interment an address was delivered by the Rev. R. Nightingale, and on the following Sabbath but one, a funeral sermon was preached by the writer, to a large and attentive audience, from 1 Cor. xv. 54, 'Death is swallowed up in victory.' So feeble had our departed sister been for several months, that we feel convinced she could not have continued so long had it not been for the unwearied care and attention of her daughter and her partner, with whom she had for some time resided. It is our earnest prayer that all the remaining descendants of the honoured family to whom we have adverted, may follow in the footsteps of their excellent predecessors, and ultimately share with them the glories of the upper world.

With a mournful heart have we again and again thought of the triumphs of death, in

connection with the church of which our deceased friend was a member. Many with whom we have taken sweet counsel, are now sleeping in the silent grave. But, (and oh! how consolatory the thought,) the great Redeemer lives, and he will not forsake his cause. The veteran oaks may be removed by the axe or the tempest, but the forest shall again present its broad expanse and deep shade to the eye of the beholder. So it ever is with the church of God. Its members die, but others are baptized for the dead, and fill up their vacant seats in the spiritual house. May we be followers of them who through faith and patience now inherit the promises.

ANN TAYLOR, in very early life commenced her christian career, and united with the church at Barton, where she enjoyed not only the ministrations but the cordial friendship of Mr. S. Deacon, the venerated pastor of that church. It was, perhaps, while here, and from admiration of her highly esteemed minister, that she commenced putting her thoughts in verse on some of the more important truths of the christian religion; subsequently, it appears, she submitted some of her poetic effusions to Mr. Deacon's inspection. One of them at least still exists, on which he has recorded his high approval, at the same time strongly urging her to cultivate her talents in this department. By the providence of God our departed sister was soon removed to the neighbourhood of Hinckley, where she seems to have been on intimate terms with Mr. Freestone, as her pastor and friend, for he often visited her, and she revered and loved him much as her spiritual guide; and at his death remarked, 'I shall have another powerful attraction to heaven now my dear Mr. Freestone is gone thither.' Before, however, that revered minister died she removed to Shilton, where, after residing many years, she ended her days. It was in this village our valued friend passed through some important changes. She entered it while comparatively young, under the influence of buoyant expectations and useful purposes. Here she formed a matrimonial alliance with one who at the time seemed to run well, and she doubtless expected her privileges to increase and her joys to abound; but, alas! what a chequered scene is life; she soon had to contend with the severest trials and to suffer the most poignant distress; but she endured as 'seeing him who is invisible,' and was steadfast and immovable, constantly 'urging on the even tenour of her way.' And though to the close of her earthly career these trials and sorrows continued, yet she could say that none of these things moved her, neither counted she her life dear unto herself so that she might finish her course with joy. Our dear sister

possessed very clear views of the plan of salvation. She could at all times express unshaken confidence in Christ as her saviour, while her sterling integrity, unblemished reputation, holy life, and constant attachment to the house and people of God, evinced the sincerity of her faith and love. We would not for one moment insinuate, that our friend was perfect: we know she was not, for none could more readily acknowledge their unworthiness before God, or more willingly express their need of the boundless sufficiency of the grace of God, yet after conversing with several, more intimately acquainted with her than ourselves, and with a desire to learn something of her imperfections as far as they were known, we must say that while her virtues were obvious and known to all around, her imperfections were confined to God and herself.

How delightful to contemplate such a character. In the world, but not of it; a pilgrim and a stranger on earth, but earnestly looking for a city that hath foundations, the maker and builder of which is God; exhibiting also in conduct the beauties of holiness, and breathing the very spirit of love. Thus she passed through the vale of life, walking worthy of the vocation wherewith she was called, and literally waiting till her change should come. Often was she heard to say she was ready, for she knew in whom she had believed, and was persuaded that he was able to keep that which she had committed unto him against that day; and at the same time expressed a desire, if it was the Lord's will, to be called suddenly to rest. Happy state, to know that there was now no condemnation, for she was in Christ Jesus!

In conformity with her oft expressed desire, our dear sister died very suddenly; for after being engaged in the active duties of life, without any previous change, she simply said, 'O I must die!' went and sat down, and immediately ceased to breathe! 'Be ye also ready, for in such an hour as ye think not the Son of man cometh.'

It was under these solemn and impressive circumstances, that our beloved friend left the present world, and we trust entered into the joy of her Lord, on March 22nd, 1849, being sixty-four years of age, and an hum-

ble follower of the Saviour forty-six years.

'One gentle sigh her fetters broke,
We scarce could say, she's gone,
Before her willing spirit took
Her station near the throne.
With harp of gold his name she'll praise,
His presence always view;
And if we here her footsteps trace,
There we shall praise him too.'

W. FINN.

MRS. WARD, of Louth, after a lengthened and painful affliction, died in the Lord, on the 18th of August last. She was baptized on the 19th of June, 1803, by Mr. R. Smith, of Nottingham. During this lengthened period of membership she adorned her profession. Her readiness to assist in carrying out the resolutions of the church, her meekness and humility, and her attachment to the means of grace were conspicuous traits in her character. In affliction she was patient and believing. Her unwavering confidence in the God of her salvation was exhilarating to the spirits of her relations and friends. Her death was improved on the 26th of August, from John i. 47.

Her husband, who for nearly thirteen years had been a member of the church, had been for some time weak and nervous in the extreme. He died on the 2nd of Aug.

ELIZA BULLOCK died July 19th, 1849, at Sutton, Macclesfield, aged twenty-four. She had been a scholar in our Sabbath-school from a child—was converted to God under a sermon preached by our esteemed minister, from Isaiah liii. 10, and baptized June 14th, 1846. Her christian walk was highly honourable to her profession. Her affliction was long and painful, but she was graciously sustained; she said to a friend,

'While my kind Saviour's arm supports
I can the burden bear.'

A short time before her death she said to her minister, in a feeble voice,

'Far, far beyond this gloomy sphere,
The temple of my God I see;
My Saviour, 'mid the glory there,
A mansion has prepared for me.'

Farewell, my dearest friend,
I cannot stay with you;
Away, away my spirit flies,
Adieu, adieu, adieu.'

Her end was peace.

W. G.

INTELLIGENCE.

ANNIVERSARIES.

SMALLEY.—On Lord's day, August 19th, 1849, we had our anniversary sermons in

behalf of the Sabbath-school; in the afternoon our beloved minister, the Rev. Ebenezer Syme, most ably advocated the claims of the young; and in the evening the Rev.

W. Fogg, of Retford, our late highly-esteemed minister, preached. The congregations were large, and the collections liberal—upwards of £8—the largest sum that has been collected for a number of years. J. C.

DERBY, St. Mary's Gate.—Our Sabbath-school sermons were preached on Lord's-day, Sep. 10, by the Rev. W. Griffiths, late of Ripley. The most intense interest was excited. In the evening the spacious chapel was crowded to excess, and hundreds were unable to gain admission. On the following Monday evening the annual tea meeting was held, when addresses were delivered by Messrs. W. R. Stevenson, Gawthorne, G. Needham, and J. Corbin. The proceeds of this anniversary exceeded £40.

BAPTISMS.

ELDON-STREET, Sheffield.—On Lord's-day, September 2nd, the Rev T. Horsfield baptized seven candidates, in the large public bath, after an address in the meeting-house by Mr. Ingham, and another at the water-side by Mr. Bingham. More than 200 persons were present. Three of the candidates were from Chesterfield. Several other friends accompanied them, and in the evening, before the regular service, one of these delivered an impressive address in the open air. About fifty-five persons united in celebrating the Lord's death. D. T. I.

OPENINGS.

CHESTERFIELD. Re-commencement of the General Baptist interest.—On the urgent request of a few friends at Chesterfield, some of whom were, or had been, members of the churches at Eyre-street, Sheffield, and Ilkeston, preaching was commenced in a house in the neighbourhood of this town, by one or two friends from Eldon-street, Sheffield. Several pleasing cases of conversion occurred, and a number of individuals who were members of the former church were gathered together. The Rev. T. Horsfield paid them a visit in July, and as there seemed to be a prospect of continued good being done, they requested to be allowed to unite as a branch with the church under his care. After some deliberation their request was acceded to. Accordingly, on Lord's day, August 12th, Mr. Horsfield went over, and baptized five persons. The baptism took place in the open air, in the presence of from four to five hundred spectators; the elevated ground on one side of the river affording an excellent view of the scene. After a sermon in the open air by Mr. Bingham, whose devoted labours have gained universal esteem,

Mr. Horsfield administered the Lord's-supper to about twenty persons, all baptists, and admonished them to love one another as Christ had loved them. D. T. I.

EYRE-STREET CHAPEL, Sheffield.—This place of worship having been closed for the purpose of repairing, painting, cleaning, &c., was re-opened on Sunday, August 26th, when appropriate discourses were delivered,—in the morning by the Rev. W. B. Sandells, of Lee Croft chapel; in the afternoon by the Rev. R. Felters, Wesleyan minister; and in the evening by the Rev. Thomas Smith, M.A., of Nether chapel. On Monday a tea meeting was held, when about 100 partook of the refreshing beverage, after which, Mr. T. Barras, who has been lately supplying the pulpit, was called to the chair, and opened the business in a very neat and appropriate address; animated and instructive addresses were also delivered by Messrs. Marsden, Lowther, Linley, Bower, Horrabin, Chesterman, Hiller, and Atkinson. Much pleasure was expressed at the neat, clean, and comfortable appearance of the chapel, and we have the gratification to add, that the whole expense, upwards of £30, was met by the liberal subscriptions and collections made upon the occasion.

We understand that the church here is unanimously desirous to enjoy the labours of Mr. Staples of Measham. The district committee have presented to him an earnest and most cordial invitation to remove to this important sphere of labour. Should our brother see his way open to remove thither, we shall greatly hope that the cause will revive, and that we shall soon have a flourishing church in that important town. G. W.

MISCELLANEOUS.

BATTLE, Sussex.—The Rev. T. Perkins, late pastor of the Independent church, Cranbrook, having received and accepted a cordial invitation from the Baptist church worshipping in Zion chapel, entered upon his stated labours on the first Sabbath in August, when he baptized one, who it is hoped will be followed by many in the spirit of obedient love.

THE CHOLERA.—We are gratified to learn that this scourge, which has already carried off many thousands of victims, has very greatly abated. From America, the continent, and the Board of Health at home, the reported decrease of the number of deaths induces us to hope that the worst is past. It is pleasing to know, that in America and England many prayers have been offered to 'Him who has all things in his hand' for the removal of this pesti-

lence. Is it improper to conclude that God has mercifully heard our prayers? His providence extends even to the sparrow; and it will be found at last that his hand is more intimately concerned in our 'times of joy and grief' than many even of devout believers at present seem prepared to acknowledge.

SINGULAR CONVERSION.—A few evenings since a minister was heard repeating the following singular instance of good done by a sermon in a very unusual way:—"I was travelling through the town of D——, in the year 1843, and as I heard that a very celebrated preacher of another denomination was engaged for the evening in this place, I determined to hear him, as that was a pleasure I had never enjoyed. I heard, and was greatly interested while he discoursed on the appeal of Nathan to David, "Thou art the man." The sermon was very ingenious and startling. A few weeks after, when in another county, visiting brother D——, I told him of the sermon, and repeated to him the chief parts of it, indeed nearly the whole. He was greatly pleased with the recital; and there I supposed the matter ended. But no: "bread cast on the waters is seen after many days." Some three months after this, I again visited brother D——, and he reminded me of the circumstance, and added, "I went a few days after to visit the cottages in —— lane, and called at the house of a person who for thirty years had

apparently heard the gospel in vain. His wife was a member, but he had given no signs of religious feeling, though he was not hostile to us. There, to his wife and himself, I repeated your report of this interesting and striking sermon. The man heard attentively, but made no remark. Some time after this he was taken ill, and then the words were constantly on his lips, "thou art the man," "thou art the man." He sought, and I hope found mercy, and died in the hope of life. This sermon, so repeated, had thus awakened a mind and conscience which had hitherto slumbered, and though the poor man did not even know that there was such a person as Dr. —— in existence, his sermon was the means of his conversion.' Brother D—— added, 'I thought you would like to hear this interesting fact.' I replied, 'yes; and I think Dr. —— would like to hear it too. Though I have no acquaintance with him, I will report it to him. I did so. The Dr. replied in a few posts, with great pleasure, and said, 'Amidst much that is discouraging, it is truly delightful to see how God can, by means so singular, and so unlikely, and by incidents so apparently accidental, accomplish the purposes of his mercy.' It was thought the incident was worthy of being recorded, and it is therefore given here. Repeating sermons may not only tend to edification, but at times result in conversion. Names &c. could easily be given. TELL TRUTH.

SIN NO MORE.

HEAR the high mandate, children of the earth,
Wild in your woe, or thoughtless in your mirth;
Ponder it well, and pause where'er ye stray,
Far from the narrow bounds of wisdom's way:
In the gay groves of carnal pleasure lost,
Or in the stormy waves of trouble toss'd;
Fill'd with the madness of a false delight,
Or overwhelmed in sorrow, dark as night;
Young men, exulting in the blush of life;
(Idlers 'mid scenes with glee and glory rife;)
Maids, with the smiling lip and merry glance,
Sweet in the song, and graceful in the dance;
Ye that tread proudly 'neath the regal dome—
Ye that unhousted and unbefriended roam—
Ye with the sober brow of thought and care—
Ye with the breaking voice, and silver hair,—
Secluded dwellers in the dim retreat,
Busy frequenters of the forest street,
And ye that wander by the pathless shore,
Obey the God-taught lesson,—'Sin no more.'

'Sin no more,' write the lightnings as they fly
In lurid splendour through the sounding sky;
'Sin no more,' is the piercing night-wind's lay;
'Sin no more,' blighted April blossoms say,

And the lashed ocean, in its loudest roar,
Echoes the same stern message,—'Sin no more.'

'Sin no more.' Sons of men this duty learn
From all the ills of life, from pangs that burn
And rankle in the flesh,—from heart-felt pain;
From the wild horrors of the madman's brain;
From the grim hauntings of the guilty fear,
And the last moments of the wrong career,
Nature's discords speak trumpet-tongued, for all
Are sad mementos of the first man's fall.

Bright Eden's wreck, the branded front of Cain,
The fiery flood that rolled o'er Sodom's plain,
The lonely anguish of the dying Saul,
The mystic writing on Belshazzar's wall,
Heart broken David's late and bitter prayer,
For his beloved one of the golden hair,
The sin that cast o'er Eli's age sad gloom,
The rich fool's midnight death—Iscaiot's
doom,

And flaming Salem, bathed with Hebrew gore,
All speak the solemn warning—'Sin no more.'
Nottingham. ABSALOM.

MISSIONARY OBSERVER.

LETTER FROM REV. W. BAILEY.

Cuttack, May 29th, 1849.

MY DEAR BROTHER GOADBY,—In consequence of the southern monsoon at this season of the year, the overland mails leave the Bengal and Bombay presidencies several days earlier than they do at other seasons. I must, therefore, commence a letter to you to-day, or I shall be too late. I purpose in this communication to give you a brief account of our new station at Piplee, or rather Piplee and Pooree, for the two are to be connected. Every true lover of the Orissa mission will be delighted to learn that we are enlarging the sphere of our operations, that we are acting in accordance with the divine direction.—‘Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes.’ Still I know that it will be admitted that while it is important to ‘break forth on the right hand, and on the left,’ and to do as much as ever we can, yet, that it is of equal importance to all, that we do well. Missionaries in by-gone days, doubtless, from the best of motives, have been scattered over immense fields of labour; but, ere long, difficulties peculiar to a missionary life, and which none but a missionary can know, have overtaken them, and they have been driven away by sickness, or death, and the stations they once occupied have unavoidably been left destitute, and so some of them remain, even until now, whereas, if two brethren had been located together, the one would have assisted the other in times of sickness and depression, and in case of removal would have carried on the work which had been begun. Judging then from the past, we think that the Orissa conference have acted wisely in sending two brethren together, in accordance with the apostolical precedent. I certainly should not like to go to an out-station alone, and am therefore very thankful that I have been appointed, in connection with brother Millar, to the Piplee and Pooree stations. I need not, I presume, stay to tell you the geographical position of these two places, for you have most likely ascertained this from other sources. I may, however, say that Piplee is midway between Cuttack and Pooree. We intend making the former the principal station, and the latter, the subordinate one, but have a house at Pooree, so that we can make frequent visits there during the

festivals. We shall, I suppose, spend the whole of the hot season there, and a part of the rains. The ground on which our rising christian village stands, was procured by our kind friend, G. Hough Esq., nearly two years ago; the village is situated on an eminence, and may be seen, in consequence, in some directions, for a considerable distance. On the northern side of the village is a beautiful Palm-grove, and a little further on is a fine sheet of water, where the wild duck, teal, water-hen, stork, and other water birds are seen in large numbers. In the front of the village is the great Juggernaut road, near which is a large tank, which must have been excavated in the days of the Mahrattes, before the province was taken by the East India Company, but it is now nearly filled up and covered with noxious weeds, from which a considerable quantity of malaria must rise, which has been the cause of much fever amongst our native christians there; it is said that the corpse of many a weary-worn pilgrim has been thrown into this tank, and I do not for one moment question the veracity of this statement, for in whatever direction you look in the vicinity of Piplee you see very many human skulls and bones. To the south west are seen the Khoorada mountains, and to the south is brother Millar’s house and garden. I have fixed upon a spot for building, which I think will be in every way suitable for a missionary-house, and I shall be very thankful to commence building, but this I cannot do with propriety until my plans in reference to another subject be more settled.

Our new friend, Maguni Ral, who came out from heathenism with his wife, last cold season, has conducted himself in such a way as has given us great pleasure and satisfaction, and from the repeated conversations I have had with him I fully believe that he is a true disciple of Jesus. He was baptized in March, and received into the church on the same day. His influence has already had a considerable effect on the minds of some of the people at Piplee. He was a respectable man for a heathen, and had nothing, in a worldly point of view, to gain by becoming a christian. He had some property in the town: this we have bought from him, and intend converting the premises into a school-room. We have secured the services of a christian schoolmaster, and hope to be able to commence operations in this department in a few days. Several

families have promised to send their children to our school when it is opened, and though we may have some little difficulty at first, in consequence of caste, yet, with the divine blessing, we shall succeed. A few days ago, while at Piplee on a visit, I had some conversation with a native official (land steward) about christianity, but I soon found that he had no wish to leave Hindooism and forsake all for Christ. I was seated in the front of the village enjoying the cool breeze of evening when he came up, but he was busily engaged counting his beads, and repeating the names of the gods at the time, so I turned round to him and commenced thus:—Well! now, my friend, you have repeated the names of your favourite deities for many a long day, let me ask you what benefit you have derived from this outward ceremony? Suppose a person should, after cooking his rice, sit down and say, rice! rice! rice! By thus repeating the name of his food merely, would he be satisfied? or by so doing, would his appetite take its departure? Certainly not! this could not be. Well! just so it is with your worship: for were you to repeat the names of your gods from childhood to old age, not one evil propensity would thereby be destroyed. He then turned round and said, O sahib, I see what you want: you want me to lose my caste and become a christian, and believe in that man who was crucified. You said that your God was crucified—nailed to a tree. Who would believe in such a god? I never will: and so saying, he went his way. I thought how much like the Jews of old is this wicked idolator. 'The preaching of the cross is to them that perish, foolishness; but unto us who are saved it is the power of God.' Little did this reviler of our adorable Redeemer think that the doctrines he despised would be instrumental in the eternal overthrow of the hoary system of Hindooism, which he so much admired. On another evening I went to the bazaar with Sebo Sahu, but the people were so violent that I could scarcely speak at all. One man stood forth and told the people that if they heard my words they ought to have red-hot metal poured into their ears—that I was a reviler of the gods, and that I wanted them to believe in a man who was born 1849 years ago, that their gods had existed millions of ages, therefore they ought to believe in them, and not in the *child* I had set before them. He then told them to go away at once, or they would all be cursed. I tried every means to induce them to hear me, but they would not. We shall meet with much opposition there, and shall require in consequence, no ordinary amount of patience; but I shall not care about the tide of persecution rolling fearfully against us if the work of the Lord prospers. Piplee, in many respects is not

unlike Pooree, though there are some that appear well-disposed. On my way home to Cuttack I met with an enormous number of pilgrims: without any exaggeration, I think I must have met within about three miles distance, at least 3000. They seem to be coming, this year, in crowds from Bengal and upper Hindoostan. My pundit told me the other day that there would, this year, be a number at the Rutt Jatra which no man could number. There will, doubtless, be a vast crowd, judging from what I have seen since I have been in this part of the province. I should think that the glory of Juggerbaut was never so great as it is now, and need we wonder at this, when we call to mind that the idol is supported from the Company's Treasury. 23,000 rupees are paid annually to keep up one of the most filthy and wicked systems ever invented, either by the devil, or his emissaries for the destruction of our race. Evidence on evidence, the most decisive that could be given, has been given repeatedly to the government of India, that at the time the province was taken, no pledge directly or indirectly was made to support the temple. Alas! alas! when will our rulers become wise? But there is another little circumstance which was made known to me while at Piplee that I thought I would bring to your notice. One of our native preachers there had been suffering from a bruise, and he told me that a Mohammedan in the town had offered him a peculiar kind of medicine, and as I was not acquainted with the name, I was induced to make further inquiries, when I was told how this peculiar medicine was prepared. In some of the estates which are situated in the jungly regions of Orissa the rajahs procure a large brass, or copper vessel, in which is put a number of hot spices, and then a large quantity of oil, this is placed on a slow fire and allowed to simmer for three days, when a youth without any wounds, who has been kept for the purpose, is bound hand and foot and thrust into this boiling oil; he is fastened down and boiled till nothing remains but the bones. The liquid that remains is poured out into a vessel, and it gradually sets hard as it becomes cool. This medicine is used by the natives in Orissa, for wounds and bruises as I have described above. I have heard of human beings being offered in sacrifice—of the exposure of the sick on the banks of the Ganges—of infanticide—of the Suttee, but I thought this was of all, the most cruel. How does such wicked conduct merit the just judgments of God—how cruel is idolatry. But I must close. A fortnight ago I baptized two interesting candidates at Choga. It was a happy day. The cause of Christ in Orissa at this season is very low—no conversions. Dear brother, unite with us in our supplications that God may again

have mercy on Zion, that the dreary wilderness may blossom as the rose, and that the converts to christianity in Orissa may be as numerous as the dew-drops of the morning; and that he who bath on his vesture and on his thigh a name written, King of kings, and Lord of Lords' may reign, without a rival, on every shore. With kind regards to all the friends of the mission at Loughborough, I remain, yours affectionately,

W. BAILEY.

P. S. I have omitted to tell you that Mr. Lacroix (Indep.) one of the oldest missionaries in Calcutta is coming to the Rutt Jatra this year. He will be the first missionary from Calcutta that has ever attended this festival.

EXTRACTS FROM MR. WILKINSON'S JOURNAL.

Feb. 7, 1849.—Before day-light this morning I left home on my way to Goomsur, to join brethren Stubbins and Bailey on a missionary tour. Just as the sun was rising I entered a small village called Luckunpore. A few of the inhabitants had come out of their houses, and were warming themselves in the smoke of some burning straw. I said a few words to them about the worth of the soul, and urged them to seek salvation without delay. Leaving the village, I joined a party of merchants who were on their way to Goomsur. Conversed with them till we reached a large village—Kookerdakhund. Here I obtained a small but attentive congregation. During my address I reminded them of former visits, which some of them remembered. During the heat of the day, I remained in a small house, erected here for travellers. About two, a.m., left for a large village—Petallar; found it very hot. 'The sun poured down intolerable day.' I left early that I might have time to visit a very large festival held that day. The number of people on the way, crossing the rice fields in all directions, reminded me of some scenes I have witnessed in England, when on some festival occasion the people of God are seen wending their way to the house of prayer,—but for what a different purpose! These were going to pay honour to the principal idol of the district, and thus dishonour the God that made them; while those in England seek the house of the true God that they may know him better and be more united with his people. When I reached the town what a heart-sickening scene presented itself: amidst vast crowds of people, all in their most gaudy attire, were the large idols in very splendid cars, being paraded through the streets, while the verandahs and every eminence were crowded with women

and children. I spoke for some time, but the people were mad on their idols, they heard only for a few minutes with attention, and then opposed with all their might. They pointed to their idols as they were approaching, and to the crowds attending them, and said, 'Look there, if our idols were not true, would so much money be spent in cloth and cars, &c., &c.? Would so many people come from all the country round to obtain a sight of them?' One man, above all others, appeared determined to have all the talking to himself, until the bystanders insisted that I should be heard. They told me if I would wait till it was dark, I should see another missionary just like myself. I afterwards learned they dressed a native in European clothes, and made his face white, and then the people collected round him as he mimicked our preaching and turned all we said into ridicule. As I was leaving the town, the rabble followed me, hooting, hissing, and shouting, till I left the principal street. For a few moments felt emotions of resentment and revenge, as the prolonged shout rested on my ear; but these feelings were soon changed for pity; and as I left the outskirts of the town, I prayed that their sins might be pardoned, and this idolatry soon uprooted, and the peaceful religion of Jesus be planted in its place.

Aska. Came here last night, but only remained during the night; intending to remain in this neighbourhood for some time on my return from Goomsur. Early in the morning I started for Gongoo: had a delightful ride for fourteen miles on the bank of the Russee Coolee river. Found brother Stubbins's tent—he was very unwell from too much exertion on the previous days. Brother Bailey had just returned from a distant village. It was a joyful meeting. I felt to have got fully into my work again; and in my old district. I could not but contrast the pleasure I felt in company with my dear brethren in the enjoyment of good health, with the time when alone and broken in constitution, I preached the gospel in this and other districts of India. In the evening we separated into two parties, and visited two large villages: the one we went to was Barlepodra, where we had a large and attentive congregation. I heard for the first time, Erabow, the son of Erun, preach, and was much pleased with him. I thought how mighty is the Spirit of God in changing the spirit of man. Three years ago this young man was a proud, insulting upstart I never could look on with pleasure; he never came to the house of God but to mock. Now I see him a meek, amiable, and humble believer, preaching the gospel.

Bampolle. We came here from Gongoo this morning; on our way we had a good congregation at a large village. We are

now about sixty miles from Berhampore, and are in the heart of Goomsur.

As we were riding along this morning we conversed about our feelings in reference to our work; and when we thought of its relation to man's best interests and the kingdom of our Redeemer, and its connection with eternity, we felt thankful we were missionaries. Several things contributed pleasure to the journey: the morning was fine and delightfully cool; we felt in good health; the scenery was almost enchanting: mountains rising beyond each other, clothed with all the wild grandeur of forest trees and bold projecting rocks. Vallies rich with luxuriant crops of sugar cane, with here and there magnificent groves of mangoes and oranges; in one of the latter we refreshed ourselves with some delicious fruit, which we took ripe from the tree. On our way our Master's message was well received by a good congregation.

This evening brethren Bailey, Sarthi, and Erabow, with myself, visited Nottingar; while brother Stubbins, Bamadabe, and Tamar, went in another direction to preach the gospel. We were heard well: one man reminded me of a visit he made to me at Gangam, others remembered my former visit to their village.

Feb. 10th. Preached at Burdo Pelley; for some time we met with much opposition, but in the end they heard well, and asked many important questions. On our way to our tents we stopped to look at one of the forts of the late Goomsur king. This had been a royal residence—it was surrounded by a deep moat, beyond which was a wide belt of jungle of the thorny bamboo, through which it is very difficult to effect an entrance. Nothing was left of its former grandeur besides two very substantial temples and a mutt, (or abbey,) in which a few byragees still remained. The whole of the interior of the fort is now used as a tobacco farm; and the well-paved enclosures surrounding the temples employed as drying floors. The sculpture of one of the temples is said to have required twenty-six years to complete it. With several persons we had long conversations on the folly of idolatry and the value of the gospel.

It is one pleasing proof of the value of European rule, that forts of this kind are becoming quite useless. Almost every large land holder had his fort and his soldiers, when the country was under native rule; and so frequent were their wars that many of the villages were protected by large clay walls; now the inhabitants enjoy peace, and feel their property and lives are protected.

In the evening brother Stubbins and myself went to Goboro: had a good congregation. Returning, I preached at another village.

Feb. 11th. Preached at Bampilley: it was a large but very dirty village; we were listened to with very marked attention. Much fever prevails amongst the natives of this village. This I accounted for from the fact of their streets being filled with filth; the accumulations of their cattle sheds are deposited before the doors of their houses. Down the centre of their streets are large excavations filled with filth, which is never cleared away, but which causes much fever and must be a fruitful source of many other diseases.

Our ride to New Gar was pleasant, but very hot: we reached in time to dine with our excellent friend, captain F., who is here lending his aid in organizing the Khund language. Saw at this place about 200 Khund victims, some of them very much diseased; the greater part of them had just been rescued; among them were several young women with children. I became acquainted with a new feature of the sacrifice of the Khunds: when they have purchased a female victim, and there is any probability of her having a family, her life is preserved for the horrid purpose of producing more victims. One woman told me she had given birth to four children: two of them had been sacrificed, the others, with herself, were rescued by the Company's agents. Since the disturbances in the Khund country, a regiment of sepoy's have been stationed here; among the officers were several who belong to the kingdom of Christ; as there were also several members of our Berhampore church here too, we had the Lord's-supper in the morning, and preaching in English at night, at the house of the adjutant of the corps.

Feb. 13th. Spent this day at a large market called Bella Multa Hart. On our way the road was crowded with Khunds who had come from the mountains with their produce for sale, all of them carrying baskets neatly made of leaves, full of oil seeds, turmeric, honey, bees wax, cocoons from the wild silk worm, &c. These they exchange for salt, salt fish, iron, brass ornaments, &c. Some of these people had been travelling with their goods for four days to this market. It was an important opportunity: perhaps six thousand persons were present, and the greater part of them from distant parts of the country, so that the message we delivered and the tracts we gave away, would have a wide circulation. We preached in the morning to crowded audiences until we were tired; then, after some refreshment and rest, we went into the market-place again: the people crowded on us as we preached and distributed tracts; after all our tracts were disposed of, the people came to me, as they said, to hear more of Jesus Christ. I conversed and answered objections till I was obliged to say my throat was so dry and

sore that I must desist. A good night's rest, however, restored us to our usual health.

Feb. 14th. This morning we all crossed the river, intending to go to a large village, called Oocum; but afterwards formed two parties. Brother Bailey and myself preached to a few people in a romantic valley at the foot of a mountain, while brother Stubbins and the native brethren went on. The people listened, but without much concern. I much dislike two kinds of congregations we often meet with: one, when the people all join in the ridicule produced by some insolent and witty mimic; the other, when the people listen as though what you said, might or might not be true; but it was no concern of theirs. Much rather would I be opposed or questioned, so long as the people appeared to be in earnest. We long to see some signs that the Spirit of God is at work in these distant parts of the world.

Sooradu. A market was held here to-day, but the attendance was small; the greater part wore Khunds. I tried to talk to them, through an old woman, who said she was an Oriya, but was married to a Khund. Had a visit from a Khund chief; he said he had five thousand fighting men in his dominions, and arms in his house for ten thousand. There was nothing royal in his appearance, he was decorated with brass ornaments and glass beads. He could not speak a word of Oriya—was much astonished at my watch and some lucifer matches. I hope the time is not far distant when these people shall have the word of God, and be able to read it in their own language. The children now under our care will, I trust, be the means of taking back to their countrymen a knowledge of the true and only sacrifice for sin.

This evening went again to the town and took our stand in different streets: had good congregations.

SEBO PATRA'S JOURNAL.

MY DEAR BROTHER GOADBY,—I send you a journal that I have translated, which may perhaps serve to fill up a corner in your Observer. We have just returned from the great car festival, which was very large, 150,000 pilgrims! Had some excellent opportunities for making known the gospel. Mortality not very great, though in one place we counted eighty bodies that had been recently thrown out of the town. Oh! such a sight! principally women,—not even a thread of cloth to cover their nakedness; and thus they were exposed to public view. How fearful are the effects of idolatry—disease, intense suffering, poverty, and death. A dead dog in England would be taken and buried, but here are eighty bodies in Orissa allowed to remain as food for the jackalls, and dogs, and vultures; but they could not devour all, for they were so bloated with human gore, that they had one and all laid down to rest, when after regaining their appetite they would re-commence their work of destruction. These are sad statements, you will say,—be

it so, but they are nevertheless true; and remember, that these evils are kept up by a government that calls itself a christian government. How unworthy the name. But I must close.

Your's affectionately.

Cuttack, June 27th, 1849. W. BAILEY.

During the past year I removed with my family from Cuttack to Pipelee, at which place, by the mercy of God, I was enabled to stay nine months; and while there, in the surrounding villages, markets, and festivals in company with the missionary brethren, I preached the word of God; and in what way I preached, and how the people heard, I will briefly describe to you.

On the 20th of January, 1849, in company with our dear brother Millar, I went out into the country to preach the gospel. On this day we went to a brahmun village, (Mekunda-das poor); here I spoke a little about Christ being the conqueror of death, but while I was speaking a brahmun came up, saying, 'Hearing your words, I will answer. Mahadabe is the conqueror of death.' But I said to him in reply, How can this be? for Mahadabe was afraid of death; for when he was pursued by Bhasmaswar, he fled terrified from his presence; hearing which the brahmun remained silent. Twenty-one people heard in this place.

21st.—In the village of Adalabad there is a market. In this place I preached about God being a Spirit. About 400 people were there, and they heard well. In their midst a brahmun said to me, 'Whom do you worship?' I answered, I worship Christ, who gave his life for me. 'Is Christ an incarnation? if so, what incarnation?' I replied, He who can redeem and save sinners. He who has been appointed to be our Saviour. Yes, he is the true incarnation. Then the brahmun said, 'This is true.' Then I asked him whom he worshipped. Do you worship these gods and goddesses, and have these any power to save you? He replied, 'These gods and goddesses are all incarnations.' But I said they are not true incarnations, for they cannot forgive sins. The brahmun then replied, 'What you say is true, but to observe it I have no ability, and if I should attend to it the people would at once say, "Ah! your caste is gone."' Thus saying, he went his way.

22nd. In the village of Rangaloo there is a market. Going there, concerning the goodness of God I preached. Here about 400 people came together, and they heard a while. While I was speaking, a boishnob said, 'What you say is true, but, if you had retained your caste and said thus much, it would have been much better; but, as you are an outcast, it is not proper that I should hear your words. You have no ability. It was thus written upon your forehead: (referring to fate.) I then said, Who wrote this upon my forehead? 'Whatever has been

written on your forehead, that is in accordance with the fruit of your works.' I then said to him, And what has God written upon your forehead? Show me—if not, read it? Is joy, or sorrow written there? He then said, 'I do not know what is written there: God knows.' I answered with this simile,—passing on the road, I saw a number of prisoners, and I said to them, Why do you wear chains? Why has the judge thus made you to suffer so much affliction? Would they say in reply, Why do you ask us thus? Why do you not ask the judge himself, he knows—why he thus afflicts us we know not. Would the prisoners answer thus, think you? Now you know that they would not answer thus, but would at once refer to their own crimes. You being a boishnob, why utter such ignorant words. The boishnob said, 'How shall my ignorance be destroyed? Tell me that.' I said, read the holy Shastres, and concerning what is therein written you will have hope; leave, I beseech you, these false refuges; then your ignorance will be destroyed, and you will obtain wisdom. I then gave him the Epitome of True Religion, (a tract) and receiving which, he went his way.

23rd. Near the village of Bonamelli Pur there is a market; at this market, concerning sin, I preached, and about 400 people heard. Here, a cloth seller said, 'Ah! you revile the gooroos, and were we to hear your words, we should bring upon us the curse of the gooroo, viz., that hot lead should be poured into our ears.' But your gooroos are insufferable! They are murderers. He then said, 'Why so?' I answered, Those who would cast hot lead into the ears of their fellow creatures cannot be excellent men. After such a thing as melted lead had been poured into the ears of a man, could he live? No, the man would immediately die. Now, if your murderous gooroos have given such commands, you ought to leave them at once. He then said, 'Well then, what gooroo shall I have?' That gooroo who bore the curse of the disciple's sins, in his own body; take refuge in this gooroo. He then inquired, 'Is there such a gooroo amongst the men of the earth? If so, where shall I find him?' Christ is this gooroo; he alone bore the curse of his disciples in his own body; no one else could have done this. Make the Lord Jesus Christ your gooroo, and then you will derive some advantage. Your soul will obtain deliverance. Hearing this, the man was silent and he went his way.

24th. I went to Jaida Patna, where there was a festival. The name of this festival was Tribani. Near the Prachi river is a temple; in this temple there is a Linga, (god) and its name is Balaswar. When Ram Chundra, the son of Das Ruth, travel-

led in the wilderness, once on a day he bathed in the Prachi river, and worshipped the bal fruit. Now there is no bal fruit—merely a piece of stone in the form of the bal fruit. Here the people bathe at an early hour in the morning, and worship Mahadabe, in the form of the bal fruit. At this festival, I preached concerning God being all pervading, and the people heard well. At this festival there were about 30,000 people. Here a schoolmaster came up, with his face and body painted with sandal wood, and appeared most fantastical. He said to me, 'You say good words: what caste were you before?' I replied, I was before, and am now, of the mau caste. 'Ah! he said, I see you wont say anything now about your caste, because your caste is gone; and were you to confess this you would be much ashamed, and therefore you are silent about caste. But whether you tell us or not, I know.' I said, How do you know? 'O, I know by the style of your speaking, you were a brahmun before: if you were not you would not be able to speak thus. You must have studied very much; and through reading many books you have lost your senses, and become a fool. If you put fire before a madman he would at once seize it; and why? Because he knew no better. So you have lost your caste, because you knew no better.' I then said to him, Am I a madman, or are you?' He replied, 'I am not a madman; you are.' I then used this simile,—I went to a village to preach, and saw a man that lived in a house, on the walls of which were painted many figures; the people seeing them said they thought the house looked very beautiful; but I entered the house and saw much that was unclean and disgusting, and the scent arising therefrom was very offensive. Now what should you say to such people? 'O,' he replied, 'I should say that those parties who placed such things, or allowed such things to remain in such a house, would be fools, and I should have no confidence in them.' Now, I said, just in the same way you are a fool: your body is very beautifully painted with sandal wood, but your heart is full of sin, and in consequence of this sin, from your mouth comes foul language, and therefore I conclude that you are a fool. I beseech you fully to forsake your foolery, believe on the Lord Jesus Christ, and become a good man. Having said this to him, he went his way.

FROM REV. W. MILLER.

(Continued from page 429.)

On the 21st of February I removed to Piplee permanently, and was enabled up to the tenth of March to visit the neighbouring markets with the preachers. Since then, in

consequence of the heat, and the large portion of my time necessarily required in superintending the erection of a house, I have not been able to go to the markets, nor yet to do much beyond the immediate neighbourhood of Piplee. In the bazar we have generally large congregations, and meet with but little opposition.

In a village named Jeyapur, in which Bampton preached more than once, (half-a-mile from this) the people sat down and listened to us until it was quite dark, and actually wished us to stay and read to them when exhausted by preaching; and on coming away, they enquired if they could remain in their own village and obey the Lord Jesus, and not move to our location. Six cases of persons reading our tracts, and who were almost persuaded to be christians, have recently come under my notice.

The preachers at a recent festival held at Bhoen Eswara (six miles distant) were asked by a man, 'who was the Saviour of sinners?' To which they replied 'The Lord Jesus Christ.' Yes, said he, that is the name, and commenced quoting a passage from the Jewel Mine of Salvation, to the effect that Christ had died and suffered for sin. At the close of preaching they entered into conversation with him, and found that he had read and understood much of the gospel, and was much disaffected towards Hindooism. About a fortnight ago, an old brahmin from a village called Bale Kate, came to the house of Denabundu, and remained part of the day, during which, he made known that through hearing the gospel, and reading our books, he had made up his mind to profess christianity, and had come for the purpose. After a long conversation on the sacrifice he would have to make, and the manner in which he must obtain a livelihood, &c., Denabundu proposed that he should immediately break caste by eating with him. To this the old man assented, but said he would go and bathe first. Our good brother, quite confident in his returning, waited patiently for some two hours, but in vain. The probability is, that the man was really anxious to become a christian, but when it came to the step which would have separated him for ever from all his friends and worldly interests, his courage and faith failed. A young man came to me a few days ago, from a village named Gob Kunda, soliciting a tract (by brother Stubbings), entitled, The Destroyer of Delusion. On enquiring what he knew about it, he told me that his brother had brought one home from Pooree, which he had read carefully, and compared with the Hindoo Shastres, and was perfectly convinced of the truth of its statements. He had conversed with brahmins in the neighbourhood, and told them his thoughts, for which they were very

angry with him. He had lost his copy, and desired another: I, of course, furnished him with one, as well as some more books, and invited him to come again and see me. Magunee Palee has recently informed me that a young man, (the *naik*, or schoolmaster) in the bazar, has been to him, and expressed his determination to profess christianity. He promised to call on him in a day or two, and have more conversation with him on the subject. I requested Denahundu and Magunee to go and see him at his school, privately, if possible. In this, however, they did not succeed, as many of the neighbours gathered around them when they went, doubtless, suspecting their object. Hitherto he has not called again on Magunee, nor has he been able to meet with him. We are, however, on the look out, knowing not how soon he may come. A nephew of Magunee's, regularly, I believe, reads our books and comes occasionally to converse with his uncle, and the preachers, on christianity. The other party is a Byragee, who lives near us; he has read our books, and obtained much knowledge of the plan of salvation, and often visits the christian village.

As we have not yet been dismissed from Cuttack, or formed into a distinct church, I cannot furnish the statistics of Piplee: doubtless brother Lacey will do so.

Since I came here we have had two services and a prayer-meeting on the Lord's day, a service on Thursday evening, the monthly missionary prayer-meeting, and administration of the Lord's supper. A fund has been established for general missionary purposes, a school-room in the bazar, and a christian schoolmaster, have been secured. There are many plans of mutual improvement in knowledge, piety, and devotedness, and of bringing the gospel to bear on the vast mass of heathen around, which I trust will soon be adopted and carried out. Hoping that this may find self, and all the members of your family well, and soliciting a continued interest in your prayers, I remain yours affectionately. W. MILLER.

MR. JARROM'S JOURNAL.

(Continued from page 430.)

Feb. 23rd. Have this day been to a very large village of several thousands of people, in company with Mr. Hudson, called *Dewn Dong*. The afternoon proved rainy, on which account the visit was neither so pleasing, nor so profitable as otherwise is likely it would have proved. We spoke, however, to many people, and gave away several tracts: though, but few, compared with the large population of the place, either heard the word, or received tracts.

