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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

VOL. XIV.—NEW SERIES.

1853.

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PATERNOSTER ROW.

P R E F A C E .

In taking our annual farewell of our readers, the Editors of this Periodical beg to tender to them, not only the compliments of the season, but also their hearty prayers for their spiritual prosperity and well-being.

It is hoped that the pages of this Miscellany may have contributed in time past to the interest, entertainment, and spiritual improvement of many who are journeying to the better land; and if any of these ends have not been so fully attained as might be desired, our readers are solicited to attribute this deficiency to the want of power, rather than to the absence of will and purpose.

In future, as most of our readers are aware, the task of editing this Periodical will devolve on one Editor, who is anxious, while he tenders his cordial thanks to all contributors and friends for their past favours, to enlist their more enlarged sympathies and assistance in time to come. Original Essays, well-digested Sermons delivered on special occasions, Biblical Criticisms, Theological Gems, Selections, as well as Obituaries, intelligence of Baptisms, Anniversaries, Openings of Chapels, &c., will ever be welcome, and will receive careful attention. Our junior ministers especially are solicited to benefit their brethren by their pen, and our reading friends by their choicest selections, and all by their sympathy and help, that the GENERAL BAPTIST MAGAZINE (the name we propose to bear in future) may indeed be a compilation of their best thoughts, and various reading and reflection; and that it may be equal to the wishes and aspirations of its most ardent friends.

Loughborough, Nov. 23, 1853.

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THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

No. 169.]

JANUARY, 1853.

[NEW SERIES.

MEMOIR OF MRS. TAYLOR.

THE departure of a soul out of time into eternity is a solemn event; the most solemn to the relatives and friends of the deceased, and the most fearful where the hope of a bright world cannot be cherished by the bereaved; but the death of a christian, and especially an aged christian, while solemn and painful, has much in it delightful and pleasurable. To be delivered, yes to have safely reached the mansions so often thought of and prayed for, is the greatest blessing the christian can receive.

How mixed are the feelings when attempting to prepare a slight memorial of those who are gone, whom we have loved, and who have loved us. We should be pleased to have their virtues and peculiarly pleasing characteristics recorded to be remembered, while the fear of saying too much in their praise prevents us from penning every circumstance which we can never forget. Such are the feelings of the writer in endeavouring to sketch the following slight notice of a dear departed relative.

The subject of this memoir, Elizabeth Taylor, was the eldest daughter of Stephen and Jane Small—was born in Boston West, Lincolnshire, July 28, 1764. She was brought up in the fear and love of her parents' God,

who were worthy members of the G. B. church in that town, her father having long and honourably held the office of deacon. Their pious instructions and earnest prayers resulted, in this as in thousands of other instances, in the early piety of the children. She was baptized in her twenty-fifth year, and was a steady consistent, and humble follower of her dear Saviour, adorning the profession she had made. She was ever desirous of growing in grace, and showed that anxiety by a diligent study of the Word of God and private communion with her heavenly Father. While young she was called to sustain the loss of many of her near relatives, who were removed in quick succession, and in the very prime of life. These providences produced a very deep impression on her mind, and she alluded to these events, in after years, as most profitable to her soul.

In 1805 she married the Rev. James Taylor, and removed to Derby. In her new position she evinced the same anxiety to live glorifying God, and though sharing in the affliction and trials of a ministerial life, she alleviated them as far as she found it possible. As it respects her religious character we may firstly remark, that though ever fearing, she always hoped,

never doubting the power and willingness of Christ to save, but fearing lest her faith should not be of the right kind and she should be mistaken as to the reality of her conversion. But none of her friends could entertain a single doubt on this point, for her humble and happy spirit delighted in the thought that Christ died to save sinners, feeling she was chief.

A minister who knew her so well as to be capable of forming a correct opinion writes, "I never saw in any instance, the exemplification of true, humble piety, in so striking a form, as in hers." She did indeed delight in the law of God, after the inner man. The Bible was her constant companion. It was her meat and drink to do the will of God. She did not live by 'bread alone, but by every word that proceedeth out of the mouth of God.'" For some years she was considerably afflicted; she suffered much in the last few years of her life from repeated falls; and though thankful and cheerful, felt a great desire to mingle in the "innumerable company," as she often expressed it. Even when her faculties and senses were much impaired, her mind enjoyed meditation on the great subject of the change of worlds, and the great day of judgment. She often would say, with great emphasis, "the elements shall melt with fervent heat." "Think of that." And with the rapturous enjoyment she thought

of the gracious acceptance of the judge, "Come ye blessed." Thus gradually sinking into the grave, she longed every day that it might be her dying day, and her Lord delayed not his coming, but with the easiest embrace death can give she fell asleep in Jesus, April 10, 1852, aged eighty-seven. She was buried by the side of her husband, in the Baptist burial ground, Hinckley, by the late Rev. John Derry of Barton, who so shortly after was called to his reward.

They softly lie and sweetly sleep,
Low in the ground:
The storm that wrecks the winter's sky,
No more disturbs their sweet repose,
Than summer evening's latest sigh,
That shuts the rose.

We cannot close this brief sketch without feeling urged to grasp still firmer the Gospel in which "all our hope and comfort lies;" without loving more intensely that dear Jesus who has washed us with his blood and glorified millions who have sought him, professed him, loved him, and faithfully served him; nor should we forget to cherish an humble and earnest anxiety to follow those who through faith and patience now inherit the promises, and be found waiting and longing for the bright appearance of the Great God, even our Saviour. May this be the writer's and reader's happiness.

W. WILKINS.

Derby, Nov. 1852.

THE UTILITY AND IMPORTANCE OF TAKING A DENOMINATIONAL PERIODICAL.

It may be generally assumed that every one of the leading members of our churches has a fixed conviction that the views entertained by our body of Divine truth, and the form of our church order, are in accordance with the oracles of God; or, at least that they approximate more nearly to the sense and model of those sacred

writings than those of other religious denominations. The doctrines and practices which distinguish the General Baptists from other professing christians are sufficiently obvious. In opposition to the Arians and Socinians, we believe and maintain the proper Deity of the person of Christ, and the expiatory character and design of

his sufferings and death. In contradistinction to the Calvinists, we believe the holy Scriptures teach that Jesus Christ "died for all" mankind, and that while a provision is made for the salvation of all in the atoning sacrifice of our Lord Jesus Christ, the work and gracious influences of the Holy Spirit are not restricted to those who are saved, but are available to all, and are given with the Word for the conviction of sinners, and their conversion to God. In regard to the various classes of pædo-baptists we reject their fallacious pleas for the baptism of infants, and their perversion of the sacred rite to sprinkling or pouring. Regarding the christian profession as a personal and voluntary and solemn thing, we require each one before he "puts on Christ by baptism," to be a believer in the Son of God, and to act in this great affair as a responsible agent. We look on every christian church as a voluntary association of believers, united together in the bonds of faith and charity, for the purpose of maintaining christian worship and ordinances, and of promoting the kingdom of Christ, by a submission to his will as revealed in his blessed Word. Hence, we are separate from presbyterian rule; we dissent from all national establishments; we regard popery as anti-christian, and we renounce all human authority in matters of religion. These being our sentiments as a body, we are naturally and properly anxious to maintain and diffuse them; and as we regard them as true and of vital importance, we are anxious that our children and those committed to our care, shall embrace the "like precious faith," and enjoy its consolations, its influences, and its hopes.

One of the means by which this end is to be accomplished is the support of a periodical, which shall be devoted to the maintenance of our distinctive doctrines, which shall contain essays and discourses on the various parts of experimental and prac-

tical religion, and which, beside recording the chief transactions of the various churches as independent communities, and of the body as a whole, in its annual meetings and its sectional divisions, its public institutions, and its missionary operations, shall be open for the discussion of such general questions as may arise, and for the defence of our peculiar principles. The influence of the press is generally acknowledged, and every christian body maintains its separate organ for the advancement of its interests. It is felt to be almost essential to the union and prosperity of any denomination, that it have its own periodical organ. This is the case with ourselves. Our Repository is a means of promoting general sympathy. It brings the remotest churches into notice. It cheers us by the successes of some; and it awakens our concern by the reverses and the sorrows of others. Its communications of thought and of intelligence are a kind of life-blood circulating through every part of the body. Its records of the worthy dead, its memorials of those most distinguished for activity, consistency and usefulness, both in the ministry, and among our leading members, are valuable as a history of the past, and as stimulating others to be "followers of them who through faith and patience inherit the promises." Their useful lives, their peaceful deaths, can never be perused without advantage.

There are many periodicals inviting our attention in the present day. Some are devoted to science and literature; some to amusement and trifling; and some which though they belong to no denomination of christians, profess to have a common interest in all. The claim of these latter on any particular denomination is often more than questionable. They give an "uncertain sound;"—careful to avoid the peculiarities of any section of the church, or aiming at each a shaft in its turn, they rather tend to produce a latitudinarian, or a captious spirit. The

claims of such as these will ever be felt to be doubtful, especially by all decided and considerate men, who will prefer to sustain such as "know what manner of spirit they are of," and have a definite and honourable course before them. Whatever be the periodicals patronized by our friends, it is surely incumbent on them to sustain their own denominational organ in the first place, and ever to give that a preference.

The benefit to ourselves and to our families which results from such a course, we would wish now to present in some measure to our readers.

In the first place, the constant taking of our own denominational periodical, shews our especial interest in the denomination itself. This is so obvious as scarcely to require remark. He who is anxious to see the progress, and who has a concern for the prosperity of a christian denomination, will surely have the organ which is devoted to these very subjects. However much a man may feel for the well-being and well-doing of the body of christians to which he belongs; and how numerous soever may be the proofs he gives of his interest, the having brought to his house, and laid on his table, from month to month, a work consecrated to a record of its transactions, and a developement of its doctrines and principles, will surely strike the most casual observer as being in strict keeping with such sentiments; whereas, if he do not take this course, one, and a most obvious practical proof of his interest will be wanting; one, too, which his children and his neighbours will not fail to interpret either to his disadvantage, or to that of the body itself. Let this consideration have its due weight, and several of our people would alter their course, and for consistency's sake they would become regular purchasers of this periodical.

The same remarks might be repeated in reference to the public Institutions of the body, whose proceedings are often recorded in the pages of the

periodical, especially those of the Foreign Mission. Here we have letters and communications from our missionaries, detailing their labours, trials, successes, sorrows and hopes; and as these are perpetually changing, the interest which their engagements properly create in a mind concerned for their success, can be properly sustained and manifested only as these are perused, and their publication is encouraged from time to time.

The great subjects of practical, and of experimental religion, our own denominational views, as well as the proceedings and transactions of our churches and institutions, being continually the subject matter of our periodical, where this is taken, and is accessible to our children, *they* are in early life led to feel an interest in them. They become familiar with our chief features. They know the location of our principal churches. They acquire an interest in, and an attachment to, our leading ministers and friends. The perusal of the Repository from their youth up, provided for their use by the zealous care of their parents, insensibly ingrafts on their minds a preference for our doctrines, and an association of thought with our principles. They thus grow up under the nurture of the body, and as they attain to maturity, they will naturally, under God, become attached to it, and united with it, and when we are dead will assist in carrying on the same cause, diffusing the same principles, and walking in the same steps. Whereas, if they seldom or never see the periodical of the denomination to which their parents belong, if they have others plentifully provided for them, if they are accustomed to hear their parents, either from affectation, caprice, or indifference, speak of such a publication as not necessary or useful, they will be led to think lightly of the christian denomination of their parents, and to seek for other associates and periodicals of a christian sort, or to find their companions among the ungodly and

profane. How very obvious are all these thoughts! How numerous are the illustrations of their correctness which are supplied by the families of our friends, both in the present, and in the past generation! We could point to the names of good men, who are now in heaven, whose descendents are among the ornaments and pillars of our churches, whose conduct in this, as in other respects, was consistent, and who to their latest days, reaped with satisfaction its hallowed fruits. Careful of the training of their children, anxious that they might be brought up for God, and for his church, they omitted no means that might conduce to the securing of their object. Their own people and their own periodical were ever preferred, and they were well repaid. We could point out others, in which there was a carelessness and indifference manifested on these subjects; where worldly considerations, sentiments of an ill-judged parsimony, or a lofty air of superiority were cherished and displayed, and the results have been most unhappy. The taking of a periodical, such as ours at least, is but a small affair with many, but it may be connected, in association with other things, with very momentous results. If a parent, the head of a family, really wishes his children to grow up with a strong predilection in favour of experimental and scriptural religion, if he desires them to cherish an interest in our own denomination, and to receive and be benefitted by the thoughts and sentiments and aspirations of the body to which he is united, it is well for him to omit no means which may conduce to this end; and among these, the regular taking, and preserving the numbers and volumes of our own periodical, will surely not be overlooked. When thus prized and regarded, its articles often furnish matter for profitable and useful conversation in the family circle; its news contains interest, and its presence will always be welcome.

We now write, not so much theo-

retically as experimentally. We well remember taking up the Repository, after our father or mother had laid it down—reading with interest its obituaries, and its intelligence, and feeling as we did so, that a course and end was prescribed, which it was wise to pursue. We have thus in the days of childhood and youth wandered through the records of the past, and delighted in the names and memoirs of good men, and women too, of whom we had heard, but never known, while the feeling stole over our hearts, “this people shall be my people, and their God my God.”

Who are the parties best able to appreciate these thoughts? Are they those who suffer from the pain and sorrow of seeing their children growing up without any sentiments of attachment to our own denomination, or even to religion itself? Who have to mourn over irreligious, godless, and rebellious children? Truly, if they have not trained up their children in “the nurture and admonition of the Lord,” if they have not shewn in their whole conduct a sense of the supreme importance of religion, if they have neglected any means conducive to the production and growth of right principles in their children, they will have compunctious visitings, which add to their sorrow, and they may appreciate them to some extent. But those who have been favoured with families which fear the Lord, and who have risen up, and are rising up to his service, will most cordially sympathize with these statements. They thankfully acknowledge, that the respect shewn to religion, and among other things, the preference displayed to our own denomination, by the regular reception and support of its own periodical, is rewarded with abundant fruit. “For my part,” said a friend in our hearing, “such is my conviction of the influence that the regular taking, reading, and preservation of our own periodical exerts on myself and on my children, that if I give up my newspaper, and relinquish every other periodical, I

will not fail, so long as I have the means, to receive, peruse, and preserve our own 'Repository and Missionary Observer.' I have seen and mourned over the decline and destruction of religious feelings and sentiments, and of denominational attach-

ments where a contrary course has been pursued. I have noticed, too, the insensible but certain influence of a consistent preference to our own people, our own principles, and our own periodical." J—H.

HOW YOU MAY HELP THE MINISTRY.

BY DR. BURNS.

I PRESUME that the great majority of our members are sincerely anxious for the spread of true religion in our churches and Connexion. As a body we profess to admit the necessity and importance of the christian ministry; not an ecclesiastical priesthood, but a real, active, devoted ministry, by whom the word of life shall be dispensed, the ordinances administered, and the pastoral oversight duly sustained. As it is difficult if not impossible to attend efficiently to these things, and engage in secular pursuits, most of our churches feel the necessity of having brethren set apart entirely to the onerous duties of the ministerial calling. How important then is it to all parties concerned that this ministry should be truly efficient.

Efficient in itself, by which I mean that those engaged in it should be men adequately furnished for its weighty labours. That they should be pious men of God, that they should have teaching and preaching gifts; and that they should feel the vast responsibility of their charge and prayerfully and faithfully devote themselves to it.

That they should be men of sound judgement, and of skilful tact to adapt their labours to the times in which they live, and to the spheres in which Divine Providence has cast their lot. Now assuming all this to be generally the case, it still follows that all this ministerial fitness is not enough, and that without the full co-operation of the whole church that little comparatively will be affected by it. However

great the influence of the ministry itself, it cannot dispense with the hearty, close, and devoted help of the church.

We wish just to glance at the question, how can that help be best afforded. Now the church may help the ministry;—

I. *By a full consecration of its talents and gifts to the service of the Saviour.* We doubt, in the whole church of the Redeemer, if there is a solitary member without some gracious gift or qualification to promote in some way the interests of the body. There are preaching and exhorting gifts, the gift of prayer, of friendly influence, and of a good spirit. There is in every converted soul the holy light and life of true godliness. And all these are admirably adapted to tell in promoting the best interest of Christ's church. Some of the members of the church have, besides these, the gift of wealth, and the power of usefulness which rank or station confers. Now it is easy to see the blessed bearing all these may have on Christ's cause. They may be expended in edifying and building up the church itself, and in attracting to its fellowship those who often wander around its borders. At present, in the most spiritual class of churches, not a tithe of the talents or gifts possessed are thus conscientiously devoted to the interests of Zion. It generally happens that a few persons, even in large congregations, have to devise and to carry out all the plans of benevolence and usefulness. In some cases the idea

prevails that the ministry, and the diaconate, alone should be wholly alive to the emergencies and claims of the church. How different would be the aspect of things if the whole of the members felt that they should be co-sharers in all church labours, and in all church responsibilities. That every one on entering the church of Christ should earnestly enquire, "Lord, what wouldst thou have me to do?" and having discovered their Lord's will, should at once most devoutly and faithfully labour to fulfil it. When this view shall be fully realized and carried out, what activity the church will display; and who can tell the hallowed power it shall exert for good. This consecration will deliver and preserve the church from spiritual drowsiness and formalism, and impart holy healthfulness and joy to all its members.