This day there has been a partial eclipse of the sun. The work-people on my premises desisted for a minute or two from their work, on the eclipsed sun appearing from behind a cloud by which it had long been concealed, and fell down on the earth and performed their usual acts of idolatrous worship. I could only get from them that it was, on the appearance of such a phenomenon, the custom of the Ningpo people thus to act.

Saturday 24th. Paid a short visit this afternoon to *Bah San*. Brother Hudson accompanied me—spoke to the people in two or three places. The weather is still wet.

Lord's day, 25th. A very wet day. Attended the city chapel in the forenoon. Very heavy rain and no people. A large attendance of school children—about twenty-five. Spoke from Luke xviii. 13: 'God be merciful to me a sinner.' Unable to go out, on account of the rain, in the afternoon. Our English service we held as usual. Spoke from Psalm 133. My teacher has, this day, been twice to the chapel again. I hope he is concerned to know the way of salvation. He may, however, appear attentive and concerned in order to conciliate me, and continue in the office of teaching me Chinese. The cunning and duplicity of these people, from the highest to the lowest, is great. I pray God may truly change his heart, and save his soul.

28th. The rain continues to come with little intermission. No going out much. This day have been in a chair to the Chinese prayer-meeting in the city. This is the first Chinese exercise this week, since Sunday, away from home, owing to the incessant rain. The Chinese have a proverb to this effect, 'If it thunder before the days of *king Dzih* (commencement of our March) no one need expect to see the sun for forty-nine days.' If this be true, we have a prospect of dull, wet weather, for a long time to come, for it thundered last week. It is hoped that it will not prove correct. In many of the Chinese proverbs, however, there is great truth. Indeed a collection of proverbs, as actually spoken among the people here, would form an interesting string of maxims; setting forth the customs and general sentiments of these people, on a great variety of every-day, and important matters, and showing them to be neither unobservant of human nature, nor wanting in good common sense. This is a good proverb: 'If you quarrel with, and abuse another, it will not be to his injury so much as your own.' There is much truth in the following saying, and were it acted upon, it might contribute to the happiness of the people. 'Your calamities do not come of themselves; it is your dissoluteness that induces them.' This is another of a different kind, implying the doctrine of fate, a doctrine generally received

among the Chinese:—'If it be your fate to get riches, they will come to you; but, if it is not, your seeking them is vain.' They say of a man who says one thing and means another,—'He has three hearts, and two meanings.' To describe a disolute man—a man given to smoking opium, and to debasing and ruinous practices, they sometimes say,—'A man whose bones would not weigh four pounds.' To these many more might be added, some less, and others more striking: all illustrating, and many very interestingly, the peculiar manners and customs, and opinions of the people.

March 2nd. A fine day: the first we have had for many days. Occupied in the morning with my usual studies. In the afternoon, went with brother Hudson to two or three villages of considerable size, in which we spoke several times, distributing tracts to those who could read. They seemed much struck with our bold denuncements of idolatry, and seemed quite puzzled to make out what *Yaysoo* could be. 'They asked what kind of thing is *Yaysoo*' 'Who is *Yasoo*?' 'What *Boosa* is *Yaysoo*?' 'How are we to worship him?' 'Where are we to worship him?' and such-like questions as these they frequently propose. In returning home we were attracted, by the sound of gongs and other rude instruments of music, to a house that was but little out of our road. On entering, we found tables set out with the usual provisions that are offered in the worship of their gods and ancestors. From the unusual quantity on this occasion, the many instruments of music, and particularly from the presence of a priest of the *Faon* sect, we supposed that something extraordinary was contemplated. On enquiring, we were told, a young woman, the daughter, and probably, the only daughter, of the people living there, was dangerously ill, and that the ceremonies of the day, were with a view to conciliate the gods—secure their favourable regard, and to entreat them to spare the life, and restore the health of the invalid. Inquired what was the persons malady. They said that she was motionless, could neither move hands, nor feet, nor any part of her, that she had been so a month, and they feared she might die. I was sorry not to have it in my power to render them any help. I fear that their superstitious and idolatrous practices would not do the invalid much good; for the burning of silver-paper, the chanting of long prayers, the scattering of rice with the fingers in a prescribed manner, the squirting out of the mouth, on a cloth, according to written directions, of a small quantity of wine, and other such-like observances, do not seem to have much connection with the recovery of a person from a dangerous sickness.

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[NEW SERIES.]

THE EXCELLENCE OF THE CHRISTIAN'S HOPE.

'Hope springs eternal in the human breast;
Man never Is, but always To be blest.'—POPE.

THESE lines, like many others, in the celebrated Essay on Man, contain a mixture of truth and error. It is true that hope is the great incentive to enterprize and exertion, that it often sustains in the most arduous struggles, and strengthens the power of endurance under the severest privations; but it is not true that men always hope. And the sentiment is not true in a religious sense. All men are not looking for and panting after the blessing of immortality and life. They fix their hopes on earthly things. Nor even as to those who have 'entered into life,' is it correct to say that they are not blessed in actual enjoyment, and that with them it is the expectancy of the future, rather than the experience of the present, that affords them delight. Pope was a poet, and not a divine; a moralist, and not a christian. Destitute of an experimental knowledge of the gospel, and fond to an extreme of theorizing, he allowed his thoughts,

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often striking, to evaporate into mere generalities, which, notwithstanding all the air of wisdom and authority with which they are uttered, are as frequently adapted to bewilder and mislead, as to enlighten and assist.

Hope, considered in itself, is a combination of desire and expectation. The object on which it rests must be future, that it may be the occasion of expectation. It must be good or valuable, in reality or supposition, or it could not awaken desire. And there must be some evident possibility or probability of its being ultimately enjoyed, or the desire of it would be vain, and the expectation of it could not rationally exist. There are, then, several things which regulate our estimate of the hopes of men. The degree of real excellence involved in their object; the amount of probability connected with its ultimate attainment, are in themselves of the highest moment, in every comparison of this kind.

In reference to the hopes of men of the world, how frequently are they delusive and vain. They fix their desires on the attainment of certain objects in the possession of which they promise themselves contentment and satisfaction. But they will, for the most part, be disappointed. They will never secure that after which they aspire. They have not, at any time, had rational evidence that their success was certain. They follow a phantom, and are lost in the mire. Amongst the few who secure the object of their aspirations, there is but little satisfaction. Contentment and security are not the concomitants of wealth—nor does earthly dignity secure true happiness. The experience of the world, in relation to all its earthly hopes, is delusion and disappointment.

But man is formed to hope. There is something within him that teaches him to look at the future. Are all hopes delusive? Was this propensity given to us only to be disappointed? or are there not some objects which are real, substantial, and satisfactory, the attainment of which may become the subject of moderate certainty, and in regard to them, the indulgence of hope a most salutary and beneficial exercise? A negative to this question cannot be given without a manifest violation of truth. God, who has prepared an object for every faculty of our nature, has not left the hopes of men without providing a suitable object on which they may safely rest. But for that object man must look far above and beyond the present temporal scene. He must look into eternity, and to the Author of his being. Any thing short of this will not meet the wants, or satisfy the boundless desires of the immortal mind.

If the thoughts of men pass forward to a world which is beyond the present, where there will be no change, no decay, no death; where disappointments and sorrows will not exist; where there shall be no evil,

either physical or moral,—no delusion, no error, no sin, and no suffering; where all shall be perfect and holy, peaceful and happy; and where the soul shall fully enjoy, and for ever delight in the infinite author and source of all good, and where there shall be the entire satisfaction of every noble faculty which God has conferred on us; they apprehend in some measure the object of the christian's hope. This glorious object is revealed unto us in the word of the living God, and in the gospel of his Son, which brings 'life and immortality to light.' This glorious hope is presented to our minds in the Holy Scriptures under a variety of most delightful forms. It is an 'inheritance, incorruptible, undefiled, and which fadeth not away,' reserved for the heirs of life. It is 'a city which hath foundations whose builder and maker is God,' prepared for the residence of the people of God, which has 'no need of the sun, neither of the moon to shine in it; for the glory of the Lord doth lighten it, and the Lamb is the light thereof.' It is 'our Father's house,' the home of all the children of God.' 'The righteous shall shine as the sun in the kingdom of their Father;' they shall 'behold his face in righteousness, and be satisfied when they awake in his likeness.' They shall 'see the King in his beauty,' be 'in his presence,' and 'at his right hand.' It is 'glory, honour, immortality, eternal life;' it is, in short, a state in which there shall be security from all danger, and the possession of eternal perfection, and the enjoyment of infinite good.

Such being the character of the heaven which is the object of the christian's hope, we might ask what can be wanting which it does not supply to afford entire satisfaction? It brings the soul into the possession of God, the centre of all repose, the fountain of all good, as its eternal portion. It secures the perfection of our nature, and a glorious conformity to His image. It gives communion

with all holy and exalted intelligences. It provides employment for every exalted faculty, and opens every source of high and holy enjoyment. It leaves no desire not gratified, no delight not secured, no honour of which an intelligent and holy creature is capable not conferred. How excellent, then, is the christian's hope! How unlike the sensual paradise of the mussulman, the absorption of the deluded Hindoo, or the annihilation of the infidel! Vain dreams are all these; but the christian's hope is revealed by the Spirit of the living God, and its reality attested by infallible proofs. How contemptible, in comparison, are the hopes of the worldling! How vain and fleeting at best! How uncertain and unsatisfying! Where should the comparison begin? Shall the crowns of kings be compared with the 'crown of life?' the wealth of misers, with the unsearchable riches of Christ? the patrimony of the great with the inheritance of the saints in light? that which is earthly, finite, and frail, with the heavenly, infinite, and eternal? alas for the worldling, all comparison fails, so excellent above all others is the hope of the children of God.

The object of the believer's hope has then the advantage both in its reality, its glorious nature, and its duration. But if our thoughts pass on to the exercise of hope itself, and the foundation for it, as it exists in the mind of the believer, we shall see there are other views in which its excellence appears. Its existence is revealed by God who cannot lie, and was taught most clearly by him who came down from heaven to be the light of the world. This is embraced by the believer. He assures himself of the truth of the divine testimony. The various evidences of this have fully satisfied his mind, and he feels that it would be a sin to doubt. But what are his reasons for expecting that after this earthly house is broken down, he shall realize the blessedness of the house not made

with hands. Has he good evidence of this? Does he rest on a firm foundation? Yes: the foundation is the Rock of ages, the work of the Son of God, his atoning sacrifice, and the promises of the unchangeable Supreme. As sinners, and aliens from God, men have lost his favour, and are exposed to his frown. They are 'without strength,' and undone. But the Son of God, by the appointment of the eternal Father has borne our sins, and offered expiation for our guilt. He has suffered for us 'the just for the unjust,' that he might bring us unto God. His work is the divinely appointed and all-sufficient means of justification and of life; and while it secures to God all honour, opens the way for the sinner's hope. Through his work the promise is freely given to every believer of pardon and life; God is 'just and the justifier of him that believeth in Jesus.' Here, then, is the foundation of the believer's hope. How firm, how sure! Contemplate the magnitude of Christ's work; the value of his sacrifice; the fact that all was appointed and arranged by the most High; and the fulness and freeness of the promises which are made through him, and say, can anything be more certain and sure? The same God which built the skies, framed the groundwork of our hope. The being that sustains all things by his power, laid the foundation for his church.

'The voice that rolls the stars along,
Speaks all the promises.'

The pillars of heaven are not so stable, nor the foundations of the mountains so secure as is the resting place of the believer's hope. 'Heaven and earth shall pass away, but the word of the Lord shall not pass away.' How superior this hope to that of the pharisee! He rests on his good deeds, his external observances, his superior knowledge, his superstitious zeal; or on some fancied but feeble excellence in himself, for his hope of heaven. His works are defective,

and his sins expose him to condemnation; his observances are unequal to his obligations; his whole hope, then, rests on a foundation which is false and delusive, and will fail at the great day; while the believer is 'complete in him who is the head of all principality and power.' The one has the warrant of God's word, the security of the work and promise of Christ; the other has hopes indeed, but the character, the law, the word, and even the grace of God, all combine to declare that his hopes are vain. In this view how incomparably excellent is the believer's hope! It is in harmony with the divine character and purpose, and rests on his work 'who is the author of eternal salvation to all them that obey him.'

The believer, too, has within himself the seal, the witness of the Spirit, the earnest of the inheritance, and this gives an essential excellence and value to his hope. 'By the seal' God has marked him for his own. 'By the witness' God attests this to him. By the 'earnest' God enables the believer to have a foretaste of the blessedness of which heaven will be full. The believer's heart has passed through a process in which he recognizes the presence of a divine agent. He has felt the power of the word, convincing him of sin, and of his native alienation from God; he has been made sensible of the deep defilement of his nature, and has become humbled before God, he has been brought to see his need of the work of Christ for his redemption and salvation. He has cordially embraced the Saviour, and put his whole trust in his great sacrifice and work, and he has cheerfully surrendered himself up to God in Christ, that he may walk in newness of life. He is conscious of a change in his affections and desires. He is now reconciled to God, and delights in him. The word of God, his worship, his ways, his commandments, are pleasing to his soul; and his prayer is, 'Rule in

me and reign over me.' Objects of a spiritual and holy nature are his delight, and he is 'renewed in knowledge after the image of him that created him.' This is his experience. And by this he has evidence of the reality and genuineness of his faith in Christ, and hence his hope before God is established. He sees here the work of the Spirit. It is the 'seal' and impress of his power marking him as a child of God, and thus bearing 'witness' to him of the gracious work of the Spirit; and as this is the source and medium of spiritual joys and affections which are of the same kind as those which will be perfected in heaven, it is the 'earnest of the inheritance.' Here, then, contemplate the excellence of the believer's hope. It does not rest on any work that he can perform, or on anything in him which is meritorious before God, but on the work and grace of Christ alone. But the work of the Spirit, in enlightning his mind, renewing his heart, and giving him a love for holy and spiritual exercises and pursuits, and leading him to deny himself all ungodliness, to live to God, attests the genuineness of his faith, and the correctness of that hope which he cherishes of immortality and life. How different is this from the hope of the merely speculative believer, and of him, who, while he talks of the grace of God, makes the cross a cover for crime, and delights in the pleasures of sin! The union of faith with its fruits, the evidences of a renewed heart, are essential to the excellence of the believer's hope. Some turn the 'grace of God into lasciviousness,' and 'hold the truth in unrighteousness,' but they should be reminded of our Lord's words, 'Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.' In the indulgence of this hope, and in the cultivation of these graces which are its evidence, the believer is encouraged, by the same all gracious

Saviour and God. His grace 'will be sufficient' for us; his 'strength is made perfect in weakness.' 'He is able to do exceeding abundantly above all that we can ask or think according to the power that worketh in us.' While to the unsanctified and unholy there is no promise; to the humble and devoted, the promises are 'as thy days thy strength shall be.' This hope, then, has in itself the warrant of the divine promise, and the security which results from the power and the fidelity of the living God.

The influence which the hope of the sincere christian exerts on his heart and life, is too important to be here overlooked. The object of his hope being holy, and its exercise intimately associated with gracious dispositions, the influence which is thus exerted on the character will necessarily be of the same kind. He fixes his supreme desires on the attainment of eternal life, where he will be perfectly holy, enjoy intimate communion with a holy God and Saviour, be associated with holy angels and the redeemed, and for ever engaged in holy exercises and enjoyments. He looks to these things as the great end of his being, the most worthy of his affection and concern. He stirs up his soul ever and anon to set his affection on things above, and what must be the effect of this exercise on his heart and life, but to make him holy, devout, obedient, and spiritually minded? This will be the natural effect of such hopes. In addition to this he will seek to prepare himself for these joys and dignities. As the son of a king seeks in his minority to act as the expectant sovereign, and the aspirant after honourable trust, or for any engagement, will seek to prepare himself for his post; so the candidate for heaven, though struggling with the burdens of this present life, its cares and its infirmities, will endeavour to be preparing himself for the engagements of that higher

sphere. 'Every man that hath this hope in him, purifies himself even as he is pure.'

This hope, too, has the excellence of affording the most important and valuable antidote to the sorrows and afflictions of this present world. These will come, for 'in the world ye shall have tribulation.' There will be trials in the world, and from the world: trials and afflictions which will touch our persons, our circumstances, our relations, and which will at times take away the desire of our eyes, and the most cherished earthly comfort. But the believer knows that all are in the way of discipline, to wean him from earth, and draw him to heaven. He knows, too, that they will not endure for long. Life itself is but a day, and 'our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal.' How desolate and forlorn is the man whose only treasure and hope is in this world, when health, or wealth, or friends depart, or when the gloomy valley of death is before him! But then the christian feels that he has an inheritance in the skies, a life of immortality to come, and that the valley of death is but its shadow, for Christ has abolished death, and brought life and immortality to light by his gospel.' Happy, then, thrice happy is he who is in possession of the good hope the gospel secures, and who, reading his title clear to mansions in the skies, feels the cares and sorrows of the world as only temporary and transient things, bids defiance to earth and hell, and rejoicing in the hope of life, exclaims,

'There shall I bathe my weary soul
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast.'

L.

AN EXPOSITION OF THE 6TH AND 7TH VERSES OF THE
34TH CHAPTER OF EXODUS.

‘The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the *guilty*; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth *generation*.

‘Here, the whole Deity is known,
Nor dares the creature guess
Which of the glories brightest shine,
The justice, or the grace.

‘THE Lord, the Lord God,’ Lord, or, Jehovah, is a term implying self-existence. The word rendered God, signifies strong, powerful, mighty. The Lord God is therefore the strong, the powerful, the mighty self-existent God. How strong, or powerful, or mighty must be learned elsewhere.

‘Merciful.’ This word is expressive of the greatest tenderness. Perhaps no words give more thoroughly the sense of this term than those of the poet, who says of our great High Priest

‘His heart is made of tenderness,
His bowels melt with love.’

A melting tenderness, a yearning pity for the children of men, characterize the great and adorable God. To an infinite number, and in an infinite variety of ways, has the Most High manifested his mercy. It was an act of mercy to *spare* our first parents when they fell; and it was an act of mercy, although not generally recognized as such, to prevent their access to the tree of life. If they had partaken of the fruit of the tree of life, they and their posterity would have lived eternally in wretchedness.

Listen to the reflections of God over a true penitent. ‘*Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him saith the LORD.*’

Listen to the reflections of God over the backslider. ‘How shall I

give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee, as Admah? how shall I set thee as Zeboim? mine heart is turned within me, my repentings are kindled together.’ For my repentings, &c., we may read, ‘My bowels yearn altogether.’ God is merciful.

‘Gracious.’ ‘The very gracious one.’ In innumerable instances has he developed this part of his name. How often, when about to execute judgment, has he withdrawn his arm and sheathed his sword, in answer to humble fervent prayer. ‘He, being full of compassion, forgave their iniquity, and destroyed them not: yea, many a time turned he his anger away, and did not stir up all his wrath.’

‘Longsuffering.’ ‘The being who because of his tenderness, is not easily irritated, but suffers long and is kind.’ Longsuffering is mercy and favour in constant exercise. Examples of it may be seen in the conduct of God towards the antediluvians, 1 Peter iii. 20; the cities of the plain, Gen. xviii, 20—32; and in every part of the history of the Jews. (See Psalms lxxviii., cvi., and cvii.)

‘Abundant in goodness and truth.’ This abounding or exuberance of the goodness of God is seen especially in the gift of his Son Jesus Christ, and in the bestowment of all the blessings of salvation, without money and without price. But he abounds also in truth, He is ‘a God of truth.’ ‘It is impossible for God to lie.’ All his doctrines are true, and his precepts, and promises, and threatenings. And in his holy word he has revealed all that is necessary for us to know and

practice, in order to escape hell and secure heaven. On every statement of God we may rely with the greatest confidence, whether it has reference to saint or sinner, salvation or destruction. 'Every word of God is pure.'

'Keeping mercy for thousands.' That is to say, the keeper or preserver of mercy for thousands of generations of them that love him. That this is the meaning of this declaration will be evident by a reference to the second commandment. Exod. xx. 5, 6. From the two passages then, we learn that to the remotest generations the Lord will shew mercy to those that love and obey him.

Forgiving iniquity, transgression, and sin.' Forgiving, signifies here, to take or bear them away, as the goat did the sins of the people, into the wilderness, or a place not inhabited. By iniquity we understand perverseness, crookedness, or waywardness; by transgression, rebellion, or active opposition; and by sin, a wandering from God and his ways. You have an example of the first in the conduct of Jacob's sons, of the second in Absalom, and of the last in the prodigal. These sins, however, heinous as they are, God will forgive or take away. 'As far as the east is from the west so far hath he removed our transgressions from us.'

'And that will by no means clear the guilty.' The meaning of this is, that God will not treat as innocent, those who are not innocent.

'Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.' There are two ways in which this declaration may be understood.

First. The whole punishment due to the sins of the fathers, or the first transgressors, is not inflicted upon them; but the whole of the punishment due to the sins of the third and fourth generation is inflicted upon them. God does not treat the fathers as innocent, but he does not punish

them as they deserve. He exercises toward them mercy, long-suffering, and goodness, and this long-suffering is intended to lead them to repentance, but instead of this they become presumptuous, and generation after generation presuming on the exercise of the same long-suffering, sink deeper and deeper into guilt, until they exhaust the mercy and goodness of God, and bring down upon themselves his infinite indignation, and a merited punishment.

To make our meaning more clear, we will suppose a case. A person hires a servant, that servant proves to be dishonest—he robs his master of a considerable sum of money. What does he deserve? Punishment. But his master does not inflict that punishment. He simply shews him the evil of his conduct, and what he deserves, and then keeps him in his employment, with the hope that he may improve. That servant argues thus,—'I have robbed my master once, and he has not punished me; if I rob him again, he wont punish me,' and he therefore robs him a second time. His master then dismisses him from his service. He hires a second servant. He questions him strictly as to his honesty, acquaints him with the conduct of the former servant, and gives him to understand that he will certainly punish such dishonest men. His second servant argues, 'Because my master only dismissed his other servant from his employment when he robbed him, if I rob him this will be my only punishment, even if I am discovered. I will therefore rob him.' The master imprisons him. He hires another servant and acquaints him with the preceding particulars. This servant argues, 'Because my master only imprisoned his former servant for robbery, if I rob him, and am found out, he will only imprison me. I will rob him.' The master transports this servant for a limited time.

Now look at the sins of these per-

sons. Look at the sin of the first, and the sin of the last, and the punishment of each. You feel that the master acted mercifully toward the first, and justly toward the last. He inflicted the punishment due to robbery not upon the first, but upon the last. The mercy of the master was used as a plea for sin, and the last servant deserved all he had.

A second way in which this doctrine may be viewed is this;—It may be seen from the case supposed that where there is precisely the same act there may not be the same amount of sin. All will perceive that the conduct of the last servant is more aggravated than that of the first. His punishment too, is proportionably greater. There are degrees. The second is greater than the first, and the third greater than the second. There is then a treble amount of suffering heaped on one more than on another, and yet the last has no more than he deserves. In proportion to the aggravation of the sin, is the increase of the punishment. It is easily to be conceived, that if the first servant had been punished as he deserved, and the second as he deserved, the punishment of the third, in consequence of the aggravated nature of his transgression, would be equal in amount to both the former.

In one of these ways,* then, we conceive we are to understand the passage 'visiting the iniquity of the fathers' &c., &c.

We are not to understand that the children actually bear the punishment due to the sins of their fathers in addition to the punishment due to their own sins; but that if the children persevere to practice the sins of their fathers, the children will bear a double amount of punishment com-

pared with the punishment of the fathers. As the iniquity of the children is 'more aggravated, so the punishment becomes more severe; the descending and entailed curse deepens as it flows onward, increasing with every increase of depravity and corruption till the measure of iniquity is filled up, and the wrath of God falls on them to the uttermost.'

This sense of the passage is confirmed by Ezekiel and Jeremiah. The word of the Lord came to Ezekiel, saying, 'What mean ye, that ye use this proverb concerning the land of Israel, saying, the fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die.' The import of the proverb is this,—the fathers have sinned and we their children bear their punishment. This, in the sense in which they understood it, was a wrong conclusion. Jeremiah uses similar language in chapter xxxi. 29, 30.

Then, again, do we not find from the whole history of mankind that the divine judgment is increased in severity as successive generations hardened themselves in their evil ways.? We have already alluded to the antediluvians and the cities of the plain, and the same may be said respecting the ancient inhabitants of Canaan, of Tyre and Sidon, and of the Jews especially, at the destruction of Jerusalem. It was called a 'coming upon them all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom they slew between the temple and the altar.' And in the sense in which we have described it, it was so.

These passages, therefore, illustrate the one under consideration. It shall be more tolerable for Sodom and Go-

[* Children frequently suffer for the sins of their parents in the natural course of events. A nobleman, guilty of high treason, forfeits his estates, his innocent posterity, therefore, suffer for his sin. Disease as well as poverty are also entailed on future generations by criminal excesses. The same may be said of nations, &c. —Ed.]

morrah in the day of judgment than for you. It shall be more tolerable for Tyre and Sidon at the day of judgment than for you, &c.

The parable of the wicked vine-dressers teaches the same doctrine. Matt. xxi. 33—46; Mark xii. 1—12; Luke xx. 9—19. On this parable Liscoe remarks, that, 'In its immediate reference, this parable contains, partly as a narrative of the past, partly as a discovery of the future, the wonderful history of the Jewish church. It manifests the riches of divine love and the benefits flowing out of it to the chosen people, portrays an almost inexhaustible patience and long suffering on the part of God toward the refractory and unthankful sinner, discloses at the same time the wickedness and hardening of the sinful heart as rising to a fearful height, and finally closes with a threatening of certain and dreadful, but most righteous judgment.

Believing, then, the interpretation we have given of these verses to be the correct one, we may learn from them

1. That God will have mercy upon all who love and obey him. Keeping mercy for thousands.

2. That he will not have mercy upon those who are impenitent. He will by no means clear the guilty.

3. That the Lord is long-suffering and that this long-suffering is intended to lead to repentance and not to presumption.

4. That in proportion to the aggravation of our sins, will be the aggravation of our punishment. See also Lev. xxvi, and Ezra ix. 14.

5. That the condition of the presumptuous and finally impenitent in our own day is unutterably awful. The place in hell of the antediluvians, monsters in iniquity as they were, will be tolerable compared with their place who die impenitent under the gospel dispensation. What shall the end be of them that obey not the gospel of God?

How—*how*—*how* shall we escape, if we neglect so great salvation?

W. C., Longford.

TRANSLATION OF JAGHU'S SERMON, SECOND STUDENT IN THE ORISSA MISSION ACADEMY.

BY THE REV. W. BAILEY.

(Continued from page 445.)

III. The blessedness of being Christ's.

Those who are Christ's obtain innumerable blessings—the forgiveness of sin—a pure mind—accounted righteous—adoption—peace of mind—hope—all things working together for good—and finally, eternal life, &c. Such are some of the great blessings, for we can only now refer to a few.

1. The first advantage that the believer derives from being 'Christ's,' is, that he (Christ) is a sharer in all his joys and sorrows. How close the connection between the tree and its branches, the body and its mem-

bers. Such is the intimate connection between the flesh and the bones, that if the flesh should receive any injury, the bones also suffer, and *vice versa*. But for further proof look at the love and relationship that subsists between the husband and wife, the husband *feels* that he is a sharer in the troubles and happiness of his wife. Now this you have seen and heard, and therefore here there can be no room for doubt: how, in a similar but more important sense is Christ a sharer in the prosperity and adversity, joys and sorrows of believers, for that which appears joyous or

grievous to himself, will also appear the same to his disciples, for there is a oneness in their ideas; this, in various ways we are able to see and know.

2. The judgment. Christ by his own mouth said, Matt. xxv. 40, 45; 'And the king shall answer and say unto them, Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' verse; 45 'Verily, I say unto you, inasmuch as ye did it not to one of the least of these my brethren, ye did it not to me.' Should any one inquire to what work the Saviour referred? then we reply, that the answer will be found Matt. xxv. 35, 45; 'For I was an hungred, and ye gave me meat, I was thirsty, and ye gave me drink,' &c.; thus we see clearly that whosoever shall do good or bad works to the disciples, it will be as though they were done to the Saviour himself. But we have further evidence on this subject, in the 9th chapter of the Acts, from the history of Paul. When Paul had reviled and persecuted the christians in his own neighbourhood, and had determined to hasten to the city of Damascus that he might take away the lives of some of the christians there, he was stopped on his way thither, for the Lord said unto him, 'Saul! Saul! why persecutest thou me.' Now Saul had in no way persecuted Christ himself, but the christians, Christ, however, regarded all this persecution as done unto himself, for christians are the flesh and bones and members of Christ's body. Did you ever see a person without cause afflict his own body. No, never. How then can Christ, without cause, afflict the members of his body, or if they be afflicted, how can he rejoice. Those who are Christ's, then, derive this advantage, viz., that he is a sharer with them in their joys and sorrows, and being such, he will most assuredly deliver them, as it is written, 'For in

that he himself hath suffered, being tempted, he is able to succour them that are tempted.'

3. Those who continue Christ's unto the end, will certainly be saved. Believers, in consequence of being Christ's, will not only obtain assistance, but he will keep them safely to the end. Listen to what our Lord said himself on this subject, 'There shall not a hair of your head fall to the ground,' &c. 'Because I live ye shall live also.' In his hands is the entire control of heaven and earth—he is the head over all things to the church—he is seated at the right-hand of power, and he watches over the interests of his church. Prov. xiv, 26. In the fear of the Lord is strong confidence, and his children shall have a place of refuge; and who is able to destroy that refuge which God has provided for us? Thus we see that we shall certainly be saved, John x. 29; 'My Father who gave them me is greater than all, and none is able to pluck them out of my Father's hands,' Rom. viii. 35; 'Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? I say in all these things we are more than conquerors through him that loved us.'

4. They will enjoy eternal pleasure. This is a great blessing, the blessing of all blessings. Christ's people in that better country—in the land of rest—in the home of their Heavenly Father, will dwell for ever. There they will sigh and weep no more, there they will suffer affliction, pain, and disappointment no more, but on the other hand will be filled with joy. However much wisdom they may possess here, they will possess very much hereafter, as Paul said, 'For now we know in part, and prophecy in part, but when that which is perfect is come, then that which is in part shall be done away.' Now the people of God concerning

Christ and heaven obtain knowledge like young children, but in heaven they will understand like full men; and from the fact that they will see again those with whom they were associated on earth, they will obtain much pleasure. This is not mere supposition,—hear what Paul says, 1. Thess. ii. 19, 20; 'For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.' From this it is apparent that if we continue steadfast in Christ unto the end, then the teacher and the disciples, the father and the son, the friend and relation will meet in heaven together, and with indescribable joy will ascribe endless praise to Jesus. But we shall not only associate with the pious from earth, but also with the angels, and also with the Lamb of God, by whose blood we were made pure, and ascribing all honour to God the Father, shall be freed from all sorrow and pain, and enjoy an eternity of pleasure. In this way those who are Christ's will obtain eternal reward, but fully to describe which, man is utterly incompetent.

IV. The evidences by which it may be known that we are Christ's.

By appearance, dress, colour, and custom, we can distinguish the people of every nation, and in a similar way we can recognize the followers of various sects; then, most assuredly, in some way or other we shall be able to recognize those who are Christ's. And one of these signs Christ himself made known, John xiii, 35; 'By this shall all men know that ye are my disciples, if ye have love one to another.'

1. The first evidence that we would bring before you is, that those who are Christ's will be as the members of one family. As the members of one family are all of one caste, and are all the sons and daughters of one individual, so the family of Christ is composed of believers only. In this

family there are neither Hindoos nor Mahomedans, nor the followers of any other opposing sect, for in that body, of which Christ is the head, and in that family of which Christ is the husband, these varied sects cannot be members of one another, but christians are members one of another, and therefore compose one family. Christians are like living branches of the living vine, they are lively stones in the temple, and sharers of the same supreme kingdom. They have one Lord, they are all brethren, they are all the children of one family, and are all the sons and daughters of the Lord God Almighty, and all the members of this family on earth are united to the pure spirits of the family in heaven, there form one family, as it is written, Eph. iii. 15; For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, and that they might be brought together, Christ gave his own life. Eph. i. 10; 'That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth.' And though in this family some may hold different views, and though one part of the family may annoy or persecute the other, yet no one can separate them from the family of Christ. Christians, beloved friends in your midst may act inconsistently towards each other, but no one can separate the meanest disciple from that grace and love of God which is in Christ. Thus we see the importance of Christ's family.—Heb. iii. 6. Whoever we may be, whether we be great or small, if we belong to the family of Christ none can separate us; if we are members of this family, then are we Christ's, and by this evidence we shall be known.

2. From the striking similarity in the dispositions of christians it will be known that they are Christ's, and there must of necessity be this simi-

larity in disposition. Now there is of necessity a oneness between the vine and the branches, men would never think of gathering the kochila, or datura, or garla,* from the branches of the vine, this would be entirely contrary to the nature of the vine.† We think that there is a great similarity in the features and voices of the members of one family, in like manner there must be a similarity in the members of the family of Christ, for every christian, to a greater or to a less extent, reflects the image of Christ; thus from their being like Christ they must of necessity be like each other. They have been born from the same Holy Spirit, and by this shew that they are born from above. Whether they be Hindoos, or Africans, or Americans, or Europeans, or of any of the islands in the sea, no matter, wherever Christ is received, there will be the same desires, intentions, spiritual warfare, encouragement, and hope, and privileges. Phil. ii. 1, 2; 'If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.' Rom. xv. 5, 6; 'Now the God of patience and consolation grant you to be like-minded one towards another, according to Christ Jesus.' If then our conduct should correspond with the above, then we may with propriety arrive at the conclusion that we are Christ's.

3. There will be an affectionate regard for each other. Unkindness towards each other—regarding themselves better than others—speaking harshly—manifesting an angry dispo-

* Three poisonous plants found in the jungles, in India.

† The idea intended to be conveyed here is that it would be as incongruous for christians to manifest unlovely dispositions, as it would be to find these three deadly poisons on the branches of the vine.

sition, malice, persecution, hatred, all these will be put far away. And as God has forgiven them, so they will ever manifest a meek and forgiving spirit amongst each other, and like the chosen people of God they will be alike pure, lovely, kind-hearted, humble, gentle, patient; they will be adorned with all these graces, but more particularly they will be bound in one firm bond of love. By all these graces they please Christ, and, hence, obtain his approbation. If this affectionate regard for each other, &c., should not exist, then Christ can never look upon them with approbation, and consequently they cannot be his.

4. By the spiritual life which believers have obtained from the Holy Spirit, as well as from the fruit and growth of the things of the Spirit, we shall be known as Christ's. As Paul wrote to the Galatians, v. 22; 'But the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodness, faith.' It is of great importance to consider that if believers should not in their conduct manifest these graces, but only give expression to them by their lips, saying, O all these graces exist in us, and therefore we are Christ's, why, nobody could or would believe them, because they do not manifest those graces which are produced by the Spirit of God. We should then, in the first place, make manifest these things in our conduct. Ministers who are called to hold forth the word of life, and to shine as the lights of the world, should move on in their sphere without disputations or unkindness to each other, but be merciful, and full of good works, then amongst the degraded despised heathens we shall be regarded as the holy children of God, and then the heathen will certainly say that we are the undefiled children of God. But only at the time of preaching are we to manifest this conduct? certainly not; but at all times and seasons, then the heathen

seeing our good works, will glorify our Father who is in heaven. But this should not be the conduct merely of ministers, but the conduct of all the devoted disciples of Jesus, for by this shall it be known that we are Christ's. But, secondly, we shall be known from the fact that we exhort one another. Heb. iii. 13; 'But exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin. But, thirdly, we shall be known from the fact that we are interested in each other's joy and sorrow. Rom. xii. 15—16; 'Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another.' But, fourthly, we shall be known by our mutual assistance. Gal. vi. 10; 'As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith.' 'Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.' If we do these things, we shall be known that we are Christ's. But, fifthly, by seeking each other's welfare in prayer, we shall be known that we are Christ's. So long as christians continue this practice, they will know each other's dispositions, and will thereby improve, and their dispositions will become fruitful, and love will be greatly increased. If in all these things we manifest the mind and will of Christ, then in reference to our being Christ's there cannot be a shadow of doubt on the mind of any person. In conclusion, we will consider what instruction believers and unbelievers may derive from this subject.

1. Among those who are Christ's, enmity or embittered feeling will have no place. Though christians may be of different countries, and of different castes, and of different languages,—and though they may be kings or subjects, rich or poor, polished or rude, great or small, yet all

these distinctions, as such, re put far away. For our Saviour and adorable Redeemer is the sun, and we being the rays, obtain all our light from him, and therefore there cannot be any difference. As one member of the system will not envy another, so they will never manifest a hateful, envious, undesirable spirit towards each other, but they will love each other, assist each other, and desire each other's happiness. Now my beloved, believing friends, I have to ask you whether this is your conduct or not? Consider this subject and examine yourselves.

2. There are none so really blessed as those who are Christ's.

If any one come forward and say, they are not; because they suffer much pain and sorrow; and some are driven from their homes to foreign countries—or endure much persecution, and are hated and despitefully used—in short, that they are great sufferers. Now this is really true, and we shall not attempt to deny it. But just consider for one moment, if we only believed in Christ for what we obtained in the present life, why, then, from what has been stated, we might be regarded, at least by some, as of all men the most miserable. But believing as we do, in another state of being, we say again, that none are so blessed as those who are Christ's. But shall we say that christians obtain no good in the present life? certainly not; none can say this, for in the present life they obtain the forgiveness of sin—they become the adopted sons of God—they obtain holiness of character—are accounted righteous, and every event in some way or other, works for their good. And some even in the life that now is, become rich in the riches of this world, for it is written, that 'godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.' Though in the present state of being they are occasionally overtaken by afflictions,

yet, these, when compared with those glories which are reserved for us in heaven, appear only like grass; and we can say as Paul said, 'For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' But this pleasure, which will be lasting as eternity, man cannot describe; there they will obtain eternal life—they will wear a glorious crown; they will exult and triumph in great joy, and will ascribe endless praises to Jehovah. Christ who is the mine of every pleasure will be theirs, and they will be his. Well, now, what think you of this blessedness? Ah! you say, this is great blessedness indeed.

3. It is our duty to glorify Christ and be zealous in seeking the extension of his kingdom, for only by him

have we obtained this grace and are become the heirs of eternal salvation; therefore, to extend his kingdom we ought to be earnest in prayer.

4. Unbelievers may learn from this subject that although they are rich in the wealth of this world, yet they are of all men the most miserable, because all these things will shortly be dissolved, and their sins will be unforgiven—salvation unsecured, no hope of heaven, no pleasure; Christ who is the author of all pleasure is not theirs, but eternal hell is their portion, they are then most assuredly, excessively miserable. Finally, we beseech those who are afar from Christ to come and confess their sins, and like Peter say, 'O Lord, to whom shall I go but unto thee, for thou hast the words of eternal life.'

ON THE OFFICE AND OPERATIONS OF THE HOLY SPIRIT.

2. NEXT in order to 'wisdom, knowledge, and faith,' the apostle adds, 'gifts of healings, working of miracles, prophecy and discerning of spirits.' 1 Cor. xii. 10. Although the wisdom and knowledge with which the apostles were inspired (as effectual in bearing down all opposition, and silencing the objections of their adversaries, Luke xxi. 15;) must have carried, in their force and efficacy, some evidence of their origin as divine, still they required some stronger marks of inspiration to distinguish them from natural sagacity or acquired information. To supply this deficiency, it pleased the Supreme Contriver of this great scheme 'to work with them, and to confirm their word with signs following.' These signs are represented to be the miraculous powers; Mark xvi. 17, 18. On this account it was that 'gifts of healing and working of miracles' were added to 'the word of wisdom and knowledge.' By this evidence, the apostles gave irrefragable proof of the power which co-operated in their labours; confirming their work by 'the testimony of God,' (1 Cor. xi. 1.) and establishing their word 'by the de-

monstration of the spirit and power: (1 Cor. xi. 4.) thus giving full evidence that their 'wisdom was not of man, but of God.' Of the signs which thus attended their labours we receive a detailed account in the sacred record of their acts. Such was the efficacy of their word or touch, as to inflict or to remove diseases, to strike dead, or recall to life: so great was the virtue that emanated from them, that from their shadow falling on the diseased, from handkerchiefs being brought unto the sick, they recovered.—Acts xix. 12. These signs, wonders, and mighty deeds were, consequently, the great credentials of the apostolical legation—the inimitable witnesses and manifestations of the Spirit.

Along with these gifts the apostle unites 'prophecy and discerning of spirits,' which are not inappositely connected with 'gifts of healing, and working of miracles.' By the first of these endowments the apostles were enabled to foresee whatever dangers menaced the church, (2 Thess. xi. 2, 7.) and to prepare and fortify it against their arrival. The reputation attending the extraordinary qualifica-

tions of the apostles naturally afforded inducements to ambitious and designing men to mimic their powers, and affect their authority; (1 John iv. 1. &c.) may, to turn those spurious pretences to the discredit of the genuine miracles, and bring them into disrepute.—2 Peter xi. 2. Nor is it improbable, that to prevent the apostles themselves from mistaking the suggestions of their own fancy for the inspirations of divinity, they were enabled to use the same faculty, so as to obviate the chance of delusion. Certain it is, that they frequently allude to some faculty of the kind; (1 John iii. 24. 1 Cor. xi. 11—13.) distinguishing between what they spoke by permission, and by commandment; what, in fact, they uttered on their own judgment, and what they delivered by express revelation. Without some such talent, it is scarcely conceivable how they could have discovered that they ever spoke by immediate inspiration, or could have determined, what they were bound to enjoin, as sanctioned by the divine authority.

3. The catalogue of 'spiritual gifts' is finally closed with 'divers kinds of tongues.' It is sufficient to observe on this subject, that among the various modes of operation which distinguished the interposition of the Holy Ghost, this gift, as wrought in the persons of the apostles, contains the most irrefragable proof that they were neither influenced by enthusiasm, nor acted by collusion. On taking a short view of the subject under consideration, we readily discover the wisdom evinced in the choice of the apostles from that order of mankind which is devoid of every qualification of art and nature. On the gift of tongues, the late bishop of Gloucester thus speaks.—'Besides

the great, and almost indispensable use of this endowment on the first disciples of Christ, who were to convey the glad tidings of the gospel throughout the whole earth; the elegance and propriety in the choice of this miracle to attest the real descent of that spirit who was to teach us all things, can never be enough admired, for words being the human vehicle of our knowledge, this gift was the fittest precursor of the spirit of truth.' Thus the apostles went forth endowed with the Holy Spirit's influence, not to deliver an oppressed nation from civil tyranny, or to erect a great civil empire, that is, to achieve one of those acts which history accounts most heroic,—It was another and far sublimer purpose which he came to accomplish: a purpose in comparison of which all our politics are poor and little, and all the performances of man as nothing. It was to deliver a world from ruin—to abolish sin and death—to purify and immortalize human nature; and thus, in the most exalted sense of the words, to be the Saviour of all men, and the blessing of all nations. Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will.

Ripley, Aug. 13, 1849.

(To be continued.)

SCRAPS FROM A MISSIONARY'S PORTFOLIO.

NO. 8.—A TRIP TO CHOGA IN THE RAINY SEASON.

Few in England have any adequate idea of the difficulty of travelling in India in the rainy season, and I will therefore briefly describe a recent visit to Choga.

'A little spot enclos'd by grace,
Out of the heathen wilderness.'

It is only necessary to premise that the distance is about eight miles, and that I was obliged to travel in the palanquin. Aware of the difficulty of the road, and resolving not to be in the dark, I was ready on Saturday at half-past two o'clock, P.M., and accord-

ingly, my bearers, eight strong men, girded up their loins, as they always do when commencing a journey, which often reminds me of such texts as 'Let your loins be girded about.' 'Gird up the loins of your mind.' &c., and we started. Half an hour brought us to the river side, for Cuttack is surrounded by water, and here our first difficulty presented itself. There was no boat, and the river was very deep. What cannot be cured, we say, must be endured, and so I waited as patiently as I could, reading for my improvement the Life of Scott the Commentator, for I find it good to read the lives of good men of every denomination. After waiting an hour, a boat came, but so much was the river swollen that we were an hour and a half in crossing; and when we reached the other side night was at hand: we could not go back, and dreaded going forward, for our way lay through a fearful jungle, and we had no torch-bearer and could get no oil. The bearers started again, but it was soon pitchy dark, and the rain came down in torrents. It was impossible to see the way; the poor men tumbled about; one slipped in the mud, another fell down, and the palanquin with him: they raised it up, laughed at the accident, and went on as best they could, shouting to keep their courage up, and frighten away the wild beasts that infest the jungle. At length we reached a temple of Juggernaut, on one side of the jungle; and in the verandah, or open portico of it, we resolved to take up our quarters for the night. As tigers abound in the vicinity, and as not long since a poor man was seized and killed by one of them by the light of day, we could not feel free from apprehension, especially as we could not keep a light burning, which would have been a safeguard, as savage beasts dare not go where there is a fire or a strong light. I thought, however, that the God who made the tigers and gave them their savage nature was able to protect us from their fierceness; and with thankfulness let it be recorded that he did so. That night 'the angel of the Lord encamped round about us and delivered us.' Still the hours seemed long in passing away: and once when for a few minutes we

had a little light, I remember taking out the watch (it was nine o'clock) and thinking it will be three hours before midnight, and then it will be four or five hours more before morning light can cheer us. It was a long and terrible time to think of in such circumstances. At length the light of morning dawned. It was not a lovely morning, altogether the reverse, the heavens were covered with clouds and the rain continued to fall without intermission, but the gloomy hours of darkness had passed, and 'truly the light was sweet.' I never welcomed the morning light with such peculiar feelings before; and never saw such force and beauty in such texts as 'My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning.' At five o'clock, A.M., we were ready to start again. For myself I was thankful—not, certainly, for the idol temple, because, as Rowland Hill very properly said, 'he would not thank the devil for any thing,' but I was grateful for divine protection, and not sorry that one of Satan's shops had for once been turned to good account. We found the roads very bad, in some places the water was knee-deep, in others still deeper: at length we came to a place so deep that they said they could not carry me over in the palanquin; I must get out and they would carry me over. For a moment or two, I hesitated, and speculating on the possibility of being dropped in the middle of the stream (no pleasant thought, the reader may be assured) I was very reluctant to commit myself into their hands; but they told me I had nothing to fear, for they had carried much stronger men than I was, so I consented; nor did they disappoint my expectations, for though in some places the water was breast-high, we had no disaster. It does not fall within my present design to describe the labours of the day; otherwise I should have to tell you of a church-meeting, a baptism, the administration of the Lord's supper, and a sermon in the evening. I think every intelligent reader will agree with me that if God had not begun the work at Choga, man would never have selected such a spot.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

THE PULPIT AND CHURCH.

A SHORT SERMON.

‘But sanctify the Lord God in your hearts.’
1 Peter iii. 15.

I. Men's hearts, by nature, are idolatrous temples of Satan, where we set up our idols and worship and serve we know not what. Satan, the strong man, lives and reigns there and keepeth his goods, though not always in peace. But the Christian's heart should be, and is, the temple of the living God. It is in his heart that God sets up his kingdom of righteousness, peace and joy in the Holy Ghost. Know ye not, saith the apostle, that ye are the temples of the Holy Ghost—of God; that God dwelleth in you, &c. God, then, is to be sanctified in our hearts—he is to have the possession, the rule, the government and the whole of them. God is to be sanctified, set apart, set up in our hearts as the alone object of our worship and affection. Our thoughts, our minds are to be constantly on him. We are to contemplate his being, attributes, perfection, character, goodness, greatness, love, mercy, justice and holiness. We are to give God our affections. We are to love him with all the affections, the mind's might and strength—love him supremely, above everything else; love his word, work, people, and all his works. We are to fear him and him only. Our whole *man*, soul, body and spirit, are to be sanctified to his service; then, and not till then, shall we sanctify the Lord God in our hearts. Alas for us, how many of us have ‘our idols set in our hearts!’ How many of us have divided hearts—God and the world share them together; with many, the world comes first, God last and least.

II. How shall we sanctify God in our hearts? that is, by what means and in what way shall it be done? The theory of it is plain—‘By faith in Christ.’ Most of us understand this theory. It is the experience and

practice that we want. Almost every Christian and Christian preacher can tell how it is obtained—can point it out clearly and distinctly. There are but few who have experienced its divine influence, and fewer yet who live and walk in its spirit and power. How then shall we experience it? Simply by giving God your whole heart—your whole soul, body, and spirit—your time, talents, property, friends, and all you have and are, so as to say, in truth, I am not my own, neither do I own anything in this world. The moment you relinquish your *deadly grasp* on the *world* and *self*, and, like a drowning man, *lay hold* on Christ with *all your heart*, you will experience the blessing. Look at that drowning man; what a firm hold he has on the boat keel. He knows that himself, boat and all must soon be lost in the deep rolling ocean before him. A small line is thrown him from land by an unseen hand. A voice cries to him, ‘leave your boat and seize the line, and you will be saved.’ But no, it is too much risk; it is too uncertain. I am now above water; if I let go, I sink. Just so with most of us. We hold the boat—the world. To give up *all*—to be *odd* from almost every one else—to be always religious—to come out from the *fashions*, and amusements, and company of the world—to live as ‘strangers and pilgrims here;’ not to conform to the world's wishes, its maxims, customs and habits—to reprove, rebuke and exhort all we have to do with—not to ‘taste, touch, nor handle’ world as our own, is more than we can submit to. In one word, to *live* and *do* as Christ *did*, is what we *desire*, but what we are *afraid of*. Who dares to follow the example of Christ in a separation from the world? Who dares reprove, rebuke, and instruct all and every class of people we fall in company with, or to abstain from those worldly things in which we so much resemble the world? Who will come out and dress himself, his family,

his house, his furniture, carriages, &c., in a plain, unadorned manner? Who will eat such things, and such things only, as best suit his soul and body? Who will do, or endeavour to do right—just right by his neighbour? Who loves mercy; to relieve the distressed and forgive them who trespass against us? Who walks humbly with God? Who prays in his heart continually? Who feels his whole dependence on God every moment? Whose heart cries glory to God, every breath, and who praises God for momentary blessings? Who is he that hath become *dead* and *deaf* to the world, and to whom is the world dead? Who lives, and walks and talks with God, and sees God all around him—in the clouds, the air, the starry heavens, the burning sun, the silvery moon, the shady grove, the flowing fields of grain and grass, the birds, the beasts, the earth in all its variegated forms, the rill, the river, the ocean, the stormy wind, the mountain tide, the hoarse muttering thunder and the sharp vivid lightning? Who and where is he that dwells in the 'secret chambers' of the Almighty? Who is under the shadow of his wings? Who is hid in his pavilion, so that he fears no evil? Show me the individual who thus 'walks with God'—who is one with the Father and Christ; in whom they 'both dwell,' whose very nature is changed from the beast and the devil to the Lamb; whose very soul is full of pure unadulterated love to God and man, carried out in constant obedience to the will and word of God, and in deeds of benevolence and usefulness to his fellow men, and I will show you one who has 'sanctified the Lord God in his heart.'

III. What especial benefit shall we derive from such a course? We shall, in the first place, be a thousand times more useful. Our spirit and example will tell upon the interests of society more than a thousand well written sermons. We shall be lights in the world—salt on the earth—a city not hid. We shall suffer persecution. We shall be powerfully tempted and tried; but no matter, if we suffer with Christ, we shall reign with him. Our trials and temptations will only increase our happiness even here at

times, and hereafter for ever. Our faith will be strong. We shall ask and receive. We shall pray and love. We shall preach, and men will believe. Where one sinner is now converted, there would be scores and hundreds. Where one christian *lives* a holy life, there would be thousands. In short, the whole world would soon be converted and sanctified to God. The whole and sole reason why the world has not long and long ago been christianised, has been on account of the unholy and ungodly lives of christians, both nominal and professedly so. If the religion of Christ, as taught in the Bible, was *fully* believed, experienced, and practiced, how soon would infidelity and wickedness cease—wars and fightings would soon come to an end—robbery and murder, bloodshed and crime, intemperance and oppression cease, universal peace, plenty, and righteousness cover the earth, and that in short time, if every christian would experimentally and practically observe the text and the Bible. Here we are disputing and contending, like a parcel of children, or wild beasts, about different points in theology, &c., cut up, split up into parties, *each* one *right* in his own eyes and all others wrong, while we live more like heathens than Christians. Let but the Spirit of Christ possess, and fully possess the hearts of professors of religion of every denomination, and this contention will cease, this war of pens and tongues will cease—gates, bars and walls, which now separate churches and Christians will then be thrown down, and there be but one common gospel field. That miserable sectarian spirit, which is the bane of religion, would take its flight down to the abodes of sin from whence it came, and christians become of 'one heart and one soul,' as in ancient times: 'multitudes of men and women would be added to the Lord and his church,' till the last child of man should submit to God, and shout hosanna to David's Son.

Secondly, we should be that 'happy people whose God is the Lord.' Whenever the heart becomes undividedly given up to God—when we have 'no other Gods before him'—whenever we love him with the whole heart—whenever we are *wholly*, entirely sanctified

to God and become like Christ—we are happy: no mistake here. We may, we must suffer—have pain, death, &c, but the soul is happy. Shut up with God, and God filling every part of that, do you think that either height or depth, length or breadth, things present or to come, or any creature, could separate from the love of God in the heart? And if the heart is full of love we cannot be unhappy. Look back on those holy men and women of whom the world was not worthy. See their happy souls triumph in sufferings extreme—amidst scenes of cruelty which shock humanity! Behold them singing, praying, and exhorting all around them. See those holy martyrs, amidst flames and faggot, shouting the praises of God. See those ancient worthies, amidst outward afflictions, still happy in God; amidst storms and tempest, thunder and lightning, earthquake and confusion, still calmly trusting in God. See Charles Wesley, while the house rocks like a cradle, from the pulpit crying out to the people, “though the earth be removed, we will trust in God.” Go to the chamber of the sick, visit the abodes of wretchedness, misery and death, and see the good man die. O see that pious, godly mother, who has *lived* a christian, die; see her eye lighted up with heavenly fire! see her countenance beaming with heavenly glory, while she cries, Weep not for me: I am heaven-born and heaven-bound. See that holy man, Fletcher, falling asleep in Jesus, while he exclaims, ‘O for a gust of praise.’ See the thousands who have gone home shouting glory! glory! as their happy spirits went up, and your ear just caught the last dying sound as they entered the city. Never shall I forget the death-bed scenes which I have witnessed within thirty years past. I have seen enough to convince me that a holy life and a triumphant death are connected together. I have seen and experienced enough to convince me that death cannot destroy our comfort, if Christ be with us there. Come, brethren, what say you to these things? Will we strive to sanctify God in our hearts? Will we be holy ministers of Jesus—holy men and women in the church and in the world? For one, I am

tired and sick of the world, of myself, and of sin. I am almost heart sick of professions that are contradicted, almost as soon as they are made, by practice. I want a holy heart; I want a holy, meek, and quiet spirit; I want to live a humble, harmless, holy christian life. I am ashamed of myself. I have been trying to follow Christ for years: the nearer I get to him, the more I lose myself. I am too far behind. O for an indwelling Christ! O for a heaven of love within! O for a fountain of life and light in my poor soul, to light me through this dark world home to glory, to dwell where Jesus reigns, where angels sing and were saints are praising God—where all the air is love!

MASSILLON AND ROBERT HALL COMPARED.

(From the *British Review*.)

IN speaking of Massillon, we hazard little by saying that he was the prince of French preachers; and as in writing, so in the character of his pulpit discourses, he must be regarded as approaching nearer than any other in resemblance to Robert Hall. They appear to have been similar in their method as preachers, and there are strong analogies in their compositions. The entire description of Massillon by D’Alembert, on his admission into the Royal Academy of Paris, might with little alteration be applied to Hall. He attracted and edified all classes of men, for though he commonly spoke in a language clear from its philosophical accuracy and reasoning, and in the highest degree both refined and eloquent, he spoke to the heart, and united pathos with sublimity, and his character for benevolence and pastoral fidelity, was as bright as his genius.

It is always interesting and instructive to compare the productions of kindred minds. We may be assisted therefore to judge of these two extraordinary preachers, if we bring into juxtaposition one of the most celebrated passages produced by each. Without further comment upon them we shall just remark that Massillon’s appears most powerful in application, and Hall’s most brilliant in conception,

'I figure to myself,' says Massillon, that our last hour is come—the heavens are opening over our heads—time is no more, and eternity has begun. Jesus Christ is about to appear to judge us, according to our deserts, and we are here waiting at his hands, the sentence of everlasting life or death. I ask you now—stricken with terror like yourselves, in no wise separating my lot from yours, but placing myself in the situation in which we must all one day stand before God, our judge—if Christ, I ask you, were this moment come to make the awful partition of the just and the unjust, think you that the greater number would be saved? Do you believe that the numbers would even be equal? If the lives of the multitude here present were sifted, should we find among them ten righteous? Should we find a single one?'

One can scarcely wonder at the instant effect which, according to Voltaire, was produced on the congregation. The whole assembly started up from their seats, and interrupted the preacher by murmurs of surprise and acclamation.

We subjoin the magnificent passage of Hall, selected from his funeral sermon for the Princess Charlotte of Wales:—

'Eternity, it is surely not necessary to remind you, invests every state, whether of bliss or of suffering, with a mysterious and awful importance entirely its own, and is the only property in the creation which gives that weight and moment to whatever it attaches, compared to which, all sublunary joys and sorrows, all interests which know a period, fade into the most contemptible insignificance. In appreciating every other object, it is easy to exceed the proper estimate; and even of the distressing event which has so recently occurred, the feeling which many of us possess, is probably adequate to the occasion. The nation has certainly not been wanting in the proper expression of its poignant regret at the sudden removal of this most lamented princess, nor of their sympathy with the royal family, deprived by this visitation of its brightest ornament. Sorrow is painted on

every countenance, the pursuits of business and of pleasure have been suspended, and the kingdom is covered with the signals of distress. But what, my brethren, if it be lawful to indulge such a thought, would be the funeral obsequies of a lost soul? Where shall we find the tears fit to be wept at such a spectacle? or could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light and the moon her brightness; to cover the ocean with mourning, and the heavens with sackcloth? or, were the whole frame of nature to become animated and vocal, would it be possible for her to utter a groan too piercing to express the magnitude and extent of such a catastrophe?'

FAULTS IN THE PULPIT.

(From an American Writer.)

MR. B.— is a man of excellent sense, and generally writes good sermons, but his delivery is intolerably slow, and dull, and monotonous. It is distressing, especially in a hot day, to see, or rather to feel in every nerve, how his sentences drag their slow length along. He dwells upon half the words as if it gave him pain to part with them, somewhat after this fashion. 'I am s-u-r-e my brethren you will feel the f-o-r-c-e of these r-e-m-a-r-k-s.' And then there are such distressing hiatuses sometimes between his sentences, that if your feelings had begun to kindle, the spark goes out in spite of you. At first your thoughts run on before the speaker and you chafe yourself in wishing, that he had life enough to lead the way, but finding there is no hope of his quickening his pace, you at last give it up in despair, and either think of something else, or fall asleep as you would under the sluggish murmurings of a waterfall in a dry time.

This is a habit into which preachers are in danger of falling imperceptibly, as they advance in years, and against which it becomes them to be on their guard. There is no physical necessity, why a man of sixty should become slow and dull in the pulpit. It may

require more effort to be sprightly and energetic than it did at forty, but I could easily name preachers of more than three-score, who deliver their sermons with about as much energy as they did in the prime of life. The late Dr. Richards, of the Auburn Theological Seminary, was a striking example of this. The truth is, old men fail in their elocution faster than they need do, partly, I suppose, because they think they must. This seems to be the impression—'It stands to reason, that an old man cannot be a vivacious speaker,—and so give it up.' Let those who have listened to the sage Quincy, within the last two or three years, on the floor of Congress tell us, whether he can keep his audiences, such men as Mr. Wise and Mr. Marshall, for instance, awake. Does his breath freeze between his words and sentences?

But I am wandering. Mr. B— is not an old man. 'Gray hairs are not yet here and there upon him,' and he is in good health. He has good lungs. He could speak with vivacity and power, if he would take the pains. Nor do I suppose, that in being slow and dull, he means to guard against subtracting anything from his portliness. He would stare if any one were to call him *lazy* in the pulpit, and yet, probably half of the audience cannot for the life of them help thinking he is. I have no doubt he has fallen unconsciously into this habit. He used to speak better, and can very soon correct himself, if his deacons or elders will only point out his fault, and tell him how hard it is to keep awake under his preaching.

Possibly, however, Mr. B— has somehow taken up the notion, that there is more weight, and dignity and impressiveness, in his slow and measured sentences, especially when uttered with a clear and loud voice, than there would be if he were to put more of what I call life into them. He may even flatter himself, that he gives to each word 'about the weight of a talent,' but I am sure that the heaviness reminds them a good deal more of lead than of silver. Mr. B— you must take this matter into your own hand. Your friends would kindly

point out your faults in speaking, if they could muster courage; but you must not wait for them. You can go into your garret and read or declaim, and criticise yourself. I know you want to make your preaching as effective as possible, and I feel perfectly satisfied that your good sermons would do much more good, if they were delivered with more vivacity and earnestness.

Mr. C—'s faults in the pulpit run in a different line. He is too boisterous—too impetuous. His words roll on like a torrent. There is so much sound and vehemence, that many call him eloquent. We might think so too, if we could understand exactly what it is that has set him on fire. But it not unfrequently happens, that when he has brought out a sentence with the greatest possible force and emphasis, as if pregnant with some mighty thought, we cannot, with all the attention we are master of, discover it. This stormy declamation is much more rare in New England, than it is farther south and west. Mr. C— was born and brought up under a more ardent sun than shines upon our hills and valleys, and we ought to make suitable allowances. It is a fault nevertheless any where and in the pulpit of any denomination, to lash ourselves into a vehemence, which has but little more than its own echo to sustain it. There is a great difference, which should never be lost sight of, between that earnestness which is the offspring of deep feeling, and which pours out the rich treasures of a well-furnished mind, and that wordy vehemence which leaves you wondering what the speaker has found so greatly to excite him, which he is unable with his utmost efforts to show to his audience. If I am not mistaken, I have heard more than one preacher try to compensate for the want of solid and connected matter by loudness of voice and vehemence of gesticulation. This substitution of sound and animation for substance, may answer for a little while, but it soon becomes tiresome. It is a great fault of the pulpit. I do not mean a general fault, but a *great* fault in any preacher, and ought to be corrected. H.

FAMILY CIRCLE.

WOMAN AS SHE SHOULD BE.

By Mrs. S. T. Martin.

'There woman reigns—the mother, daughter, wife,
Strews with fresh flowers the narrow path of life;
In the clear heaven of her delightful eye
An angel guard of loves and graces lie—
Around her train domestic virtues meet,
And fireside pleasures gambol at her feet.'

CAMPBELL.

'O name for comfort, refuge, hope and peace,

O spot by gratitude and memory blest!
Where as in brighter worlds, 'the wicked cease

From troubling, and the weary are at rest ;'

Where sweet affections every heart entwine,
And different tastes and talents all unite,
In charity to man and love divine—

Thou little kingdom of serene delight,
Heaven's nursery and foretaste! O what bliss,

When earth to wearied man can give a home like this.'

MARTIN FARQUHAR TUPPER.

If there is on earth one spot in which a remnant of the bliss of Paradise still lingers, in which some flowerets of Eden still bloom, unsullied by 'the trail of the serpent,' it is the happy home where conjugal, parental, and filial love guard, hand in hand, the dearest interests of society and the world. Here, as in a sanctuary, all gentle hopes and fond affections seek a refuge, and peace; the wanderer, who since the fall has found on earth no resting place, flies to this ark, and folds her wearied wings in safety. Here, as in a sacred enclosure, plants of immortality are trained up for the garden of the Lord, by the watchful hand of parental affection, while the influences of divine grace distil upon them, soft and reviving as the dews of Hermon.

It is of such a home as this, that woman is the warden, and in her hand is the key that unlocks its rich and varied treasures. As the centre of the domestic circle, it is hers to diffuse a genial sunshine all around her, and by the steady light of a pure and consistent example, and the warmth of her own benevolence, to promote the

growth of every thing that is lovely, amiable, and of good report. But if she is ignorant of her high duties, or unfaithful in the discharge of them—if, amid the snares and temptations of life, she forgets the trust committed to her, and becomes the votary of pleasure, or the slave of folly—what misery and desolation must ensue! Let those answer, who have seen that abode of disunion and strife, an unhappy home—where

'Cold self-interest forms the strongest tie ;'

where 'dull indifference takes the icy hand of constrained fellowship,' and what should be harmony, is all jarring discord and confusion. What hand has wrought this evil? What omitted good or committed wrong, has thus laid waste earth's fairest Paradise? Alas! woman, the warden, has forsaken her post, and 'dropped the key,' and no other can supply the place she has vacated. Improperly and superficially educated—the victim of false sensibility and morbid excitement, she is seeking among the broken cisterns of worldly pleasure, for the happiness which can only be found in the performance of her appropriate and holy duties.

But it is not simply by magnifying her office that we can hope to succeed in impressing on the mind of woman her absolute need of a thorough preparation for her responsible vocation. Our sex must be made to feel the importance of an elevated standard of intellectual and moral cultivation, and to labour earnestly for their own advancement; for never, until the necessity for such a standard is deeply felt by ourselves, will the demand be fully met. The importance of woman's appropriate sphere is certainly undervalued, both by those who would do away all distinction between the sexes, in order to prove their equality, and by the opposite class, who would limit her range of knowledge to the right understanding of household economy. Every one who understands the nature of the domestic constitution, and can trace effects back to their causes, must feel that the duties of the wife and mother are of paramount interest and value. The latter is treading, at every step, among the hidden and intricate

springs of feeling and action; she holds in her hand character in its forming stage, and stamps an impress on coming generations. Can there be a station of greater dignity and responsibility than this? It is because we believe our own province so peculiarly important, and not because we wish to arrogate rights never bestowed upon us by God, that we would have woman educated, aye, and highly educated, with a degree of care and attention equal to that bestowed on the other sex. Why the invidious distinction between the advantages possessed by boys and girls in acquiring an education? Why should a few months of superficial instruction in the one case, be considered an equivalent for years of patient study, under the most favourable circumstances, in the other? Our sons are systematically trained for the profession or the trade they are intended to pursue, while our daughters are too frequently thrust forth into the station they are designed by God to occupy, in utter ignorance of the elementary principles pertaining to their duty. Shame on the pseudo-philosophers who, in the face of all the facts on this subject, gravely moralize on the natural inferiority of woman, and make the consequences of their own injustice, a reason for its longer continuance.

Do any fear that the high cultivation of female intellect would lead us to overstep the boundaries assigned us by nature, and usurp the proud prerogatives of man? Let such remember that education is the acquisition of knowledge, and knowledge consists in the right understanding of truth. Will truth, properly understood, lead to error in practice? It is only a superficial patchwork of acquirements—a smattering of accomplishments, that is a dangerous thing. Those who drink deeply of the 'Pierian spring,' have learned modesty and humility, from the vast disproportion that must ever exist between the amount of revealed knowledge and man's capacity to acquire it. Happily we are not left to blind theory on this subject. We might point to living examples among our own sex, and in our own country, who, while they shine as 'bright particular stars' in

the various walks of literature, are even more beloved and prized for their admirable qualities as women, than admired for intellectual superiority. Let our sex be thoroughly and systematically educated, and when we understand our own duties, and are qualified for their right discharge, we shall not be likely to wander into forbidden fields in search of employment. We are not to be understood, then, as urging woman to leave her proper sphere, when we call upon her to seek earnestly her own moral and intellectual elevation. Those who belong to the class of 'nature's worst anomalies,' 'masculine women,' throw away their armour, instead of buckling it on for the conflict of life. They come down from the vantage ground on which God has placed them, to mingle in the gladiatorial strife on very unequal terms; for where 'might makes right,' the weaker will, of course, have the worst of the argument. But we do desire our sex to understand and pursue that course which will tend to the perfection of character—physical, mental, and moral. Let woman be all she may, as an intelligent creature—all that God intended her to be when he mingled the elements of her character, and she would stand at an almost infinite remove from the contaminating touch of profligacy and crime. Nothing but purity could live for a moment in the atmosphere she should ever breathe—could even gaze upward to the height she is intended to occupy. It is only when her responsibilities are forgotten, when worldliness and vanity are leading her captive at their will, that she is exposed to the snares which have proved fatal in so many instances.

Our sex are peculiarly prone to the indulgence of a sickly sensibility, which, when cherished, forms a most dangerous element of character. Its possessor is taught to believe that woman is 'strongest in her weakness,' and most amiable when wholly governed by feeling. This is a fatal error, and cannot be too carefully guarded against by maternal vigilance. The truth is, the duties of women require as much concentration of purpose, promptitude of action, and firmness of principle, as those of the other sex. A morbid sentiment-

talities, a vacillating weakness of mind, is as fatal to the usefulness of the wife and mother, as to that of the husband and father. Life is a serious thing—and its various relations demand strength of intellect and of character. The temptations by which we are surrounded—the difficulties that meet us at every step—the certainty that in an important sense our destiny is in our own keeping, and the relations we sustain to others, all render it of imperative necessity that strength of character and firmness of principle should be sedulously inculcated on the youthful female. Rousseau, and others of his class, evinced their knowledge of human nature when they painted the charms of sensibility, falsely so called, in such glowing colours. They knew that this ‘amiable weakness’ steals away, one by one, all the barriers that guard female excellence, and leaves it single-handed and defenceless to cope with its enemies.

But it may be said that many women of strong minds have been amongst the most degraded of the sex, living in open violation of the most sacred laws. This has always been true, particularly in infidel France, but it does not affect the justice of our remarks. We are pleading for strength of character—of principle, not simply strength of intellect. The one is the gift of God, and may be fatally perverted; the other is at once the cause and consequence of right doing, and obedience to God’s commands. A woman of strong mind may make the worst appear the better reason, and say to evil, ‘be thou my good;’ but the woman of strong principle will meet every emergency with the one enquiry, ‘What is right? what would my Father in heaven have me do?’ Strength of mind alone may become a powerful instrument of evil—strength of principle, founded on the Word of God, will secure its possessor against temptation and transgression in all their forms.

LADY COLQUHOUN’S VISIT TO THE
DOUBTING CHRISTIAN.

‘On my entrance I beheld an old man stretched upon a bed, apparently in great pain, whose face was half eaten away by that dreadful disease, a cancer. Yet his countenance bore marks of intelligence, and of that cultivation of the mind, which, even among the lower

orders, is so common in Scotland. His features were aquiline. He was pale and emaciated, and a certain wildness in his stare seemed to announce that he suffered greatly. The bed on which he lay was cased round with wood, excepting a space in front by which to enter. The remaining furniture of the room consisted of another bed, a few wooden chairs, a table, and a cupboard. The fire, which was of peat, burned upon the ground, without grate or chimney, the smoke seeking its exit through a small opening in the roof, which, however, seldom allowed of its entire escape. And a window, oft repaired, but dimly admitted the light of day. Yet this uncomfortable lodging, I am convinced, made no part of the misery of my new acquaintance; they had never known a better, and custom had completely reconciled them to the want of all the conveniences of life.

‘I advanced towards the poor man, and said,—

“I am very sorry to hear you are so unwell.”

“Very bad,” was his reply.

“Are you in great pain?”

“Very great.”

“Does anything give you relief?”

“Nothing.”

“Are you always equally distressed?”

“No; sometimes the pain is much more intolerable; I could not speak to you if the fit came on now; but I shall never, never be better.”

‘This last answer reminded me of the hint his wife had given as to the state of his mind.

“It is a consolation,” said I, “to know that trials are sent for our benefit; and this one, hard as it is to bear, may prove a great blessing to you.”

“There is no blessing for me,” said he, hastily; “I am lost, undone, miserable here, and will be so, for ever.”

‘As I gazed upon him, I saw despair pictured in his ghastly and disfigured countenance.

“I hope you are mistaken,” I replied. “Do you not know that there is a Saviour for poor, lost, undone creatures? That he is able to save to the uttermost all who come unto God by him; that he came to seek and to save that which was lost; and that he will in no wise cast out any who apply to him for salvation?”

“I know all that you can tell me,”

said John, "for I am well acquainted with the Bible; but I know likewise that there is no salvation for me."

"Does any particular sin oppress your conscience?" I enquired.

"No" said he, "I have lived a religious life. Unlike many of my neighbours, I have kept the Sabbath: prayed morning and evening—abstained from swearing—attended on ordinances—thought I was serving God; but he has rejected me; and this is a judgment sent from heaven, it is the beginning of those pains which will last eternally. It is hell begun."

"I hesitated with horror as he spoke, for, from the expression of his countenance, his words, dreadful as they were, seemed inadequate to convey his meaning."

For more than a year Lady Colquhoun continued to visit assiduously her afflicted neighbour, without seeing any break in the gloomy cloud with which his soul was enveloped. It was on a day when a grievous accident had befallen his grand-daughter, who was the chief support of himself and his aged partner, that the following conversation occurred.

"Is it not a judgment now?" said he, on seeing me: "would stroke upon stroke thus follow me if I was not abandoned for ever—lost—going down to the pit? Oh, the bottomless pit! it has a chain and key none can escape. To be tormented day and night, for ever and ever!"

"He would have proceeded, but I interrupted him by saying, You have forgotten this text,—“Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.”

"He will never receive me," was the reply.

"John," said I, "you certainly labour under an unfortunate delusion; it is necessary that I should examine you a little more closely. Are you willing to accept of a full and of a free salvation? I know that you will say that you are; but let me explain the meaning of these expressions.

"To receive a free salvation means, that you accept of it without respect to anything on your part; that your past life has nothing to do with it, and that even your future life can have no effect in justifying you in the sight of God; that the life and the death of Christ are your only grounds of hope; and that

you expect an eternity of happiness from him, as a gift for which you can give no return.

"To receive a full salvation means, that you are willing to accept of the whole which Christ offers,—salvation from the power of sin dwelling within you, as well as from hell. Jesus came to save his people *from*, not *in* their sins. Is there, then, anything which you know is displeasing to God, but which you are willing to give up? any right hand you would not cut off, or right eye you would not pluck out?—Christ addresses you as he did the man at the pool of Bethesda, "Wilt thou be made whole?" And the same divine compassion is ready to be imparted to you that was exerted in his case. Any obstacle must be on your side; for the gospel offers are without limitation."

"O, God bless you! and he will bless you," said John.

"I scarcely know any blessing," I replied, "that would afford me more satisfaction than to be useful to you. But consider what I have been saying. Are you willing to accept of the salvation I have described?"

"Ask a man," he answered, "on the rack, if he will accept of relief; he cannot feel more anxious to obtain it than I am for an interest in Christ. I would do anything, everything, to know that I am his, and he mine."

"Can you consent," said I, "to what is still harder to our proud natures, to trust in nothing that you *ever can do*, or *ever have done*, for justification in the sight of God; to let Christ have the undivided glory? His is a finished salvation; our part is to accept of it."

"Oh, if I dare to hope!" said John.

"And why not?" I answered. "Can any invitations be more universal than these, which are the words of the Lord himself? 'Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you.' 'If any man thirst, let him come unto me and drink.' 'Him that cometh unto me, I will in no wise cast out.'"

"I think I am under the influence of temptation," said John, "for I cannot hope."

"No doubt you are," I replied; "but pray to him who overcame the powers of darkness, and suffered being tempted, for strength to overcome the wicked one—to him, who in a sense above our

comprehension could say, 'Thou shalt not tempt the Lord thy God.' I, too, will pray for you; and I feel inclined to trust that the cloud will at length be dispelled, and the Sun of Righteousness yet arise upon your soul, with healing under his wings.'

"'Never was any one thus interested for my salvation,'" said the old man.

"'Ah! John,'" said I, "there is one who has shown himself infinitely more interested for your salvation—If laying aside for a season the glories of divinity, living a life of persecution and distress, and dying a death of extreme anguish, both of soul and body, can prove it, the Son of God feels a solicitude to pluck sinners as brands out of the burning, to which no created being, in heaven or earth, is alive—and yet you fear to trust him.'"

'Tears gushed from the hollow eyes of poor John; he evidently felt the conclusiveness of my argument, and the impossibility of reply. His countenance brightened—it spoke volumes; but he uttered not a word—he appeared for some time silently to feed upon the ray of hope which had imperceptibly entered his benighted mind; he seemed scarcely himself to credit that he entertained it, and yet afraid to lose the first dawning of joy to which he had been so long a stranger.'

'Oh, blessed Spirit! (I mentally prayed) enlighten his darkened soul, irradiate it with thy bright beams, purify it by thy benign influence; lead him to Jesus, teach him how universal are the offers of thy word, and at length may he find grace and rest in thine everlasting arms.'

'The day had now dawned, and soon the remaining shadows fled away; and it was the privilege of his kind; instructress to know that his last days were irradiated with a joy unspeakable and full of glory.—*From Life of Lady Colquhoun, by Rev. James Hamilton.*

THE INSTITUTION OF PROTESTANT DEACONESSES, OR NURSING SISTERS,
At Kaiserswerth, on the Rhine, Prussia.

As the institution at Kaiserswerth is, perhaps, not sufficiently known in this country, it may not be unworthy of the attention of English readers to lay before them a short statement of that interesting mother establishment. It is

now nine years since that institution was called into life by Mr. Fliedner, who, finding, twenty-two years ago, on his travels through Germany, Holland, and England, the lower classes of these countries in a most miserable state, as regards their temporal and spiritual wants, (especially when afflicted with illness,) resolved to try whether these wants might not be supplied by the active interference of christian philanthropy. The poor of his congregation were, till then, taken care of by lay deacons; but he wished to secure a still more effectual assistance, and therefore resolved to renew the apostolic institution of deaconesses, and to make such nursing sisters undertake the care of the poor and the sick.

He did not think that there were any vows necessary to work in the field of charity; indeed, the deaconesses of old made no vows. Their inward faith, which urged them to charity and self-sacrifice, did not want to be encouraged by external means, nor their services secured by outward constraint.

Mr. Fliedner, assisted by his wife, established, in October, 1836, near his dwelling-house, a small infirmary, by voluntary contributions, and invited christian women, unmarried and widows, to aid them in their christian work.

The principle he laid down was, that the deaconesses must be willing to be servants of Christ alone, to devote their time and faculties entirely and exclusively to him, and not to look forward for pecuniary emoluments, or any other comfort the world can give, but to do the work of charity and self denial, out of gratitude to Him who came down to serve them, before they knew Him, even to death.

The rules of the establishment at Kaiserswerth are the following:—The candidates must not be under eighteen years of age, and serve from six months to two years for probation. After this probationary time, those among them who have been found fit individuals for the work of Christ, receive, during divine service, a solemn christian blessing, and then enter upon their duties as deaconesses at the infirmary, which contains from 100 to 110 beds. They engage themselves to serve at least five years; after which time they are allowed to leave, or may renew their engagement. It is understood, that if nearer,

personal, or family duties should make them wish for a change of situation during that period, every reasonable facility is granted to them, for that purpose by the direction, vested in a committee. They receive no salary: a very moderate annual sum is paid, by the institution or family they serve, to the institution at Kaiserswerth, which defrays their personal wants, enables them to keep themselves decent and respectable, and entirely provides for those whose health has suffered in consequence of their hard service.

Many young christian women followed the call of pastor Fliedner, moved by the love of the Lord. A great union was soon afterwards formed by christian friends in the two Prussian provinces of Rhineland and Westphalia, under the superintendence of the protestant provincial synods, and patronized by the king of Prussia, for the purpose of taking care of the poor and sick of these territories. Many ladies, who could not devote themselves personally to this office, formed auxiliary societies. The success which the establishment of Kaiserswerth has met with has been very great; for, according to the ninth report, 1846, above 100 deaconesses are now at work in different parts of Germany. Sixty are occupied in seventeen hospitals and orphan-houses at Berlin, Dresden, Frankfurt, Worms, Cologne, Elberfeld, &c.; several in large congregations, which have no hospital; and about twenty are sent out to private families.

The hospital at Kaiserswerth has received, in these nine years, about 1,900 patients of all diseases, of both sexes, and of all religious persuasions; a great many of them gratuitously.

The deaconesses are not only of the lower and middle classes, but several also of the higher and highest ranks of life. One young baroness of the grand duchy of Mecklenburg has just been educated at Kaiserswerth, and is now destined to be the matron of a large new model hospital at Berlin, lately established by the king of Prussia; in which at least thirty deaconesses will find work, and which is to become a great nursery for training deaconesses to serve in the different parts of the monarchy. The institution at Kaiserswerth has been called upon to send at least, twelve trained deaconesses without delay to that model hospital. Two

other ladies of high rank are at present at Kaiserswerth, devoting themselves to the same offices. Some nurses have also been educated at Kaiserswerth for Switzerland, for France, and for Holland; and the claims from many parts of the continent for deaconesses from Kaiserswerth are so numerous, that this establishment cannot satisfy them all. It results, from the testimonies of the administration, and the medical officers of those public institutions, and is a fact of general notoriety, that wherever those deaconesses have been entrusted with the care of a hospital or of a branch of the same, a visible change for the better takes place in all departments; and the satisfaction, the gratitude, and the blessings of the patients follow those self-devoted nurses everywhere.

However, this provision for the care of the sick, is not the only blessing which that institution spreads over many countries. It contains, also, three branch establishments for other purposes. First, a seminary for education, to train young female teachers for Infant-schools and female day-schools. This has already educated more than 230 of such female teachers, by the instrumentality of whom many thousands of poor children have been brought from ignorance and misery, and led to their heavenly Friend.

Another branch institution, which this establishment contains, is destined to educate deaconesses for the nursing and moral improvement of female prisoners. Such branch is therefore connected with an asylum for released female prisoners, which pastor Fliedner has founded already twelve years ago, and which has received since this period more than 130 poor, deeply fallen individuals, who have been enabled, by christian instruction, to become good servants and respectable members of society. Who, after considering these facts, can yet doubt that this highly interesting establishment, this Bethesda for bodies and souls, which fills with the water of life the four fields of human infirmity and misery—the field of the sick, of the poor, of the abandoned children, and of the guilty—should not have refreshed, and brought from death to life many perishing souls? Who will not hope that it may be destined to become the beginning of a new era in the development of evangetic life and of protestant

charity? that it will, in particular, open a new field of useful and blessed occupation to female christians?

The annual reports of this establishment relate a great number of most interesting cases, where these deaconesses have been the powerful instruments of seeking that which was lost, of bringing again that which was driven away, of binding up that which was broken, and of strengthening that which was sick. It is with great reluctance that we abstain, by fear to fatigue the reader, from relating some of these particular facts.

The establishment at Kaiserswerth is, as we have stated, supported by voluntary contributions; and here we regret to say, that the support is far below the wants and the claims of that highly deserving institution. From the last report it results, that the establishment has incurred a large debt (£600.), and that, besides, £500. more are wanted for building a training-school for school-mistresses. It truly requires no other recommendation than the simple tale of the good it does with its small means; and it would be a loss to humanity to allow such an excellent work of Christ to go backwards for want of earthly means. There seems to be no doubt that the many thousands of christians, with which this country abounds, will not fail to contribute their mites to so charitable an object; which combines the care of the poor, the sick, the abandoned child, and the criminal.

THE SLAVE-HOLDER AND HIS SLAVE BEN.

LUCY was a coloured woman, who had been a slave, but was now free, residing in Cincinnati, whose husband was still a slave in a slave state, from whence she had removed on being emancipated by her dying mistress. All her efforts were directed to the liberation of Ben, her husband, which she hoped some day to effect by purchase. For this purpose she worked hard and lived poor, that she might lay up what money she could get to purchase her husband and the father of her children.

She had three children, Harry, a stout, healthy boy of eleven years, Susan, a slender, sickly child of nine; and little Ned, about five. The two elder children remembered their father, and the little one scarcely understood that he did not, so constantly was he

hearing and talking of him. At all events he was fully imbued with the animated spirit which pervaded this happy family,—happy in having constantly in view the attainment of a blessing which called forth all the energies of their nature. 'Daddy's freedom' was the goal towards which every thought and every movement tended. Day and night Lucy was at her washing and ironing. Harry brought and carried the clothes, and gave all other assistance in his power to his mother, in fetching water, preparing fires, &c. Susan prepared the meals, but they scarcely allowed themselves any other food than the broken victuals they were permitted to get from a neighbouring boarding-house. Little Ned, if he could do no more, could clap his hands at the sight of every new bundle of clothes brought for his mother to wash.

Harry had one day been gone rather longer than usual to the boarding-house for the fragments of their dinner. Little Ned, who was watching, at last espied him labouring under the additional burden of a well-known and welcome sight, a large bundle of clothes. 'He's coming, mother, and he's got a nice great big bundle of clothes for you to wash.'—Harry ran in, overflowing with important information.

'Oh! mother, there's ever so many strangers at Mrs. Gibson's, and I know you'll have the washing of them all, for the gentleman I brought these clothes for, says he'll ask them, and he's a nice kind gentleman, and I told him all about how hard you worked, and all of us, for father's freedom; I told him all about your great box full of money, and about how our little mug was almost full, and he gave me a whole quarter of a dollar to put in, and I am going to show him that it's the biggest piece we ever got yet.'