But the ministry may be helped by the church:—

II. *By the church contributing its influence to make the ministry itself efficient.* The church may kindly foster the gifts of its youthful members, and encourage the young men whose hearts are drawn towards the ministerial work. The churches in our denomination have provided a school for the intellectual and moral training of such young men as give hopeful evidences of fitness for the work, so that we need not now suffer from an ignorant or illiterate ministry. But when the young men are duly prepared to enter on their work, they are still extensively dependent on the churches for that sympathy and aid absolutely essential to extended success. It is needful:—

1. *That they should be freed from distressing anxiety about the things of this life.* No young man of sane mind, will ever enter our ministry with a view to worldly advantages, or to obtain earthly mammon, but he may be reasonably expected to conclude that the church which employs him will not forget his temporal ne-

cessities, and that these will ever be cheerfully, freely, and promptly met; that his support will not be doled out with a niggardly hand, as though he were an hireling; but that it will be evidently a work of love, and that it will enable him to live in all honesty and christian respectability; that it will do more than give him food and raiment, in making provision for his mind, so that he may have his mental resources constantly supplied from the current literature of the day; that in all respects he may be a man up to the age and circumstances of the times in which he lives.

I fear very few of our brethren are thus comfortably situated. I say comfortably, because less than this must harass, and perplex, and impair his means of doing good. Surely the christian minister should not have a smaller income than the respectable clerk or artizan: if so, his people will never be able to give him that standing and influence in the town where he resides, so important to the honour and success of his calling.

It surely would be far better, where this cannot be done, through the fewness, or poverty of the members, that small and feeble churches should unite, and jointly support a minister among them. Besides, if the ministry among us should not be adequately supported, young men will conclude to follow other callings, and labour occasionally in the employment of the preaching gift they possess; or some will be tempted to unite business engagements with the pastorate, which, however admissable, and even essential in the early history of the denomination, cannot now be done, except in extremely rare cases, but with great spiritual loss to the church itself. Besides, in that way we cannot compete fairly with the other denominations around us. If these ministers are fully given to the work, then in respect of pastoral visitation and other public engagements, they will occupy ground much to their advantage and

to our connexional loss. Besides, the work of the ministry is enough for any man, however talented, however active, or whatever amount of energy or tact he may possess.

Will the churches of the body look to this question fairly and fully, and then to the utmost of their ability I am sure their aid in this respect will be freely imparted. But besides the support of the ministry it is essential also that there should be a regular attendance on it: that the attendance on the word preached should be accompanied with an earnest desire to profit, and with a holy longing for its success in winning souls. That for the attainment of this great object, the spirit of constant and importunate prayer should be cherished. That the minister should feel that his hands are being held up, and blessings prayed down upon his soul and labours by an affectionate people.

Ministerial plans of usefulness,—I mean such as bible-classes, or other services by which the young are to be specially benefitted, must have the cordial help of the church. In one word, the minister should feel that in all he does, he goes forth sustained by the sympathy and kindly help of the whole church. Thus he will be inspired. Thus he will labour with hope and cheerfulness; and thus only will his abilities and gifts have a fair opportunity of useful development and success. The ministry will be aided

III. *If the church will never lose sight of the great objects and ends of the ministry itself.* Now these objects, vast and comprehensive as they are, may be reduced to two great particulars.

1.—The edification and building up of the church in knowledge and obedient love. The spiritual house must grow up in heavenly mindedness. The Saviour's family must progressively assimilate to the likeness and spirit of their Divine Lord.

The babes in the church being fed with milk, and the young men with

stronger food, must all grow in spiritual attainments, mutual affection and holy zeal for the prosperity of Christ's kingdom. The light in the church must be brighter and clearer. The power of the church stronger. The influence of the church more energetic and extended. It is thus that the work of the ministry in the church is evidently efficient; thus the end of the ministry respecting the church is secured. But the other great object must be—

2.—The *conversion of souls*, The minister is to labour, to save souls, to win souls, to be a fisher of men, to turn men from darkness to light, to persuade men to be reconciled to God, to bring men over from a bitter enmity to a blessed subjection and love to the Lord Jesus. And the church must jointly labour with the minister that the saved may be daily added unto them. That sinners may flock to their divine assembly as clouds, or as doves to their windows; that multitudes may believe the gospel, and unite in holy fellowship with God's people. Now this sublime object may be greatly furthered by the church, if the members will see to it that all the moral machinery of the church is energetically worked. The sabbath-schools well supplied with prayerful, efficient teachers; that the walks of tract distribution are constantly supplied with pious, persuasive, and skilful labourers; and that the occasional hearers in the church receive the kind invitation to attend regularly, while the consciences of the regular hearers are well plied with affectionate entreaties, to go with the people of God to the better land. How much might be done for God's cause in this way. Strangers would be encouraged, the timid strengthened, and many enquirers, who have gone mournfully for months, exclaiming, "No one careth for our souls," would reply to the gentle exhortation, "We will go with you, for we perceive that God is with you."

And now let me add, how truly desirable that the ministry should thus have the help of the churches. Soon, very soon, then, would the whole aspect of the denomination be changed. Our statistics would not give a series of decreasing or stationary churches, but additions in large numbers would be the rule; and instances of an opposite kind the rare exception. Officers and members would then cheerfully rejoice together. The experience of the aged would be greatly enriched; and the growth of new converts be rapid and visible. Then the church would tell on the world, and instead of the world's population increasing at a much greater ratio than the churches spiritual increase, the change would be so striking, that the little one would become a thousand, and the small people a great nation. The best tractate against scepticism would be a spiritual church, the best homily against worldliness the happy increase of the Saviour's kingdom. Then there would be hope for the world; and the declaration of Christ would be better understood. "And I, if I

be lifted up, will draw all men unto me." Beloved friends and brethren, think of these things, and may we so unite all the manifest agencies of christian gifts and influences, with fervent prayer for the Divine blessing, and humble reliance on the aid of the Holy Spirit, that we may speedily behold the cause of the Redeemer reviving and flourishing in all our churches. How appropriate as the conclusion of our subject is the well-known hymn of the holy and devout Doddridge :

Hear, gracious Sovereign! from thy throne,
And send thy various blessings down;
While by thine Israel thou art sought,
Attend the prayer thy word hath taught.

Come, sacred Spirit! from above,
And fill the coldest heart with love;
Soften to flesh the rugged stone,
And let thy God-like power be known.

Speak thou, and from the haughtiest eyes,
Shall floods of pious sorrow rise;
While all their glowing souls are borne
To seek that grace which now they scorn.

O let a holy flock await,
Numerous around thy temple gate;
Each pressing on with zeal to be
A living sacrifice to thee.

DILIGENCE. A PAPER FOR SUNDAY AFTERNOON.

"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.*"

ECCLES. ix. 10.

And thy hand will find much to do. It was not intended that there should be many unsoiled and unused hands in this world. Everything within us and around us calls for exertion. The body calls for it, which can find in exertion only, alternated with rest, its healthful development. The mind calls for it, for it is in its nature active, self-moving. All the circumstances of our mundane condition call for it. Society—needing the exertions of every member, and the services of every generation in order to its conservation, improvement, and progress—calls for it. And the general analogy of nature calls for it also. For

all things work, at least in the sense of answering certain ends, and subserving certain uses. There is no useless substance, or plant, or animal, or element, or being. All serve. Angels work. Do not some of these "now work in the children of disobedience?" And of the others, "are they not all ministering spirits?" Nor is Deity, though the end of all, an exception! "My Father worketh hitherto, and I work." And all these calls, from our inner self, from the world around us, and the world below us, and the world above us, are seconded and reinforced by the calls of inspired truth—"Work while it is

day."—"Whatsoever thy hand findeth to do," &c.

These words exhort to energetic diligence in the discharge of duty. They are terse and full of meaning. Perhaps that meaning will be better apprehended by considering it under four aspects.

1.—*As opposed to a spirit of sloth and inaction which declines all duty.*

It is not more certain that there is something for the hands of all of us to do, than that we are all sometimes more or less indisposed to do it. We often detect in ourselves a reluctance of feeling, a tendency to inaction, a slothfulness of spirit, which temperament or circumstances may perhaps palliate, but cannot justify.