Lucy, who was accustomed to his loquacity, did not till this moment turn round, when she beheld a gentleman standing in a very thoughtful mood. It was a countenance well known to her, though hers was entirely unknown to him. Children, unless you have some portion of romance in your composition, you will not conjecture who this was. Know, then, it was her husband's master, the master of Ben, a slave-holder.

Lucy was greatly agitated, and sunk down on the floor, covering her face

with her hands. She had not heard from her husband for two years, and she knew that the cholera had been very destructive among the coloured people in that part of the country she had left. Now that information was at hand, she dreaded to hear, but suspense was intolerable 'What is the matter good woman?' said the slaveholder; 'what are you frightened at?' With a great mental effort, and raising her heart to heaven for support, she sobbed out, 'Oh! master, my poor husband! is Ben alive?'

'Ben, what Ben? I don't know who your husband is.'

'Oh master! Ben Wilson, your carpenter, that's got a great scar on his right cheek.'

It was now the slave-holder's turn to be agitated, but repressing his emotion he hastened to relieve Lucy.

'My carpenter Ben, your husband! Yes, he's alive and well, and as honest, faithful a fellow, as ever.'

'Thank God!' said Lucy. Oh! if he's alive, I know he's good.'

The slaveholder now threw himself into the only chair Lucy's room afforded. He had been much interested by the simple relation of Harry, as he had walked along with him, and attracted by it to enter the dwelling. He saw its reality; every thing bespoke the greatest indigence. Susan had placed on the table, or rather washbench, their only table, the heterogeneous fragments of dinner from which they had dined the day before. There was no superfluity of table apparatus; there was but one dish out of which they all were to eat, and but one knife and fork. Yet they had hundreds of dollars hoarded up.

Harry by this time had placed the little mug of silver before him; 'but I can't lift mother's box,' said he, 'Do, mother, help me; you can tell how much there is in it.' The box too was soon at his feet, and they all now surrounded the slave-holder, who appeared to have lost the power of speech.

'Feel how heavy the box is,' said Harry.

'Feel how heavy the little mug is,' said Ned, and in attempting to hand it to him, he scattered all the little shining six, ten, and twelve cent pieces, around the slave-holder. Each little piece as it fell, seemed to sound a reproach to his heart. Lucy named the sum she had.

'Oh, master!' said she, falling at his feet, the children all following her example; 'Oh, master! won't you be willing to sell Ben his freedom. I know there is not enough yet,' said she, with a desponding look, which suddenly changed to one of proud satisfaction, as she added, 'for Ben is worth a good price I know.'

'Is there not almost enough for father's freedom?' said little Sue.

'Do, please do, let daddy be free,' said little Ned.

The slave-holder was still speechless.—Think you he was touched by the scene before him?

'Is master sick?' said Lucy.

'Yes, good woman,' he replied, 'yes, sick, sick of myself, sick of slavery, sick of everything.' Poor Lucy, not understanding him, looked bewildered. The slave-holder, with great effort, calmly added, 'Lucy your husband has been worth more to me than all the money you have in that box. I have no right to any of it. Keep it for yourselves. Your husband is free from this moment. May you all be as happy as you deserve to be.' He then darted out of the house.

Lucy continued on her knees, and in silence poured out the gratitude of her heart, to that Being to whom she had learned to look 'in trouble and in joy.' The children of course could not understand all their mother's feelings, but they understood that the long desired blessing had arrived; they understood that their father was now free, and they had been taught whom to thank for all blessings.

'Mother is thanking God,' said Ned, in a low voice, 'because father is free.'

'Let us thank him too,' said Susan.

'How shall we say it?' said Harry.

'Our teacher says no matter what words we say; I'll say it,' said Susan, and folding her little hands, said, 'Thank you, good Father in heaven, for being so good to father, and mother, and Harry, and me, and Ned.'

'Thank you, good Father in heaven,' responded both the other children.

Their mother turned to them with overflowing eyes, and kissing them all, said, 'How happy your father will be to find he has got such good children.'

'How soon will father get here?' said Harry.

'I cannot tell, I hope soon.'

'Shan't we have some dinner to day?' said little Ned.

'Oh, no matter for dinner,' said Harry, dancing about and kicking over the wash-bench, with all the dinner, which safely lodged itself in a tub of suds. 'No matter for the dinner,' said he a little more seriously as he saw the dinner's fate, but soon he began singing and capering about—'Daddy's free, daddy's free, daddy, daddy, we shall see, O, how happy we shall be,' &c.

Little Ned, and even poor little Sue, were soon animated to join in the frolic.

After they had danced and sung till they were tired, the want of dinner began to be felt.

'What shall we have for dinner?' was the general inquiry, with a look at the unlucky tub of suds.

'You may go and buy something for dinner,' said their mother.

'Buy dinner!' said little Ned, with astonishment.

'To be sure,' said Harry, 'we may buy dinner *now*. What shall I get mother?'

'You may get what you please,' said their mother. 'You shall choose your dinner the day of your father's freedom.'

'I'll have some gingerbread,' said Harry.

'I'll have gingerbread too,' said Ned.

'Mother,' said Susan, 'May Harry buy me an orange, it would taste so good?'

'Yes. Harry, get a couple of nice oranges for her,' and she looked anxiously at Susan, as she observed her palid countenance and parched lips. 'Susan, my dear, I am afraid I have not attended to you as I ought. You look sick and feverish; you have not had proper food.'

'Oh yes mother, I have; I should not have liked to have you spend money for me.'

'What will you have for your dinner, mother?' said Harry.

'Oh, anything. You may get me some chocolate.'

Let not our carpenter, Ben, be forgotten. He was among the happiest of the happy, at the news of his freedom, which his master himself communicated to him, relating also a great part of the scene which passed at Lucy's hotel. He was impatient to set out and join his family, and take a look at the great world. Gladly would we con-

vey to our readers some idea of the joy of their meeting, but find ourselves inadequate to the task, and therefore leave it to their own imagination.

Let each of our young readers fancy that it had been his or her father, and you will understand the joy better than we can describe it.

THE BLACK DEATH OF THE FOURTEENTH CENTURY.

(Translated from the German of J. F. C. Hecker, M.D.)

OUR readers, we think, cannot fail of being entertained by the translation which we give them from this curious and highly valuable work, giving minute and authentic particulars of that terrible pestilence, which spread desolation over the earth, and which, it is believed, destroyed one fourth of the population of the whole world, visiting England with such peculiar severity, that it has been asserted that three fourths of the whole people perished. With Dr. Hecker's speculations on the causes of this fatal pestilence—though very entertaining to the general reader, and particularly so to the man of science—we shall, in our present notice, have nothing to do, confining our extracts to the Plague itself, and dreadful persecution of the Jews, who were charged with having caused it by poisoning the wells.

'Cairo lost daily, when the plague was raging with its greatest violence, from 10 to 15,000; being as many as, in modern times, great plagues have carried off in their whole course. In China, more than thirteen millions are said to have died, and this is in correspondence with the certainly exaggerated accounts from the rest of Asia. India was depopulated. Tartary, the Tartar kingdom of Kaptshack, Mesopotamia, Syria, Armenia, were covered with dead bodies—the Kurds fled in vain to the mountains. In Caramania and Cesarea, none were left alive. On the roads, in the camps, in the caravansaries, unburied bodies alone were seen. In Aleppo, 500 died daily; 22,000 people, and most of the animals, were carried off in Gaza, within six weeks. Cyprus lost almost all its inhabitants; and ships without crews were often seen in the Mediterranean; as afterwards in the North Sea, driving about, and spread-

ing the plague wherever they went on shore. It was reported to Pope Clement, at Avignon, that throughout the East, probably, with the exception of China, 23,840,000 people had fallen victims to the plague.

Merchants, whose earnings and possessions were unbounded, coldly and willingly renounced their earthly goods. They carried their treasures to monasteries and churches, and laid them at the foot of the altar; but gold had no charms for the monks, for it brought them death. They shut their gates; yet still it was cast over the convent walls. People would brook no impediment to the last pious work to which they were driven by despair. When the plague ceased, men thought they were still wandering among the dead, so appalling was the living aspect of the survivors, in consequence of the anxiety they had undergone, and the unavoidable infection of the air. Many other cities probably presented a similar appearance; and it is ascertained, that a great number of small country towns and villages, which have been estimated, and not too highly, at 200,000, were bereft of all their inhabitants.

In many places in France, not more than two out twenty of the inhabitants were left alive, and the capital felt the fury of the plague, alike in the palace and the cot.

The churchyards were soon unable to contain the dead, and many houses, left without inhabitants, fell to ruins.

In Avignon, the Pope found it necessary to consecrate the Rhone, that bodies might be thrown into the river without delay, as the churchyards would no longer hold them; so likewise, in all populous cities, extraordinary measures were adopted, in order speedily to dispose of the dead. In Vienna, where for some time 1200 inhabitants died daily, the interment of corpses in the churchyards and within the churches, was forthwith prohibited; and the dead were then arranged in layers, by thousands, in six large pits outside the city, as had already been done in Cairo and Paris. In many places it was rumoured that plague patients were buried alive, as may sometimes happen through senseless alarm, and indecent haste; and thus the horror of the people was everywhere increased. In Erfurt, after the churchyards were filled, 12,000 corpses

where thrown into seven great pits; and the like might, more or less exactly, be stated with respect to all the larger cities. Funeral ceremonies, the last consolation of the survivors, were everywhere impracticable.

In all Germany, according to a probable calculation, there seems to have died only 1,244,434 inhabitants: this country, however, was more spared than others; Italy, on the contrary, was most severely visited. It is said to have lost half its inhabitants; and this account is rendered credible, from the immense loss of cities and provinces: for in Sardinia and Corsica, according to the account of the distinguished Florentine, John Villani, who was himself carried off by the Black Plague, scarcely a third part of the population remained alive; and it is related of the Venetians, that they engaged ships at a high rate, in order to retreat to the island; so that after the plague had carried off three-fourths of her inhabitants, that proud city was left forlorn and desolate. In Padua, after the cessation of the plague, two thirds of the inhabitants were wanting; and in Florence it was prohibited to publish the numbers of the dead, and to toll the bells at their funerals, in order that the living might not abandon themselves to despair.

In London there died 100,000; in Norwich 51,000; in Venice 100,000; in Florence 60,000; in Paris 50,000; in Avignon 60,000. An awful sense of contrition seized christians of every communion; they resolved to forsake their vices — to make restitution for past offences before they were summoned hence — to seek reconciliation with their Maker, and to avert by self-chastisement the punishment due to their former sins.

We now come to the persecution of the Jews, which commenced in September and October, 1348, at Chillore, on the lake of Geneva, where the first criminal proceedings were instituted against them, after they had long before been accused by the people of poisoning the wells; similiar scenes followed in Berne and Freyburg, in January, 1349.

Already, in the autumn of 1348, a dreadful panic, caused by the supposed poisoning, seized all nations; and in Germany especially, the springs and

wells were built over, so that nobody might drink of them, or employ the water for culinary purposes; and for a long time, the inhabitants used only river or rain water. The city gates were also guarded with the greatest caution,—only confidential persons were admitted; and if medicine, or any other article which might be supposed to be poisonous, was found in the possession of a stranger,—and it was natural that some should have these things by them for their private use,—they were forced to swallow a portion of it. By this trying state of privation, distrust, and suspicion, the hatred against the supposed poisoners became greatly increased, and often broke out in popular commotions, which only served still further to infuriate the wildest passions. The noble and the mean fearlessly hound themselves by an oath, to extirpate the Jews by fire and sword, and to snatch them from their protectors, of whom the number was so small, that throughout all Germany, but few places can be mentioned where these unfortunate people were not considered outlaws, martyred and burnt. Solemn summons were issued from Berne, to the towns of Basle, Freyburg, and Strasburg, to pursue the Jews as poisoners. The Burgomasters and Senators, indeed, opposed this requisition; but in Basle, the populace obliged them to bind themselves by an oath to burn the Jews, and to forbid persons of that community from entering the city for the space of two hundred years. Upon this, all the Jews in Basle, whose number could not be

inconsiderable, were enclosed in a wooden building, constructed for the purpose, and burnt together with it, upon the mere outcry of the people, without sentence or trial, which would indeed have availed them nothing. Soon after, the same thing took place at Freyburg. Wherever the Jews were not burnt, they were at least banished; and so being compelled to wander about, they fell into the hands of the country people, who, without humanity, and regardless of all laws, persecuted them with fire and sword.

At Spire the Jews driven to despair assembled at their own habitations, which they set on fire, and thus consumed themselves with their families. The few that remained, were forced to submit to baptism; while the dead bodies of the murdered which lay about the streets, were put into empty wine casks, and rolled into the Rhine, lest they should infect the air. The mob was forbidden to enter into the habitations which were burnt in the Jewish quarter; for the Senate itself caused search to be made for the treasure, which is said to have been very considerable. At Strasburg, two thousand Jews were burnt alive in their own burial ground, where a large scaffold had been erected; a few who promised to embrace christianity, were spared, and their children taken from the pile. The youth and beauty of several females also excited some commiseration; and they were snatched from death against their will; many, who forcibly made their escape from the flames, were murdered in the streets.

THE YOUNG MOTHER.

BY MRS. S. W. BROOKS.

YOUTHFUL mother, bending low,
 O'er the cradle of thy boy,
 Is there not one drop of woe
 Mingled in thy cup of joy?
 Is there not one anxious thought
 Struggling in thy bosom now;
 And has busy fancy wrought
 No dark cloud to shade thy brow?
 Need we ask? 'tis thine to know
 All a mother's boding fears;
 And this tender plant must grow
 Watered by a mother's tears.
 Though the folded flower seem pure,
 Yet the tempter dwells within,

And too soon his wiles may lure
 The frail blossom into sin.
 Dost thou fear lest this sweet one
 From the Saviour's fold should stray,
 And thy path to heaven be lone
 If thy child forsake the way?
 When that Saviour was a guest
 In this sinful world of ours,
 Often to his guileless breast
 Did He fold such infant flowers.
 Mother, trust the Undeiled;
 He will save that rose from blight;
 Trust him, he will lead thy child
 Safely to the world of light.

REVIEW.

A NECESSITY OF SEPARATION FROM THE CHURCH OF ENGLAND, *proved by the Nonconformist's Principles.* By JOHN CANNE, *Pastor of the Ancient English Church, in Amsterdam.* Edited, for the *Hansard Knolly's Society*, by the REV. CHARLES STOVEL. Royal 8vo. pp. 460. B. L. Green, Paternoster row.

Our space for the present month is too limited to admit of an extended notice of this very curious and characteristic volume. An introductory notice of more than a hundred pages precedes the work itself. This has considerable merit and historical value. It gives the reader a view of the times in which Mr. Canne lived, and of the position of the various parties both in and out of the church as by law established, and shews the peculiar ground occupied by Mr. Canne in the controversies of the time, his sufferings, and what little is known of his life, &c.

As there were those who though they did not separate themselves from the episcopal hierarchy and worship for various reasons, and yet objected to very many things in them as Papistical and contrary to God's word, and who with strange inconsistency opposed and maligned such as did come out and dissent from the establishment; Mr. Canne, as a Baptist, and a consistent dissenter, enters the lists in self defence, and shews on the published principles of the puritan party, the impossibility of their consistently, or with a good conscience, remaining connected with so corrupt a system. By their own words he proves the necessity of their separation from the Church of England. The argument is ably conducted. The reduction of the whole to syllogisms, after the fashion of the time, will amuse the modern logician; while the very strong, and at times coarse terms used by the Nonconformists in reference to usages, &c., in the church—from which they did not after all dissent—affords a singular proof of the power which a court patronized establishment is adapted to exert on the minds of good men.

The argument of the book is divided into four parts. Chapter I, proves that from the statement of the Nonconformist writers, as to the corruption of the ministry in the Church of England, they were bound to separate from it.

Chapter II shews that they ought to leave it because of the views they have published as to the fatal corruption of its worship. Chapter III proceeds on the same plan and purpose as to its government and discipline. And chapter IV shews that as the constitution of the Church of England is so different from what the Puritans have represented as that of Christ's church, they are under the necessity of separation. Another chapter is devoted to a refutation of a treatise written to shew the unreasonableness of separation.

Our readers, from the above notice, can form but little idea of the work of Mr. Canne. We purpose to notice the work more at length in a future number.

IS THERE NOT A CAUSE? or a few words to my Fellow Churchmen. By PRESBYTER: a *Wickliffe Club, Paper, No. II.* Part-ridge and Oakey.

This is a small tract, complaining of the ecclesiastical courts, canon, simony, rubric, baptismal service, prelacy of the Established Church. The complaints are just enough, but there is no remedy for them except the one suggested by John Canne, in his 'Necessity of Separation,' and that course we recommend to the Club which issues these papers. They may have a horror of 'schism,' but it can be no schism to separate from an establishment, so worldly, popish, and anti-christian, as they shew the Church of England to be. The Hansard Knolly's Society, or some friendly person on their behalf, could not do a better thing to the Wickliffe Club than make them a present of the volume they have just published.

Green's Juvenile Library.

JESSE GRAHAM; or, *Friends Dear, but Truth Dearer.* By AUNT KITTY. Benjamin L. Green, Paternoster Row.

This beautiful reward book, is one of a series published every alternate month. It is a very pretty tale, well told; and highly adapted to teach little girls the importance of loving and telling truth. If the others of this kind are of equal interest, they will be a valuable addition to our juvenile literature.

OCEAN PENNY POSTAGE; *its Necessity Shewn, and its Feasibility Demonstrated.* By ELIHU BURRITT. G. Gilpin, 5, Bishopsgate-street without.

The title of this tract, of thirty pages, sufficiently shews its object. There is much information on a subject interesting to all the world, and especially to the English and Americans.

CORRESPONDENCE.

NEW ZEALAND.

Dear Brother Goadby,—The following is the substance of a letter I received from New Zealand, which was laid before the Midland Conference, held at Hinckley, on Tuesday, Sep. 18th, 1849, which letter I was desired by the said Conference to forward to you for insertion in the Repository.

*Richmond, Nelson, New Zealand,
March 8th, 1849.*

DEAR BROTHER DERRY,—For reasons after stated, I have a desire to make known to you our attempt at forming a Baptist church in the settlement of Nelson, New Zealand; and as you have no personal knowledge of me, nor I of you, I beg to state, that it is through Richard Hart, who was a member of your church when in England, that I came to address you on the present subject. It is, therefore, but natural that you should wish to know something of me. I left London under the auspices of the New Zealand Company as an emigrant in the year 1842, by trade a carpenter, a complete worldling in the pursuit of wealth, and fond of change. My education was liberal, but not classical. I was brought up in the presbyterian form of worship. My stay in Scotland was seven years, from 1826 to 1833; I was then sixteen years of age, am now thirty. Our family was strictly pious: my revered father was an elder of the presbyterian church, and an eminently good man. While on board the vessel in which I sailed for Australia, I vowed to the Lord, if spared to land, I would serve him; I began, when landed, to perform my vows, by attending, while at the town of Nelson, upon the means of grace. But soon having to move farther up the country in company with sixteen others, I scarcely need say that my resolutions, made in my own strength, began to give way. While employed in making roads and bridges in the midst of bad company, and bad examples, and in connection with a strong desire of making money to get home, I seemed to forget for a time the promises I had previously made. But it pleased the Lord to take the work into his own hands, and so to convince me of sin, as to lead me to sue for mercy, where mercy only could be found—in his dear Son. I was brought low, and he helped me; and when in the deepest distress I gained hope from the promises made in his holy word. My attention was particularly directed to the words of Peter, 'Repent, and be baptized every one of you,' &c. I was enabled to believe that Christ would forgive me, and seal me with the spirit of promise; I had not a shadow of

doubt: I had every reason to believe I had received the blessedness I sought, by the joy and peace I felt in believing. But the question then arose, Who will baptize me? There was an old man who had been a local preacher amongst the Methodists, and who, like myself, concluded that it was the duty of christians to obey the ordinances of Christ, and so he and I baptized each other. We were then twenty miles from Nelson, in the midst of a tracky wood, far from the means of grace, (then confined to the town of Nelson,) and it appears there were no Baptists there. We soon, however, had to reside again at Nelson, and about this time a gentleman of the name of Campbell, came to establish a Sabbath school there, and I was chosen superintendent of this school. We then agreed to build a place as speedily as we could for a school-room and preaching place. This was accomplished previously to my coming to reside there.

There was a Society formed here, who took the name of United Christians, and a small brick chapel was built by them in Nelson, and from them we were occasionally supplied with preachers, and sometimes we obtained a visit from a Wesleyan minister. About this time I was earnestly requested to commence preaching by several of my neighbours, the importance and necessity of which I sensibly felt; and after getting my old Wesleyan friend to pray with me and for me, I began, and believe I had some marvellous answers to prayer from my God, as to his readiness to employ me in his vineyard.

I commenced preaching in 1843, and was put on the plan with the united brethren, and though it seemed very desirable to form such a union, yet I soon saw that each preacher was particularly anxious to further his own views, and that high Calvinists, Primitive Methodists, &c., with one poor Baptist, would not do well together. I therefore withdrew my name, and preached to such as came to hear me, the same faith I had in Jesus, and pointed out to them his example, and besought them to follow him. I here met with a Mr. Jessop, who had sat under Mr. Brock of Norwich, whose principles were decidedly those of a Baptist, and though he did not join us at the first, he has done so since. He and his wife were baptized about a year-and-a-half ago. I left this village, but not without evidence that the preaching of the gospel there proved itself to be the power of God unto the salvation of some precious souls. I removed to a village called Wimea, where I met with Richard Hart and his wife, who received me very cordially; and here, for the first time, I saw a little church of seven members united

in fellowship with me. Several others have since then embraced the truth, and up to the present time fifteen have been baptized.

Some time since I found my health was rapidly declining; though the climate is excellent; yet change of climate, and change of living, labour, and preaching, brought on disease, with spitting of blood, and a settled pain in my chest, I began to conclude my stay with my friends would soon be ended. We therefore agreed to have a meeting, and I requested a year's rest, to see what effect cessation from preaching would have upon me; I did not, however, wholly cease preaching, but I soon became somewhat better. One night previous to my attendance upon a Wesleyan missionary meeting, I had a remarkable dream,—I thought I saw a man sitting in a dark cell, a complete object of woe: I thought his arms were folded together and that he lifted up his eyes towards me, and while looking me in the face, cried three times, *Lost! lost! lost!* I awoke, and thought, surely this is a warning to me not to be idle. At the meeting referred to, I had a proposition put into my hand, and was requested to speak, which I did, and found my lungs and voice much improved. It was at this time that I received an appointment as schoolmaster at the above village, which I still hold, and am thankful to add, that from the change in my employment and circumstances, my health is greatly improved, and I have again entered upon my labours, to which my friends cheerfully assented. Indeed, I cannot say too much as to the steady adherence of these friends to the truths they have embraced; and they have done this in the midst of many trials, and of much importunity from others who have entreated them to join them. They are, moreover, brow-beaten with the reflection, that I am not recognized by the churches at home, and that there is no probability of a stated minister being sent out of our order; but all this they have borne in connection with myself, and yet this same people, who thus reproach me, have, with their minister, given me a nearly unanimous call to join them. But I have seen no reason to change my views, and what has brought peace to my own soul, I must, in order to be faithful, preach to others.

I regret that there are a few Baptists here who have not become as yet united to us, especially a Mr. Daniels, a man of true piety. His objections are, that my way of beginning was out of order, and would not be recognized by you, on account of my not being ordained: and he further objects that they having no papers from home to prove their membership with the churches at home, they cannot, for want of the proper power, constitute me their minister, or form themselves into a church. But why talk of order, when souls all around us are going down to hell! The peculiar

circumstances in which I was placed—the co operation of divine grace, and the desire of the people, have led me to continue in the work. Mr. Dauiel's advice was to join the Wesleyans, till the proper power came out, which he did not think would be of some time, but to this advice our little church would not accede, and so I went on till my dream seemed interpreted. The Lord was pleased to manifest himself unto us in a peculiar manner. At our meetings the people forbore not to cry for mercy, and would not leave the place till we had prayed with them for mercy; and though some, whose parents are Wesleyans, have not yet been baptized, yet they confess they have gotten much good through my instrumentality. The circumstances last mentioned took place at a Mr. Ladby's (Indep.), who kindly offered me his house; indeed, of Mr. and Mrs. Ladby's kindness in assisting me all they could, I cannot speak too highly.

And now let me inform you I have ordered stuff for the building of a Baptist Chapel,* and while I am writing, I have received a note, saying it is ready. I have also received the grant of an acre of land in a very eligible spot, commanding a double frontage of two principal roads, and have no doubt but at some distant day this will be found highly valuable, and be the scene of greater efforts for the promotion of religion. We want an answer from you before we invest it.

I now state my reasons for addressing you—

1st. It is the design both of myself and the church that we should be identified with the General Baptists. We have no wish to form a new sect. The trust deeds, if you approve of us, will be made in that name. We should be thankful for instruction as to how the deeds should be worded, and to have information respecting your form of church government, that we may be placed upon a more permanent basis.

2d. We think that when you know our state we shall share in your sympathies, and have an interest in your prayers.

3rd. It would furnish an impetus to our efforts, and tend to remove that impression so industriously circulated, as to our being an unlawful assembly, on account of my not being ordained, nor the church recognized by any of the churches at home.

4th. We want to make all secure to those who may succeed us; and if a young man approved of the church† would come out voluntarily, we would thankfully receive him as a labourer amongst us; and if outfitted by you, we would support him for three years,

* The increasing number of attendants upon the means of grace rendered the building of a chapel absolutely necessary.

† I suppose he means recommended by the churches at home. J. D.

and by that time we have no doubt but the ingathering would be abundant.

I trust, dear sir, you will answer this as soon as you possibly can, and may the Lord assist you in forming such views of the case as shall tend to the furtherance of his glory. Wishing you grace, mercy, and peace from the Father, Son, and Holy Ghost, I remain, yours in the Lord,

JAMES POPPLETON HORNE.

Richard Hart, to whom reference is here made, was well known in the church at Barton. He was much respected, as a member, amongst us. He lived with Mr. R. Fox, at Barlestone, several years; and with Mr. John Deacon, and others. He went as an emigrant to Australia several years since, with an excellent character from the Barton church, and also, from the masters in whose service he had been employed. Your's, affectionately,

JOHN DERRY, Barton.

OBITUARY.

MR. JOHN FOX.—It is now upwards of four years since the subject of the following obituary departed the present life, under circumstances of a peculiarly trying and deeply affecting character. And it has been much regretted that no mention has been made of him at an earlier period, through the medium of your increasingly interesting Repository.

Mr. J. Fox was born at Barlestone, in the county of Leicester, in the year 1792; and was the eldest son of that venerable man of God, Mr. John Fox, who was many years an highly esteemed and much beloved resident in the above village, and of whom a lengthy, and so far as the subject of it is concerned, an interesting obituary appeared in the Repository for September, 1828. In about six months after his birth, Mr. John Fox, junior, was bereft of his amiable and affectionate mother, whose dying request to his father was, 'That above all things he would attend first to the care of his own soul;' yea, with dying importunity she entreated him to either seek for a gospel ministry in the Established Church, or attend the General Baptist chapel, at Barton. Her dying request was sacredly regarded; and appears to have been the means of leading her bereaved husband to seek after spiritual life, and to continue seeking till he found redemption through the blood of Christ, even the forgiveness of sin; and happily both for himself and his beloved child, he found an excellent partner of his cares, and a tender and affectionate mother for his infant son, in the late highly esteemed Mrs. Fox of Barlestone, whose kindness to her son-in-law, led the latter to frequently observe, 'how grieved he was when his father's servants told him in the field, she was not his own mother.' While Mr. John Fox was yet a babe, his father and new mother became decidedly pious, and eminent for the part they took in promoting the interests of the General Baptists in the neighbourhood in which they resided, and especially for open-

ing their hearts and house to the ministers of the gospel and friends of the Saviour. Their son, as might naturally be expected, became the object of their anxious solicitude. He was early taught to lisp the infant prayer,—to bow his knees at the family altar, and to regularly attend the house of God. Under the influence of the pious example of his excellent parents, he soon became thoughtful and serious. The word preached, by the late Rev. S. Deacon, of Barton, came home to his heart with divine power; and at an early period in life, he was joyfully received into the christian church, assembling at the above place, with twenty-two other candidates, Sep. 7th, 1806. In the year 1819 he entered into an union for life, with Miss E. Bassett, daughter of Mr. W. Bassett, farmer, of Coton; but having taken a farm at Long Whatton, he spent the first five years after his marriage in that village, highly esteemed by his neighbours and much beloved by the christian friends with whom he associated. He that ministered in the word during Mr. Fox's residence there, can safely testify that the doors of God's house were seldom opened either on the week-night or Sabbath, but Mr. F. entered; and the preacher, while in his pulpit, was sure to see him in his place. At the end of five years he returned to his old neighbourhood, having taken the farm formerly occupied by the parents, and later by the brother of Mrs. Fox. This latter removal led to his reunion with his former friends at Barton, in whose fellowship he continued to his dying day. So far as his temporal affairs were concerned, the God of his fathers blessed and prospered him in all he set his hands unto, and enabled him to make a comfortable provision for his bereaved widow and five fatherless sons, who, at a very sudden and unexpected moment, he was called to leave, and to leave at a time when they would frequently have to look with longing eyes for that counsel and advice which that excellent guide of their

youth was once capable of giving; but, alas! they must now look in vain. A short time previously to his lamented death, he had taken a farm for one of his sons at Ingersby, and left home on Saturday for the purpose of helping him finish his harvest. More than one who saw him on his way to the house of his son, remarked how well he was looking in health, and how cheerful he seemed. On the following Sabbath he went to Houghton chapel, a distance of about two miles, but complained on the road of being unwell. At night he was rather worse, and on Monday, medical aid was sought and obtained, but alas! in vain. On Wednesday, he finished his earthly course. His remains were brought and laid near to those of his beloved and venerated father, in the old burying ground, Barton. On a following Sabbath his death was improved to a large and deeply sympathizing congregation, from, 'What I say unto you, I say unto all, watch.' The character of Mr. F. is so happily drawn in the epitaph upon his gravestone, that all additions to it seem unnecessary, and all deductions from it undesirable; there it is stated, 'honesty, industry, and humility, were striking features in his character. As a member of society he was much, and deservedly respected. As the head of a family he was both revered and beloved. Hoping in Christ, he died in peace, August 20th, 1845, aged fifty-three.' That all his beloved children may be what he earnestly desired, and frequently and fervently prayed they might be, viz., 'children of God through faith in Christ Jesus, and heirs of immortality and eternal life,' is also the prayer of the writer. J. D. B.

Mrs. JOHN FOX, widow of Mr. John Fox, late of Coton, near Market Bosworth, Leicestershire, departed this life on Monday, April the 24th, 1848. She, and the esteemed partner of her cares, were loving in life, and in death they were not long divided. Mrs. Fox was the daughter of Mr. William and Mrs. Jane Basset, of Coton. Mr. Basset was a respectable farmer, a highly esteemed member, and an acceptable occasional preacher amongst the G. B. friends at Barton; and Mrs Basset maintained her christian character as an esteemed member of the same church during the protracted period of thirty-eight years. Mrs. Fox, was the second daughter of these honoured parents, whose anxious desire was to train up their children in the way they should go; nor were their labours for this object in vain; long before they left the world they had the unspeakable joy of seeing all their children 'walking in the truth.' The subject of the following obituary, has often been heard to observe she could never remember the time when she was a stranger to conviction for

sin; that when a mere child, what many would have deemed trifling improprieties occasioned her heartfelt grief. In the company of ministers and christian friends, many of whom occasionally visited her father's house, she took great delight, and in their conversation she often found much profit. Of the late Rev. S. Deacon of Barton, and J. Brewin of Barlestone, she always spoke with much affection and respect. It is generally known that both those eminent servants of God had some taste and talent too for poetry; and our esteemed friend being in early life exceedingly fond of reading and making poems herself, was naturally led to cultivate an intimate acquaintance with each of them; and certainly some of her own poetic effusions both at an early and later period in life, did credit to her head and also to her heart. They always breathed a spirit of piety, and were seldom destitute of some sublimity. She has in many respects left an example highly worthy of imitation. She began her religious course in the morning of life, and heartily consecrated unto the Saviour the dew of her youth; and to the end of her days she was an ardent lover of the house of her God; and if not prevented by affliction, or some necessary cause, her place was never empty. Our excellent friend was pre-eminently one of those who strove as well as prayed that the kingdom of God might come, and his will be done upon earth as it is done in heaven. For several years she was an active, useful, and much beloved teacher in our Barton Sabbath-school; and though she had full three miles to travel to get there, and often on very unfavourable roads, and in inclement weather, still she viewed the school as a nursery for the church, and the Sabbath was her delight. After her marriage she was in various ways helpful to the feeble church at Long Whatton. She was one of the founders and most efficient supporters of the Barton Benevolent Society. She took an active part, in connection with another much loved christian friend, (the late Mrs. Deacon, of Barton) in the removal of what was long too truly termed, *our old debt*. For several years she was one of the most vigilant and successful collectors for the Home Mission the connexion contained. In our Foreign Missionary affairs she always took a lively interest. This was strikingly apparent in her conduct towards her estimable niece, Mrs. Stubbins of Berham-pore, whom she loved as she loved her own soul, and always treated her more like a daughter than a relative. Yet when the latter had freely stated to her her determination to serve her God in distant India, and given her reasons for so doing, Mrs. Fox's remark was, 'Who can withhold her? If she was my child, my only child, I could not, I dare

not!' The departed was doubtless one who feared God above many; and those that knew her best, most firmly believe that whatever of human frailty might mingle with her character, she was nothing less than an excellent wife, a tender mother, a kind neighbour, and a humble and active christian. After an intimate friendship of nearly thirty years duration, the writer never remembers mentioning to her a single object connected with the good of the church to which she belonged, or the progress of the Saviour's cause at home or abroad, into which she did not heartily enter.

Perhaps it may be observed by some that she basked all her days in the sunbeams of prosperity. If this was true, (which it is not) would this, without the rich grace of God, have made her or any one else, an active, humble, and holy follower of the Lamb? Worldly wealth has made many vain boasters, proud, heady, highminded professors, despisers of others less fortunate than themselves, but it never made one model of the Saviour, nor one true resembler of the amiable but departed Mrs. Fox. Our excellent friend had trials known to few, and probably many known only to God and herself. She had one, at least, of the great

est to which human life is incident, in the sudden, affecting, and utterly unexpected death of the beloved husband of her youth, and the father of her children. In his sudden departure, the desire of her eyes seemed taken away with a stroke; but even then her faith remained unshaken, and her lips and life serenely harmonized with the sentiment so beautifully expressed by one of old, 'It is the Lord, let him do what seemeth him good.' When her own departure was at hand, she still adhered to the cross of her much loved Lord; and though she clung with a mother's heart, and shed a tender mother's dying tears over what she knew would soon be her orphan children, yet as they approached her bed of death for the last time, she seemed to leave them at the throne of mercy, in the hands of their elder brother, (in whose care of them and kindness to them she felt the utmost confidence,) and after taking an affectionate farewell of her family and friends, she fell asleep in Jesus, April 24, 1848. That all her beloved children may ever remember her living prayers, and dying desires on their behalf, and ever follow her as she followed her much loved Lord, is the prayer of the writer.

J. D., B.

INTELLIGENCE.

MIDLAND CONFERENCE.—This Conference was held at Hinckley, on Tuesday, Sep. 18th, 1849. Divine service was held in the morning; brother Derry read a portion of Scripture and prayed. And in the absence of brother Owen, Mr. Pike preached an excellent sermon, from Matt. vi. 10.

At half-past two the Conference assembled for business. The minister of the place presided, and brother Smith of Hugglescote prayed. The list of churches was called over, and from the reports given, seventy-five had been baptized since the last Conference, and fifty-two stood as candidates. From the following churches neither representatives nor written reports were sent:—Ashby, Boughton, Broughton, Burton-on-Trent, Donington, Cauldwell, Kegworth, Leake and Wimeswold, Leicester—Archdeacon Lane, Carley Street, Dover Street, Friar Lane, Long Whatton, Loughborough—Baxter Gate, Mansfield, Market Harborough, Melbourne, Northampton, Nottingham—Broad Street, Stoney Street, Rothley, Sutton Bonnington, and Thurlaston.

A letter was presented to the Conference from the church at Eldon Street, Sheffield, requesting admission into the

Conference, and it was unanimously agreed 'That the case be not taken up at this Conference, none of the Nottingham committee being present.'

Brother Derry was requested to read a letter which he had just received from Mr. James Poppleton Horne, in New Zealand, stating that a small G. B. church was formed there, and requesting information concerning church order, and the making of trust deeds, that the chapel which they are about to erect may belong to the G. B. denomination in England. One of the members of this small church was once a member of the church at Barton.

It was resolved, 'That we are pleased to receive the communication laid before us by brother Derry, from James Poppleton Horne, and cheerfully acknowledge the little church in New Zealand as a sister church. That we request brother Derry to write forthwith to him a letter of encouragement and advice, and that means be taken to forward to him a small work on church order,—Wood's History of the General Baptists, and a printed form of instructions about trust deeds, and that we request the Association to pay the small expence thus incurred, out of the Association fund.'

The thanks of the Conference were presented to Mr. Pike, for his admirable sermon in the morning.

The next Conference to be held at Measham, on New Year's day,* Mr. Pike to preach, 'on the Sabbath and the importance of its observance.'

Most of the students were at the Conference, and in the evening Mr. Barrass preached, and Mr. Preston opened the service with reading and prayer.

G. STAPLES, *Sec.*

THE LINCOLNSHIRE CONFERENCE was held at Sutterton, Sep. 27th, 1849. Brother Judd of Coningsby preached in the morning, from Proverbs xi. 30. At the meeting for business, in the afternoon, (brother Golsworthy in the chair) it was resolved,—

1. That Mr. Ratcliffe be urgently requested to attend to the Fenstanton case, and report at the next Conference.

2. That feeling the importance of all ministers entering the connexion being duly accredited and recognized, this Conference recommended Mr. Harcourt to renew his application to the committee appointed for receiving ministers.

3. That the secretary be particularly requested to call the attention of certain churches to the desirableness of maintaining more regularly the attendance and interest of the Conferences.

4. That it be discussed at the next Conference, whether the preacher be appointed by rotation, as hitherto, or by the vote of the preceding Conference.

5. That the next Conference be held at Long Sutton, on the 27th of December, and that brother Mathews of Boston be the preacher.

At this Conference brother Mathews preached in the evening, from 2 Tim. ii. 1.

SAMUEL ASHBY, *Sec.*

THE CHESHIRE AND LANCASHIRE CONFERENCE assembled at Macclesfield, Oct. 2nd, 1849. Mr. M. Shore of Tarporley opened the public service by reading and prayer; Mr. J. Taylor of Congleton preached from Psalm xxvii. 13.

In the afternoon, at two o'clock, the brethren assembled for business Mr. Maddeys presided, and Mr. J. Sutcliffe opened the meeting with prayer.

From Audlem, they have no report. At Congleton the congregations are improv-

ing; they have baptized one, and have two approved candidates. At Macclesfield they are at peace—have baptized two, and have two candidates. They thankfully acknowledge pecuniary help from the Home Mission funds, and solicit a further grant, without which they fear their minister will lack the support necessary to his comfort. At Stalybridge they are united and peaceable; they have seven approved candidates, and others are in a promising state. They have added two by baptism at Stoke; a few more enquiring the way to Zion, and there is a good feeling amongst the members. They tendered their thanks to the Conference for past aid, and again solicited pecuniary assistance, to help them to promote the cause of Christ in their important locality. At Stockport the congregations are sometimes good, but conversions are few; they requested the conference to devise some plan in order that they might be more regularly supplied with ministers belonging to the G. B. denomination. They have had no additions at Tarporley; the Sabbath and day schools flourish, and they have a few hopeful characters. No visible change at Wheelock Heath. They have a few enquirers and the Sabbath-school is encouraging.

The following resolutions were agreed to,—

1. That the Treasurer's accounts of the Home Mission, since the conference at Audlem in 1845, be published; and that a part of the address, read by Mr. Shore at the Stockport Conference, be appended. 500 circulars to be printed, and sent to the different churches for distribution as early as possible.

2. That the money which the Treasurer has in hand be divided amongst the friends at Macclesfield, Stoke, Stockport, and Congleton.

3. That the following brethren be the committee for the next year,—G. Maddeys, M. Shore, D. Gathorpe, J. Taylor, T. Minshall, R. Pedley Jun., and the secretary.

4. The resignation of brother W. Sutcliffe as Secretary was accepted; and the thanks of the meeting presented to him for his services.

5. Brother J. Sutcliffe to be Secretary for the next three years.

The next conference to be held at Congleton, on what is called Good Friday; brother J. Sutcliffe to preach.

J. SUTLIFFE, *Secretary.*

THE NORTH DERBYSHIRE CONFERENCE assembled at Langley Mill, on the 6th of August. 1849, at Two o'clock, P. M. Brother Springthorpe presided, and brethren Syme and Felkin engaged in prayer.

From most of the churches in the district there were representatives, (excepting

* This alteration has been made at the request of the minister of the place, and the Secretary of the Conference, in consequence of the various annual meetings which will probably be held on Dec. 25th. The usual time for the Conference is the last Tuesday in December, but in the present instance, it is presumed the alteration of the day will be a general convenience.—ED.

one or two,) and it is hoped that those will in future take a more lively interest in our Conferences, and more frequently meet with us, to devise means by which we may more effectually carry on the cause of the Lord Jesus, and encourage one another in the good work and ways of the Lord.

From the reports it appeared that fifteen had been baptized, and that eleven were waiting for admission into the churches.

From a review of the reports it was evident that there were many causes for devout gratitude to the Head of the church for that degree of peace and prosperity which has been enjoyed; and that there were abundant reasons for us to exclaim, 'Peace be within thy walls and prosperity within thy palaces.'

The friends from Crich tendered their sincere thanks to those brethren that have preached unto them the words of eternal life, and requested a continuance of those favours.

The church at Kirkby Woodhouse (by one of its members) requested admission into this Conference, and was cordially received. They also requested the pastors of the churches in this district to visit them before the next Conference, to preach for them and administer the Lord's-supper.

It was thought desirable that the friends at Mansfield, Sutton, and Warsop, should join this Conference. Brethren Felkin, Springthorpe and Syme, were requested to visit those churches, and confer with them on this subject, when they visit Kirkby-Woodhouse.