It is well when these tendencies are successfully resisted even from lower motives, and better still when they are vanquished by the indwelling power of Divine grace. In their unchecked ascendancy and development they make up the sluggard, that character so odious and despicable among men, yet, unhappily, too common. With what a graphic pencil has inspiration depicted his features, his wretchedness, and his end! You see him as the morning sunbeams dart gloriously through his window and disturb his rest, offering his morning prayer. What is it? "Yet a little sleep, a little slumber, a little folding of the hands to sleep." And when he rises it is not often to active effort, for the slothful man saith, "there is a lion without, I shall be slain in the streets." Yet if he cannot flatter himself upon what he does, he gives himself ample credit for the judgement which leads him to refrain from exertion. For "the sluggard is wiser in his own conceit than seven men that can render a reason." He is a social nuisance, a domestic incubus, a drone in the hive. His advantages pass by unimproved, for "he roasteth not that which he took in hunting." Acquiring nothing, he yet consumes more than they who

do, for "the slothful is brother to him that is a great waster." And hence, "as smoke in the eyes," of all nuisances the most difficult to bear or to cure, "is the sluggard to them that send him." And what is the effect of this inaction upon himself, his spirits, comforts, and social position? "The desire of the slothful killeth him, for his hands refuse to labour." His cravings are never satisfied, for "the soul of the sluggard desireth and hath nothing." As to comfort and progress, "the way of the slothful man shall be under tribute." Ruin is his doom, for "by much slothfulness the building decayeth, and both the mind and the body of the master share the fate of his tenements. He ends his days on the scant dole of charity, and is often denied the crumbs from its table, for "the sluggard will not plough by reason of the cold, therefore shall he beg in harvest and have nothing."

So that to all who are in danger of indulging these tendencies to inaction, and to all who do indulge them, the meaning of this exhortation is, "Why stand ye all the day idle?" "Go work to day." Put your hands to the plough of labour. They may find something to do—*Do it.*

2. *As opposed to a too fastidious spirit in the choice of duties.*

It is characteristic of some people not to be unemployed but sedulously misemployed, to prefer to be where they are not wanted, and to do anything rather than that which they ought to do. "*Ought*," in their rule of duty, seems to have been expunged and "*like*" to have been substituted for it.

But these persons, — comprising among others the many who leave their own business to take care of their neighbour's, and neglect their domestic kingdom to settle in noisy disputation the affairs of the realm, — do not exactly illustrate the spirit to which we refer. Among the many

who do, are those who when a duty of *one kind* is plainly set before them, always prefer a duty of a different kind, or who when a *harder* duty is incumbent upon them, always prefer *an easier and pleasanter one* of the same kind. Among them are those who will not act at all if they cannot carry out every jot and tittle of their own designs, or who will wait all their lives for a great opportunity while Providence is placing lesser ones in their way daily.

But in whatever way it may be manifested, this over-nicety and fastidiousness in the choice of duties is rebuked both by the letter and the spirit of the passage. When Providence allows us to choose the duty to which we will put our hands, it is right to do so. We ought then to use our liberty. We may legitimately consider not only our abilities but even our tastes and predilections. It is not wrong then to gratify them. But most men find that duties are often imposed upon them by Providence, of a kind, and in forms which they would not choose, and for which they do not always feel themselves well suited even. Yet, if wise, they neither question nor refuse. They hold their own preferences in abeyance. The clear call of Providence is regarded as sacred and imperative, and they feel it to be the dictate of wisdom and right-heartedness to obey. It is thus often with the christian. He is called to speak where he would prefer to be silent—called to give where he would prefer to lay by—called upon to lead where he would prefer to follow, called to labour for others, where he would rather be appropriating for his own comfort. But he puts aside his wishes and preferences. He knows that it is the lot of his hand to find, of God's hand to place, and "*whatsoever* his hand finds to do," in the shape of duty, he feels it his bounden obligation to perform. He copies in a humble degree and applies to humbler matters the example of

his Lord and Master, who, "pleased not himself," and who said in reference to that overwhelming yet needful duty with which his course of sorrow closed,—“If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt.” And thus should it be. "*Whatsoever* thy hand findeth to do," do it, whether little or great, whether pleasing or painful, whether attended with present reward or not, with seeming danger or safety. Is it to pluck a bramble? Pluck it! Is it to gather a sweet-scented flower? Gather it! Is it to give a disciple a cup of cold water in Christ's name? Give it! Is it to save a soul from death? In faith and prayer attempt it.

3. *As opposed to a procrastinating spirit.*

There are varieties in the mode in which this spirit is shewn. Some never get any nearer performance than the moment of purpose and promise finds them. All their mental energy is expended in this inward act, and outward expression of it. Tomorrow may be the time fixed for the performance of the duty, but when it arrives it is to-morrow still. Or it may be the next hour, but the next hour is as far as its predecessor from the accomplishment. Such *only* purpose and promise.

But there are others who bid much fairer for performance, of whose preparatory movements the issue is yet the same. They do a great deal, but after all, have not effected the thing to be done. They think, they plan, they muse, they dream. It is needful, doubtless, to have a scaffold in order to build, and the larger the building the larger the scaffold which will be necessary. And these are admirable scaffold builders. You cannot but augur from such preparations a mighty edifice. What must *that* be, to which such a framework is necessary? Yet days and months elapse, and there is the scaffold still, naked and bare,

with nothing to spoil its clear outline. Not a great deal more energy than that already expended, would have sufficed to complete the building. It is but a form of procrastination at best, a compromise between idleness and diligence.

The spirit of this passage is by no means opposed to careful deliberation before action. Without this it must often be abortive. There must be ideas as well as action. But it calls for all the promptitude possible, and for prompt action. "Whatsoever thy hand findeth to do, *do it*," Do not think merely, or plan, or purpose, or promise, but *Do*. Let thought be but a strong link between the present resolve and the deed. Do not go up to it merely, and round it, and then away from it, but enter upon it. Neglect not the provisos of prudence, but by all means begin. Strike while the metal glows fresh from the furnace of opportunity. "The sooner the better."

4. *As opposed to a fickle and unper-severing spirit.*

"Well begun," says a familiar proverb, "is half done." This is not always true, and if it were, it should not be forgotten that things half done are for all practical purposes wholly undone. They might as well have been untouched. Yet how many are there who are too deficient in steadiness of purpose and perseverance to carry through what they begin. "Unstable as water, they cannot excel." These get further than the scaffold; they begin with great ardour to build. But the top-stone of their building is never brought forth. It receives no greeting but that of derisive laughter. They eagerly put their hands to the duty which they find, and that with a firmness of grasp which promises well. But the energy is that of spasm and not of real strength. By and bye that firm clench is relaxed and the duty falls, to be seized afresh no more. A fickle mind, or a cold heart, or a will want-

ing in sturdiness and discipline, or all united, are concerned in this inconstancy.

From this spirit also our text must be regarded as an emphatic dehortation. That which thou findest to do, it cries "*Do it*," and to begin without carrying through thine undertaking is not to do it. Not that with the best and most persevering endeavours thou shalt always necessarily succeed or prosper to the full extent of thy desires. Thy swiftness shall not always win the race, nor thy strength gain the battle. Yet all the higher ends of duty shall be answered both to thine own spirit and to the souls of others—if thou but persevere to the end. Then "*do*" it. Touch not the Jordan and shrink from its chill waves, but cross and carry through the ark of the Lord. Talk not long of your undertaking as a future or as a present thing, but speak of it as *done*. Display the ensign of victory. "Better is the end of a thing than the beginning thereof."

And why this energetic activity, this ready, "willing mind"—why this promptitude and perseverance? Because, says the preacher, "There is no work nor device, nor knowledge, nor wisdom in the grave whither thou goest."

This consideration, solemn and affecting at all times, should be felt to be especially so at the commencement of a new year. For a large part of our life is but a margin of blank and waste; and of the inner space which is available for the higher and spiritual ends of existence, one year is a large and important portion. And another year with its numerous divisions and subdivisions of time has fled, bringing us so much closer to the common goal, leaving us so much nearer the grave whither we are going.

And how far distant, reader, is the grave from *thee*? True, thou hast not prescience nor prophetic foresight whereby to answer this question. But thou mayest "number thy days" not-

withstanding. It cannot be far distant,—it may be very near. *This* year of fifty-three, may see it opened—closed—raised with the mould—decked with the turf—moistened with the tear of sorrow and affection—all for thee.

Then, art thou doing life's great work—serving God in faith and holiness “in the Gospel of his Son?” If so, press onward, persevere. But, perchance thou hast not yet put thy

hand to this work. Then, hearken now, this Sabbath afternoon, to the solemn voices twain which fall in concert upon thy dull and drowsy ear; the voice of the swift-receding past, the voice of the swift advancing future—“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.*”

S. C. S.

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ON THE ATONEMENT OF CHRIST.