The Secretary was requested to collect, as far as possible, all the Rules and Resolutions passed by this Conference since its commencement, and enter them in a book. A member of Conference kindly promised to furnish the Secretary with one for that purpose.

The next Conference to be at Ripley, on Christmas-day; to commence at two o'clock, P. M. Brother Stanion of Wirksworth was appointed to preach in the morning, on the *eleventh, or new commandment*. (See John xiii. 34.) In case of failure, brother Springthorpe of Ilkeston. And brother Syme to preach in the evening.

A revival meeting was held in the evening, at Langley Mill, when addresses were delivered by brethren Felkin, Springthorpe, and Syme. The Lord revive vital godliness in all our souls. Amen.

JOHN FELKIN, *Secretary*.

THE WARWICKSHIRE CONFERENCE was held at our little chapel, Bedworth, September 3rd, 1849. The morning service was opened with prayer by brother Barnes, after which brother Lewitt preached, from Rom. iii. 31.

Met in the afternoon at half-past two, when brother Chapman engaged in prayer. The states of the churches, according to custom, were then read, and presented a diversity of character: several appeared to be almost at a stand, while others assumed a more encouraging aspect.

It was moved, and unanimously carried: That the thanks of this Conference be presented to brother Lewitt, for the sermon delivered to us this morning; and also that he be respectfully requested to give further publicity to it through the medium of the Repository.

That we record our acknowledgements to the secretary, for the efficient manner in which he has discharged the duties of his office during the past year; and that we request our respected brother, Isaac Collyer, of Wharton, near Tamworth, to sustain that office for the year ensuing. The next Conference to be at Wharton; brother Shaw to preach.

Owing to local circumstances there was no service in the evening.

J. WRIGHT, *Sec.*

ANNIVERSARIES.

LEICESTER, *Friar Lane*. — On Lord's-day, Sep. 16th, three sermons were preached in the above place of worship towards liquidating the debt remaining on the erection of new school rooms. In the morning and evening by the Rev. G. Cosens of Bewdly, and in the afternoon by the Rev. T. Hacking, minister of Hill-street chapel, Leicester.

On the following Wednesday a large number of friends sat down to tea, the trays being gratuitously furnished by the ladies of the congregation. After tea the meeting was addressed by the Revds. J. Wallis, tutor of the G. B. college; J. Burns, D.D., London; President Mahan, of the Oberlin college, America; T. Stevenson, and J. F. Winks. The minister of the place presided, who announced that the collections and subscriptions amounted to £79 6s. 8d. In the course of the evening a deputation from the Sabbath-school children presented upwards of £11 towards the object. The chapel was handsomely decorated with evergreens and flowers, and the choir performed several beautiful melodies.

ALLERTON.— On Lord's-day, Sep. 30th, two sermons were preached in our chapel by the Rev. J. E. Bilson, late of Ripley, when collections were made towards liquidating the debt on the chapel, which, with subscriptions received during the previous week, amounted to £75. We have also expended during the present year £10 on our new baptistry, £10 in altering

and finishing the pews in the bottom of the chapel, and £17 in painting, cleaning, &c., making a total of £112 during the past nine months, besides meeting all the regular expences connected with our chapel, school, &c. S. W.

NUNEATON.—The annual tea-meeting was held at our little chapel in Abbey-street, on Monday, Sep. 3rd, when about 170 persons sat down to an excellent tea. After tea W. Chapman of Longford took the chair, and the meeting was addressed by brethren Spooner of Attleboro, Barnes of Austrey, Shaw and Hartlett of Longford, and Knight of Wolvey. Brother Collyer of Wharton opened the service with prayer. The friends at Nuneaton are anxious to be in a position either to purchase the chapel which they now rent, or new ground on which they can erect a chapel. Before the meeting they had £20 in hand, and at the meeting £26 more were promised for the same object. The meeting was felt by all present to be one of great interest and promise. W. C. L.

NORTHALLERTON AND BROMPTON.—On Lord's-day, September 23rd, our minister exchanged with the Rev. D. Peacock, P. B., of Masham, who preached three excellent sermons, and £4 15s. 4d. was collected towards our chapel debt at Northallerton. T. H.

BAPTISMS.

HUGGLESCOTE.—Oct. 7th, being the first day of Mr. Yates' regular labours amongst us, was rendered additionally interesting by the baptism of eight individuals, six males and two females. In the afternoon the newly-baptized were admitted into the church, and partook with us the emblems of our Saviour's death. May such refreshing opportunities be often repeated.

CASTLE ACRE, Norfolk.—On Lord's-day, Oct. 7th, our esteemed pastor, Mr. Stutterd, after a sermon on the importance of the sacred rite, to a crowded chapel full, immersed two believers. One of these was formerly a Wesleyan. They were received in the evening at the table of the Lord, to our fellowship and communion.

NORTHALLERTON AND BROMPTON.—We have great cause for thankfulness to the Giver of all good, for the pleasing manifestations he has given us that the labours of our beloved minister have not been in vain. On Lord's-day, June 24th, three believers were baptized; on July 15th, one was baptized; and on Sep. 16th, after a sermon by our minister from Eph. iv. 5, three believers were baptized in the baptistry of the P. B. chapel, Bedale. One had been a Roman Catholic. T. H.

LONG WHATTON.—On Lord's-day, Sep. 16th, a very interesting and appropriate sermon was preached in our chapel, by Mr. Wood of Melbourn, from John v. 23; 'All men should honour the Son.' At the water side, Mr. Stapleton of Sheepshead, offered up a very devout prayer, after which Mr. Whitehead, of Melbourn, administered the solemn ordinance of baptism to eight persons, in the presence of an unusually large number of spectators, whose behaviour was highly praiseworthy. In the afternoon, brother Wood addressed the candidates, and received them into the church, by giving to each the right-hand of fellowship, and brother Whitehead administered the ordinance of the Lord's-supper.

LEICESTER, Friar-lane.—On Sunday, the 6th of October, there was a public baptism in the above place of worship, when the pastor of the church delivered a most excellent and appropriate address to a crowded congregation, from Col. ii. 12, and afterwards baptized seven females. In the afternoon the newly-baptized persons were received into the church—the beloved pastor giving to each of them a brief, but suitable address.

STALEY BRIDGE.—On Lord's-day, April 1, 1849, six persons were baptized and added to the church; and Oct 7, seven more made a public profession of their faith in Christ, by attending to this divine ordinance. They were truly interesting sights: some of the candidates were young, which made the scene more impressive; for

'A flower when offer'd in the bud,
Is no vain sacrifice.'

Several of these young friends had been trained up in the Sabbath-school, which is truly a nursery to the church, and others had, through the instrumentality of a preached gospel, been brought out of darkness into light. On the latter occasion, our respected pastor, Mr. Sutcliffe, preached a good, plain, scriptural sermon on baptism, from Col. ii. 12. In the afternoon, the ordinance of the Lord's-supper was administered, the newly-baptized were solemnly addressd, and the right-hand of fellowship given them, when they were recognized as members. T. H.

BURNLEY.—On Lord's day, Sep. 2nd, four persons were immersed on a profession of their faith in Christ, by Mr. Batey, after a discourse on the baptism of our blessed Redeemer.

HEPTONSTALL SLACK.—We had a baptism on Saturday afternoon, Sep. 29th. One of the candidates was eighty-three years old, another nearly seventy, and nine younger persons. The occasion was one of peculiar interest and solemnity.

ORDINATION.

CASTLE ACRE, *Norfolk*.—On Monday, October 1st, 1849, Mr. Jabez Stutterd, late a member of the General Baptist church, Burnley, Lancashire, having accepted the unanimous invitation of the church here to become their settled pastor, after labouring amongst the people with great acceptance for upwards of three years, was solemnly set apart to the pastoral office over the General Baptist church in this village. Mr. John Wherry, of Swanton Novers, commenced the solemn services of the day with reading the Scriptures and prayer; the Rev. J. C. Pike, of Wisbech, stated the nature and constitution of a christian church, grounding his observations on Acts xx. 28.—‘The church of God which he hath purchased with his own blood.’ The questions to the church and minister were proposed by the Rev. J Burrows, of Magdalen, who also received Mr. Stutterd’s confession of faith. The ordination prayer was offered by the Rev. Thomas Gill, of Melbourn, (Mr. Stutterd’s pastor,) who also delivered the charge to the newly-ordained minister, from 1 Tim. iv. 6; ‘A good minister of Jesus Christ.’ Mr. William Dawson, of Norwich commenced the evening service with reading and prayer, after which the Rev. T. Scott, of Norwich, plainly, faithfully, and affectionately addressed the church, on the duties binding upon them as a people.

OPENINGS.

HATFIELD.—For more than sixty years the General Baptists have preached the gospel in this village. For a length of time the friends were in fellowship with the church at Sutton Bonnington; but in 1840 they were formed into a distinct church, and were admitted into the Connexion in 1844, the number of members being 26; since that period the additions have been few; and amongst other evils which seemed to prevent the prosperity of the cause, the inconvenient state of the preaching place was not the least formidable. But this barrier has at length been removed, and a very neat and convenient edifice has been erected for the service of God; and as this was the first chapel which had been built in the village, many of the inhabitants manifested a disposition to assist in the good work. Mr. Coddington, one of the deacons, gave the land; the zeal which he and his household, and other friends displayed, cannot be too highly commended. Several of the farmers, who are not members, also sent their teams to draw the materials, free of charge, so that it seemed evident that the Lord had given his children favour in the sight of the people. And on Lord’s day, Sep. 16, the sanctuary was opened for public worship, when three sermons were preached by Messrs Stevenson

and Marshall of Loughborough, after which the liberal sum of £20 was collected; and on the following day a tea meeting was held, when £10 more was realized for the same object.

On the following Sabbath, Messrs. Stapleton, Goadby, and Bromwich, each delivered a sermon; and on the next day another tea-meeting concluded the services, when the treasurer was enabled to announce that £51 had been obtained; and as this sum exceeded the expectation of the friends, they were led to thank God and take courage; and their united cry now is, ‘O Lord revive thy work.’

MANCHESTER.—On Tuesday evening, October 9th, on the occasion of opening our new room, a tea party was held, at which our esteemed brother, Rev. J. Batey of Burnley, was present, when subscriptions to the amount of nearly £50 were promised towards the erection of a new chapel. We are not without hope that Manchester will yet see better days, and that a flourishing General Baptist interest will, ere long, be established here.

R. B.

LONGFORD.—This chapel was closed for five weeks, during which time new front doors, folding doors, and some new pews were erected, the aisles new laid, and the whole chapel painted, &c.; the cost was about £84. The chapel was re-opened by Mr. Yates of Ashby, who preached two very interesting sermons on the occasion. By the opening services, and two tea-meetings since, we have realized of the above sum about £80 10s.

REMOVALS, &c.

REV. T. YATES, who has recently resigned his charge of the G. B. church at Ashby-de-la-zouch, where he has laboured with general acceptance for four years, has accepted a call to serve the church at Hugglescote. Mr. Yates entered on his new sphere of labour on the first Lord’s-day in October.

REV. J. J. OWEN resigned his ministry at Vine street, Leicester, during the past month. Mr. Owen has been, we hear, invited to serve the Baptist church, Duffield Road, Derby.

MISCELLANEOUS.

NOTTINGHAM.—*New Church formed*.—We have been informed that the friends seceding from Stoney-street church, were formed into a separate church, on Lord’s day, Oct. 14th, by Rev. J. Wallis, of Leicester. They have purchased a piece of ground for the erection of a new chapel, on the Mansfield-road, and have already subscribed £700 towards the expense. We also learn that their congregations are large and encouraging; and that the congregations at Stoney street continue large and prosperous.

MISSIONARY OBSERVER.

JOURNAL OF MISSIONARY LABOUR,

From Cuttack to Alle, Khunditur, Bhoobou, &c., in the cold season of 1849.

BY REV. C. LACEY.

January 15th, 1849. Last night we all met at the house of brother B. It was a parting meeting. We had several friends from the 30th M. N. I., and others also. Sung on the occasion,

'Blest be the dear uniting love,
That will not let us part;
Although our bodies separate move,
Still we are joined in heart.

Bade friends farewell, by affectionate salutations and warm wishes. This morning we rose at six o'clock, and started at half-past six on a tour to the Eastward. My companions are, brother Brooks, Parasua, Jogu, Roul, (a young preacher from the academy,) Damodur, (who is to meet us from Khunditur,) and Paul, a young man from the press. We travelled pleasantly as far as Paga, the starting point on this tour, and reached our little tent about half past eight o'clock. Paga is a scene of my early labours, four and twenty years ago. We have had several converts from the neighbourhood, and one excellent preacher. Commenced preaching to-day to about 100 people. Spoke of the barren fig tree. Some seriousness appeared on the countenances of the hearers. A brahman, a servant of the devil, tried hard to divert the attention of the hearers, and in some measure succeeded. Mr. Brooks followed. He spoke correctly and with much propriety, though his voice is scarcely strong enough to bear down the clamour of fifty voices, all determined to be heard. Parasua, Roul, and Jogu followed; and 100 tracts were distributed. We commenced at noon, and concluded at three p.m.

January 18th. Yesterday was all attempt and all failure. We set out from Paga on a beautiful morning, and in good spirits, for Hockshmebeir market, but could not reach it. After we had travelled two thirds of the distance, in the middle of a wide uninhabited rice field, of many thousand acres, we were suddenly overtaken by one of the heavy storms of rain, peculiar to India. In three seconds we were soaked from head to foot. We ran to some Mangoe trees, but were presently obliged to quit that refuge, and made the best haste we could to a small village, half a mile off. The drops of rain

were as large as marbles, and the flood poured from fingers and toes. The first place we found in the village, was a brahman's cow shed. Here we sheltered from the deluging rain, in company with three bullocks, (*one vicious*), and a calf or two; as well as our horses and attendants. Got a fire and dried our clothes, piece by piece. In about an hour and a half the old brahman came home, and gave us unmeasured abuse. He afterwards moderated, when paid back somewhat in his own coin. Started for Hoonwar-sal-poor, but the rain recommenced as soon as we left the cow shed, and poured down all the way to Hoonwar. All wet again; and horses up to the knees in mud and water. Reached Hoonwar in the afternoon thoroughly drenched; and could find no body there, and no shelter from the tempest. At length we succeeded in finding an open god-shop, and there we put in. Turned out and asked a mussulman to give us a little fire, straw, and wood, which he presently did, and we warmed ourselves and commenced drying our clothes. Tent arrived at night-fall, completely drenched, with clothes, bed, and bedding, &c.; a pretty prospect, and a wet and stormy night. Got a handy of charcoal, and kept a fire in the tent all night. Some sat, and some lay down. I reposed on my flannel jacket, and kept middlingly warm, but got no rest. Our people lay one here and another there, on the wet ground, worn down by fatigue and hunger. At six in the morning the clouds had passed away, and we beheld the blessed face of the sun once more, and felt and enjoyed its cheering beams.

January 19th. Rose this morning but little refreshed. Slumber eluded my eyes till three this morning. In the morning we separated ourselves into two divisions. Myself, Paul, and Parasua, went to Orasing market, while brother Brooks, Damodur, and Jogu, went to Badnibur. Our distance was five miles. We commenced preaching among many people about eleven o'clock, and continued till towards three, p. m. The people heard the first speaker with much attention and seriousness; but when the native brethren commenced, their attention broke down, and they became impudent and noisy. Our friend Paul made his first essay at this market. As might have been expected, his youthful zeal and characteristic ardour, led him to be very unmerciful towards the brahmins. Paul is not a Hindoo, but a rescued Khund victim. He is not

the only one, of many Khund victims, that has turned out well, but the only one that promises much eminence. Paul is a very steady superior young man, possessing great independence of character. Several hundred people heard the gospel, and about eighty tracts were distributed to such as could read them. May a merciful God grant his blessing on the scattered seed of his word. My friends returned to the tent about the same time with ourselves, and report a good opportunity among 500 people.

January 20th. At Badamundie market to-day; 500 people present. Preached in two places, under two beautiful and spreading Banyan trees. The shade of these splendid trees covers the whole of the market ground. I spoke for about an hour on the usual subjects:—God, his unity, his spirituality, invisibility, his contrast with idols, his goodness, his creating and preserving power; adverted to the gospel, as displaying God's grace to man; exhorted the hearers immediately to renounce every trust, and put their confidence in Jesus, the Saviour of sinners. About eighty books were given away to such as could read. Mr. Brooks, Damodur, and our young friend Jogu, followed. They experienced some little opposition.

January 21st. Lord's-day. Have had a very useful day. Went to Hockshmeehur market, where we preached for three hours, amidst 800 people. The congregation continued to surround us from beginning to end, and heard with undivided attention. Myself, Mr. Brooks, Damodur, Parasua, and Jogu, spoke. Subjects most important; and they were stated with clearness, and warmth of address. A deal of feeling was manifested among the hearers.

'O for a shower of saving grace
The scattered seed to bless.'

Reached our tent before evening; and a number of villagers assembled, to whom we preached for two hours. It is now twenty-five years since I first visited the market I have attended to-day. I had then nobody with me, and nobody in the station at Cuttack, to carry on in my absence. However, in those days we had not much to carry on. How greatly are our circumstances now altered, both here and there. The Lord hath done great things for us. To day we met with the aged mother of a christian native; she was sitting in the market. This intimates a change.

At Kasenager to-day. The market was small, and we had to cross two rivers ere we reached it: the Chitratola, and the Mahanuddy. In fording the latter, my mare plunged into a quick sand. I let the animal work on, but she sunk deeper and deeper, and began to plunge much; I jumped off her back in the middle of the river,

and she worked her way out. Walked to the market in wet clothes the rest of the way, and on arriving, doffed my clothes and dried them in the sun. After this operation I spoke to some sixty or seventy people. Spoke of God—his goodness and honour. Showed the people their condition; and exhibited the Saviour to them, entreating them now to come to him. Reached our tent about five, p.m., hungry and worn out.

January 24th. Well and actively employed to day, at a large festival on the banks of the Chitratola. The idols are named Botaswer, and Bhagbottee: Sebo and his wife Parbottee. Eight thousand people were present. Great numbers of young women came to ask for children; sons, of course. They meet with very indecent usage from the brahmans inside the temple. But to this they have no objection, and their husbands pocket the affront. They will obtain from these holy brahmans the promise of sons, a thing very pleasant and desirable to both parties. Some women return from the crowded temple in a state of great exhaustion. We commenced preaching at an early period in the festival, and continued till the afternoon. I mounted the roof of one of the temples, a place half in ruin, and thence with great advantage proclaimed the eternal truths of the gospel. One God—his glorious character—a comparison between the divine Being and the stock and stone gods of the people—what God is to man—a description of his law—how that law has been broken—the consequences thereof. The Saviour—the time of his coming—his atonement for human guilt—and closed by shewing the folly and sin of idol worship, and earnestly entreated the people to renounce idolatry and sin, and take refuge in Jesus Christ the Saviour of sinners. The attention was remarkably good, and some seemed convinced. When preaching was done, I mounted higher up on the roof of the temple, and distributed about 450 or 500 books, judiciously. Brother B. and the native brethren were engaged all the time.

January 25th. Left Salpoor to-day, and proceeded to Assereswara, via Baduibur, where we spent the day in the market. Myself and brother Brooks had all the work to do ourselves, as the native brethren did not come up till the afternoon. As soon as the market collected, I commenced, and soon had a large congregation before me. Commenced by singing a verse or two relating to the divine character. Then I noticed the folly, ingratitude, and danger of sin and idolatry. Then spoke of the advent of the Saviour—its object—his death, &c.; and closed with earnest exhortations to trust in him.

(To be continued.)

LETTER FROM REV. W. MILLER.

Piplee, July 31st, 1849.

MY DEAR BROTHER GOADBY,—

Soon after Conference closed, we made a tour of nearly a month in the Kote Jase district, accompanied by the two Piplee preachers. In the course of our wanderings many large markets and villages were visited, and the gospel proclaimed to large audiences. We also attended two festivals, at each of which there were not fewer than sixteen thousand persons present, in the midst of whom, for several hours, it was our privilege to labour. Many tracts were circulated, and we trust impressions produced that will not soon be removed from the mind. It was truly cheering to my mind to hear that the labours of former years in this district had not been forgotten. When preaching in a large market called Bale Sae, a man just in front of me exclaimed, 'Yes, this is just what the old Sababe (brother Lacy) used to tell us—Where is he? When will he visit us again? Thus in several places did they refer to brother L. and his preaching. Mrs. M. much enjoyed this tour, and made me promise to take her out again next cold season, though with the understanding that she be able to tell her unhappy and degraded Oreah sisters the way of salvation. The astonishment of the women at seeing a European female was quite as great as would be manifested by the folks in England beholding a Bengal tiger pacing the streets alone. One evening, having gone to a village a short distance from the tent, about twenty females came out and actually gathered around us with their husbands and children, and listened with apparently deep interest to the 'glorious gospel of the blessed God.'

I referred in my last to our having reaped the first fruits of Piplee; the person is of the shopkeeper caste, many years a resident of the place; he was baptized on Lord's-day morning, March 25th, in the presence of about 100 spectators, in a large tank near the christian village. Some parts of his former history are not uninteresting. About thirteen years ago he went to Calcutta, and by trading made about 200 rupees, which induced him to decide on returning to his friends at Piplee; before, however, he could enter on his journey, he was laid aside by a severe fever, during which he was robbed of all his cash. After recovering his health, being ashamed to go home penniless, he went and made an engagement to go to the Mauritius, to cultivate the sugar-cane on one of the plantations there. In the course of four years, the time agreed on, he made up about the sum stolen from him in Calcutta, and returned safely to his parents and

friends at Piplee. He states that there were several brahmins on the same plantation as himself, and they were all comfortably housed and fed. He has a wife, but no children living. His conduct since his baptism has been most satisfactory. I trust his wife feels concerned about the salvation of her soul. They adopted, a few days ago, a little girl whose tale is a touching one. Her father, a brahmin from one of the north west provinces, with his wife, got as far as Bale Anta, twelve miles from here, on their way to the last car festival. The mother was then attacked by cholera, and immediately, with her child, deserted by the cruel and unnatural husband, who pursued his course to Pooree. She resolved to follow him as far as possible, and seizing her child, crawled on to Piplee, where, completely overcome by disease and fatigue, she lay down in the middle of the road and died. Some time afterwards, a low caste man passing, found the poor little girl (about eighteen months old) attempting to suck her dead mother's breast. He conveyed her to the police office, from whence she was given to a prostitute. Magunee Pala hearing of the affair, went and succeeded in getting the Darogo to make it over to him. She is a pretty child, and is doing well under the care and nursing of M's wife, who I am sure loves her as much as if she were her own.

I am happy to inform you of another addition to our number from the heathen. The party is a young man of the Gondha, or cowkeeper caste, who on his way to Pooree, arriving at Piplee, heard from the lips of an heathen man, sitting in the verandah of his own house reading one of our books, that to worship idols was sinful—the true God is a spirit, and must be worshipped in spirit and in truth. After hearing this, Sebo Sabu, one of the native preachers, came up and preached, which led Awundah to give up proceeding to Pooree, and unite with those who worship and serve the God of the Bible. He has now been among us about a month, and has conducted himself most satisfactorily. He appears most anxious to be able to read the word of God, to which he applies himself three hours each day. Though I cannot say he is a christian, there is every reason to believe him to be a sincere enquirer after salvation. It having been decided at the last conference that brother Bailey and I should be stationed at Piplee as soon as the cold season labours closed, I removed to Piplee to commence and superintend the erection of a bungalow, and as a temporary residence fitted up a small room. On the 26th of March the first brick was laid; on the 26th of June the house was completed:

but O, how indescribable the annoyance and anxiety which I passed through in this short period, in consequence of the trickery and carelessness of the workmen. Had I not been on the spot and looked sharp after them, the wet season would have found the house unfinished. On the 7th of this month, the walls being quite dry, Mrs. M. joined me. We now begin to feel quite at home, and like the house and neighbourhood much. The christian village is separated from the bungalow by a piece of land just large enough for a chapel, towards the erection of which a lady in the Punjaub sent me the other day a donation of sixteen rupees. We at present meet for worship in the bungalow, and have generally several heathen as hearers. We have commenced a school in the bazar under a christian master. The people seem at present afraid to send their children, some evil disposed persons having spread it abroad that to send them would incur loss of caste. I doubt not their fears and prejudices will ere long give way, as four children have begun to attend in connection with the christian boys. Mrs. M. has also opened a day-school for native christian girls and women, as well as any of the heathen who may send their daughters. On every evening, when the weather permits, we sally forth to the bazar, or some neighbouring village, to preach the word, and are generally well received. Many pay great attention to the truths made known, and eagerly receive books. Some of the markets in the vicinity are every week visited, where large congregations are obtained. Hardly a day passes without parties of men coming to the house, perhaps out of mere curiosity, with whom I have long conversations on christianity. Our district is an extensive and populous one, containing in 1841, 500,963 inhabitants, a number considerably larger than you have in both Leicestershire and Nottinghamshire. Besides Pooree there are several large places, such as Khurda, Nimpurra, Bhuben Eswara, to say nothing of the thousands and tens of thousands from all parts of the province, and of India, who annually visit the festivals of Pooree and Bhuben Eswara, there is work enough for half-a dozen missionaries. You have doubtless heard of our visit to the car festival of this year, and the splendid muster we made. Nine missionaries all engaged in proclaiming the gospel among the tens of thousands of pilgrims, is an event unprecedented in the history of the mission. The mortality among the people at Pooree was awful: in one place we counted 100 corpses, apparently just thrown there, as they had not been molested by the vultures or jackalls. Hoping this will find yourself, Mrs. G., and family well, and with christian regards, in which my good wife unites, I remain yours,

W. MILLER.

LETTER FROM REV. I. STUBBINS.

Berhampore, August 2nd, 1840.

MY BELOVED BROTHER GOADBY.— *
* * * I have often thought of you, and the dear friends among whom you labour—neither do I feel any other than the warmest gratitude for your last long and affectionate letter. It was full of interesting intelligence that I much wished to know; and perhaps you would have been rather amused as we perused your descriptions of men and events if you could have seen us, 'then in tears and then in smiles.' I really felt a sort of secret longing that we could once more bow, and pray, and praise together. But I must check my pen on this subject, or I know not where it will wander, and first discharge a duty I feel I have long owed to the many friends who so kindly responded to our appeal for tools for our dear and valued friend Sarthi. When that appeal was made, little did we expect he would sustain the office he now fills, of a native preacher. It was then thought that he would labour in his trade in which he stood unrivalled for excellence in this neighbourhood; and we trusted he would be a means of extensive good among us in his sphere. We built him a nice shop, and procured for him all the help we could. But after a time he seemed restless, and anxious to make known to others what he knew of Christ. So anxious indeed was he, that perhaps a day did not elapse without his embracing some opportunity for making known Christ as the only Saviour. We sometimes reproved him for neglecting his business, but he would reply, 'I went to such or such a place, and they asked me to read to them from the holy book, or to tell them something about Jesus Christ. What could I do? Then several persons came together to hear. I knew them. I had associated with them. I knew that they were dying in sin and going to hell. I could not help talking to them, and thus my time passed imperceptibly away.' We scarcely knew what to make of all this. We were almost too anxious for him to follow his calling, and I fear for a time were frustrating the designs of God, from thinking he would be such an acquisition to our community, if he would continue in his business, and train up some of our people. His desire to preach the gospel seemed to eat up his very soul. At length we felt it right to prove him, if he had talent for a preacher. The first effort he made evinced some fear and trembling, but I confess it astonished me, and I really felt almost sorry I could not say to him, 'Well, Sarthi, I do not think the Lord has designed you for a preacher: you must labour in your trade, and do all the good you can in a private way.' The Lord's ways are not as our ways.

When Sarthi made his first effort, we were on our way to join our Cuttack brethren, in a tour in that district, and I think the first time that brother Lacey heard Sarthi, he said we should be sinning against the Holy Ghost if we were not to appoint him as a preacher. At the Conference it was unanimously decided that he should be an assistant native preacher. And I must testify, after having heard him many scores of times, that few native preachers can command more attention in the bazaar than Sarthi. He has an admirable knack of illustrating his subject, whatever it may be, by simple similes; and frequently a good illustration has fifty times the weight of sound argument. He, however, is no chapel preacher, but that in our present state is of little consequence. The Lord 'gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints—for the work of the ministry—for the edifying of the body of Christ,' &c. Well, Sarthi being thus engaged as a preacher, and requiring to devote all his spare time to preparation for his great work, it was not thought desirable to consign to his care all the tools that our dear friends at home sent for him, as they might, and doubtless would, prove a great temptation to him to neglect his heavenly calling, while he had really no use for them. Accordingly, only a part were given to him for occasional amusement and exercise. A few were given to brother Bailey, as they might be very useful to him at a new station, and the remainder are under the care of brother Wilkinson and myself, for the benefit of any other person or persons of the trade who may join us. This plan, we thought, would meet the wishes of our generous friends, better than the useless consignment of them to the dear friend who had no longer need of them. We do feel deeply grateful to the kind friends who so benevolently and bountifully responded to the call for our brother when in need. The Lord reward them!

Yesterday an interesting looking young man from near Kimidi, some sixty or seventy miles distant, broke caste by eating with our christian people. He professes a real desire to follow Christ. He can read well. Some time ago he had one of our books, but was so persecuted on account of it, that he was obliged to give it up. A few days ago he was brought to this place as a witness in some law case. He soon found out our christians, as Jyassa, our head weaver, is a native of the same village; and now he declares his resolution to follow Christ. O that he may prove a disciple indeed! There will be difficulties in his case as in most others, to settle before it is done. He has two wives, though he is lawfully married to but one of them. He thinks it is doubtful

if either of them, especially his lawful wife, will join him. He has also two young children. Besides these difficulties to be adjusted, there is another of grave importance. He is by caste a shundi, or liquor-seller. It is a good caste, and their wives are said to be the descendants of brahmins. But his employment must be given up, and if he remain, he must turn his hand to some new and untried employment. Thus you will see that making converts is one thing, and finding them employment is another, but both must be attended to, and we must attend to them, however harassing and perplexing they (especially the latter) at times may be.

MR. JARROM'S JOURNAL.

(Continued from page 480.)

I will under this date write one word or two respecting my teacher. In the Chinese character there is much that is deceitful and hypocritical. In lying they seem to think that there is nothing bad: what they say one of another is too true,—'they tell lies by the three thousand.' It becomes us, therefore, to be on our guard, and not allow ourselves to be soon, or without some good reason, encouraged, lest by thinking too well of those who express themselves favourably disposed towards religion, and by suffering ourselves to be lifted up as if they were already proved to be on the Lord's side, we should afterwards discover that we have only been providing for our own disappointment and regret. With respect to my teacher, however, I do hope that I have some reason to be encouraged. That he is a diligent student of the word of God there is no doubt; the observations he makes to me from day to day respecting it, and the texts he brings to me for explanation from time to time clearly shows that he reads daily the scriptures of truth. This is a great thing. Again, there is a humility about him, a consciousness, apparently, of his having been a great sinner, a desire constantly expressed of knowing the way of salvation, &c., that lead me to hope he is sincere. He is not without persecution, on account of his present inclination to the doctrines of the cross, which he professes to be very willing to bear. He says he is prepared to renounce the worship of ancestors, &c., and that his desire is in every thing to conform to the teachings of Jesus. So far it is well. I trust that in answer to our prayers here, and to the prayers of dear friends at home, as well as in answer to his own, which he says he omits no day in presenting to the throne of grace, his mind will be enlightened, and his heart renewed. Still I would rejoice with fear and trembling. May the Lord in his mercy

make him a good man—faithful and true. Amen.

March 3rd.—A fine day. Went with brother Hudson into the city. Visited the school—addressed the children. Spoke to an assembly of near 300 men at the 'Old city temple.' A fine opportunity.

4th.—Lord's day. Conducted the service of the Lord's-supper in the forenoon, in Chinese. My teacher was present. Read in Chinese the third chapter of St. John's Gospel, and spoke from 2 Cor. viii. 9. In the afternoon, held Chinese service in the city chapel. Spoke from 1 Cor. vi. 9. Good congregations and attentive. Large number of boys: felt encouraged. My teacher again at the chapel. After the Chinese service, brother Hudson conducted our English service at my house, and spoke from these words, 'And the idols he shall utterly abolish.' Good day. The Lord bless his word.

Observed in the city, this day, sitting by the way side, a man with a child in his arms, who seemed to be in great distress, and ashamed of his situation. The man held a written paper before him, headed with these words—'I offer my child for sale, to save life.' The child was quite an infant, not more than a few weeks or months old: this child he wanted to sell, that he might procure a little money to buy provisions, and help him home. Cases of this kind are frequent. On Saturday, I saw a man sitting by the way-side, in a much frequented part of the city, together with a woman who was supposed to be his wife. The man held before him a written paper with this title, 'I offer for sale my wife, to save my mother.' He was not a Ningpo man; he said his mother was ill and starving, and he had no money to buy provision and medicine, and he was reduced to that necessity to offer his wife for sale. It is not long since, that I met a similar case: a man offered his son of nine years of age for sale, with a view to his buying provisions for himself, and having money to help him on his way home. These are pitiable cases: cases that can but excite compassion in the breast of a christian man. I cannot but regard such instances as illustrations of the apostle's observation, 'Without natural affection.'

Monday, 5th.—This day conducted the Missionary union prayer-meeting. Made a few observations in reference to the difficulty of missionary labour in China.

6th.—We have, this day, held our first meeting of the Ningpo Missionary Association, recently formed by the missionaries here, with a view to the discussion of interesting and important questions connected with the literature, religion, &c., of this people. The question for discussion this day was, 'Have the Chinese any distinct notion of our Supreme Being, to whom all things

are subject, or is such a notion to be found in their writings.' The brethren came to no formal decision. On the whole, the opinion generally seemed to be that the Chinese have certainly *now* no such notion as that which we have, when we speak of one Supreme Being; but that it is not unlikely that anciently they had some confused, but by no means distinct, notion of a Supreme Being; and possibly there may be a reference to some such being in their most ancient writings. After this meeting, I and brother Hudson went to several places in the city, in order to make known among the people the truth of the blessed gospel. We visited one or two principal places of resort, and spoke in one place particularly, to an audience of from two to three hundred people, and spoke at some length. Here we answered many questions relating to the blessed God, and Jesus whom he has sent. The people heard with much attention. But they do not seem to understand the high ground we assume as the missionaries of the cross—they do not see the guilt of idolatry—they do not see the high authority of the truths we deliver, nor can they, unless we preach. We must be instant in season and out of season, 'Faith cometh by hearing, and hearing by the word of God.' And 'he that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him.'

(To be continued.)

MISSIONARY ANNIVERSARIES.

BURNLEY.—On Lord's-day, Sep. 23rd two sermons were preached on behalf of the G. B. Foreign Missionary Society, by the Rev. R. Horsfield, of Leeds. On the Wednesday evening following a spirited and interesting missionary meeting was held. The chapel was filled to overflowing. The chair was taken by Mr. J. Greenwood, of Irwell Springs, near Bacup. The meeting was addressed by Revds. A. Sutton missionary; D. D. Evans, late missionary in Newfoundland, and other ministers of the neighbourhood. The proceeds of this anniversary amounted to £15 17s, nearly doubling that of last year.

STALEYBRIDGE.—On Lord's-day, Sep. 23rd, the Rev. J. G. Pike, of Derby, preached two excellent discourses in the G. B. chapel Staleybridge, and in the evening he narrated much missionary information, which was calculated to encourage the heart of every true friend of missions. After each of the services collections were made, amounting to £13 12s 10½d; besides which our friends have raised, by subscriptions and donations, the sum of £9 16s 2d. The total amount this year is £23 9s 0½d, being considerably more than last.

T. HYDE.

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[NEW SERIES.]

THE POWER OF GOD.

IN all the manifestations God has given his intelligent creatures of his character and attributes, whether in the book of Nature or of Revelation, the idea of his infinite power and energy is very prominent. Hence, the heathen, in their corrupt and degenerate worship, though they had 'gods many and lords many,'* some of whom, according to their absurd mythology, were wicked and vile, ignorant and false to the last degree, never represent their deities as without power. They are sensible that unless there be the idea of great power, their idols would have no claim to deference and homage. This fact may serve to show that the notion of power is essential to the idea of a God. One of the frequent allusions made to the power of Jehovah, in the Divine Word, has reference to his superiority over all other beings, real or imaginary, and over the gods

of the heathen. 'Who is like unto thee, O LORD, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?' † 'Among the gods there is none like unto thee, O LORD, neither are there any works like unto thy works.' ‡ 'For I know that the Lord is great, and that our LORD is above all gods; whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and in all deep places.' § This reference to the power of God, as superior to that of all other beings, shows that the idea is essential to his very nature and character. Without power which is over all, and beyond that of all other beings either singly or combined, he would cease to be God. The conviction of the unequalled and supreme power of Jehovah lies at the foundation of religion. So indeed are we taught by the language of God, and of his

* 1 Cor. viii. 5.

† Exodus xv. 11.

‡ Psa. lxxxvi. 8.

§ Psa. cxxxv. 5, 6

people. 'God hath spoken once, yea twice have I heard this, that power belongeth unto God.*'

Power as applied to God, like his other attributes, becomes then a necessary truth; and like them it is also perfect, unlimited, infinite. He 'can do everything.†' Hence, the Scriptures speak of him as 'the Almighty,‡' and ground an appeal to the confidence of mankind in his promises, on his boundless power, even though it may seem to us that they cannot be performed. 'Is anything too hard for the Lord.§' This infinite power of God is undervived and independent. It belongs to his nature, it is essential to his existence, it depends on no other beings, it is his own inherent attribute.

It is difficult and indeed impossible for us to form an adequate and perfect conception of the omnipotence of God. None but himself is capable of this idea. We may prove that it is a necessary truth as to God; we may adduce the evidence which his Word presents that he claims this as his own attribute, we may present various illustrations and proofs of its existence and exercise from the works of his hands, but we shall never be able fully to comprehend it. Every effort which we put forth, every example we present to our minds to assist us in our thoughts, though we enlarge the idea we receive, and multiply it until our souls sink under its awful pressure, will only convince us of this fact. We may conceive of a power from which all other power is derived, on which it is dependent, and to which it is subordinate, and by which all beings and all events are controlled; we may think of an energy to which the assembled universe can offer no opposition which has the least avail; we may conceive of a being who without weariness carries on innumerable works at the

same instant, executes them at his pleasure, but when we have exhausted our thoughts, the power of God is yet far beyond them. Like everything relating to Him, it is above our sight, and beyond our line. 'It is high as heaven; what canst thou do? deeper than hell; what canst thou know.¶'

It is no limitation to this incomprehensible power of God, that he is not able to perform things which are contradictory or impossible in themselves, any more than it would be a disparagement to a holy being that he was incapable of doing evil. This scarcely need have been mentioned except for the extreme folly and absurdity of men. God, for instance, cannot make truth and falsehood, virtue and vice to agree. He cannot make a thing to be and not to be at the same time. Nor can he make one and the same body to be in two or more places at the same instant. The essential difference between right and wrong; the necessity that one body should occupy one place only at one instant are obvious truths arising from the nature of things; and it not only implies no weakness in God that he cannot change them, but the idea itself of such a change is a palpable absurdity and contradiction. The Popish dogma of transubstantiation is, however, founded on this very absurdity. It teaches that a miracle is performed on the wine and the wafer, so that they become severally the very body and blood of Christ, which, though our Lord 'is gone into heaven'¶¶ is offered up in hundreds or thousands of places on earth at the same time, it requires its deluded followers to believe that though the constituent elements of the bread and wine are not changed, yet that they are by a miracle the real body and blood of Christ, and insists that to deny *the possibility* of this is to dis-

* Psa. lxxii. 11.

† Job xlii. 2.

§ Gen. xviii. 14.

¶ Job xi. 8.

‡ Revelation i. 8.

¶¶ Peter iii. 22.

believe the Omnipotence of God! Verily, Popery is the triumph of absurdity! The infinite power of Jehovah as well as the intelligence of man is only insulted by such representations as these.

The Omnipotence of God may be illustrated by a reference to his creative energy. 'In the beginning God created the heavens and the earth.*' 'Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.†' 'He hath made all things out of nothing: as nothing itself can arise out of nothing, so it is the greatest power that is conceivable to bring any thing out of nothing. If all the contrivance and all the power of this world were put together to bring the least thing out of nothing, you would easily apprehend it impossible to all. If all the force that is in this whole earth, and even in the whole creation should be exerted together to bring a grain of sand out of nothing, you would easily apprehend it would never be, and therefore how vast is that power of this Eternal Being! to bring things into being that were not; 'that were nothing immediately before,‡' 'He spake and it was done, he commanded and it stood fast.§' We might form some idea of a power that could mould and controul vast masses of matter, and make them change their place, or their form; but of the creative energy of Jehovah we cannot form the slightest notion. It is hid in the depths of his own nature.

The boundless magnitude of the universe may also serve to illustrate the infinite power of God. Contemplate the ponderous globe where we dwell. Try to set before the mind its wide continents, its lofty mountains, its deep, immense, and ever-rolling oceans, and to form some

notion of the immense mass of matter, ascertained to be near 8000 miles in diameter; think of the innumerable particles that compose the whole, and of the countless millions of beings, animate and inanimate, that cover its surface or live in its waters. Here is the power of God. 'He made the earth and the sea and all that in them is.¶' 'He hath measured the waters in the hollow of his hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold he taketh up the isles as a very little thing.¶¶' 'He 'shut up the sea with doors, and said, hitherto shalt thou come, but no further; and here shall thy proud waves be stayed.'**

Survey the glorious heavens. How vast! How illimitable! What a display of wonders is here! The sun which pours forth his light upon us day by day, the moon that affords her pale beams at night; the planets that attend us in our circuits round the sun, and at various distances perform their revolutions. Science and observation have told us of the magnitudes of the planets and their distances from the sun their common centre, and the telescope has disclosed to us some of the wonders of their form, as the rings of Saturn, and of Herschell, the belts of Jupiter, the satellites, or moons of some. We are instructed as to the periods of their circuits, and the times of their appearance. Their distance is reckoned by millions of miles; but far as the earth is estimated to be from the sun, and the superior planets are immensely more distant; they and we, and all connected with the Solar system, are really near neighbours compared with the multitudinous fixed

* Gen. i. 1. + Heb. xi. 3.

† Howo. § Psa. xxxiii. 9.

¶ Acts iv. 24. ¶¶ Isa. xl. 12, 15.