The word *atonement* is used only once in the English New Testament. It is however a word that is frequently employed in religious conversation, and in the christian ministry. But though the word is used only in Rom. v. 11, the doctrine that, in religious conversation, it is intended to represent, is frequently referred to in the scriptures of the New Testament under other expressions. It is indeed the great doctrine that is interwoven in the whole texture of the new covenant. It refers in familiar conversation to the sacrifice of Christ for the expiation of sin.

That such sacrifice is frequently referred to in the sacred writings cannot be disputed. It is prominent in all the inspired epistles; but especially in that to the Hebrews. As there is no visible sacrifice in christian worship, heathens and Jews who had been accustomed to such sacrifices might think this a material defect; but in this they would be mistaken, for we too have an altar. And the reason why the fire is not visibly burning on it, and the blood continually flowing from a succession of sacrifices is, that the all-perfect offering of the Lamb of God has put away all sin-offering by the sacrifice of himself. The perpetual recurrence of sacrifices intimated their imperfection and insufficiency to expiate sin; but the christian sacrifice, from its infinite perfection,

admits of no repetition. “This man, after he had offered one sacrifice for sin, for ever sat down on the right hand of God.”

Evident as it is that the Scriptures teach that the death of Christ is a real sacrifice of atonement for sin, it is important distinctly to consider *to whom this sacrifice is presented*. All sacrifices for sin are professedly presented to the Deity, to God. He is perfect in himself, and is universally considered as the guardian of holiness and justice. Hence sacrifice in expiation of sin is offered to him, to satisfy his righteous demands as the moral governor of the universe, and to avert the punishment of sin which his justice would otherwise inflict on the guilty. “If thou wilt offer a burnt offering, thou must offer it to the Lord.” “Christ loved us and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.”

It should ever be borne in mind that this sacrifice, all-perfect and efficacious, while it is presented to God, *is of his own providing*. Sinful man had no means by which to compensate for his rebellion against divine majesty and justice. Had he been ever so willing, he was without strength to atone for his transgressions.

“To expiate his treason he had nought left
But to destruction sacred and devotè,
He, with his whole posterity must die;

Die he or justice must : unless for him
Some other able, and as willing, pay
The rigid satisfaction, death for death."

In this extremity God spared not his own Son, but delivered him up for us all, that by his obedience unto death, God might be just and the justifier of him that believeth in Jesus. Whatever thoughts may be entertained of this plan of human redemption, it is manifestly that which divine revelation proclaims, and in it, there is no reason to question that God hath abounded towards us in all wisdom and prudence.

Let us now consider what is the bearing and tendency of this sacrifice of atonement. We have noticed that it is offered to God. For what purpose can this be? What other conceivable design can it have, as a real sacrifice, but to expiate sin, to atone for human guilt, to satisfy divine justice, and to open a way in which the ever blessed God may, in harmony with all his glorious perfections, be propitious to man? The Scriptures, I apprehend, teach us to distinguish between the paternal and the rectoral character of the Most High; or, in other words, to think of him as the kind Father of man, providing in pity and compassion for his present and everlasting welfare, and as the just and holy law-giver requiring that eternal justice should be held sacred and maintained inviolate. To harmonize these two

characters in the salvation of man, who had broken the law and offended against divine justice, God gave his only begotten Son to die, that he might magnify the law and make it honourable. Through this medium, by this divine expedient of an all-perfect sacrifice for sin, he is a just God, and yet a Saviour. The effect of the christian sacrifice of atonement then is to render the divine Being reconcilable to all for whom this sacrifice is prescribed, and actually reconciled to all that avail themselves of its benefits, by believing or trusting in it.*

In further illustration of this doctrine, and to shew that it is no strange or novel representation, the reader is requested to observe that on Heb. ii. 17, Dr. Whitby remarks, "That the sense of the words rendered, 'to make reconciliation for the sins of the people,' is to propitiate the Deity for them. This sense the words require, for Christ is here said to be a faithful High Priest in things pertaining to God, that he might make atonement surely to him. *This Reconciliation, therefore, must respect God.* Dr. Ridgley, in his Body of Divinity, says, "God might have refused to save sinners, and then there would have been no room for satisfaction to be given to his justice. But since God designed to be reconciled to his people, and to bring them to glory, we cannot but assert the necessity of satisfaction

* When my esteemed friend, Mr. Kid-dall, says, (see Repos. for Dec., 1852,)—"The notion of a reconciled God has no place in my code of faith;" I understand him as merely objecting to this form of expression. I submit that reconciliation does not necessarily imply previous enmity or malignity, but simply anger or offence. Two persons may be angry with each other, and stand apart, while neither has enmity against the other; but both may, in their private thoughts, desire that friendship might be restored between them; when this takes place, is there not a mutual reconciliation? Now, Mr. K. holds that God is angry with the wicked every day, yea, that he hateth all the workers of iniquity; but that, when the

wicked turns from his iniquity, lays aside his enmity, and is reconciled to God through the sacrifice of Christ, God's anger against the sinner ceases, and mutual friendship is restored. While the sinner was in enmity, God, as a father, loved and pitied him; and in proof of it gave his Son to die for him; but surely it cannot be said that he was in a state of friendship with him. Though the phrase, *to reconcile God*, does not occur in the Scriptures, the thing is implied in every passage that speaks of atonement or sacrifice offered to God, inasmuch as this offering is to engage his mercy and grace to man. Through such a medium alone have we any encouragement to draw nigh to God in prayer, and hope for his gracious regard.

thereto." Limborch says, "Divine love had some measure of justice in it, which consisted in this: that God, perceiving mankind lapsed into sin, and under the condemnation of eternal death, was pleased to pardon man *and to be reconciled to him*, by means of an expiatory sacrifice, without which he would not receive sinners into his grace and favour." With all this accord various statements of that prince of divines, John Howe. "The blood of Christ," he says, "was shed at last as the blood of propitiation, of a reconciling sacrifice, to reconcile God's justice to us, and thereupon also, having made peace by the blood of his cross to vanquish our enmity, to reconcile us who were enemies in our minds."... "Thus God becomes reconciled to sinful man, (not to every one, but to them that sincerely repent and believe) in a just, regular, and orderly way most becoming his excellent Majesty. For though he forgive sinners that had affronted him and rebelled against him, yet it is not without a sacrifice, and that of his own Son, a sacrifice of infinite value; most becoming his grace and mercy, for that sacrifice was of his own providing."... "We come now (having thus far seen how Christ's dying on the cross works God's reconciliation to us,) to show, also, how it brings about our reconciliation to God. Though God is not actually reconciled to us before he hath disposed our hearts to be reconciled to him, yet the foundation of his being reconciled to us is first laid in the death of his Son, or in the prospect and foresight of it; before there can

be any disposition on our parts to such a reconciliation." Now a sacrifice is offered to God only, not to men, and being for reconciliation, must principally and in the first place, intend the reconciling of God to us; though it secondarily hath its great use in reconciling us to God also."... "Though our reconciliation to him is no cause of his reconciliation to us, yet, (according to the method which he hath settled, as most agreeable to his glorious majesty, to his pure holiness, his hatred of sin, the justice of his government, and the truth of his word,) we cannot say he is actually reconciled to us, till we are reconciled to him. It may be said he pities us before, and is upon gospel terms reconcilable to us, not that he delights in us, or is reconciled."... "Such as have been reconciled have been brought by believing to apprehend God's reconcilableness to them in and by his own Son. Therefore, if ever thou hast been or shalt be reconciled to God, as thou hast not been left to a stupid insensibleness of thy former wickedness, so thou hast been kept from sinking into an utter despair of God's mercy; thy reconciliation is brought about by thy believing his reconcilableness."—*Howe's Two Discourses on Reconciliation between God and Man.*

With sincere christian esteem and affection for Mr. Kiddall, who has drawn forth these additional observations, I commend this very important subject to the attentive consideration of the reader.

J. J.

March, Dec. 7.

THE LAST HOURS OF NEANDER.

It may be truly said of Neander, as he has of himself so finely said of Luther, that old age had come upon him prematurely, "by reason of his many labours, the manifest troubles which raged around him, and his

sickness." He was still, however, as assiduous as ever in the discharge of all his duties, bearing down encroaching infirmities by the force of an indomitable will, which could brook no intermission of his appointed work.