** Job xxxviii. 8, 11.

stars which bespangle the firmament. No philosophy can reach them, no form of measurement can give any idea of their distance, no telescope can enable the observer to make any even probable conjecture of their distance or magnitude. Though the diameter of the earth's orbit is taken at some 200,000,000 of miles, yet a perpendicular line from one extremity of this circle when pointed to a fixed star, makes no angle or inclination when brought to the other! The distance of objects on the surface of the earth may be ascertained if the angle from two given places on a straight line be taken. But so distant are these stars that the one supposed to be nearest, makes no angle on a base of 200,000,000 of miles! How inconceivable then is the magnitude of creation! We know not what the stars of heaven are. They may be suns to other systems of worlds; and as God has made nothing in vain, if by analogy we infer that all are the abodes of intelligences he has made for his own glory, our thoughts are lost in the magnificence and immensity of creation, and overwhelmed by the manifestation thus given us of the boundless power of the Great Supreme. How beautiful the reflection;—'to bring the least thing out of nothing must require the greatest power, but to bring so great a creation as this out of nothing, is that which doth render the power of the Creator, both perspicuous and admirable at once. To have such a frame of things as we behold with our eyes from day to day made to rise up out of nothing, and only by a word speaking, how perspicuous and admirable doth it evidence his infinite power!'* How just the appeal;—'To whom then will ye liken me, or shall I be equal? saith the Holy One. 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.'†

Our thoughts of the infinite power of Jehovah may be assisted if we consider that it is present and exerted in every part of his works. Do we contemplate the material universe? His sustaining and controlling energy is everywhere. In all lands, in all worlds, regulating their motions, and holding them in their courses. Do we think of the beings that have life? all, every one, was created and is upheld by him. In him they live and move and have their being. Are our regards directed to intelligent existences? The 'innumerable company of angels'‡ are sustained and cheered by his presence and power. 'The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day,'§ As to man, 'whose breath is in his nostrils' || 'He holdeth our soul in life.'¶ All are under his controul. 'He stilleth the noise of the seas, and the tumult of the people.'** 'The wrath of man shall praise thee: the remainder of wrath shalt thou restrain.'†† His power extends to all. By his judgments he awakens their fears;—they are 'afraid of his tokens.'‡‡ By his love he invites their confidence. By his Word and his grace he convinces men of sin, subdues their wills, changes their hearts, and brings them to himself. All elements, all beings, all things, all events are in his hand, and under his controul; 'and all the inhabitants of the earth are as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand or say unto him, What doest thou?'§§ Govern-

* Howe. † Isa. xl. 25, 26. ‡ Heb. xii. 22.
§ Jude 6. || Isa. ii. 22. ¶ Psal. lxxvi. 9

** Psal. lxxv. 7. †† Psal. lxxvi. 10.
‡‡ Psal. lxxv. 8. §§ Dan. iv. 36.

ment in the hands of God is absolute and perfect. He needs no assistance, nor is he dependent on any agent he may employ. His volitions, whatever they be, are instantly and everywhere accomplished. How wonderful, how inconceivable is his power!

It is the almighty power of God that gives efficacy to all other attributes of his glorious character. Wisdom without power would be ineffective for the execution of his will. Goodness would be unable to benefit his people—to rescue, uphold, and save. Justice could not punish the delinquent, nor reward the devoted, without this attribute. Power is as essential to the government as to the creation of all things. It is by the ‘eternal power and Godhead’* that all the purposes of infinite wisdom and mercy and truth are secured. That power which is infinite and undivided, which secures the glory of every other attribute, is for ever. ‘In the Lord Jehovah is everlasting strength,† ‘He was, and is, and is to come, the Almighty.’‡ This power will be exerted through all time. It will be gloriously manifested when God will raise the dead, and bring the race of man to his tribunal. It will be displayed when he will cast out the impenitent and unbelievers into outer darkness, and when he will confer on them who ‘by patient continuance in well doing, have sought for glory, honour, and immortality, eternal life.’§ Throughout eternity the song of saints and angels shall resound to him, saying, ‘Thou art

worthy to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created.’|| The power as well as the wisdom and goodness of God will be the theme of endless praise.

Is not the infinite power of Jehovah adapted to teach us humility and reverence before him? What are we before him? What are the mightiest monarchs, and all intelligences indeed in comparison with Him? Shall we resist his will? Shall we dare to disobey his commands? ‘Do we provoke the Lord to Jealousy? are we stronger than he?’¶ How fearful the idea of having the Omnipotent God as an enemy! How terrible to fall under his eternal frown! Let us rejoice that he holds out to us the sceptre of his mercy, and let us gladly receive his grace through Christ Jesus our Lord. Let us give our hearts to him, and seek that ‘we may ever boldly say, The Lord is my helper, and I will not fear what man shall do unto me.’** How delightful to have a sense of his protection and presence, and to feel that ‘God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed and the mountains be carried into the midst of the sea. The Lord of hosts is with us; the God of Jacob is our refuge.’††

Calm as the summer's ocean, see
Can all the wreck of nature see,
While grace secures us an abode
Unshaken as the throne of God.

J. G. L.

* Rom. i. 20 † Isa. xxvi. 4.
‡ Rev. iv. 8. § Rom. ii. 7

|| Rev. iv. 11. ¶ 1 Cor. x. 22.
** Heb. xiii. 6. †† Psa. xlii. 1, 2, 7.

THE BENEFIT OF ACQUAINTANCE WITH GOD.

(Notes of a discourse by the late Rev. C. Mills, of Bourne.)

Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.—JOB xxii. 21.

THE language of the text is the language of Eliphaz, and was addressed originally to Job. Whether this lan-

guage was just or unjust—whether it was opprobrious or in point, it is not our purpose to enquire: we leave the text, considered in its immediate connexion, and notice it in an obvious, justifiable, and most important application. Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.

In dwelling upon this language, we notice it as addressed to the unconverted. As such, it exhorts them to an acquaintance with that of which they are ignorant—it speaks to them of peace which they do not possess, and makes reference to solid and substantial good.

It is not for the preacher to draw the line between the converted and the unconverted: this must be done by men themselves; and this now you are exhorted to do. Turn your attention upon your own souls; examine them and consider their state. Do it honestly—do it strenuously. Whilst to those who in so doing, find that they know not God, that their hearts, if not actually troubled, are yet not at peace, and that they are devoid of all true and lasting good; to them we address ourselves in the language before us, and say, ‘Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.’

In considering this language, let us notice the exhortation given,—‘Acquaint now thyself with God.’ This is a very wide subject: but may, we think, be sufficiently comprehended, though not completely, by the following particulars.

In order to an acquaintance with God, we must know his nature. This is revealed in the Bible, and to its knowledge we must attain. We must know God as infinitely great and infinitely glorious; as the one true and ever blessed God; though in three persons, viz., the Father, the Son, and the Spirit. We must know him as alone, in single, undivided glory; as eternal, the ancient of

days, to whom there shall be no end; as infinite in might—as everywhere present, and knowing all things—as being himself unproduced, and yet that has produced all things, which he upholds by the word of his power, and has stamped with the proofs of his being and glory. This we must know in reference to his nature.

In order to an acquaintance with God, we must know his character. The nature of God, and the character of God, are obviously two very different things. By the nature of God, we understand the attributes of God; but by his character, the state of those attributes as pure, and the conduct of those attributes as righteous. Thus we have presented to our minds the pure and holy God—living purity—and the true and righteous Jehovah executing righteousness. We see an insufferable brightness—we look upon an infinite, ineffable holiness; and also a flaming and flashing sword—scales in a perfectly even hand—crowns of imperishable light—and reddening and glowing thunderbolts of wrath—reward for the righteous—punishment for the wicked. The character of God, therefore, is that of a being pure in himself and righteous in what he does. The Almighty is not to be considered as a being, high, lofty, infinite, and glorious; but as one who is a King and sways a sceptre—as one who has taken the position of a Judge among the creatures of his hands. Thus, in considering the purity and righteousness of God, we have been obliged to notice, if we may so speak, the official manner in which that purity and righteousness are displayed.

In order to an acquaintance with God, we must know God’s law. This, like his nature and attributes, we find declared in his word. It is comprised in those various declarations that are given, as to what we must do and what we must not do. The nature of these declarations is also in that same word, specifically

made known to us. We there find that he whose law it is, is a Spirit; and that the obedience he requires is correspondent with that nature. It seeks an obedience that is outward and visible; but it is not satisfied unless it receives the obedience also of the heart and mind. The law has been given, and the Redeemer has stamped it with its inward searching. It is something to render an outward observance to the divine requirements; but this is not enough. God the King—God, the great moral governor and judge, looks upon the heart. 'He searches the heart and tries the reins of the children of men,' requiring 'truth in the inward parts.'

Lastly: in order to an acquaintance with God we must become conversant with the gospel. As this is the greatest and the most marvellous display of the nature and character of God—as it is a manifestation of God that touches every attribute of his nature—that embodies every principle of purity and rectitude—a manifestation that is in harmony with law, and that yet goes infinitely beyond it—as it is the most astounding step of boundless grandeur—the most lovely expression of infinite beauty—the most effulgent burst of splendour from him who is the God of glory—who is light and dwelleth in the light,—in order to acquaint ourselves with God, we must therefore become principally conversant with this, viz., 'the glorious gospel of the blessed God.'

From reading the language of the text, it would almost appear that such was considered the nature of the object therein referred to; that such was its glory—such its perfection—such its attractive beauty, that a bare theoretical acquaintance with it was sufficient to ensure the state there referred to. This, however, is found to be lamentably far from the fact. A bare theoretical acquaintance, even with God, is not enough to result in a state of peace. Yes, men may have it, and yet continue in a state of warfare

against him. They may see that the power of God is omnipotent; and yet to that power they may oppose themselves. They may see that God's purity is an unsullied whiteness that must cast them as defilement from its lap; and yet continue to roll themselves in pollution and in guilt. They may see that the storm is up—that God rolls dreadful thunder in his violated laws, and yet they may brave them. They may see that God in the gospel threatens with 'flaming fire,' and 'the worm that dieth not,' and everlasting destruction from his presence and the glory of his power; and yet treat that gospel as an idle tale. Before man can be at peace he must not only know the truth, but embrace it; he must not merely see it, but love it; and then so soon as he embraces the truth, and loves the truth, he throws down the arms of rebellion and is at peace.

Do not, however, be mistaken: some think that by thus acting, there is nothing secured but a negative blessing, so that man only ceases from an unequal warfare. No! There is a positive blessing of peace—there is not merely a state of 'peace,' but the feeling of 'peace.' In his own soul he realizes peace; he can look to God in all the might of his power—in all the magnificence of his glory—in all the clearness of his purity—in all the terror of his justice—and yet realize 'peace.' He can look to God's nature in all its fulness of attribute, in comparison with which he is as nothing, less than nothing, and vanity—to that character unimpeachable and without a flaw—to that throne to which every rebel shall be ultimately brought—to that sceptre to which every rebel shall ultimately bow—to that bar before which all who have ever lived shall be ultimately judged, and yet realize 'peace.' He can look to that law that was proclaimed amid clouds, and lightnings, and thundering, and find, that, as violated, its clouds are still gathering

in thick and awful darkness—that those clouds are still torn by the flash, whilst vengeance utters her deep and awful voice—he can do this and realize ‘peace.’ He can look to the gospel, to that great and mighty development of himself which God has therein given, and see the eternal Son clothed with ‘the glory which he had with the Father before the world was’,—see the Son leaving that throne, assuming our nature and tabernacled with men—he can see the ignominy, the sorrow, the sweat of Gethsemane, the cross of Calvary, and the tomb—he can see the blood—he can see the death, the bands of death, burst in sunder, and Christ, ‘where he was before,’ interceding with power, and yet waiting until the time when he shall come in the clouds and ‘sit upon the great white throne’ to pronounce upon the righteous an everlasting acquittal; and upon the wicked an eternal doom: he can do this and feel that he who is there amid cloudless glories—that he who will appear in the heavens with ten thousand of his saints, and be man’s final Judge—that he is his Redeemer and Saviour, and that he is true to his word,—‘My peace I leave with you—my peace I give unto you; not as the world giveth, give I unto you.’ ‘It is the peace of God which passeth all understanding.’

‘Acquaint’ then ‘thyself with him, and be at peace.’ The blessing of peace is one of unspeakable value; and the man who has it is in possession of great good. But the term in the text is capable of a very wide consideration:—‘Acquaint now thyself with him, and be at peace: thereby good shall come unto thee.’ This will be the case in life. Life! what is it? It would appear a common and most ordinary fact, but yet how replete is it with weighty, with most momentous interest and concern. It is an elevated and solemn thing. In its highest reference it is a spiritual being, a responsible existence, a pre-

lude to another state, to be determined by the conduct of the present. Life! it is a burdened existence, needing to be relieved from the load of unnumbered sins. Life! it is a polluted being, needing to be cleansed from its stain of deep defilement. Life! it is a vast vacuity, yearning for something to fill it—something that is higher, infinitely, and better than ‘the things that perish in their using’—something that does not crumble like earthly objects—that does not fade like earthly beauty—that does not pall like earthly gratification and delight. Now this is the good that is wanting, and this is the good which an acquaintance with God—a state of peace with him, will certainly secure. It rolls off the burden of sin—leads to the ‘fountain open’ for all sin and all uncleanness; whilst for the faculties of the mind, in their widest stretch, and for the feelings of the heart in their broadest embrace, it gives God in the gospel of his Son, and all the privileges, and all the blessings, and all the joys which that gospel contains. Acquaint then thyself with him, and be at peace: thereby, in life, good shall come unto thee.

Again: it shall be so in death. Yes! as truly as there is life, so certainly will there be death; and as truly as from acquainting ourselves with God and entering into a state of peace with him, good will result in life, so certainly will it be experienced in death. Death! how solemn a thing is death; regard it in its lowest aspect and there is something about it powerfully affecting. It is the breaking up of God’s workmanship—it is the ceasing to act of a mechanism fearfully and wonderfully made—it is the quenching of an eye that looked out and saw wonders in the heavens and in the earth—it is the unnerving of members that moved and acted—it is stopping the pulsations of a heart that were capable of joy—it is cutting off a mind from all that it knew—from all to which it

was linked—from all that it loved, and in which it found delight. Take, therefore, death, and regard it at its lowest level, and there is something in it certainly affecting. But when we rise higher and consider it, which in fact it is, a transition of existence—a passing from one state of being to another, higher and eternal, how different is the character which it presents to our minds. At once it becomes identified with all that is momentous:—it is the point between overwhelming bliss and unutterable woe—the eternal weight either of glory or of shame. Surely, then, if good is needed in life, most certainly it must be required in death. Surely in the darkness there needs a light—surely in the weakness there needs a prop—surely in the sorrow there needs an eye to pity, a hand to comfort and cheer the falling and failing heart,—and this the subject of our discourse secures. ‘Yea, though I walk through the valley and shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.’ Thereby, in death good shall come unto me.

Finally, it shall also be so in eternity. Here we cannot enlarge. It is a theme which to touch is almost to injure. What can we tell of it when ‘eye hath not seen, ear hath not heard, and it hath not entered into the heart of man the things which God hath prepared for them

that love him.’ Is it purity without a stain? it shall be possessed. Is it knowledge without a cloud? it shall be had. Is it glory bursting in eternal brightness? it shall be in everlasting possession. Is it the vision beatified and wondrous of God and of Christ? it shall be seen. Is it ranging ‘in the palace not made with hands’—‘mingling with the number that no man can number’—joining in ascriptions of exaltation and praise—in high hallelujahs of whose rapture and music we can form no idea? then shall it all be enjoyed by those who ‘acquaint themselves with God and are at peace.’

But, when, it may be asked, is this to be done? The text says, ‘now,’ ‘Acquaint *now* thyself with him.’ It is to be done ‘now;’ there is to be no delay—you are not to stop till another time; it is ‘now,’—‘Now is the accepted time, now is the day of salvation.’ And as compared with the ‘good,’ spoken of in the text, what is the value of all beside? Listen to the estimate of holy writ,—‘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, but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness in the earth, for in these things I delight, saith the Lord.’

SUGGESTIONS AT THE CROSS.

THE cross reminds us of our fallen and hopeless condition without Christ. Why must the Son of God suffer? Because man has sinned and fallen under the everlasting curse of his Maker. Either he must endure this curse, or Christ must be made a curse for him. It was utterly impossible for the transgressor to repair

the violated law. As there had been *sin* there must be *suffering*. The law must be satisfied, either by the eternal sufferings of the sinner himself, or by the infinitely meritorious sufferings of the Son of God in his stead. Gaze upon the cross, O my soul, and be reminded that thy condition, without Christ, is that of the helpless in-

fant cast out into the open field in his blood, without power to help himself, and without any other eye to pity or arm to save.

The cross reminds us of the infinite love of God towards mankind. 'Greater love hath no man than this, that a man lay down his life for his friend.' 'Scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.' 'When we were enemies, we were reconciled to God by the death of his Son.' 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life.' The cross exhibits love such as the universe never before witnessed.

The cross reminds us of the infinite compassion, condescension, and love of Christ. When there was no eye to pity, he *pitied*.

'This was compassion like a God,
That when the Saviour knew
The price of pardon was his blood,
His pity ne'er withdrew.'

As to condescension, Christ, 'though in the form of God, and though he thought it not robbery to be equal with God, yet made himself of no reputation, and took upon him the form of a servant, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.' 'Though he were rich, for your sakes he became poor, that ye through his poverty might be rich.' Can we conceive of greater condescension? As to love, how could there be a stronger expression of it than is presented in the cross?

The cross reminds us of the infinite demerit of sin. Sin is such an evil

that the sinner must *die eternally*, or God's incarnate Son must die for him. 'The wages of sin is death.' When tempted to sin, let us hear a voice coming down by the cross, saying, 'O, do not this abominable thing that I hate.'

The cross reminds us of the immense value of the soul. When our Divine Master inquires, 'What shall it profit a man if he gain the whole world, and lose his own soul?' he intimates that the soul is of more value than all the world. But of how much more value than the world we could not know without visiting Calvary. There we learn what it cost to purchase redemption for it; and estimating its value by the price paid for its redemption, we conclude that the soul is of infinite worth.

The cross reminds us of the reality of the atonement. Here we see the JUST ONE suffering for the unjust—tasting death for every man—receiving wounds for our transgressions, and bruises for our iniquities—*dying that we need not die*.

The cross reminds us of our obligations to love and obey Christ. If Christ has done *so much* for us, can we *ever do enough* for him? A view of the cross should make us willing to do anything, to go anywhere, and to suffer anything which his cause and glory require.

The cross reminds us of our obligations to love one another. If Christ has *so loved* us, we ought also to love one another.

The cross reminds us of our duty to try to draw all men to Christ and to heaven. On Calvary is the only door into heaven from our world. And as often as we behold the cross, we should feel called upon to direct every sinner's eye to this only door of hope.

NOOKS & CORNERS FOR MOST CLASSES OF OUR READERS.

THE PASTOR'S WIFE.*

Biography sometimes concentrates observation on an individual, as furnishing an exception to all ordinary experience, either in character or circumstances; and sometimes it calls attention to a class by presenting a perfect specimen of that class. The beautiful memoir by the Rev. J. Sherman, of his late inestimable wife, combines these two distinctive peculiarities of biography. It presents us with an individual character worthy of all love and admiration; and also with a specimen of what that important class, ministers' wives, should be. Perfectly 'distinct in individuality,' is this pastor's wife, yet living *up* to a system of excellence—living *out* a plan of usefulness exactly suited to the requirements demanded by the church of a minister's wife. This idea must have deeply impressed the mind of Mr. Sherman; hence, the responsible position of the subject of his affecting memoir appropriately forms the title of his book. It is scarcely possible for any reflecting mind to peruse the work in question without thinking deeply of the duties and the trials of those who occupy the difficult post so admirably filled by the subject of this valuable contribution to christian biography. For every onerous position in life, certain peculiar pre-requisites are needed—adapted to that station. This is a fact not enough recognized with regard to woman; though at once conceded with reference to man. Every one knows that certain qualifications of piety, intelligence, aptitude, and discretion, are requisite for a minister. Multitudes of christians possess a good degree of these qualities, yet not enough to fit them, even humanly, for the ministerial office. Supposing a person deficient in any

one of these, or below par in all, to enter the ministry is for him to be just in such an unhappy false position as must result in misery to himself and uselessness to others. The minister's wife holds a subordinate, but scarcely less important station, than her husband. To him and to the church she must be either a help or a hindrance—a good or an evil. She cannot be merely neutral. Positive, not negative, is her station and influence. If she has not been selected by her husband with a view to the requirements demanded of her by the church, it is unjust, and therefore unchristian, to expect from her what neither grace nor nature have bestowed. The best mitigation of such a misfortune to all parties is, that mutual forbearance which ought not to be difficult to those who profess to be the followers of Christ.

The question naturally arises, what are the requirements essential to a minister's wife, in order to her being a help meet to her husband and a blessing to the church? Mrs. Sherman's character may justly be set up as a standard. Methinks I hear some one exclaim,—'What! set up as a standard one so richly endowed by nature, so benefited by education, so favoured by circumstances? surely that is at once absurd and unjust.' Patience, gentle reader, character is here spoken of irrespective of other advantages. The qualities which made Mrs. Sherman valuable were not her personal beauty—her elegant manners—her sweet voice—her musical and other accomplishments. These were all lovely embellishments—graceful external decorations. Each and all of these might have adorned her, and yet had these been her only endowments she would have been very unfit for a pastor's wife. It is the peculiar value of this piece of biography that it shows us a character not inimitable, but in all the most truly valuable manifestations, perfectly capable of being imitated. Her talents, for example, were not of a remarkable 'and

* 'THE PASTOR'S WIFE; *A Memoir of Mrs. Sherman, of Surrey chapel.* By HER HUSBAND. J. C. Gilpin, Bishopgate Street.

marvellous kind : their excellency consisted in their being of a diffusable, adaptable kind,—ready, appropriate, fitting. Whatever natural endowments in reference to talents she had, we plainly see from her husband's testimony that the care and cultivation she bestowed upon them was the real attainment. He says, 'Nature had done much for her in her lovely person and attractive manners, but grace much more. Her scriptural knowledge, and ability to communicate it, either orally or by letter, were not natural, but acquired. Her position demanded exertion to obtain information, and she gave it; she felt unequal to her solemn duties, and she prepared accordingly : thus, by the ordinary operation of industry in the study of the Scriptures, and in prayerful preparation for spiritual engagements, she acquired acceptableness and usefulness to which few have attained. It will be no disparagement to her, to put on record, that previous to her marriage no member of her family believed her to possess the qualifications which she afterwards exhibited. Her sister, (Miss Mary Tucker,) had she been spared, bade fair by her mental endowments and literary acquirements to have taken an influential position in the world. But the amiable, loving, merry Martha, was thought capable only of gracing a drawing room, binding friends to her by affection, and benefiting the poor by generosity. Such duties as those in which she so peculiarly excelled, were among the last for which she was supposed to be fitted.'

And again it is said,—'The life of Mrs. Sherman presents no proofs of mighty intellect : her conduct, letters, and journals, only shew the christian lady carrying out her principles into practical operation ; and therefore leaving footsteps in the common walk of life in which any one may safely tread.'

Therefore, in setting up Mrs. Sherman as a standard of excellence, it can scarcely be objected that her talents were of such an order as to forbid all hope of successful imitation.

She had in a high, nay in a pre-eminent degree, that requirement, without which talent is comparatively

useless, and with which even humble endowments are often made truly valuable ;—deep, fervent, abiding, vital piety. This spiritual blessing sent forth a light and glory that illumined every other grace. It was the sunshine of the soul 'touching all things with hues of heaven.'

Yes, piety is the first essential requisite of a pastor's wife. A continuous, abiding, every-day piety. Not a spasmodic, excitable, sentimental, periodical piety, waiting for frames and seasons and circumstances, but calmly pursuing the even tenour of its way at all times, in all places, and under all circumstances. This gift—this first of gifts—is alone from the Giver of every good and perfect gift, by the operation of His Holy Spirit. And where this precious treasure is received in earthen vessels the most constant prayerful reliance on the gracious Giver is requisite, in order to cherish the gift and preserve it pure and holy to the end.

In connexion with this hallowed, inwrought piety, and it might be said, a resulting consequence of it, is industry and activity. The exhortation to work while it is day, for the night cometh in which none can work, must surely reverberate with trumpet voice through every heart that feels its deep obligation to a divine and gracious Master—a Master who requires but what he gives, and whose Holy Spirit ever helps the infirmities of his faithful servants. Where there is the will to do good, the opportunity will not be withheld. A word in season fitly spoken—a tender sympathy, ready to weep with those that weep, or affectionately to rejoice with those that rejoice—a prompt desire to bear the burdens of the oppressed—to aid the inexperience of the young—to remove the ignorance of the neglected—this is the activity that keeps the soul in healthy exercise, and is the external manifestation of the piety that dwells within.

Another indispensable requisite is *discretion* ; or, *good sense*. This quality enables its possessor to do good judiciously. It prompts to a wise application of means so as to ensure desired ends. Not yielding to the mere impulses of benevolence, but to the

steady principles of christian philanthropy: doing the right action, at the right time, and in the right manner. Tact, not only to avoid giving offence, but to win and conciliate by gentleness and consistency.

Then, sweetness of temper is an indispensable requisite. Oh! this is as sunshine to the landscape—as bloom to the flower—as fragrance to the air—as melody to the bird—an added charm, giving completeness of delight. How many minor defects does sweetness of temper atone for and compensate. What a positive radiance of cheerfulness does it diffuse. What a power it has to win friends, to soften prejudice, to consolidate affection. Who has so much right to be good tempered as those who feel that for them to live is Christ and to die is gain; that for both worlds they are safe in a Saviour's love? An ill-tempered christian is a strange anomaly.

Now in piety, in industry, in good sense and good temper, the 'pastor's wife' before named was as near perfection as a mere mortal could be; and it was to those qualities she owed her great success in her responsible position.

We learn that she was twenty-nine when she became the wife of Mr. Sherman, then a widower with three children. Had he not been a minister her's would have been no ordinary duties, for a step-mother has, in the silly maxims and wicked prejudices of society, a stern ordeal to undergo. That no prejudice could have become so general without some foundation in truth must be conceded; but the indiscriminate censure and unjust suspicion of society tend to perpetuate, not to remedy, the evils it condemns. Nothing in the personal character of Mrs. Sherman is more beautiful than the charming way in which she always speaks of her husband's children as hers. In her letters she shows a true motherly heart. 'My dear boy,'—'My darling daughters,'—'My three sweet children,' are the terms she uses. Of their mother, too, she speaks with tender respect, as reverencing and cherishing her memory. Now this is as it should be; and such conduct would soon silence the prejudice and discountenance the suspicion of the

world as to the relationship in question. But it is as a minister's wife in relation to the church that her character is here considered. She was a great economist of time, and very punctual and orderly. This enabled her activity to have full scope. She began her labours as a Sunday-school teacher—then she added tract distribution and visitation of the poor—all entered on and pursued with firmness of mind and winning gentleness of manner. On her removal from Reading (the place of Mr. Sherman's ministry at and for some time after their marriage) to Surrey chapel, a more enlarged sphere of usefulness opened before her; and by God's blessing on prayer and diligence she was fitted for her work. She instituted here a Bible class for young persons who were too old to be scholars and too inexperienced to be teachers in the Sabbath-school. She saw and lamented, with a wise observation and a tender heart, the fact, that just at the age when pious counsel and spiritual instruction are most needed, young persons are lost sight of, and become too often permanently lost to the church and to themselves. She set herself to remedy this and was eminently successful. Then, being earnestly requested, she established a class for the young ladies of the congregation, who came to her for spiritual advice and guidance. An admirable Maternal Society was formed, which at first grew very slowly, but nevertheless took root, and at length flourished abundantly. Then, to meet the wants and wishes of a large section, she formed another maternal association for poor mothers, whose humble circumstances and limited opportunities called for sympathy, encouragement, and wise advice. In all these labours she was indefatigable and eminently blessed. Her heart and soul were so much interested that she seldom left town without writing regularly to her class during her absence. And she always encouraged all, particularly the young, to write to her, never omitting to send a prompt, kind, and suitable reply.

Delightful as it is to read of her labours and their success, there is one important and instructive circumstance—she met with hearty co-operation

and sympathy from the ladies of the congregation. She was not only lovedly but beloved—a fair plant placed in a genial soil, nourished by a kindly atmosphere. There is very much in this fact.

May the writer venture to ask a plain question? Is it not far more common for congregations, the female part especially, to be very ready to require much from the minister's wife, but not to render much to her? Is it quite a delusion to suppose that whatever standard is set up for the minister his wife is always rigidly scrutinized and often uncharitably censured? Every one claims the right to judge her—few see the duty of helping her. If her husband is a man of great talents, she is expected to resemble him—to embody all his opinions. If not, there are sometimes mysterious words, and portentous shakings of the head, and avowals of all they could say if they would, &c. And if he is a man of humbler capabilities she is expected to make up for his deficiencies; or it may be they are charged on her and her influence. But, perhaps this is a mistaken view. Whether the writer is correct or not in thinking that an exaggerated estimate of duty is required from, and a very modicum of duty rendered to, a minister's wife, one thing is certain,—that none but an angel, gifted with miraculous powers, can work successfully without co-operation. If it is the duty of deacons and christian men to help and uphold the minister, it is equally the duty of the influential women of a congregation to sympathize with and aid the minister's wife in all her efforts to do good; and to be as ready to see excellence in her as in her husband. If it happen that a minister's wife is really without piety, and therefore utterly incompetent—then a respectful, even if sorrowing, silence must be maintained—all invidious comparisons, all censures, all elaborate pity of her husband will only tend to harden her heart and aggravate the evil.

If she be a pious woman, anxious to do good—but perhaps not very skilful in carrying her desires into effect—remember all aid and encouragement kindly rendered to her, while it is a delicate manifestation of respect to

her husband, is calculated to benefit the church and thus promote the extension of the Redeemer's kingdom in the earth.

Lustrous with moral light and loveliness are the life and labours of Mrs. Sherman—but it may deliberately be affirmed there would be many more such pastor's wives if they met such kindly sympathy and ready spontaneous co-operation from the female members of the churches as Mrs. Sherman did. She worked well, but she had able assistants and good implements; otherwise, all gifted as she was, she could not have effected such results: and Mr. Sherman's volume is as much a tribute to the female piety at Surrey chapel as to the memory of his sainted wife.

At the commencement of Mrs. Sherman's exertions in the Sabbath-school, a curious incident is related, fully corroborating the above remarks.

'It is very difficult for persons of courageous spirit, or for those whose lengthened labours in spiritual services have rendered them almost a habit, to understand the timidity and struggles which a delicate and hitherto untrained mind experiences in its first efforts in any public work for God. They forget their former difficulties—or if the work became natural to them from the first, they cannot sympathize with any whose efforts have been useful but quite of another kind from those in which they have been so long engaged. Hence, in their zeal, instead of leading the mind step by step, they often deter and distress them by exclamations of astonishment at their backwardness and unfitness. Females, especially those of refined habits and superior education, require the most tender treatment to induce them to employ their talents in any public manner, and have far more difficulties to overcome than those of inferior knowledge and station. O! what would many of them give for a kind and sympathizing friend who has been in similar circumstances before her activity for Christ commenced, and who would lead them on gently as they were able to bear it. Such was Mrs. Sherman's difficulty in her new station. On the first Sunday after her entrance into Reading, she went to the Sunday-school to see if she

could be useful by taking a class of children to instruct. Circumstances had not permitted her to undertake this duty at Enfield, (the place where her unmarried life had passed,) and the labour was therefore wholly new to her. A lady who had generally superintended the female school, and who united in her character, piety, zeal, and perseverance, very heartily welcomed her, and expressed her joy at finding the minister's wife willing to assist in training children for heaven. Immediately, in a great bustle, she introduced the female teachers to her, one after another, and assured them that now the minister's wife was come to their help, the school must prosper. 'I fear you miscalculate my feeble help and influence,' meekly replied Mrs. Sherman, heaving a deep sigh. Before the teachers dispersed to their classes, the zealous superintendent brought the books and described the modes of registering their names, marking their attendance, and giving rewards. 'You see by these books we have not been so orderly as we ought; but now you are come amongst us everything will be set to rights; and I merely shew you these in order that you may speak to the teachers on the necessity of punctuality and regularity in their attendance and records of the school. You do not know what good you may do.'

With a heart palpitating from conscious ignorance of these plans, and giving the assurance that she could introduce no improvement, she ventured to say, 'It is all new to me, and I shall have to learn of you; I have never taught in a Sunday-school before.' 'Indeed,' was the answer, with a very significant 'hem,' which conveyed more than it expressed. At this moment a small bell rang for the opening of the school,—'You will, of course, open the school with prayer, for us,' said the lady. 'No: I am sorry that I cannot possibly undertake that service; I have only prayed in private with a female and should be quite confounded in the attempt to pray before so many,' was the answer. The blush rose in her cheeks and her spirit became well-nigh overwhelmed at the evidences of her incapacity, but she proceeded, 'You will be kind

enough to conduct the school as usual, and I will take a few children as a class and try to help you.' 'O! no,' said the zealous friend, 'I cannot pray before you—we thought all our difficulties would be at an end when you came. We heard of your usefulness, and zeal, and expect you to be a great blessing among us.' Concealing her feelings as much as possible, and using her entreaties, Mrs. S. at last won over the superintendent to open the school, after which she took a class. At its conclusion she returned home with a broken heart, and gave vent to her sorrow in a flood of tears, (an unusual thing with her, though of so tender a nature,) and relating the circumstances of the afternoon, expressed her fear that her husband had made a wretched choice in introducing one so utterly unqualified to lead as she was; that every one was disappointed in her, and her Saviour's cause would suffer from her inexperience. This was not the effect of mortified pride at the rough manner in which she had been treated,—not a complaint of which escaped her lips—although no one felt more acutely the want of courtesy and delicacy in a female whenever they were manifested; but a deep sense of her deficiency in those qualifications which she thought the cause of Christ required from a minister's wife. Now this lady was a talented, useful, devoted person, but lacked the tact required to draw out talent in another, and to treat with a delicate mind. Her sentiments were uttered with all honesty and zeal for her Master and for the success of the school; yet they had a repellent, rather than an attractive power, to a timid but willing mind, which, instead of receiving encouragement that was so peculiarly needed, was thus made to feel more painfully helpless. O! how much wisdom, as well as zeal, is required in dealing with souls.'

It must, however, have been more the manner of this lady than what she actually said, that distressed and terrified Mrs. Sherman. She saw that much was required—that no allowance for nervousness or inexperience were made—that her position and not herself was comprehended, and she was depressed. Now, a less patient, per-

severing woman—less sustained by a perfectly congenial husband's advice, would most likely have given up at once all public usefulness and confined herself to her family occupations; and the bustling, clever lady's zeal, would have defeated itself by silencing rather than developing talent.

In looking at a beautiful picture we are apt to have our attention drawn immediately to the principal object; and we do not take into account the grouping, the back ground, the light, and shade, the accessories that make up the harmonious whole. And so it is in reading a delightful biography; but we shall neither rightly estimate the picture nor completely profit by the biography, unless we reflect on the accessories that aided in producing the effect of the whole. Thus it is our duty to thank God for the propitious surrounding circumstances of Mrs. Sherman's life, as much as for the sweet example of the life itself. As a daughter, a wife, a mother, a teacher, a friend—in private, in public, in life, and in death, she was all that a christian woman should be; and dull must be the mind—cold the heart—apathetic the spirit, that does not feel a thrill of holy emulation in reading of the daily life and useful labours of 'the pastor's wife.'

SOMETHING FOR OUR YOUNG PEOPLE.

REVERENCE THE AGED.

On the side of a beautiful hill, at the foot of which runs the babbling Jordan, lies the quiet town of Edgemoor. Long years had passed since Mary Boyd had romped through the bright fields, and along the shore of that beautiful stream, and time, a kind mentor to some, had taught her stern lessons, and sorrow had stirred a fountain, and opened to her sources of knowledge she had never thought of in her wild and joyous days of childhood. Her kind parents were in the unbroken quiet of the tomb, the beautiful chain of household ties was severed,

the precious links were scattered far apart; and Mary had been led by the Holy Spirit to see and acknowledge the hand of the Lord in the direction of all. She had bowed in meek submission to his will, and now we find her once again enjoying the lovely scenery of her old home. How changed! was the exclamation of her friends. True, time had robbed her cheek of its bloom, and left his finger-marks upon her fair brow, but she was adorned with that 'meek grace' which gave her ready access to her friends, and a cordial welcome from all the loved ones of 'auld lang syne.'

Mary was on a visit to Mrs. Jones. She was engaged with two little girls in the parlour when the servant announced Mrs. Hart, an old lady, a friend of Mary's. Ill health had wasted her slight figure, and much affliction had made deep furrows on her still sweet face, sweet to those who look for beauty of mind and of spirit. Long and precious was the conversation of these old friends, and deep and heartfelt their gratitude to their heavenly Father for the way in which he had led them.

Those little girls were superficial observers, and Mrs. Hart had scarcely left their mother's parlour ere they both exclaimed, 'what an ugly old woman, I wonder how you could bear to talk so long with her, Miss Boyd; she looks like a mummy.' Poor little girls! they had never been taught to reverence the aged, their mother did not love the Lord Jesus Christ, therefore she had not taught them to love his image, and prize it above faultless figure, and perfect face. Mary seated them beside her and read several passages of the Bible to them, about Joseph's respect for his aged father, the laws God gave to Moses for the children of Israel, and some portions of the beautiful book of Job. She told them of the customs of many ancient nations regarding the respect they paid to the aged. The Egyptians were remarkable for this beautiful trait, and among the ancient Romans it was considered a crime worthy of death not to rise up in the presence of an aged person. She gave those little girls a text of scripture to commit to memory, and I want all the

little girls and boys who read this story to learn it also, and to ask their heavenly Father for the aid of the Holy Spirit, that they may be enabled to practice it. You will find it in Lev. xix. 32, and it reads thus, 'Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God.'

Miss Boyd told those little girls of the cause of suffering; how sin had marred what God had pronounced good; how the Lord now makes sorrow and suffering the means of purifying all who love him, and of fitting them for the joys at his right hand; she told them of the shortness of this life, of the certainty of death, and of the hopes of the gospel; she was very particular in speaking of the resurrection; when the Lord shall come from Heaven with a shout, and all the saints with him; then the body of that old lady which they now think looks like a mummy, will be raised an incorruptible body like unto the glorious body of our Lord Jesus Christ, and she shall join the resurrection song, 'O grave where is thy victory!' and she will be very beautiful then, for she will be perfect in the likeness of Jesus, and be no more subject to pain, to sin, nor to death, and her joy will be for ever and for ever.

Those dear little girls raised their wondering eyes to the face of their friend, and said, 'Dear Mary, we never knew this before;' and in the ingenuousness of childhood they at once expressed their sorrow for having been so unkind in their feelings towards her friend. Mary raised her heart to God that he would make the instruction she had given those dear little ignorant girls as good seed that should bring forth fruit to his glory and their good.

I am afraid there cannot be as much said in excuse for all the little girls and boys who treat the aged with disrespect as was said of the two little daughters of Mrs. Jones. Many little children of christian parents, are wilfully guilty of the sin of want of reverence for the aged, and I have written this story to show them how unlovely it is to indulge such a spirit. I hope not one of them will forget it, or neglect to commit to memory the passage of God's holy word I have pointed out, and whenever they are tempted to sin, in not 'honouring the face of the old man,' that they

would call to mind this truth; if God should spare my life a few years I shall be old and feeble; the bloom will have faded from my cheek, the lustre of my eye will be dimmed, the elasticity of my step will be gone, and I shall lie down in the embrace of death; but if I love the Lord and keep his commandments, I too shall have a body like unto the Lord's glorious body and be a partaker of the joys of the first resurrection.

SELF GOVERNMENT.

Every wrong propensity we should strive to subdue—every evil habit to lay aside, every good one to cherish. Conscience and principle we should enthrone within us, and ever hearken to their voice. Often should we ask as to our nature and destiny as immortal beings; and bound as we are to a future and invisible world, and to a deathless existence, we should seek as the gospel directs, to prepare for the scenes that are before us. No where has self-cultivation so glorious a field as when she whispers of our destiny,—as when she reminds us that we are to live for ever—as when she unfolds the idea of God and of duty, clearly and livingly within us; moving us to reverence and love and obey him, to hunger and thirst after his likeness, to be a blessing to ourselves and to all around us, and thus to make progress in the noblest growth whether of human or angelic natures. And never do we appear so noble, so like the bright intelligences of heaven, as when we are thus bound to God in deep and holy affection, in joyful obedience and heavenly hope; when religion sits enthroned on our brow, and pride has given way to meekness, and benevolence reigns within us, and glows in our looks, and breathes in our words, and lives in our conduct;—when our whole life is one continual process of self-elevation and improvement—when principle regulates every act, and all our plans take hold on eternity,—and when all around us feel that religion has made us nobler and better and happier. Such we may be; and to our progress here, by God's grace, there is no assignable limit. The pathway before us is joined to eternity; and in it we may eternally ascend, rising with a holier ardour and a swifter progress, and moving with a diviner energy!—*Tyron Edwards.*

'I HAVE WASTED MY TIME.'—A
DEATH-BED SCENE.