On Monday, July 8th, 1850, he was in his class-room as usual. Although the weather had been for some time unchangeable, no solicitations could keep him back from his wonted task at the university. On that day, however, it was observed, notwithstanding all his efforts, that his voice failed him in the delivery of his lecture—a thing altogether unusual with him. Still he persevered to the close, when he was only able, by the help of some of the students, to dismount from the platform on which he lectured; and completely exhausted, he returned home. One of his hearers on this occasion, deeply moved with the too evident signs of his approaching decay, exclaimed, with a mournful emphasis in his voice, "That is the last lecture of our Neander." On reaching home, he would get to his work as usual: called his amanuensis, and began the dictation of his "Church History," which he continued, without intermission, for three hours. At length the power of nature could bear up no longer, and he sought repose—but only after repelling for some time the affectionate remonstrances of his sister, with a "Let me alone—cannot every workman still work while he will." On the following day, violent diarrhoea attacked him, and all hope of continuing his professional duties was necessarily abandoned. Still only "for one day" would he allow his lectures to be postponed. Next day he hoped he would be able to resume his duties. But although the physician succeeded in temporarily checking his disease, the springs of life were too thoroughly exhausted within him to permit of any well-founded hope of his recovery. So far, however, did he rally, that he conceived himself sufficiently able to rise and recommence work; and scarcely the most powerful entreaties could prevent his doing so. His voice, which had never before been heard, but in the mildest accents to the servant, now rose in commanding address to her to bring him his clothes that he might get up. There is to us something inexpressibly touching in this little and so purely child-like incident. But his sister at length soothed him with the words, "Think, dear Augustus, what would be said if I disobeyed the orders of the physician. It is God's doings, and

therefore we must cheerfully submit." "That is true," he replied, with suddenly hushed voice, "all is from God, and we must praise him for it." Now, quiet and resigned, he requested to be removed from the darkened chamber in which he had hitherto lain, to the open, sunny room in which for twenty years he had pursued his untiring studies. Brought thither, he seemed to drink in with eager eyes the golden light, after which he ever so longed—child as he so truly was of the light; and as, indeed, he had only a few days before playfully said of himself, that he was an *οπαδος του ηλιου*. (a follower of the sun.) Somewhat revived by this change, and by the sight of the dear familiar companions of his lifelong studies—his books—the old spirit returned upon him; and his thoughts wandered, now to his class-room, now to the favourite subject on which he had proposed lecturing during the following session—"The Gospel of John, contemplated from its truly historical point of view,"—and again, to his "Church History," some further sentences of which he dictated regarding the German mystics of the fourteenth and fifteenth centuries, the so-called "Friends of God." At length, some one having replied in answer to his enquiry as to the time, that "it was half-past nine o'clock," he said "I am tired, I will now go to sleep," and laying himself down, he breathed softly, "Good night;" and after a few hours' disturbed and painful slumber he was no more. On the stillness of a Sabbath morn, that great and gentle spirit departed to the God who gave it.

On the Wednesday following his funeral took place, attended by an immense concourse of people, and the whole extent of its procession, along two miles of the city, (Berlin) lined with profoundly interested spectators. The hearse was surrounded by students, some of them from Halle, carrying lighted candles, and in advance was borne the Bible and Greek Testament which had ever been used by the deceased. At the grave, music was sung and addresses delivered; and "It was a truly solemn sight to see the tears gushing from the eyes of those who had been the pupils and friends of Neander."—*British Quarterly Review*.

OUR MONTHLY BOOK TALK.

No. IX.

THE MORMONS: OR LATTER-DAY SAINTS.

With Memoirs of the Life and Character of Joseph Smith, the "American Mahomet." With Forty Engravings. London: Office of the National Illustrated Library, Strand. 1851.

Mormonism has added a new name to the English vocabulary, and another member to those "corruptions of christianity," which almost rival in number the "gods many and lords many," of Egypt and Hindustan. And it has proved itself a very formidable scion, if a very offensive one, of that prolific stock. A quarter of a century ago it had not in even a seminal form been deposited in the field of the world, but existed in its conceptional incipency in the mind of one or two persons only (for to this day it is uncertain who has the dishonour of its paternity)—and now it has attained by the force of its nature and of human nature, and by the enthusiastic tilth bestowed upon it, an enormous magnitude, to which no better comparison can be offered than the tree that Nebuchadnezzar saw, that "grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth." Mormonism has its emissaries in every region of the globe—among polar snows and tropic suns—in the freest and most enlightened lands, and in others the most oppressed by political and moral evil.*

As did the Judæan pharisees, so do they, "compass sea and land to make a proselyte;" and having gained him, he runs imminent danger of being no fitter for heaven than his perverters. Would that their zeal "provoked very many" who have the ancient and only salvation to proclaim, "knowing nothing among men save Jesus Christ and Him crucified." Our intention is not to chronicle every step and

stage of this imposture from its origination to its present American settlements among the Rocky Mountains and foreign propagation in all quarters of the earth; but, with such aid as is supplied us by the impartial historical compilation at the head of this article, and by another and earlier production whose title is copied in a foot-note,† we shall aim to present our readers with some clear and simple etchings of this notorious heresy.‡ Before, however, passing on, we may observe that our bookshops are still destitute of a masterpiece treating Mormonism with sufficient historical and critical amplitude, impartiality, and ability. We have a title to offer to any of our talented young men, (and have we not such?) who would like by the same effort to expose a system of falsehood, and secure a niche in the temple of fame. "Mormonism: its History and Polity, Theological and Social," would be a plain and comprehensive title, under which an expert and brilliant pen might make itself renowned. But to proceed to our more humble task:—

THE CAREER AND CHARACTER OF

* The Prophet of the Nineteenth Century; or, the rise, progress, and present state of the Mormons or Latter-day Saints, to which is appended an Analysis of the Book of Mormon. By Rev. Henry Caswell, A.M., Professor of Divinity in Kemper College, Missouri. London: Rivington, St. Paul's Church-yard, 1843.

† The ill-favoured idea which has become attached to the term "heresy" is not radical but acquired. Anciently a heresy (*airesis*) denoted a sect, or a body of doctrine, which might be good, bad, or mongrel. Mormonism may, therefore, be styled a heresy in the old and general sense, but looking to its principles and characteristics the serious enquirer will be disposed to apply to it the emphatic adjective which Peter uses in his 2nd. Epistle, ii. 1.

* An official document reports that "during the last fourteen years, (from 1837 to 1851) more than 50,000 had been baptized in England, of which, nearly 17,000 had emigrated from her shores to Zion"—i.e., Western America.

JOSEPH SMITH, the reputed founder of the system, first solicits our attention. This pseudo-prophet was born Dec. 23, 1805 at Sharon, in Windsor county, Vermont, where his father had a farm. Neither of his parents was educated or religious, and in Joseph's tenth year, they, with nine other children, six sons and three daughters, made one of those emigrations not uncommon in the United States, removing into the western part of New York, where they resided eleven years, first at Palmyra, and afterwards at the village of Manchester. Growing up here, he followed his father's occupation, never gaining much skill in reading, writing, or arithmetic.

In 1821, when he was fifteen years of age, a "revival" began in Manchester, under which his mother, three brothers and one sister joined the Presbyterian church; but Joseph remained unattached to any body of christians, professing his inability to decide which was right and which was wrong. Up to this time, and it is said beyond it, the reputation of himself and his family connections was exceedingly low, all notoriously spending much time "in digging for money which they pretended had been hidden during the revolutionary war!" One of his zealous partizans, Mr. Orson Pratt, who was once stationed at Liverpool, and is (or was) one of the "twelve apostles of the church of Joseph Smith," claims for his leader the honour of enjoying at this period a supernatural manifestation of resplendent light, and of "two glorious personages" who announced the forgiveness of his sins and promised a more copious revelation at another season. But Mr. Pratt confesses that "being young, he was again entangled in the vanities of the world"—a discreet confession,—since during 1823, 4 he was following his money-digging trade with the pretence that a curious stone, (found in 1822 by a person named Chase, from whom Smith obtained it), enabled him to discover where treasures had been hid! The mode of divination used by the adept was to put the stone into his hat, and then to do the same with his face. At this childish game of "I can see what you can't," Joseph Smith continued for some years,—being

hired in the meantime, in company with his father and others (Sep. 1823) to dig for a silver mine at Harmony on the borders of Pennsylvania and New York. According to Mr. Pratt, Smith was honoured with another "manifestation" in the evening of Sep. 21, 1823, consisting of a gorgeous illumination, and the appearance of "a personage," who revealed many strange things, among which were these, that the American Indians were a remnant of Israel, and that certain records composed by their inspired writers, and which had been long concealed, were now to be divulged, preparatory to Messiah's second coming. The vision was twice renewed, and a third time in the morning, when the angel, correcting a previous oversight, "instructed him to go immediately and view the secret records": this he did, and having dug out and opened the strong stone box in which they were encased, its contents lay before him. But, "behold! the angel who had previously visited him" again made himself visible and placed his interdict upon their present acquisition. So it is to be inferred that they were restored to their hill-side sepulchre, and Smith, (in obedience to the angel's summons to prayer and faithfulness,) relapsed to his digging and divining-tricks.