In compliance with a special request, I called to visit Mr H——. He was a man of about seventy years of age; and at that time was fast giving way under a final attack of the dropsy. He was evidently near the end of his earthly career. But he seemed almost unconscious of bodily suffering, on account of the still more distressed state of his mind. He was an unconverted sinner! And the near approach of dissolution, had waked up his conscience to alarming apprehensions of the future. His heart had been fixed upon this world, without any concern for the next; yet he was now fully aware that he was lying upon the verge of Eternity! And though unaccustomed to meditate upon its realities, and unprepared for its joys, he must, however reluctant, enter upon its confines. Death was an event, which in health he had dreaded to think of, but now its solemnities opened to his affrighted vision, nor could he turn his thoughts from the appalling view. At this crisis, for the first time in his long life, he requested the conversation and prayers of a minister of the gospel. In conversing with him, I found that a sense of his lamentable condition, in view of the terrors that seemed to await his entrance into the world of spirits, forced upon his attention the madness and folly of his past conduct. 'O how foolishly have I *wasted my precious time*,' he exclaimed, 'and as the consequence, the close of life finds me a mortal wreck rolling upon the shores of impending woe!' 'But friend,' said I, 'how is it that you are thus unprepared for death at so late an hour of life? Have you not lived in christian society, within reach of the means of grace? Have you not been admonished frequently of the certainty of death; and exhorted to repent of your sins, and believe in the Lord Jesus Christ, as the only way of salvation? Has the Spirit of God never reproved you of sin, of righteousness and of judgment to come?' 'Ah yes!' replied he, 'I have dwelt in the midst of gospel privileges, and often have I been reproved for my sin, and warned of the consequences of ungodliness. Nor am I a stranger to the *cause* of that remorse of conscience, I now feel pressing my ruined soul up to a

foretaste of those agonies that are infinite! It is because I have been prodigal of my *time*! O God! how I have *wasted* my precious *time*, that has now landed me at the threshold of eternity; and leaves me hopelessly to mourn its everlasting absence, and irreparable loss! O my poor, friendless, perishing soul! how am I dismayed at my own presumptuous negligence!' After engaging in prayer with him, he remarked,—'As for myself, I have no hope;—but if you will take the trouble to listen, for the sake of others, and especially my own misguided family, I will briefly narrate my progress to this ruinous end.' I consented to do so, and he proceeded as follows. 'When first setting out in business for myself, I recollect being told by a christian neighbour, that 'the best improvement of time, was to employ it in preparing for eternity;' but I heeded not this counsel; my motto was—'time is money,'—and money I *must* have, religion or no religion. I was now in the bloom and vigour of youth; and concluded if religion was indispensable to future happiness, there would be better opportunities to attend to it in the *decline* of life, than in *this* busy season. It would therefore be unwise in me to occupy the portion of my time with the concerns of *another* world, which should be devoted exclusively to the profits of *this* now lying within my reach. I flattered myself that I had wisely arranged to attend to the affairs of each world in their proper turn, and should thereby secure the happiness of *both*. With this delusive hope passed the morning of my days, and I now see that they were only wasted in the accumulation of sin. The meridian of life stole upon me, and with it a four-fold increase of worldly cares and anxieties; but no increased desire for religion, no more readiness to obey God: nay, I felt less concern for the future, and more for the present world than ever. During this period, I had occasionally attended places of worship; more however, to conform to custom, than to be spiritually benefited. By this means I heard the Scriptures read, and the gospel preached; was reproved for my irreligious conduct, and faithfully exhorted to seek the Saviour. From these meetings, I sometimes returned home with a kind of uneasiness, arising from an impression on my mind, that the things I heard were *true*; and

that I *ought* now to attend to the salvation of my soul. But I concluded that however important christianity was, I must nevertheless wait a more convenient season for seeking its blessings. My family, and worldly affairs claimed all my attention now. And to avoid further unpleasant sensations upon the subject, I absented myself from all religious meetings; and studiously shunned christian society. By this means, I wasted my time through the strength of manhood; and became hardened in sin. At length age and infirmity came upon me; but with it no change for the better. My faculties were enfeebled, and my sinful propensities confirmed; I found myself a slave to Satan, without will or power to get free from his dominion. Under these circumstances, I was forced at times to cast a transient thought forward, and meditate upon my prospects for the world to come: and I began seriously to regret, that I had not sought a preparation for death when young. But even yet, strange as it may appear, I was not ready to apply to Jesus Christ for salvation. And thus am I my own witness at this moment of despair, that I have utterly *wasted* my whole life. I have given heed to the devices of Satan, rather than the requirements of God. I have sought first and only this world, instead of the kingdom of God. I find no repentance here, but what is produced by the fears of torment. My course is terminating in blackness. I have no *more* time to waste! O Lord! can it be that I have lived seventy years, only to prepare myself for hell? Nor is this all the evil of my waste of time; for my whole family are still ungodly, which no doubt is the effect of my own example. O sir, witness my miserable end, and testify to others the folly and sinfulness of wasting their invaluable time.

And thus he closed his melancholy narrative; and I could not but regard it as a solemn warning to those who are 'living without God in the world.' The testimony of this dying man, that he had criminally wasted his life, by neglecting the one thing needful,—the work of laying up his treasures in heaven, ought to come home forcibly to the minds of many a procrastinating sinner. The next day closed this man's life of earthly toil, in which, according to his own statement, he had laboured hard 'for the bread which perisheth;' but

with all his worldly gains, on the day of dissolution, he sighed in prospect of eternal poverty! How appropriate the words of the inspired writer, enlarged upon at the funeral.—'As righteousness tendeth to life, so he that pursueth evil, pursueth it to his own death.' Prov. xi. 19.

Reader, how art thou employing thy time? Wouldst thou follow this sad example, and reap the same reward? Art thou giving to the vanities of *this world*, that precious time which God hath given thee for a nobler purpose? If so, see the folly of thy course, in the case before thee. For what hast thou this time, but to improve it for the glory of God, and the salvation of thy soul? 'What shall it profit a man, if he shall gain the whole world, and lose his own soul?' Perhaps you intend, however, to seek the mercy of God, in Christ Jesus, at some future time. But such were the resolutions of the man, of whose end you have just heard. And besides, thy years may not be lengthened out to three score and ten, and if they were, if you continue to postpone the things that belong to thy peace, it will be no *better* for thee. '*To-day*, if ye will hear his voice, harden not your hearts.' Then, 'why stand ye here all the day idle,' and continue to waste the ebbing sands of a precarious life? But is any disposed to turn a deaf ear to the solemn voice of warning, coming from lips already cooling in death; let such remember that a death-bed will soon be *your* place of reflection. And if you have disregarded the arm that has been stretched out all the day long—not heeded the many reproofs of God's word and spirit—refused to obey the calls of Christ—and ventured to *waste* in sinful riot, the time entrusted to your care:—then will God 'laugh at your calamity, and mock when your fear cometh!' O sinner! if you have squandered away uselessly thus much of your time, be *persuaded* by the example before you, by the worth of your own soul, by the commands of God, by the sufferings of Christ, and by the admonitions of a friend, to improve what remains by fleeing from the wrath to come. Go thou to God, through Jesus Christ, and be saved.

THE CONNECTICUT SAILOR BOY.

THE *Cornelia* was a good ship, (said

one of the West India chaplains of the American Seamen's Friend Society,) but at one time we feared she was on her last voyage. We were but a few days out from New York, when a severe storm of five days continuance overtook us. Like a noble charger between two contending armies, did the ship quiver in all her joints, and struggle to escape from the fury of the winds and the waves. At the height of the storm, I must tell you of a feat of a Connecticut sailor boy. He was literally a boy, and far better fitted for thumbing Webster's Spelling Book, than furling a sail in a storm. But his mother was a widow, and where could the boy earn a living for himself and mother better than at sea? The ship was rolling fearfully; twice I saw the captain lose his centre of gravity—though he kept his temper pretty well—and measure his length on the deck. Some of the rigging got foul at the main mast head, and it was necessary that some one should go up and rectify it. It was a perilous job. I was standing near the mate and heard him order the boy aloft to do it! He lifted his cap and glanced at the swinging mast, the boiling wrathful sea, and at the steady, determined countenance of the mate. He hesitated in silence a moment, then, rushing across the deck, he pitched down into the fore-castle. Perhaps he was gone two minutes, when he returned, laid his hands on the ratlins, and went up with a will. My eye followed him till my head was dizzy, when I turned and remonstrated with the mate for sending that boy aloft. He could not come down alive! Why did you send him? 'I did it,' replied the mate, 'to save life. We've sometimes lost men overboard, but never a boy. See how he holds like a squirrel. He is more careful. He'll come down safe, I hope.'

Again I looked, till a tear dimmed my eye, and I was compelled to turn away expecting every moment to catch a glimpse of his last fall.

In about fifteen or twenty minutes, having finished the job, he came down, and straightening himself up with the conscious pride of having performed a manly act, he walked aft with a smile on his countenance.

In the course of the day I took occasion to speak with him, and asked him why he hesitated when ordered aloft?

Why he went down into the fore-castle? 'I went, sir,' said the boy, 'to pray.' 'Do you pray?' 'Yes sir; I thought I might not come down alive, and I went to commit my soul to God.'

'Where did you learn to pray?' 'At home; my mother wanted me to go to the Sabbath school, and my teacher urged me to pray to God to keep me, and I do.' 'What was that you had in your jacket pocket?' 'My Testament, which my teacher gave me. I thought if I did perish, I would have the word of God close to my heart.'—*Seamen's Magazine*.

FILIAL REGARD TO PARENTS.

Do not forget the pains, and weariness, and watching, and fatigue, which your parents have experienced for you. You think them peevish, perhaps. Did they never bear with your fretfulness; never pass over your faults, and look with a tender eye on all your mistakes? You are busy, it may be, and cannot spare the time to render them any attention. Were they too busy to watch over your helplessness, to guide your unskilful feet, to sit by your sick-bed weary days, and more weary nights? They are old, perhaps, and you can enjoy yourself better with your companions. Your young companions may be pleasant, and you may pass your time very easily among them; but who of all the number will care for you as has your own tender and forsaken mother? 'Forget not thy mother when she is old.' Then is the time she needs your support, your presence, your cheerful voice to comfort her heart, and guide her trembling steps during the last and most difficult part of her journey. Whatever may be the fashion, or whatever may be the opinions and practice of others, let nothing cause you to withhold the love and respect due to your parents. Do not give them a rude or impertinent answer; you will be very sorry for it when they are dead. Do not leave them to be cared for by others, or to take care of themselves; you will regret it when they can no more be benefited by your attentions. Do not compel them to toil hard over that work which they have even a right to do; it will make you ashamed when their weary limbs have finished their labour, and they lie down to rest.

POPULARITY A SNARE.—DR. DODD.

Dr. William Dodd, with whose name so melancholy a history is interwoven, was the eldest son of a laborious country clergyman, who, for many years, held the vicarage of Bourne, in Lincolnshire. Sent at the early age of sixteen to the University, he was admitted to a sizarship at Clare Hall, Cambridge, in 1745. In 1749-50, he took the degree of B. A. in honors, his position in the Tripos being that of fifteenth wrangler. His eloquence, usefulness, and heartfelt devotion to his sacred calling were now so generally recognized, that the highest honors which his profession could bestow seemed far from unattainable.

A crowded church, a decided hold on the affections of his congregation, large collections whenever he pleaded the cause of charity, a general and growing impression that he was a superior man, preached from the heart and to the heart—were, in the opinion of the masses, so many indications of future eminence and usefulness.

Delusive all! The promise seemed fair; but a blight was at hand: and a fatal one.

A passion for the society of the titled and the wealthy—a desire to mingle in circles far above him—involved this unhappy man in debts which his stated income was inadequate to defray.

His necessities suggested a base expedient, and his impatience of his situation, and eagerness for preferment, led him to adopt it. A vacancy occurred in the rectory of St. George's, Hanover Square—the position was influential, and the income large; could he but secure it, his pecuniary difficulties would be ended. Repeated musings on this point, issued in his adopting the strange and culpable idea, that a bribe might procure him the coveted preferment. A letter was written to the lady of the lord chancellor, in which the sum of three thousand guineas was offered her if she would use her influence to secure the nomination of a certain party to the vacant rectory.

Incensed at this attack on her probity, the chancellor's lady submitted the letter to her lord. The chancellor read it, and viewed its contents with kindred feelings of indignation. The proposal he regarded as an attempt to induce him to tamper with the patronage and

privileges of his high office. Steps were taken forthwith to detect the offender: they were successful. The letter was traced to Dr. Dodd. To mark the sense which the sovereign and the government entertained of his conduct, his name was at once erased from the list of the king's chaplains. Merited and public opprobrium overtook him. From its expression he shrank, went abroad, and for some time sojourned with his pupil at Geneva. From him he, ere long, received the living of Winge, in Buckinghamshire.

Would that by the diligent discharge of his duties, as a country pastor, the remainder of his checkered life had been alone distinguished.

Undeterred by the warnings of the past, fresh schemes for raising money—alike foolish and criminal—were resolved upon. Forgetful of his position—of the force of his example—of the degradation he would bring upon his order—of the slur he would cast upon religion—he forged a bond, purporting to bear the signature of the Earl of Chesterfield.

Consequent upon this act are the following proceedings.

Soon after ten o'clock on the morning of Saturday, the 22nd of February, 1776, the judges, Gould, Willes, and Perryn, and aldermen to the number of sixteen, being seated, Dr. Dodd was placed at the bar of the Old Bailey. He was led into court by his curate and intimate friend, the Rev. Mr. Butler; and shortly after his reaching the dock, read a paper to the following purport.

He submitted to the judges that Mr. Robertson, the stockbroker, who was committed with him as a principal, had, by an order from the court—sureptitiously obtained—been conveyed before the grand jury, to enable them to find the bill. This he (the prisoner) was informed was a thing unprecedented. He therefore prayed that he might, by counsel, be heard upon this point.

Messrs. Howarth, Cooper, and Butler, then distinctly objected to Robertson's evidence; and cited cases in support of the view they severally took of its inadmissibility. Their objections were replied to by Messrs. Mansfield and Davenport.

Mr. Baron Perryn expressed his regret that so much time had been needlessly wasted. Illjudged lenity had been

shown to the prisoner. The baron was of opinion either that a new indictment should be preferred, or that the trial should proceed upon the indictment as at present formed. If the latter course was taken, then in the event of the conviction of the prisoner, that the point raised in his favour be left to the determination of the twelve judges.

The prisoner's counsel elected that the trial should proceed.

The indictment being read, the Earl of Chesterfield was the first witness called in support of the prosecution. But as it was necessary to prove a release from Mr. Fletcher to his lordship, before his evidence could be received, Mr. Manly was sworn, and produced the said release.

The earl was then examined.

He declared most solemnly on oath that neither the signature to the bond, nor the receipt for the money, were written by him: in fact, that both signatures were forgeries.

His lordship's gentleman usher swore that the signatures—that to the bond and that to the receipt—were neither of them in the hand writing of his lordship.

Mr. Manly was then called.

He gave in evidence a minute and succinct detail of the whole transaction, from the period the bond came into his hands up to the time of the commitment of the prisoner. He averred that the bond had been in his possession from the 4th of February up to the morning of the trial; that the blot by which the forgery was discovered appeared to him not to have been done by accident, but purposely with a pen; that entertaining doubts whether the bond was a good one, he applied to Mr. Fletcher to advise him what course to take; that he likewise waited on Lord Chesterfield, who denied all knowledge of the bond; that on going to Sir Charles Raymond's, the banker, Mr. Robertson accidentally came in, and was immediately taken into custody; that subsequently he proceeded to Dr. Dodd's residence, having previously stationed Richmond, the Bow Street officer, at a house close at hand: that on seeing Dr. Dodd he told him his business, and asked him 'how he could be guilty of such an act?' That the doctor seemed much shocked, and as soon as he could recover himself, said, 'Urgent necessity was the cause.' That the witness then asked the prisoner

if he had any of the money left, as 'restitution would be the only means of saving him?' To this inquiry Dr. Dodd made answer, that he had six drafts on Sir Charles Raymond of £500 each; that he had also £500 in the hands of the bankers, all of which he would willingly give up. That he, the witness, then asked Dr. Dodd if he would give a bond in judgment upon his furniture and personals for the remainder, to which Dr. Dodd replied, 'That, or anything else.' Mr. Manly further added he had been told that another execution had been in the prisoner's house, but had been withdrawn. He believed there was sufficient to answer the demand.

Mr. Innes, who accompanied Mr. Manly to the prisoner's residence, corroborated the evidence of that witness as to what passed during the interview between Dr. Dodd and Mr. Manly. He also read, from notes taken at the moment, Dr. Dodd's confession before the Lord Mayor, and his unqualified declaration that Mr. Robertson was innocent. The notes given in payment of the bond were next produced.

These Mr. Fletcher swore were the identical notes paid.

Mr. Leecroft was called to prove the handwriting of the prisoner. In this he failed. He could not swear to Dr. Dodd's handwriting positively.

Mr. Neale, treasurer to 'the Society for the Relief of Small Debtors,' was next called to the same point. He swore, unhesitatingly, that the signatures 'CHESTERFIELD,' and 'WILLIAM DODD,' which occurred both in the bond and also in the receipt, were each and all in the handwriting of the prisoner. On being asked by the judge how he 'could be so positive?' he replied, 'from his long and intimate acquaintance with the character of Dr. Dodd's handwriting, and from having so repeatedly seen him write.'

Mr. Robertson deposed to the prisoner's bringing the bond to him, in the first instance, *unsigned*—that he next day brought it signed 'CHESTERFIELD,' and 'WILLIAM DODD;' that he, the witness, also signed it, received the money and paid it over to Dr. Dodd. Being asked if it was 'usual for him to sign a bond without seeing the principal sign it,' his reply was, 'sometimes.'

No witnesses being brought forward to give testimony in favour of the pri-

soner, or to throw any further light on the transaction, he was called upon for his defence, which was to this effect:—he said he was fully 'sensible of the heinousness of the crime of forgery, but presumed the guilt solely centred in the intention. He called God to witness that he meant no injury to any one, and that he should have been able to replace the money—which was his real intent—within a very few months; that this was a most cruel prosecution, inasmuch as *Mr. Manty had given him hopes, if he made restitution, that no further notice would be taken*; that he considered a person committed as principal, and subsequently admitted as evidence against him, as without precedent in law; as constituting, in fact, an entire new case, and therefore it afflicted him the more; that life to him, after being exposed to shame, was of no value; he would willingly resign it—but he had a wife,'—(here tears flowed from his eyes, and, with few exceptions, all in that crowded court shared visibly in his emotion. After a pause he begged pardon of the court and jury for his weakness, and proceeded,)—'a wife with whom he had lived seven-and-twenty years in the most perfect conjugal felicity, for her he felt; his creditors must, likewise, be sufferers in the event of his conviction; and, as restitution had been made, he hoped the court and jury would consider all these circumstances and acquit him.'

Mr. Baron Perryn summed up the evidence with great minuteness.

He said that the *gravamen* of the indictment was this:—That the bond was forged by the prisoner with intent to defraud Lord Chesterfield and Mr. Fletcher. If the jury believed it was done to defraud one or other of the parties, it mattered not which, then they must bring in the prisoner guilty. As to the defence set up by the prisoner, the only point for their consideration was, whether the forgery was committed with an intent to defraud. If they thought not, then they must acquit him. With regard to the other points of his defence, it could have no weight with them. For if such a defence was listened to in this case, not a criminal brought to that bar but would resort to similar extenuation.

The jury then retired. They were absent twenty minutes. On their return they brought in a verdict of GUILTY.

Subsequently, these gentlemen drew up a strong memorial, recommending the unhappy prisoner to his majesty, as a fit object for the exercise of his royal mercy. This was signed by the jurymen without exception, and presented to the court, who received it favourably.

Mr. Robertson was ordered to be kept in custody till the jail delivery.

The bond in question was for the sum of £42,000; the trial lasted seven hours.

This melancholy affair thus progressed towards its close. On the 18th of April, the judges, eleven in number, Lord Chief Justice de Grey being the sole absentee, met in chambers, at Serjeants' Inn, to discuss the legality of Robertson's evidence against Doctor Dodd. The decision arrived at, by their lordships, was that Robertson's evidence ought to be received.

On the 13th of June, the sheriffs, attended by the City Remembrancer, presented to his majesty, the petition of the city of London in favour of Dr. Dodd. Another document, with the like prayer, from the Magdalen Charity was submitted to the queen; together with one from the wife of the unhappy man, presented by herself in person. Subsequently, another petition, urging the same suit, was tendered by Lord Percy, signed by upwards of 20,000 of the inhabitants of Westminster.

In vain. On the 27th of the same month, Dr. Dodd, attended by the Rev. Mr. Vilette, the ordinary, and the Rev. Mr. Dobey, a personal friend, quitted Newgate, and was conveyed in a mourning coach to the place of execution.

On reaching it, Mr. Vilette and Mr. Dobey quitted the carriage, and went with Dr. Dodd into the cart, where they prayed by him with great earnestness. They ceased, and after some further interval devoted by the unhappy criminal to fervent prayer apart by himself, he took a final and affectionate leave of his compassionate companions, the clergymen above-mentioned.

He then put on a cap, pulled it over

his eyes, and submitted himself without remark to the executioner. Another convict suffered with him.

A frightful termination to a popular career. He dies away, and apart and unheeded by those who had thronged around him in his prosperous hours, had flattered him, feasted him, and all but worshipped him. His noble pupil too—whose attachment to him was said to have been so deep and so decided. *and who virtually put the hangman's noose about his neck*—where was he? What were *his* feelings on that sadly memorable day? Was he rejoicing over the blow he had struck at religion, in thus degrading her minister?

But though sunken, humiliated, fallen, there was some still true to him. His fellow-labourers were neither ashamed nor unmindful of him. Of these, two, undeterred by the bitter humiliations of his position, with noble courage clung to him to the last. For them the gaping crowd, and the callous hangman, and the clanking fetters, and the ignominious cart, had no terrors. A *penitent* brother was draining the last drops of the cup of sorrow; and owning allegiance to one and the same mighty master; they

adhered to the dying man, and soothed him, and consoled him, and whispered into his failing ear, words of truth, and might, and peace, undismayed by the horrors of the scene around him.

But touching *him* as a MINISTER, but one conclusion can be drawn—popularity was at once *his snare and his ruin*.

The injury he inflicted on religion they will admit, who hold with the exemplary Skelton, that, 'A minister by preaching twenty years with the tongue of an angel, shall not edify his hearers so much as he shall corrupt his seers by one material slip in his conduct.'

Yet he was truly penitent; and when one reads his 'Prison Thoughts' and 'Prison Prayers,' the frame of mind which they portray, recalls the profound conclusion of the celebrated Bishop Sherlock:—

'The pain and grief of mind which we suffer from having done ill, flow from the very constitution of our nature, as we are rational agents. Nor can we conceive of a greater argument of God's utter irreconcilableness to sin, than that he has given us such a nature that we can never be reconciled to it ourselves.'

HISTORY OF LIFE.

I saw an infant in its mother's arms,
And left it sleeping;
Years passed—I saw a girl with woman's charms,
In sorrow weeping.
Years passed—I saw a mother with her child,
And o'er it languish;
Years brought me back—yet through her tears she smiled
In deeper anguish.
I left her—years had vanished; I returned,
I stood before her;
A lamp beside the childless widow burned—
Grief's mantle o'er her.
In tears I found her whom I left in tears,
On God relying;
And I returned again in after years,
And found her dying.
An infant first, and then a maiden fair—
A wife—a mother—
And then a childless widow in despair—
Thus met a brother.
And thus we meet on earth, and thus we part,
To meet—oh never!
Till death beholds the spirit leave the heart,
To live for ever.

REVIEW.

THE FLY SHEETS; *from the private correspondent, on location, centralization, and secularization; now first collected from the originals. Copyright Edition. London: James Gilbert, 49, Paternoster Row.*

THE WESLEYAN CONFERENCE *condemned by the law of Christ. London, 1849.*

THE Fly Sheets were no sooner issued, than they created considerable excitement in the Wesleyan body. Since, however, the last Conference, when three ministers, suspected of being the authors, or at least someway connected with the authorship, were unceremoniously expelled, the demand for them has become very extensive throughout the country. The religious public, and indeed, society generally, seem anxious to know what could so effectually rouse the ire of the magnates of Methodism.

Although we are not able to commend the spirit in which these sheets are written, and cannot but disapprove of some statements they contain, still we are free to confess that we have seldom witnessed acts so despotic in character, and bad in policy, as those of the recent Wesleyan Conference. Again, and again have we heartily rejoiced at the good accomplished by Methodism; we are, therefore, the more grieved to observe on the part of the men whose influence seems to be paramount in the body, a line of conduct which must prove destructive of all peace and usefulness.

As thorough Nonconformists, we cannot, of course, but deem the ecclesiastical polity of the followers of Wesley unscriptural, and we have all along felt convinced that many abuses have been interwoven with the system since the days of its founder; still we were not prepared for such disclosures as are made in the Fly Sheets. We should have been glad, however, if the matter had been taken up in a more dignified manner, and if the author, or authors, could have refrained from mere innuendoes and personalities. We have no notion of raking up every petty circumstance, with the view of making a man look odious in the eyes of the communi-

ty. The authors may tell us 'that they are plain men, and have to do with truth.' Be it so, but there is such a thing as christian charity, and though we would not cloak open and avowed guilt, yet there are innumerable infirmities of our nature over which we should throw the mantle of love. These sheets embrace more especially three prominent topics,—location, centralization, and secularization.

Respecting the former, location, our views differ widely from those of the authors. Whatever may have been the practice of the apostles, it is clear, from the New Testament, that soon after the Pentecost, the churches had their settled pastors. We believe that location, simply considered, (of course we have no idea of setting aside the labours of evangelists) is a positive blessing to the cause of Christ. From an extensive acquaintance with the state of things in our country, we feel convinced that those pastors have been by far the most useful who have maintained their positions, and those churches the most permanently prosperous who have kept their pastors.

Constituted as Methodism is, with all the power delegated to the Conference, or in other words, to the men who may happen at the time to be in the ascendant, we are not astonished that location should be productive of so much mischief. Such men will, from the very tendencies of human nature, gather around them those who are most likely to do their bidding. The evil is in the system, and unless the system is entirely changed, it cannot be removed. This is also the case relative to centralization. A large ecclesiastical body, possessing supreme controul, and amenable to no earthly tribunal, embodies in itself all the elements of centralization. We discover the principle in all the workings of popery, and every other system similarly constituted.

Our wonder is, that men like the authors of the Fly Sheets can continue so attached to Methodism. With their keenness of perception, we are surprised they do not discover that the evils of which they so bitterly complain are inherent in the very system to which they

seem tenaciously to cling. Our views on these matters being thus introduced, we shall present our readers with a few of the remarks made in the Fly Sheets. We cannot do this, however, without observing we are thankful we are Baptists and nonconformists.

Centralization, we are told, exhibits itself in the most unwarrantable assumptions. '1. The London District issues tests to all other district committees, and in case of disobedience, inflicts punishment. 2. It assumes the right of catechising the members of other districts. 3. A party domineers and rides over the heads of others in all matters belonging to the Connexion. The stations, and committees are filled up, and salaries are fixed by this party.' The party thus in power is directly charged with misapplication of the public funds: 1st, By giving extravagant salaries. 2nd, Enormous prices for literary property. 3rd, By needless parade. It is further shown, 'that the grossest partiality is manifested in cases of discipline, and in the distribution of offices.' Such are some of the topics discussed in these pages; but we must say, that whatever truth there may be in the allegations, there is, in our opinion, much introduced that is objectionable. Such is especially the case with regard to several of the notes. Take as a sample the following remarks relative to Dr. Beecham. 'We would, if we could, call this gentleman *Doctor*; but, really it is such a farce, we cannot. We burst into a loud exclamation at our desk at the very thought of Beecham—a Doctor. 'Tis perfectly contemptible! Beecham a Doctor!' Then we have a poetic effusion purporting to be the production of another Yankee Doctor, a specimen of which we will give:—

Thou of the silver trump—immortal Fame,
Now blow thy sweetest, loudest, loftiest blast!
Blow as at Wellington's, or Nelson's name—
Blow with an energy, as 'twere thy last,
Till—all around—
Beecham's a Doctor! Earth and heaven re-
sound.

We know very well, there are many who have been dubbed Doctors who have no claim whatever to the title, but still we think it decidedly wrong thus publicly to ridicule a brother minister. We certainly feel sorry that the vanity of some men who are scarcely acquainted with the elements of literature, should

lead them to the adoption of honours which only render them ridiculous in the eyes of a discerning community. Take another specimen of the animus of some parts of the Fly Sheets. 'A gentleman, whose name has been immortalized in these sheets, went lately on a deputation to visit schools. We could say where. Instead of making his home with friends, according to the good advice of the "Old Wesleyan," he and his colleagues went to an inn, a first-rate one of course. Their bill, containing an account of a considerable quantity of brandy, drunk by them, fell out of the gent's pocket, and was the occasion of much talk among others than gossips. Draw here two inferences: 1. Either bills containing brandy-drinking accounts should be put into the fire, or, 2. Less brandy should be drunk. Why will official men go to inns, and not to Wesleyan homes? Is it because more brandy may be drunk at the former, than the latter?' We are pained that such weapons as these should be used in a case like the present. It is not for us to justify the parties to whom reference is made, but it is just possible that a very different version might be given of the whole affair.

The second pamphlet at the head of these remarks is very ably written, and brings Methodism to the test of Scripture. Its constitution is contrasted with the laws of Christ, and shown to be antagonistic to them. The author, who styles himself 'A Christian Watchman,' after opening his case, proceeds thus:—That the Conference, by its recent acts has not exceeded its power—that John Wesley would have claimed the same power, and if the interests of the society had required it, exercised them too, no man acquainted with the laws and usages of Wesleyan Methodism can deny. But when all this is proved to demonstration, what has been gained by the argument? The essential question remains unanswered—the great argument is untouched—the morality of the Conference is unproved. We marvel that this view has attracted so little attention—that the vital point which ought to have occupied the foreground in the discussion, has been left with scarcely a passing reference. And is it come to this, that in a question of christian discipline—in a matter affecting the reputation, the comfort, the standing,

the influence, the usefulness, yea, the Methodistic life of more than a thousand ministers of religion—in a matter affecting, indirectly, hundreds of thousands of English christians—the question is merely this, what power did John Wesley personally exercise? What power did he bequeath to his successors? What power did he guarantee by the enrolment of his deed? And that no man asks the question, What laws has the Divine Head of the church established, and ordained for its government on earth? Wesleyans! why this indifference to the provisions of the statute book of Christ's kingdom? Was Wesley, all honour to his name and memory, the source of ministerial power? Was he inspired? If not, his dicta were not infallible—his rules were not authoritative.' This takes the only legitimate field of argument in a question affecting the interests of Zion; and we are sorry that the authors of the Fly Sheets have not strengthened their positions by a distinct and unmistakable reference to it.

O.

JUGGERNAUTH: its history, ceremonies, and character, as described by a Hindoo: being a reprint of a work published on the spot. With an introductory letter to the Right Hon. Sir John Cam Hobhouse, Bart., M. P., President of the India Board. By J. M. Strachan, Esq. (For private circulation.)

OUR brother Peggs in a note says, 'It was in March last dear Poynder died, and in May his memoir appeared, in which the writer said, "Upon whom will the mantle fall?" It had then fallen upon J. Strachan, Esq., of Teddington Grove, Middlesex, a civilian from Madras.'

A very interesting proof of this important fact is the printing of the most important portion of the work mentioned above, for circulation among the Directors and Proprietors of the East India Company, and the members of the Board of Control. The writer of the 'History, &c.' is head clerk in the office of the Magistrate of the district of Cuttack; his work has the certificate of the principal, W. M. Dirom, Esq., who adds, that the author 'has lived twenty-four years in the town and

among the people' whom he describes. The work details the licentiousness of the worship of Juggernaut, the arts of the pilgrim hunters, and the absence of any pledge or bargain that the British Government should make an annual grant to Juggernaut. He, moreover, shews the ample means which have been given by rajahs, &c., for the endowment of the temple, and denounces the patronage of the idol as a great evil. 'If,' he says 'the British Government discontinues their patronage, by stopping the donation now granted to Juggernaut, the eclat of his worship, and the celebration of the ceremonies will soon cease; and the miseries of the pilgrims, the superstition and enthusiasm of the worship will gradually disappear. This is a result to be ardently hoped for by every well-wisher of this part of the country, nay, by every real friend of all India.' But he argues that, 'So long as the donation is allowed by government, and paid from the public treasury, to support the idol Juggernaut, the Hindoos will not be wrong in concluding that it is paid out of respect for the heathen temple,' and consequently its glory and renown will be sustained.

We are not less surprised and delighted with the English of the Hindoo, than we are with his enlightened sentiments; and we cannot but hope, that now the Hindoos themselves, like this writer, who, though not christians, see the abomination of idolatry, are coming forward to demand a cessation of Government support of the idol, the days of its glory are numbered. The letter of Mr. Strachan, prefixed to the work, sustains and enforces the views given by the Hindoo writer.

THE CHRISTIAN ALMANACK, for the year 1850.

THE SCRIPTURE POCKET BOOK, for 1850.
Tract Society.

GREEN'S ILLUSTRATED ALMANACK, for 1850.
B. L. Green, Paternoster Row.

THE Christian Almanack contains a similar amount of astronomical and general information, &c., which made it a favourite during past years.

The Pocket Book, besides an Almanack, Diary, &c. is very beautifully got up, and adorned with a coloured view of the castle of Balmoral.

The Sheets are excellent—with a text for every day.

OBITUARY.

'Blessed are the dead that die in the Lord.' The memorials of departed christian friends, which are given in our obituary,

frequently awaken this sentiment in the mind of the reflective believer; and perhaps never with more propriety than in the

instance of the exemplary person who is the subject of this short notice.

The late MRS. ELIZA FISHER, of Loughborough, was born at Swithland, July 7th, 1808. She was sent to Leicester to receive her education, and afterwards learned the business of dress-making. In her nineteenth year she became united in marriage to Mr. Henry Hopkinson, of Woodhouse, by whose early death she became a widow before she was twenty years of age. The death of her youthful husband, combined with an attendance on the means of grace, were instrumental in leading her to solemn thoughts concerning religion, and the salvation of her immortal soul. She sought and found mercy through him 'who is able to save,' and promptly offered herself for baptism and fellowship with the G. B. church at Woodhouse Eaves. She was cheerfully accepted, and was baptized on Easter Sunday, 1828. In 1834, she was married to Mr. William Fisher, then of Woodhouse, and with her husband removed to Loughborough in 1838. She was united with the friends who in 1846 formed the church in Woodgate, and was an esteemed member at the time of her death, which event occurred, March, 8th, 1849. Mrs. Fisher was a highly exemplary christian. She was remarkable for her love to the exercises of religion. When she was able to attend, her place was never empty in the house of God; and the mode in which she referred to the exercises of the sanctuary, pleasingly demonstrated that her soul 'waited on the Lord' in his house, and that her heart was deeply imbued with divine truth, and ever under a strong sense of the importance of vital godliness. She 'loved the habitation of the Lord's house,' and found it good to draw near to God. Her attachment to the exercise of domestic piety, and her uniform readiness to engage in conversation on the truths, duties, enjoyments, and difficulties of experimental and practical religion, gave the most refreshing illustration of the excellence and value of the gospel of Christ, and of an abiding surrender of the mind and heart to its power. Modest and unobtrusive in her disposition, and lowly in the views she entertained of herself and her attainments, she was kind, gentle, and charitable in her thoughts of others. She was richly adorned with the meekness and gentleness of Christ; and by the charm that ever attends superior excellence, she seemed to bring all who conversed with her under its influence. In the important relations of wife, mother, sister, and friend, her spirit and deportment were highly becoming. She was esteemed by all who knew her. She suffered much at times from bodily sickness, especially since the year 1842, and this, as it was borne with patient meekness, was sanctified. Pensive, but not sad; be-

lieving, but not triumphant; in frequent agony of pain, but sustained by divine grace, she serenely passed through the valley of the shadow of death; and entered into that bright world 'where the inhabitant shall not say I am sick.' Her death was felt to be a great loss to her christian friends, who highly esteemed her for her intelligent and consistent piety; but the bereaved husband and two motherless boys, have the greatest occasion to feel that her removal to the world of light, is to them an irreparable loss.

The event was improved before a crowded congregation, from Rev. xiv. 13.

J. GOADBY.

MRS. ELIZABETH HOPKINS, formerly of Hinckley, but late of Sheffield, died Sep. 15th, 1849, aged seventy years. At the age of fourteen she was baptized and became a member of the G. B. church, Hinckley, then under the pastoral care of the Rev. J. Freestone, and subsequently that of the Rev. James Taylor. For both these ministers she always cherished a high veneration. On her removal to Sheffield, she became connected with the G. B. church, and remained so till her death. The piety of our departed sister was unassuming but very sincere. She served the Lord with all humility of mind and many prayers. While she had humble views of herself in the sight of God, and often referred to her unworthiness; she yet rejoiced in the atonement of Christ, placed all her hope on him, and gloried in nothing save in his cross. She highly valued the means of grace, and the society of christian friends, and as often as opportunity offered she was in her place in the house of God. As a friend, she was affectionate and faithful; as a parent, tender and indulgent; and as a christian, humble and devout. Her death was very sudden and unexpected, but still peaceful and happy. In conversing with her on the evening that she died, she said, 'I am sinful and unworthy, but I trust in Christ. He has died for sinners, and he is able to keep that which I have committed unto him against that day. I feel that he is precious to me now,—my only hope and refuge.' Shortly after she died, and her happy spirit was received up into heaven. Her death was improved by her pastor, in the G. B. meeting-house, Eldon street, on the 26th, from Psalm xvi. 15, 'Precious in the sight of the Lord is the death of his saints.'

Her memory will be cherished with affection by the church of which she was a member. We sorrow for her departure, but not as those without hope. We all felt that she was not a person of doubtful piety, and we are confident that absent from the body she is present with the Lord.

CORRESPONDENCE.

COMMERCIAL ROAD CHAPEL
BAZAAR.

To the Editor of the Repository.

DEAR SIR,—Will you allow me, through the medium of the Repository, to convey the very cordial thanks of myself and friends, to the ladies at Derby, and other places, for their kind contributions towards the bazaar recently held in aid of our Building Fund.

I feel it a pleasure to be able to state that the sale has realized about £40, *clear of expenses*; and but for the heavy and almost in-

cessant rain during the time it was held, there can be little doubt that that sum would have been considerably increased.

On account of the extremely unpropitious weather scarcely any of our friends, except those living in the immediate vicinity of the chapel, could visit us on the occasion, and consequently many of the articles prepared remain on hand, and will be sold at a future opportunity.

Your insertion of the above will oblige,

Dear Sir, yours sincerely,
G. W. PEGG.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Lineholm, Sep. 28th, 1849. The morning public worship was opened at half-past ten, by Mr. Wilson of Halifax, and Mr. J. Batey of Burnley preached from 2 Cor. iv. 3.

After dinner, business commenced at two o'clock. Mr. W. Crabtree, the minister of the place, was called to the chair.

A letter was received from Manchester, and a messenger from the church was present. They have had no increase of members. They have taken a more commodious room to preach in, and they purpose having a Sabbath-School. They express their gratitude for ministerial supplies, and for the sympathy of the Yorkshire Conference. They are anxious for a stated minister. This was referred to the meeting of the Financial Committee in the evening.

Messrs. Robertshaw and Batey reported concerning Gamble Side. They advised that our friends at Water Foot be organized into a church, and become united with the Yorkshire Conference.

Mr. James Maiden was sent as a deputation from Gamble Side to the Conference. He was very kindly received, and was requested to attend the next Conference.

The state of Denholm was reported by brother Jonas Shackleton. A letter was also received by the Conference from them, desiring advice as to the prudentiality of taking a larger and more commodious room for public worship. This was also referred to the meeting of the Financial Committee.

The Home Missionary Station at Todmorden is growing numerically; and we trust, in pious zeal and influence, as stated in a letter to the Conference.

Statistics.—There were no representatives present from Leeds, Bradford, Allerton, Clayton, Queenshead, and Halifax. We understand that the interest at Leeds is prosperous.

At Bradford they are improving: seven persons have offered themselves for baptism. At Birchescliffe they have many inquirers. They have twelve candidates for baptism at Heptonstall Slack, and the congregations are good. At Shore they have baptized three, and they have a few inquirers. There is no visible change at Lineholm or Manchester. They have baptized four at Burnley, and they have a few inquirers.

The next Conference to be at Heptonstall Slack, on Wednesday, Dec. 26th, 1849. Mr. W. Crabtree to preach; in case of failure, Mr. W. Robertshaw.

At a meeting of the Financial Committee after tea, it was agreed,—

1. To pay £40 for the last, and £30 for the ensuing year, towards the support of the Home Mission Station at Leeds.

2. We advise the people at Denholm to take the house, and we recommend that Mr. R. Hardy preach at the opening, and collect towards paying the expenses of fitting up the room, and that they bring their report to the next Conference.

3. A ministerial supply was arranged for Manchester till the next Conference.

JAS. HODSON, *Secretary.*

LONDON CONFERENCE.—This conference was held at New Church Street, Oct. 2nd. Brother Burns, as minister of the place, presided, and brother Underwood opened the meeting with prayer.

The reports from the churches were very indefinite, and the number of persons baptized was not stated. The following resolutions were passed at the conference:—

1. That we withdraw from the church at Northampton-street, Kings Cross.

2. That brother Stevenson be requested to write to Mr. Dunch respecting the trust of the Rushall chapel property.

3. That the Secretary be requested to write to the minister at Rushall, inquiring into the state of the church there.

4. That application be made to the Association Committee, for the funds requisite for the fraternal visit of a deputation to the small churches in Wilts., Hants., and Kent.

5. That in order to promote a closer union between the churches in London, the ministers agree to a quarterly exchange of pulpits. The times to be arranged among themselves.

6. That the next conference be held at Borough Road, on the Tuesday after the first Sabbath in February.

In the evening, at 7 o'clock, a public meeting for addresses, &c, was held. Brethren Burns, Stevenson, Underwood, &c, took part in the service.

G. W. PEGG, *Secretary*.

MIDLAND CONFERENCE.—The next Midland Conference will be held at Measham, on New Year's day. Mr. Pike of Derby is expected to preach in the morning, and Mr. Goadby of Loughborough in the evening. The trains on the midland line will stop at Ashby, and at Moira, from which places a conveyance to Measham will be provided.

ANNIVERSARIES.

LEEDS, *Byron Street*.—On Lord's-day, September 23rd, 1849, sermons were preached in the above place of worship by the Rev. Asa Mahan, President of Oberlin College, (U.S.) and on Monday afternoon by the Rev. W. Griffiths, (late Wesleyan,) to very interesting congregations. Collections liberal—the exact amount not known to the writer. After these services the friends partook of tea together in the School rooms; and in the evening, at six o'clock, they again assembled in the chapel, on which occasion our highly-esteemed brother, the Rev. R. Horsfield, was solemnly appointed to the pastorate over this infant church. The Rev. Mr. Brewin, (P.B.) opened the service with prayer; the Rev. J. G. Pike gave the introductory address; the Rev. J. Batey, of Burnley, received from the minister a very interesting account of his conversion, call to the ministry, &c.; brother Mathews, the senior deacon, giving the usual replies for the church; after which the friends were requested to spend one or two minutes in silent prayer for the blessing of God upon minister and people, which appeared to produce deep solemnity. The Rev. J. G. Pike then presented special prayer for the minister, with the imposition of hands, in which the Rev. J. Stevenson of London united; and such was the fervency of feeling with which this part of the service was attended that a considerable portion of the congregation were affected to tears. The Rev. J. Stevenson

then gave a very affectionate charge to the minister, from 'the love of Christ constraineth us,' and the service was concluded by the Rev. A. Mahan, who gave a very useful address to the church. The service concluded about nine o'clock. Various ministers took part in the service,—in giving out the hymns, &c. The dreadful malady which at the time prevailed to so alarming an extent in Leeds, prevented many of the friends from a distance attending; the congregations, however, on all the occasions were very good.

LOUGHBOROUGH, *Wood-gate*.—On Lord's-day, Oct. 21st, two sermons were delivered in this chapel by the Rev. W. Griffiths, Jun., of Ripley, (one of the expelled Wesleyan ministers,) when collections were made towards liquidating the debt remaining on that place of worship. The day was very wet and unfavourable, but the number of Wesleyans who attended from the town and neighbourhood, indicated the strong sympathy which is felt for their respected ministers, whose refusal to submit to a modern Inquisition has given them so much honour among the liberal and enlightened christians of this country. The sermons were striking and interesting. The collections, including some contributions since obtained, amounted to about £40.

It is expected that Loughborough will be visited by the expelled ministers, for the purpose of bringing the Wesleyans in this neighbourhood, who are impatient and alarmed at the late proceedings of conference—into a systematic organization, for the purpose of producing a reform in the government of Wesleyan Methodism.

LONDON, *New Church Street Chapel*.—On Friday and Lord's-day, Oct. 12th and 14th, sermons were preached by Rev. Samuel Dunn, one of the expelled Wesleyan ministers, and by Dr. Burns, the pastor of the church. The services were well attended, and collections liberal.

On Monday evening, the annual tea-meeting was held, after which addressess were delivered by the Revs. J. Doxsey, Bakewell, and Underwood. An account of the Sabbath-school was given by the superintendent. The pastor, who presided, gave a detailed account of the financial and religious state of the church during the past year. Of the expense of enlarging the chapel, which amounted to £750, he stated that £389 had been raised during the last seven months.

The entire proceeds of the anniversary services amounted to £76. 11 9.

TARPORLEY.—On Lord's-day, Oct. 21st, 1849, the cause of Foreign missions was ably advocated in two sermons by our esteemed brother Sutton; on the following evening our annual meeting was held, when brethren

Sutton, Cheetham, (Wes.) Marshall, (Indep.) Harvey, (P. B.) and Shore, delivered addressess R. Dutton, Esq. of Stantham Hall, occupied the chair on this most interesting occasion. Subscriptions and collections for the year amounted to the very handsome sum of £24 Bs. 4½d.

A FRIEND OF MISSIONS.

STALEY BRIDGE.—On Lord's-day, Nov. 4th, 1849, two sermons were preached in the G. B. chapel, Staley Bridge, in behalf of the Sabbath-school, by the Rev. W. R. Stevenson, M. A., of Derby. The congregations were large, and the collections amounted to the handsome sum of £41. 13s. 8d.

JUBILEE.—*Stoney Street, Nottingham.*—It is the intention of the General Baptist church, Stoney-street, Nottingham, to commemorate the Jubilee of the opening of their Sanctuary and Sabbath-school by a public tea-meeting, on next Christmas day; afterwards a public meeting will be held, during which an opportunity will be given to the friends of the cause, at once, by a spirited effort, to defray the expense of considerable improvements now commenced in the chapel and school-rooms, towards which the ladies have generously resolved to give the entire proceeds of the tea-meeting. The chapel and school-rooms were opened in the close of 1799.

BAPTISMS.

BAPTISM EXTRAORDINARY.—On Lord's day, Nov. 11th, Mr. John Sole, superintendent minister among the Primitive Methodists at Epworth, Lincolnshire, was baptized in the General Baptist chapel, Boston, by Mr. Mathews. Previous to his receiving the ordinance he preached a sermon on John xiv. 15, in which he stated a believer's reasons for loving Christ, and the duties by the performance of which he manifested his love; and as suitable to the occasion specified baptism as one of those acts of obedience. At the conclusion of the sermon he read a statement containing some particulars of his own history, of which the following is a summary. He was born of pious parents, at Portsmouth, in 1814. In a Wesleyan, and afterwards in a Baptist Sunday-school, he had received deep impressions. Joined the Wesleyans before he was fifteen. Became a local preacher, first among the Wesleyans and afterwards the Primitives, by the latter of which bodies he was received as a travelling preacher, in 1840; and has seen the fruit of his labours in the conversion of many souls. But occasionally, during all these years, he had uneasy feelings (as doubtless others have) respecting baptism; but silenced the voice of conscience by the groundless notion that it was a non-essential.

Last August he went into Scotland, where

he had formerly been stationed, and there, in company with a friend recently baptized, the subject came afresh under serious review. The wife of this friend, having heard Mr. Mathews preach on the Cotton Hill, in Edinburgh, fifteen or sixteen years ago, and having been in consequence led to faith in Christ and baptism, gave to Mr. Sole a letter of introduction to Mr. Mathews; and this was the occasion of Mr. Sole's coming to Boston to receive this ordinance.

He further stated how he had been affected by the 3rd chapter of the gospel by John; and in answer to the frequent insinuation that it was a non-essential thing, how the Lord seemed to speak to him the words, 'Whosoever shall break one of these least commandments, and shall teach men so, shall be called the least in the kingdom of heaven.' Also he stated that he was aware of the temporal inconveniences he hereby incurred; but the Lord had said, 'Seek ye first,' &c.; and again, 'no man hath left house, or brethren, or sisters, or father, or mother, or wife, or children... for Christ's sake and the gospel's, but he shall receive an hundred fold now in this time... and in the world to come eternal life.' He stated that he had heard the ordinance very irreverently spoken of, and attributed to the devil; but he well knew it was the truth of God; and he longed to be buried in the grave which Christ had consecrated.

A large congregation witnessed the administration. Since it has become known at Epworth that he was about to be baptized, some stir has been made there on the subject. A local preacher and three other persons were also baptized the same day at Epworth.

LONDON, Commercial Road.—On Lord's-day, the 28th of Oct., we had the privilege of using, for the first time, the new baptistry in our recently opened chapel. The occasion was one of peculiar interest and solemnity. Within the recollection of the oldest member among us, the place was never before so densely crowded, while great numbers went away unable to gain admittance. Our much-beloved pastor preached on the occasion, from Isaiah i. 12, 'Who hath required this at your hands?' and then baptized twelve persons on a profession of their faith in Christ. On the following Sabbath evening, these friends, with two others from sister churches, were privileged to meet with us around the Saviour's table, and were welcomed to our fellowship in the usual way. May the Lord grant us the enjoyment of many such refreshing seasons.

W. P.

SUTTON-IN-ASHFIELD.—On Lord's day, August 19th, after a very appropriate sermon by Mr. Wood of Mansfield, three persons made a public profession of their love to Christ by attending to the ordinance of bap-

tism, and in the afternoon partook of the Lord's supper, and were recognized as members. Nov. 4th, four other persons were received into church fellowship after attending to the above ordinance. Mr. Shaw of Lenton preached on the occasion to a very attentive congregation.

TARFORLEY.—On the morning of Lord's-day, Nov. 11th, 1849, four persons followed the adorable Redeemer in the ordinance of baptism by immersion. This was an exceedingly well-attended, profitable, and solemn service.

FRATER.

HINCKLEY.—On the 13th of last May, three persons put on Christ by baptism, one male and two females; and on the 7th of October, two more, a male and female, followed their example; again on the 4th of Nov. two females were baptized in the presence of a very numerous congregation. Our congregations are improving, and our prospects encouraging.

LONDON, New Church Street.—On Lord's-day, Oct. 7th, seven persons were baptized by the pastor, and received into the church at the Lord's table in the evening.

On Thursday evening, Nov. 1st, five persons were baptized by the pastor, after reading the various passages referring to baptism in the Scriptures, and a short address given thereon. One of these candidates had formerly belonged to the Romish church.

ILKESTON.—On Lord's-day, Nov. 11th, three persons submitted to the significant ordinance of baptism, in the presence of an unusually large congregation. In the afternoon, the newly baptized were received into the church. The occasion was felt by all to be a season of refreshing from the presence of the Lord.

A FRIEND.

NORTHALLERTON AND BROMPTON.—On Lord's-day, Nov. 11th, our pastor, Mr. Stubblings, immersed nine persons, in the baptistry of the P. B. chapel, Bedale, and in the evening gave the candidates the right hand of fellowship, at Brompton. There being no river in our neighbourhood we are obliged to go to Bedale to baptize, which is eight miles from Northallerton and ten from Brompton.

T. H.

RE-OPENINGS.

LONDON, Commercial Road.—We have much pleasure in stating that our greatly improved, and now beautiful chapel, was reopened for public worship in the third week in October. The Rev. Dr. Fletcher, of Finsbury chapel; Dr. Beaumont, (Wesleyan); R. S. Bailey, F. S. A., of Queen Street chapel; Dr. Bennet of Falcon Square, and our own esteemed pastor, preached on the occasion. Our brethren, Dr. Burns, and W. Underwood

of Paddington, and other ministers, took part in the same services.

On Monday, the 29th of October, a large and interesting tea meeting was held, when the financial statement of the Building Committee was presented, from which it appeared that the collections and tea meeting had together realized about £40; the bazaar, £45; and the previous contributions of the church and congregation, £155; making together £240; in addition to upwards of £80, promised by the friends—not yet received—making a total of £320.

The interior of the chapel has been entirely reconstructed, and is now much admired; while extra sittings have been provided for upwards of one hundred persons. The front wall of the chapel has been brought forward several feet, and a new and very noble front elevation erected, which has four large columns rising from the portico to the summit, in the Doric style of architecture. This front has been constructed with express reference to the subsequent erection of school rooms over the entire building, which will be commenced immediately on the payment of the sum already expended. The improvements have been effected under the direction of Mr. Fenton, of Chelmsford, and will cost £500.

W. P.

CHESTERFIELD. Opening Services.—On Lord's-day, Nov. 11th, a commodious room in Holywell Cross, capable of accommodating nearly one hundred persons, was opened for Divine worship by the Rev. T. Horsfield. The congregations were large and attentive. No less than six individuals, who were members of General Baptist churches, and are now resident in Chesterfield, came forward and offered themselves as candidates for fellowship. On Monday evening, Nov. 12th, a tea-meeting was held, at which sixteen friends from Sheffield were present; and addresses were delivered by the Rev. T. Horsfield, Messrs. Ingham, Bombroffe, Gunn, and Barlow. It was a happy time.

D. T. I.

BARROWDEN.—Interesting services were held at the re-opening of the General Baptist chapel in this village, Sep. 30th and Oct. 1st. On Sunday two sermons were preached by Mr. Mathews, of Boston. On the following day, in the afternoon, a pleasing and instructive lecture, on the late Peace Convention in Paris, was delivered by the same gentleman, after which the audience partook of tea, which had been gratuitously provided by the ladies of the congregation; and in the evening several appropriate addresses were delivered. Though the weather was exceedingly unfavourable during both of the days, and comparatively few persons could assemble, nearly £40 were contributed to defray the expense of repairs and improvements in this neat and commodious house of prayer.

MISSIONARY OBSERVER.

JOURNAL OF MISSIONARY LABOUR,

BY REV. C. LACEY.

(Continued from page 524.)

January 26th.—Attended the market of Aeraswara to-day, and spent three hours amidst about 800 people. We mounted upon a high bank beside the market. Many souls heard the gospel, and many appeared to feel its importance. A lame, lewd, and conceited biragee attempted to turn our message into derision, but nobody joined him. Dwelt much on the usual subjects, and felt them warmly myself. Read a passage from the Jewel Mine, about the sufferings of Christ and their object. Closed by earnestly and seriously warning the people to receive the only Saviour. The rest of the party addressed the multitude, and then about eighty tracts and a book or two were given away.

27th.—Started to the market of Nursieghpoor, and found but a small collection of people. The market has declined. I found that a trifling circumstance which occurred last time I was there, had rendered me a celebrated person in Nursieghpoor. A brahmin came to me almost dead with asthma, and begged relief from his sore disease, or he must destroy himself. Poor man! it was painful to see him. I gave him some directions to ease his symptoms, and in doing this, felt about his throat with my hand. Next day he began to be better, and is now quite well, and he and his town people have attributed his recovery to the movement of my hand on the man's throat. To-day, when I entered the market, I saw the poor man's brother, and the case immediately occurring to my memory, I inquired after his asthmatic brother. 'O,' says he, 'he is quite well of his disease; you gave him life; see, there he sits;' and sure enough there the man sat quite well of his disorder. He was very grateful. I assured him that it was no virtue of mine that he was better, and referred him to a kind Providence. Several persons came around to be cured of various diseases: gave medicine to some, and took one back with me to the tent, not having fit medicines with us. We preached among the people with much apparent acceptance for two hours. We maintained also much useful disputation, and distributed a number of books. Those who had received our books on our last visit, two years ago, had read

them and applied for others. We indulged them as far as we could. Gave some books also to a party of merchants.

28th.—Lord's day. Set out early for Mahamadpoor market, or Bella market, three coos, or seven miles distant, over the river. We had a pleasant ride, and found a market collected of not less than 3000 people. We formed two or three parties, and preached the gospel to them. They were not very well disposed to hear, and some of the market people came to dispute our right to occupy a stand under the market-tree. Nevertheless, the common people were with us, and many heard the truth stated and defended, and appeared impressed. At the end of each opportunity of preaching we had a distribution of tracts. Two hundred of tracts and books must have been given away. Got back to our tent at night-fall.

29th.—Early this morning we left the pleasant banks of the Chitratala, and passed on to Kinderahara. We went by way of Nursingpoor and Ballea. At the latter place we preached for two hours in a large market of some 1500 people. The people here generally hear well, and to day was no exception to the rule. The attention was very good, and there seemed to be much conviction on the minds of the hearers. Before we had been at Ballea a quarter of an hour, several diseased people came for help from their ailments. One man had lost the use of one ear, another was leprous, another had got an old belly-ache, and another rheumatism; a father came running after us with his infant son in his arms, who had never been right since his birth. Thus we were importunately beset for the whole of the time we remained at Ballea. To some I gave medicine, and to others directions. A little medicine, and a few surgical instruments, would be of the greatest use, and would greatly promote our general object. Tooth drawing instruments, and three or four common lancets, would be invaluable, for loose and decayed teeth, boils, &c., with which the people are very often afflicted and suffer needlessly for months; also blistering salve, emollient ointment, and caustic. Arrived at Kisiseraharee in the evening, and found our little tent pitched. The people came round us till late at night, and had much useful disputation.

30th.—To-day we have been employed with crowds of people about the tent, returning from a large festival at Ichapoor. At eleven o'clock we set out for Ichapoor mar-

ket, and reached the place by half past twelve. Very hot. The sun poured down fire between the opening clouds. Near a thousand people were present at the market, and we had a very good opportunity. We preached and argued and conversed for three hours, and then closed by a free distribution of tracts and gospels. Ichapoor is the residence of Balabudra, Jagannath's elder brother, and is rather a celebrated place.

31st.—Was very unwell last night, so much so, that I had concluded to take bearings and run to Cuttack. Felt better, though far from well, this morning, and resolved to go on my journey. At eleven o'clock, a.m., we set out for Thakoor market. While I was preaching there, under the shade of a fine bamboo tree, and in a profuse perspiration, I obtained great relief from illness. Preached with much freedom and pleasure to a large crowd of people. All heard well; no wrangling and disputation. The word of God seemed to take hold on the feelings of the hearers. O that the eternal Spirit would fix the truth in the hearts of the people. Felt strong desires for this blessing. Mr. Brooks and Jaghu addressed the people. Our other friends preached on the opposite side the market-place. Had good proof to-day, that if the preachers' hearts be warm with the love of the gospel, their hearers, in general, will be attentive. After preaching, eighty or ninety tracts were carefully distributed to readers. At the close of the opportunity, several people came to have their bodily ailments removed, having heard of the cure of the brahman of Nurseighpoor. One man had a pain in his face, for which he had been burnt, &c. It seemed to me to arise from a large decayed tooth—got my bullet mould and Mr. Brooks' pincers, and twisted it out. He washed his mouth with laudanum and brandy, and was better. Another had an old bowel complaint—gave him a good dose of aperient medicine. Another came with an inflamed eye. Directed him to put on leeches, and use camphor if he could get it. After I got back to Kinderahara other patients arrived.

February 1st.—Other patients came running for aid early this morning, from considerable distances. We started from Kinderahara in good time this morning, the hackery direct for Patamundie, and we took the same place, via Kasepoor market. We reached Kasepoor after a sweet ride, and found the market situated under a fine tope of mangoes, on the banks of the brahminee river. The scene was enchanting as we approached the place. The banks of the brahminee sloped to the water's edge, and were covered with plots of tobacco, and castor oil, and mustard seed—people going down through the fertile plots to bathe—strings of market people approaching from the dis-

tance—herds of domestic buffaloes cooling in the river, while the wild geese and nuddy ducks quietly slept on the river's brink. The market was late ere it began, being a market 'after bathing.' About two o'clock a large body of people had come together, not less than 1200; and we took two stands among the mass. I seldom have spoken with more earnestness and compassion for the people, and their attention was very good. After near an hour's address I ceased, and our other friends continued the opportunity. Thus we spent the afternoon, till near night, when we distributed books, and departed for Patamundee, and reached that place by half-past six o'clock.

2nd.—To-day we could not find a market within reach, and so rested on our journey—bathed in the river, and attended to a little correspondence to friends, wives, and children. In the afternoon we swam our horses over the brahminee river, and passed on to a small village towards Allee. The river was full of alligators and quicksands, as well as that it had no landing place. Fired our guns to alarm the river monsters, and pushed our nags into the stream. They stood exhausted when they came out on the opposite side. While waiting for our horses on the other side, we had a useful piece of argument with the people of the village where we sat, and also with some travelling brahmans, with full bags, returning from a begging expedition. When we reached our village, we were again visited by a large crowd of people, to whom a little was said.

3rd.—This morning we proceeded from Patrapoor in good time, and after a tedious ride reached Allee. Here we did not stay many minutes, but hastened on to Gunga market, a place four miles beyond Allee, on the banks of the Kursua. This was a market 'after bathing.' Till two o'clock we had varied conversation with a number of straggling people, brahmans and tradesmen; and about two, the market having collected, we commenced preaching. Under two trees, we proclaimed the living word. Many heard, and appeared to admire what they heard. They seemed as if they would punish those who worshipped wood and stone in preference to the God we proclaimed, not at the time remembering that they were the men. Explained at large the way of peace and life. The rest of our party all spoke, and after two hour's labour we distributed books and tracts, and returned. We rested at the house of Mr. Howard, and found ourselves quite ready for dinner. The journey on the banks of the Kursua would have been very pleasant, but for weariness of body, and excess of appetite.

Lord's day, 4th.—The sound of the hammer and the axe rung discordant in our ears all day to day. No sign of the sacred Sab-

bath anywhere. We felt it in our own bosoms, and had a thorough disrelish of the worldliness and noise of Mr. Bitson's shipyard. Here the world has never yielded to God, and the spirit of evil might be seen hastening from deck to deck, and from group to group of Mr. Howard's workmen, delighting in the insult done to God and to Christ. O sweet abode of the saints, where Jesus is preached—where he is dwelt upon, fed upon with holy delight! We are far from you; but we feel to be one with you, and in some measure participate with you in the joys of the Sabbath, the house of God, and the table of the Lord. In the morning, myself and Mr. Brooks walked out on the high bank of the Kursua, and visited a village about half a mile distant. The people were engaged in building mud walls, and their overseers were unwilling to allow them to hear. Preached for half an hour, and obtained a middling hearing. We also, in the afternoon, walked to Allee, the residence of the rajah, a large, and rather pretty place. It has one large street, and a large congregation of people ran out of their houses and crowded round us. Many of them were officers and servants of the rajah. Stood upon a high bank by the road side, and addressed the multitude: spoke of God, his glorious character, his benevolent works; contrasted their dead and dumb idols, and exposed their wickedness. Preached the gospel, and entreated sinners to seek for mercy through an almighty Saviour. At first, some of the would-be wise people made objections, but they became silent, and listened with attention. Gave away a good many books to readers, and returned at dark hour.

6th.—We left Allee to-day by two return Dakenall wood boats—miserable vehicles, the roof about two and a half feet from the deck, and the cabin neither long enough, or wide enough to admit of stretching out our legs; such accommodation, however, and no better, was available, and we started on our passage up the Kursua river, for Khundittur, in good spirits. The native brethren sung as we passed up.

9th.—Arrived at Beecher nagger, Khundittur, to-day about twelve o'clock. Our passage up the Kursua was tedious, and we could do next to nothing among the people. The villages on the banks are few and small, and the rustic inhabitants exceedingly timid. Besides, as though Satan directed the windings of the river, we always came too in places furthest removed from even these small villages, or places from which we could not reach them. It was pleasant to reach a friendly christian location—the very name has a charm; but the contrast with beathen and our own peculiar associations which press on our minds, rendered it particularly pleasant to us. The people ran

around us with smiles on their faces, and offered us their salutations of love. The crops of our people have again failed: they have not recovered their seed. A fine crop of plants, but not a corn on them. Their pecuniary difficulties, in consequence, are great. One inquirer who came out some time ago, and actually renounced caste, afterwards became alarmed, and has disappeared.

LETTER FROM REV. I. STUBBINS.

(Continued from page 527.)

There are some among the weavers in this neighbourhood who appear more or less anxious about religion, but I have less confidence in them generally than in some other classes, especially as they are tolerably sure of a living, that is, of employment, if they come out. Still the Lord has given us some useful and devoted characters from this class, and our oldest member, good old Erun, is a weaver. I should tell you I have a tremendous task in prospect among the girls in our school. A fortnight ago I told them I would give a prize to that girl in each class who would find the most passages of Scripture on prayer. They have three weeks for the task. It should be borne in mind that they have no Concordance, nor even marginal references, and no books but the Scriptures, and they are only to devote their leisure time between school hours. What will be the extent of their labours I do not know, but I heard that two days after the task was given them, one girl had found, I think, from five to six score passages! When Mrs. Stubbins went into the school room one morning, she found the book shelf perfectly cleared. She inquired what had become of all the books, and was not a little amused to learn that those of the new girls who were not sufficiently advanced in reading to have the Scriptures, had taken away the books, fragments of books, gospels and all, to find texts! I assure you it has created quite an excitement among them. But what is better than this, pleasing as is the whole circumstance, we trust not a few of them are deeply concerned about their souls, and we hope some of them have recently been brought to experience the power of true godliness in a renewed heart and pardoned sins. Yesterday morning Lieut. ——— came over, and I had a regular examination of the school. He seemed quite affected, when he said to me, after leaving them, 'I think you have great reason to rejoice in your girls. They far exceeded all my most sanguine expectations. I have scarcely ever seen such nice, well-behaved girls in any school.' Now think,

my dear brother, that the majority of them have not been with us quite twelve months—that when they came they were the wildest, dirtiest, and most uncooth children you could conceive of, and that (previously to that, they were kept in store for sacrifice,) their blood was to have been spilt, and their flesh mangled in sacrifice, and perhaps such would have been the case with several of them before now but for the merciful interference of the British Government. ‘Praise God from whom all blessings flow,’ &c. Let our friends at home honour Christ by sustaining and enlarging his cause here, and he will, sooner or later, make their hearts right glad with a glorious accession to the redeemed ones. Farewell, my dear brother, continue to think of us and pray for us; and may the Lord bless and prosper you, and all his saints in the land we love above every land, the land where our fathers and our children dwell. Again, farewell. Our love and sympathy, especially to dear brother Butler, if he is still in the land of the living, or rather, an inhabitant of this vale of tears, for it is really the land of the dying; our love to Mrs. Goadby, family, and all friends. Yours in Christ, affectionately,

I. STUBBINS

LETTER FROM REV. W. JARROM.

Ningpo, August 3rd, 1849.

MY DEAR BROTHER,—I have this day an opportunity to Hong Kong, for the next overland mail, leaving that harbour on the 25th of the present month; and although I have nothing of unusual interest or importance to communicate to you, yet as I have not written of one or two months, I am desirous of sending you a few lines. The present season of the year, as a moment's reflection will remind you, is our summer, or hot season, and we are now about in the middle of it. The climate here is peculiar, and its peculiarity perhaps is principally seen in these two features of it,—its wetness and its sudden and great changes—at one time from heat to cold—at another time, from cold to heat. Now, from being very dry, to damp; and then from dampness to dryness. From the middle of April to the middle of July, the weather was extremely, and I hope, very unusually wet: out of eighty-four successive days, we had *forty-three* rainy ones; and they were, for the most part, thorough rainy days—at times, raining in torrents. The rains closed on the 16th of July, and since that time the weather has been hot, and clear, and dry, and parching, until the last day or two, when we have been refreshed with a few thunder showers. But the heat is this year

quite moderate, compared with previous years, particularly the summers of 1846 and 1847. In the former of these summers, the thermometer stood several times at 102°; and in the latter, reached nearly 100°. This year, however, I am not aware that it has ever exceeded 94°, while the average has been about 91°. We consider this a cool summer; at the same time it is really very hot and oppressive, as you may readily imagine. The climate, however, is not an unhealthy one; if the missionary or merchant brings with him a pretty good constitution, he may with as much comfort, and in the possession of as fair an amount of health and vigour, humanly speaking, pass his days in this place, as he might reasonably expect to do any where. From most of those dangerous diseases peculiar to tropical and hot climates, and to which foreigners are especially exposed, as fevers, dysentery, &c., we are here almost altogether exempt. Since I have been in this country I have heard of but few cases in these northern ports. To these disorders may be added, what we in England designate by the term consumption, or decline. This is of extremely rare occurrence among the Chinese; and very rarely is it found among the foreigners resident among them. There is now a case of decline at Shanghai, and the medical attendant recommended the speedy removal of the patient, hoping a sea voyage may either restore his health or protract his life till he reach his home in America. On the whole, it may be safely said, in reference to the climate of these northern ports, that it is good; and that those who come from the west to reside here, bringing with them a constitution of some strength and vigour, have, humanly speaking, little reason to fear disease or a premature death. Those cases of declension of health and sinking under the power of disease, that have already occurred north of 23rd parallel of latitude, are such as would, there is considerable reason to suppose, have occurred in other places. It is well, perhaps, that this should be known, that a just opinion of the climate of China in these parts may be entertained. Let the missionary to China be suitably clothed and provisioned, and housed, and there is every reason to conclude, from the experience and observation of the past, that north of the tropic of cancer, he will live longer and enjoy better health than in many other places in which mission stations have been long formed. These observations are not, I think, more applicable to one sex than to the other—I think they are applicable equally to both—they are certainly, so far as present experience and observation may be considered safe criteria of judging.

If I consulted my own feelings I should pursue this subject, but I am not certain

that you will thank me for what I have written, and therefore I will, as variety is pleasing, refer to some other topics, though the extent of this small sheet of paper, (and I cannot now afford a larger one,) will require me to limit those topics, or compress '*multum in parvo.*' In reference to our mission operations, I have very little to say: we are pursuing our course with some vigour, I hope, but very quietly. We do not make much noise; and but few incidents occur that are at all worth sending home. A minister's life at home is, you know, ordinarily, proverbially monotonous—ours is so here. This is not the case with the life and labours of many missionaries, but it is with Chinese missionaries. And this arises principally from our keeping at home, and not being able to get out much among the people, except those of Ningpo city, and the village immediately near. We cannot take excursions of several weeks or months into the country, as missionaries can in many parts of the world. We are greatly confined, and this as you know, by the treaty between this country and our own. We have brought out several new tracts during the past few months, which it is to be hoped will be useful. If the people would read them, and think of them, they of course could not, under the blessing of heaven, but be useful. We have to complain of the great indifference of the people to their religious interests, and often feel greatly discouraged. But we know that 'He must increase,' and though the 'heathen may rage, and the people may imagine a vain thing,' as is eminently the case with this people, yet all is ineffectual. He who is of infinite wisdom, and goodness, and power, hath sworn, 'But as truly as I live all the earth shall be filled with the glory of the Lord.' And this is the ground of our confidence; and hence, though at times perplexed, we are not in despair. This is just a time when we cannot, and ought not to do much, actively: the heat is so oppressive and exhausting. In a few weeks we shall resume our more active and daily labours. We are all, I am thankful to be able to write you, very well: at times we have had occasional indisposition, but nothing serious, and now we are all, through mercy, particularly well. It will afford me pleasure to hear from you, when you feel disposed to write. Remember me affectionately to your dear wife and children, and believe me to be, yours fraternally in Christ,

W. JARROM.

SEBO PATRA'S JOURNAL.

(Continued from page 528.)

January 25th.—I went to Bali Patna

market, and preached there concerning Christ being the Creator. There about 400 people were assembled. A weaver there said, 'My great creator and lord dwells at Pooree: I worship him.' I then said, 'In what way is this your creator? his nature is wood.' He answered, very angrily, 'Don't you revile my creator; don't you say that he is wood.' I said to him, 'Has that wooden Juggernaut that you call the creator any evidences of divinity about him?' 'O,' he replied, 'there is every evidence.' 'What evidence? tell us.' 'There is evidence that Juggernaut made the world.' I then said, 'If Juggernaut made the world, who made Juggernaut?' 'O,' he replied, 'he made himself.' I said, now anybody knows that once in twelve years the carpenter makes a 'new Juggernaut.' Hearing this, he became very angry. I then said, 'Now friend, don't be angry; I will tell you something from your own shastras about Juggernaut.' Hearing this, he said, 'If it be from the Hindoo shastras I will regard it.' I replied, that I could give him much evidence, but that one quotation would suffice,—'The world is under the control of the gods.' 'Do you understand this?' 'Certainly I do.' 'Under whose control is Juggernaut at Pooree? do you know this?' He replied in the negative. I then said, this wooden Juggernaut is under your own control: wherever you place this wooden god, there he would remain, and without daily attention the white ants would eventually devour him. He is not your creator: you are his creator; and whatever you wish to do with him that you may do. Hearing this, the man said, 'What shall I do? my days have been spent in vain.' I said, the Lord Jesus calls you, listen to his words; believe on him, and then your days will be spent in profit. Taking the Jewel Mine of Salvation, he went his way.

26th.—I went to Taniaka market, and preached concerning the punishment of sin. Here about 400 people assembled. A brahmin came forward, saying, 'If you had said all this and adhered to your own religion, (Hindooism) then all would have regarded your words: now you are a forsaker of religion, and hence none will regard what you say.' So I said to the brahmin, 'How many religions are there,' when he replied, 'O, there are many: according to the caste, so is the religion.' I then said, 'on the evidence of your statement we should have a different sun for every caste, or have we only one sun for all the castes.' 'O, only one sun for all,' said the brahmin. I then said, 'In the same way we have one religion for all castes, and the Lord Jesus Christ is the author of that religion: take refuge in it. He then remained silent.'

27th.—In the village of Danu, concerning

sin I preached. Here twenty-one people heard. A boishnob from their midst said, 'All your words are true, we cannot deny them.'

28th.—On this day at Nim Purda Barbati market I preached. Here were nearly 700 people. Here a seller of spices said, 'Why do you endure so much trouble in the distribution of your books?' Hearing this, a brahmin answered, 'I know the cause.' I said, 'Well, if you know, tell us!' 'The cause is this; he has entered the Feringa's, (Europeans) house, and lost his caste, and now nobody will touch him; and if he were not to go round about distributing these tracts, the sahibs would not give him ought to eat, and in consequence he would die with hunger.' I then said, 'Now just leave off this vain talk. Now, think, how can men ascertain the way of salvation? and how can they obtain a knowledge of their sinful state? God has clearly revealed this in the Holy Scriptures, that he may be just in the day of judgment. O, you ignorant man, turn quickly from your wicked works. Hearing this all the people said, 'Your words are true.'

29th.—I went to Nua Patna. Here concerning Christ being the Saviour I preached. About ten or twelve persons heard.

30th.—On my way to Ranarak Jatra I saw a good many pilgrims, and preached to them.

31st.—I went to Maga Lapta Mi, at Ranarack, and concerning the forgiveness of sin I preached. At this festival, there were about 30,000 people. I said to a bramhun, 'Why have you come to this? He answered, 'To bathe.' What! have you no water in your own village? He replied, 'Yes.' Well, and is this water any better than your own? 'O,' he replied, 'the water of the Ganges is hidden here, and those who bathe in this water on the 7th day, at early dawn, in the month Maghu, (February) will see the sun, as he rises out of the sea, leap upon his car like a young calf, and seeing this, all their sins will be destroyed.' I then said to him, 'And how many years of your life have you allowed to pass without bathing in this place?' 'Twenty or twenty-five.' Are your sins forgiven? 'O, yes: they are all gone.' I said, 'Now don't you speak falsely!' He replied, 'O, I tell a great many lies.' I then said, 'Your bathing in this place has been of no avail: your celebrated king, Judestha, mentioned by the sages, for telling one lie only he had a sight of hell, and in like manner you will go to hell. He afterwards inquired how his sins would be forgiven. I replied, 'not by bathing in water merely, but by believing on the Lord Jesus Christ: if you believe on him you will obtain the forgiveness of sin, and you will go to heaven: but several of the bystanders

laughed at the man with whom I had been talking; so I said to all, forsake your sins and believe on the Lord Jesus Christ. At this place we gave away a great many books.

February 1st.—In the village of Nimpurda, concerning eternity I preached. About twenty people heard. Here a man had just died, and of his punishment I spoke a little, and the people heard well, and said, 'Ah! this will be our punishment some day. I then told them that by believing on the Lord Jesus Christ they would obtain deliverance from the punishment.

February 2nd.—In the village of Ratua I preached on repentance. There were about thirty people. Here I saw a mound of earth, and I said, 'What is this?' A potter replied, 'It is a mound of earth.' But for what purpose has this been raised? He replied, 'This is Arata Dasa's,' (a boishnob.) I said, 'Why do you worship this?' He replied, 'When Arata Dasa was about to leave this place, he said, My return will be very uncertain, therefore, in my name raise this mound of earth; and if you will worship it you will become honourable, and in your village misfortunes or cholera shall never enter. I enquired who this wonderful boishnob was; and they replied, he went to the village Alai, and there died of the cholera. I then said, If this boishnob died of cholera himself, how could he prevent its entering your village, or save you from its ill effects? This is all false. In consequence of transgression these varied afflictions, and sorrows, and diseases, have overtaken you; and all the people confessed that what I said was true. Hearing this, I exhorted them to believe on the Lord Jesus Christ that they might obtain eternal salvation, and not worship the mound of earth any more. Hearing this they became silent.

Feb. 3rd. In the village of Gope I preached concerning the day of judgment, and about thirty people heard without offering any objection.

Feb. 4th. At the village of Mabepoor there is a market: here about thirty people assembled. A brahmin said, what you say is true: all these gods and goddesses are false. But what shall I do? I am afraid of breaking caste? And saying thus he went his way.

7th.—On my way to Latya Badi I saw a good many people, and preaching to them as I passed along, one man said, These people distribute books, and are anxious to take the caste of the people. And saying this he went his way.

8th.—I went to Gabakunda market and preached. Here were four or five hundred people, but they were very noisy and contradicted. I therefore left this place and went to Jagha Mundai, and preached. Here about

twenty or twenty-five people came together. A man said, Our Krishna has saved many people, and if what you say is true, that I am a sinner, he will save me. I said in reply, Can one blind man shew the road to another? No: that cannot be; they both would fall into the ditch. Krishna, you know, committed sin, and died in consequence: how can he forgive your sins and save you? He then said, 'Who is the Saviour of sinners?' I answered, Christ is the Saviour of sinners, and if you believe on him you will obtain salvation. Hearing this the man remained silent.

9th. In the village of Latya Badi I preached: about 100 people heard. One man said, 'Why do you endure so much fatigue, and give those books away?' I answered, 'For the good of your souls.' The man answered with surprise, 'What! have I a soul?' I said, 'In your heart you have much corruption and sin, and in consequence are fallen; but that you may obtain salvation I come here and preach to you the gospel. Forsake sin and believe on the Lord Jesus Christ, and then you will obtain salvation.' I went also on this day to Bali Lahi market and preached. At this market there were about seven or eight hundred people, and many of them brahmins, and they contradicted and blasphemed. Leaving this place I went to Piplee.

From the 10th to the 18th I was very unwell, and unable to go anywhere. On the 21st, feeling somewhat better, I determined to go to a festival at Bhubaneswar; here I went alone; it was nearly night, and but few people heard. There were several fakeers (mahomedan ascetics,) trimming their lamps for the festival; they worshipped mahadabe; I said to them, You are Mahomedans, are you not? and they answered, 'Yes, we are Mahomedan fakeers.' Then why do you, like Hindoos, fast, and offer incense to this mahadabe's dol? 'O,' they replied, 'This illustrious mahadabe is Adam, and his wife, parbathi, is the great Eve, and we being her children therefore fast.' I replied, 'What! has this stone given you birth?' No: God gave me birth. Then worship him; why are you like a khepeer (an unbeliever in Mahomedanism,) and worship idols? He replied, 'Our forefathers did these things, and why should not we?' If your forefathers should have been guilty of murder, and have been hung in consequence, would you do likewise, and be hung also? 'Certainly not, why should we?' 'Why then do you refer to your forefathers? leave them and believe on the Lord Jesus Christ.'

21st. At this festival at Bhubaneswar, concerning the invisibility of God I preached. At this festival there were about 21,000 people. An astronomer said to me, 'How many times I have seen you at this festival, and how many times have I seen the mis-

sionaries with you at these festivals? On what account do you come and address these people thus?' I answered, 'If a man should fall into a well, and have no means within himself of getting out, and you should see this man, would you not try and help him?' 'O,' he replied, 'I would certainly help him.' But should you be paid for it, or obligated to do it? He replied, 'If I were to see this man fall into the well, and not help him out, why then the guilt of murder would rest upon me.' I answered, 'Just in the same way have all men fallen into the well of sin, and to extricate themselves they have no power. But there is the immense power of the gospel, and whoever takes hold of the gospel will be able to raise themselves from the well of sin.' Thus speaking, the man said, 'This is true; in a short time what is written in your books will be believed.'

28th.—I went to Bhartipoor market, and preached to about four hundred people. A brahmin, being sorely vexed, said, 'What! will you destroy the religion of the Hindoos?' I answered, 'Your religion will be destroyed at the root; and all people will regard the religion of Christ: and this is true.' So he replied, deridingly, 'O yes, it is all true; O this cannot be false: this kingdom will become the Zeringa's. O yes, they will destroy the caste of all, and make them of one religion.' Thus reviling he spoke. Thus many people say that the religion of Christ is only adapted for Europeans, and not for Hindoos.

March 1st.—I went to Juggernaut Poor market. There were four or five hundred people. Here a weaver said, 'And why do you revile the gods?' I replied, 'These gods are nothing: there is only one God.' 'O,' he said, 'we have Juggernaut, and in all 33,000,000 of gods.' 'Ah! and if you had 300,000,000 of gods they would not be able to save you from your sins.' He said again to me, 'Dont you revile the gods.' Well, and if I should revile them, what then? 'O you would be punished of course.' What punishment? 'Why your hands and feet would split, your eyes would swell, and you would become blind.' I said, 'If I should continue to revile these gods, in how many days would this punishment overtake me?' He said, 'In eight or nine days.' I said, 'If in eight or nine days this punishment would overtake me, your statement about your gods must be false, for I have continued reviling your gods for years, and yet my hands and feet have not split, nor have I become blind. Look and examine for yourself.' 'O,' he said, 'you have got hands and feet.' Then, I said, your gods must be false. Then the man confessed with his own mouth, saying, 'Your words are true, for if the gods had been true, this punishment would most certainly have been your portion.'

2nd.—I went to Bharti Poor, and sang a

piece of the 'Epitome of True Religion.' There were twenty-four or twenty-five people.

3rd.—Went to Piplee bazaar, and preached concerning Christ being our Saviour. Here a brahmin said, 'If you will give me a large number of rupees I will regard your religion.' Thus saying, he made a great disturbance. I then said, 'And why do you make all this disturbance?' but he gave no answer, and went his way. About one hundred people heard well.

SAILING OF MISSIONARIES.

[We are glad to learn that our F. W. Baptist friends are sending out another missionary. We copy from the 'Gospel Hill.'—Ed.]

On Wednesday, the 8th day of August, brother and sister Cooley sailed from Boston in the ship *Argo*, bound for Calcutta. Their destination is Jellasure, which is about 140 miles from Calcutta. Rev. Mr. Porter and wife, of the Presbyterian Board, also two native females who had resided in this country two years, sailed in the *Argo*, who, with bro. and sister Cooley, will make a pleasant party. The vessel left the harbour at half past 10 o'clock, and half an hour afterwards brother Cooley wrote as follows:

Ship Argo, Aug. 8th, 1849.

11 o'clock, A. M.

Dear Bro. Burr:—We are now out to sea. We left port at half-past 10 o'clock this

morning. The pilot kindly offers to carry any communication we have to send ashore. Will you permit us, through the *Star*, to ask especially the prayers of our brethren, and all who love the cause of missions; that God would prosper us in our voyage—give us grace to meet all our trials, and patience and fortitude to surmount every difficulty—and abundant success in our efforts to enlighten the benighted heathen. We are in health and good spirits.

Yours affectionately
R. COOLEY.

The ship was spoken three days after she sailed. She was then making good headway, and was out of the reach of danger from the banks and capes of the American coasts. If nothing unfavourable shall occur, the ship will probably arrive in Calcutta four months from the time she sailed, which will be the last of next November. She may however be five months on her passage.

Bro. and sister Cooley waited in this vicinity nearly two months for a passage. During that time they visited quite a number of churches, by which they secured to themselves many warm friends, who were sorry to part with them.

It is hoped the request in bro. C's note for prayer will not be forgotten, and that many will give for the support of our brother and sister, as well as pray for their prosperity.

NUMBER OF MISSIONARIES IN CHINA.

COMMUNICATED BY MR. JARROM.

During the past year, the number of Protestant Missionaries to the Chinese has increased from sixty-seven to seventy-three, all of whom, with one or two exceptions, are now in the country itself: ten arrived in 1848, and four returned: two arrived this spring—1849; and two, through ill-health, returned.

SOCIETIES.	Canton.	Hong-Kong.	Amoy.	Foo-choo.	Ningpo	Shang-hae.	Total,
London Missionary Society	3	4	4	...	...	7	18
American Board of Commissioners ...	5	...	3	4	...	..	12
Rhenish Missionary Society.....	...	2	...	...	...	..	2
American Baptist Missionary Union	...	3	...	...	3	...	6
Church Missionary Society.—England	...	...	...	...	2	1	3
Episcopal Church.—America .....	...	...	...	...	2	...	2
Presbyterian Board.—America.....	3	...	...	...	7	...	10
General Baptist Society.—England...	...	...	...	...	2	...	2
Evangelical Society of Basle .....	...	2	...	...	...	...	2
American South Baptist Convention	2	...	...	...	...	4	6
Methodist Episcopal Church.—America	...	...	..	4	...	...	4
Method. Epis. Church.—South America	...	...	...	...	...	2	2
Presbyterian Church in England .....	...	1	...	...	...	...	1
Unconnected.....	1	...	...	...	...	...	1
Sabbath Baptist Society.—America ...	...	...	...	...	...	2	2
TOTALS.	14	12	7	8	14	18	73