While at Harmony, he lodged in the house of a hunter named Hale, a respectable person, who testifies to Smith's being at the head of the money-diggers, whose cupidity he encouraged until his stone or "looking-glass," as he facetiously termed it, ceased to act, and in 1825 the gang was broken up. Smith returned to Manchester, but having fallen in love with the daughter of his late landlord, he adopted a series of deceptions which ended in his elopement and clandestine marriage with the young lady, and in his procuring their conveyance to Manchester at the expense of a credulous Dutchman, whom he deluded with the tale of a cave in which "was a bar of gold as thick as his leg, and about three or four feet long." During this time Mr. Pratt requires us to believe that Mr. Smith was "frequently receiving instruction from the mouth of the heavenly messenger;" and on the morning of Sep.

22, 1827, the records were delivered into his hands—a month after he had re-visited Mr. Hale to gain his wife's property, telling the old gentleman he had abandoned "glass-looking," and was expecting to work hard for a living. But a curious story here intervenes: for a person named Ingersol has deposed on oath that Smith acquainted him that after his return to Manchester, he passed off upon his family a quantity of fine white sand wrapped in his frock, as the "Golden Bible." Putting his records (sand heap) into a pillow-case, and this into a wooden box, he allowed all persons to handle but not to inspect them. At this time a patron and tool sprang up in the person of Martin Harris, a religious weathercock, and a man of strong passions, to whom Smith presented a scroll covered over with uncouth strokes, "the whole ending in a rude representation of the Mexican zodiac"; which he vouched as a transcript of part of the "golden plates." On this assurance, Harris advanced fifty dollars, and at Smith's request made a journey to the city of New York, where he submitted the mystical paper to Professor Anthon, who says, he "soon came to the conclusion that it was all a trick—perhaps a hoax."* This suspicion he communicated to the farmer who for a short time seemed inclined to quit the crazy enterprize: but before he reached home the disease again attacked him, and induced him to follow Smith to Harmony, whither that schemer had betaken himself by the help of Harris's fifty-dollar gift. There the work of "translation" progressed, though Smith affirmed that the plates themselves were buried in the woods be-

* The Mormons exult greatly over the fact that some years after this transaction, several glyphs (engraved tablets) were discovered in Mexico, similar in design to the figures on the scroll presented to Professor Anthon. But the inference they deduce in favour of the "golden plates" is more positively insisted on than logically conclusive. The size of the "curious stone" found by Chase is not stated—may it not have been such a glyph? Or in his vagrant diggings it is not impossible that Smith may have discovered an antiquity of the kind: and one or other of these suppositions is rendered the more probable as

cause of his father-in-law, who would not allow the box to remain in his house unless he were admitted to an optical demonstration of its auriferous quality. But a Urim and Thummim (formed, we are told, of "two transparent stones, clear as crystal," and found with the plates), overcame this difficulty; and stationed behind a blanket, Smith dictated to Harris who stood on the outside, of course, writing down the sublime narration! But his Urim, though "used in ancient times by persons called seers," did not enable Smith to foresee the plot devised by Harris's wife, who, having secured a hundred and sixteen pages of this manuscript, refused to deliver them up, asserting that since they were produced by miracle they could be as easily re-produced by the same infallible method: but Joseph was now prescient enough, and he refused to fall into the snare. Another scribe was employed, a schoolmaster named Cowdery, between whom and Smith so close an intimacy was formed that, according to Smith, they were visited by a heavenly messenger who gave his name as John the Baptist, and ordered them to be baptized, which they were by mutual deed on the 15th of May, 1829. No mishap recurring, the Book of Mormon was published in the early part of 1830, at the cost of Harris, who mortgaged his farm to defray the expense. The price was first fixed by revelation at a dollar and a half, (seven-and-sixpence) but the sale being slow, a subsequent revelation judiciously reduced the terms to a single dollar.

In April the first society was constituted at Manchester, composed of six persons, having Joseph as Apostle and First Elder, and Cowdery as Second

the Mormons have themselves published an account of the disinterment at Kinderhook, in 1843, of six plates of brass covered with ancient characters. A wood-cut of one of these is given in the Illustrated History of Mormonism (p. 279), and nearly resembles the scrawl supplied to Harris by Smith as described by the learned professor of Columbia College. If this be granted, we see Smith's shrewdness in advising Harris to take it to New York and shew it to some learned man whose favourable opinion, it was expected, would blind Harris completely to the forgery.

Elder. Joseph now resided at a neighbouring village, Fayette, and by October the pervers had amounted to seventy or eighty. A mission party of four had by this time penetrated to Kirtland, a town in the north-west of Ohio, where a Campbellite preacher, named Stephen Rigdon, was convinced (or pretended to be, for there are grounds for suspicion that the whole scene was a mockery, and the result of preconception); and very soon a hundred and thirty of his former people followed his example. In November he paid a visit to Smith, and under his advice Mormonism rapidly began to assume a systematic form. In January 1831, Rigdon first, and then Smith, with a train of Mormon families, removed to Kirtland, where extraordinary progress was being made, attended with the wildest fanatic outbreaks, which Joseph, wisely discerning their folly, condemned as the work of Satan. In the summer of this year he and Rigdon, with some others, went on a surveying tour to Jackson County, Missouri, with which he was enamoured as a location for the saints, and having preached and decided on a site for a temple he returned to Kirtland. He was also active in dispatching elders throughout the land to proclaim the Mormon Gospel; and in stimulating emigration to his Missouri Zion. In the January of 1832, both he and Rigdon were subjected to a most brutal mob-assault, tarring and feathering being part of the discipline inflicted; and on his way to Missouri in April, he with difficulty escaped a repetition of lawless violence. At Zion he was warmly welcomed, and found that two newspapers had been established devoted to his interest. His disciples now numbered 3000. Early in 1833 the gift of tongues again burst forth, and after being denounced as diabolic, was acknowledged as divine; and in March, he associated with himself, Rigdon and another saint, Frederick G. Williams, "in holding the keys of the last kingdom," reserving however for himself a virtual supremacy as the special organ of the celestial revelations. Troubles rose in Missouri. Meetings were held by the citizens of Jackson county, and antagonistic resolutions passed, which resulted in the destruction of the Mor-

mon printing press and other excesses, and after a second gathering, and a third in October, which ended in serious conflicts, the Mormons fled over the Missouri river into other counties, suffering greatly in their flight. Smith had travelled in Canada, but returning to Kirtland, it was resolved, May 4th, 1834, that the name Mormons should be eschewed, and that the title of the new society should run, "The Church of Jesus Christ of Latter-day Saints," after which Smith proceeded with a hundred and fifty-armed followers; and twenty baggage waggons, to carry relief to his people in Missouri; and in July he retraced his steps to Kirtland, where he issued a new revelation commanding all his travelling elders, about four hundred, to become learned!—which they zealously endeavoured to do; and in a short time the "Temple of the Lord" being completed, was dedicated with great formality. This building cost 40,000 dollars, (between £8000 and £9000) on which a debt of 15,000 dollars remained, despite the liberality of the people: a misfortune, which strangely coincided with a revelation vouchsafed about this time, that Smith and Rigdon should remain poor no longer. In this year these adventurers and others established a mercantile house, and bought up goods on credit, but pay-day arriving, they were "unable to discharge the debt of 100,000 dollars": (£22,000) as a last resource they set up a bank, in January, 1837, the notes of which gained temporary currency by a roguish ruse, but in the autumn of that year the bubble burst, and one night in March 1838, Joseph, with an escort, decamped (by revelation of course), closely pursued by the officers of the law. But he outrode them, and reached Missouri with the most valuable of his effects. Immense immigrations now swelled the Mormon community in Missouri; and enspirited by this, Smith and his co-adjutor were more unreserved in their statements of the dominancy reserved for the "saints." At length a secret society was organized, which took the name of the "Big Fan," a sobriquet exchanged to the "Daughters of Zion," and again to the "Danite Band." Notice was then given that all "dissenters"—those discontented

with Smith—must quit the country, and in this class were included Cowdery, and all others who had opposed any of the prophet's measures. By dwelling on their past injuries and the radiant visions of ambition, the Mormon population grew excited to an alarming degree; and a collision between them and the Missourians was inevitable. Two election scenes brought the opposite parties together, and a fearful combustion of passion ensued;—civil war succeeded; and in the fury of the conflict the Mormons assailed the state militia, which was then brought out in great strength against them. Smith at length surrendered himself as prisoner, and narrowly escaped being shot by order of a court-martial; but was committed to prison—from which he escaped, after one failure, in the spring of 1839, and regained the main body of his disciples in Illinois, who were congregated at a beautiful situation on the Upper Mississippi, where the river makes a noble bend. There a city was planned called *Nauvoo*, which, in the prophet's Hebrew signified "beautiful." In a brief period a handsome city rose to delight Joseph's eyes; but his heart was set on *power*; and instructed by his Missouri troubles, he was eager to establish it on a legal foundation. In this he was wonderfully successful, the State Legislature granting (Dec. 16, 1840) his demands for municipal and university charters; and in the room of the ill-trained Danite Bands appeared the more martially efficient "*Nauvoo Legion*," numbering 1,700 men, to whose custody the arms of the State itself were entrusted. Of this legion Smith was appointed Lieutenant General, and also Chief Councillor of *Nauvoo*, and a Regent of the University. In January 1841, he had a revelation respecting a new temple, and one concerning a grand hotel, in which it was provided that "Joseph and his house should have place from generation to generation!"

On the 6th of April, with a mighty parade of military noise and glitter, the foundation-stone of the temple was laid by the prophet; and from this time to the abandonment of the structure, a tything was exacted from each saint, levied on all his property.

Placed on a noble hill, and built of polished white limestone, the temple was intended to surpass all other edifices of a kindred sort, and though never completed, a million of dollars (£220,000) were expended upon it. Smith's glory had now attained its meridian; but it began fast to approach the western horizon. This he did not suspect, and was probably, like the king of Babylon, revolving delicious thoughts of future grandeur: for in 1844 he allowed himself to be nominated for the Presidentship of the United States, and issued, Feb. 7, a remarkable address—but without any intention of going to the poll. His enemies in Missouri however, continued filled with animosity, which was augmented by an unsuccessful attempt to assassinate their ex-governor, one of Smith's greatest enemies. A charge of complicity was preferred against the prophet which was strengthened by the remembrance of one of his predictions in 1841, that Boggs would die by violent hands within a year. One of the old Danites is supposed to have been the proposed murderer. Clouds of troubles were now collecting in surgy masses above his head. While at a place on the border of Illinois, he was carried off by a *coup de main*, executed by two Missouri sheriffs' officers; but after several weeks custody regained his freedom. A mine however was sprung in *Nauvoo* itself. He was charged with favouring and acting upon the "spiritual wife" doctrine, first broached by Rigdon; but the corporation of *Nauvoo* ordered the newspaper of his accusers to be suppressed, which was done with fire and fury. Flying for their lives to Carthage, Foster and Law obtained a warrant against Joseph and Hyrum Smith; this was served, but nullified by the mayor of *Nauvoo*, and the county authorities ordered out the militia. The Mormons were preparing to resist, but at the invitation of Mr. Ford, the Governor, the brothers surrendered, to save the effusion of blood which a conflict would have caused, resulting, as that must have done in the defeat and massacre of all the Mormons within reach. The Smiths were lodged in the gaol at Carthage, where, on the 27th of June, as is well known, a ruffian mob, fear-

ing that a rescue would be planned, stormed the building and shot them both, the prophet's last words being "O Lord, my God!" So went down his sun in blackness and blood! His murder was cowardly and horrible, but a striking fulfilment of the words, "They that take the sword, shall perish by the sword!" He was buried with all the honours which his devotees could lavish on their Prophet, who was now encircled with all the charms which martyrdom could furnish. Space would fail us to notify subsequent events. The Mormons exercised commendable forbearance; and devoted increased attention to their internal economy and foreign auxiliaries. Addresses were published to all the saints throughout the world, the largest of which bore the name of "Brigham Young," President of the Twelve Apostles, who vaulted into the vacant seat of authority. Rigdon, who made the same attempt, was tried and cast out, loaded with charges of the grossest description. It is history still fresh that the Mormons were compelled to succumb to the hostile feelings engendered against them, and on Feb. 3rd, 1846, began to remove farther west. Their sufferings by the way were pitifully severe; but in 1848 their exodus was completed, and the ill-fated refugees, resting in the Great Salt Lake Valley, founded the territory of Deseret, which more lately has been received into the United States under the name of Utah, of which Brigham Young is the legal Governor. Full of vicissitudes has been the career of this singular people; and these are not likely to abate. Their return of prosperity has again developed the seclusive and aggressive spirit which affliction and reverses had tamed, and it is said they have refused to submit to any jurisdiction but that emanating from their own ecclesiastical authorities. Should they resist the Constitution of the United States, a more terrible visitation will befall them, which for the sake of our common humanity, we hope their prudence will avert. Smith's *character* it is difficult to estimate, as it is impossible to say whether, like other successful imposters, he did not succeed in at last imposing on himself. Persons of

weak judgments and conceited dispositions are speedily prone to construe success into a token of Divine approval; so "deceitful is the heart above all things, and desperately wicked." The Mormon Prophet is charged by his adversaries with nearly every vice which stains the calendar of crime; and his adherents claim for him every virtue which can adorn the angels. We shall judge, perhaps, not very erroneously, if we ascribe to him cunning rather than wisdom, directed by an intense spirit of self-seeking, which grew more voracious and unscrupulous as his deception prospered. His conscience seems seldom to have stood in the way of his lust for luxury, wealth, and power: and there is satisfactory proof that he became dazzled and magnetized with prospects which it would have required the genius of an Alexander, and the lifetime of a Methuselah, to realize.

MORMONISM AS A RELIGIOUS SYSTEM has its Scriptures, Creed, and Constitution. Its *Scriptures* or Bible consist of the Book of Mormon, and the Book of Covenants and Revelations, with a New Version of THE HOLY BIBLE, infamously altered to favour the new imposture. Many books have been published by the Mormons, most of them by their great *litterateur*, Orson Pratt; but their inspired writings are confined to the books first named, with such miscellaneous contributions as may arise from time to time. The Book of Mormon professes to be a transcript from the unsealed golden plates. It is in fifteen books, and the drift of the whole is a romantic account of the migration from Palestine to America, in the reign of Zedekiah, of Lehi and his sons and daughters-in-law, by whom the new Continent was peopled, the Nephites becoming a settled community, and the Lamanites, the copper-coloured Indians. A tedious account is given of their wanderings, dissensions, leagues, wars, and degeneracy, until about the year 430, A.D., both races fight a pitched battle, which ends in the slaughter of 230,000 Nephites. Mormon and his son Moroni are preserved by flight; but the former dying of his wounds, entrusts all the golden plates to his son, who deposits them in the hill Camorah, whence,

after an interval of 1427 years, they were disinterred by Joseph Smith!

The story-part of the book is to be attributed to the pen of Solomon Spaulding, an invalid clergyman, who occupied his leisure time in composing it, and reading it in fragments to his neighbours, who, when the Book of Mormon was published, at once recollected the incidents and names. In May 1839, Mrs. Davison, Mr. Spaulding's widow, issued a blighting exposure of the forgery. With the legendary story, however, of Mr. Spaulding, either Smith or some other person had intermingled dreary prophecies, and re-arranged the whole. Who did the interpolating part is still uncertain. Smith's own ability is supposed by some to have been incompetent even to this poor task; while the flagrant blunders,—scientific, historical, chronological, philological, and grammatical,—which repeatedly occur, prove the mechanist to have been a bungling ignoramus.* The fact that the additions coincided with the peculiar sentiments advocated at that time by Rigdon, gives colour to the theory that he was behind the blanket assisting Joseph in his "translations," although not avowedly known to him till the book was printed. As to evidence of the reality of the golden plates, it is a sorry affair. The three original witnesses were Harris, Cowdery, and Whitmer, who testified that "an angel came down from heaven, and brought and laid the plates before their eyes, so that they beheld and saw the plates and the engravings thereon;" but of what value their attestation is will be seen from several facts. When Harris was afterwards pressed whether he saw them with his bodily eyes, just as he saw a pencil-case held up before him, he answered, "I did NOT see them AS I do that pencil-case; yet I saw them with the

eye of faith. I saw them just as distinctly as I see anything around me, though at the time they were *covered over with a cloth.*" Whitmer described the angel as being "like a man in grey clothes, having his throat cut!" In 1831, Smith avowed himself unable to trust Harris with certain 'moneys;' and in 1838 he dubs this poor dupe 'a lackey far beneath contempt,'—while Rigdon classes Cowdery and Whitmer with 'counterfeits, thieves, liars, and blacklegs of the deepest dye, united to deceive, cheat, and defraud the saints.' Admirable witnesses! *Sufficit ad nauseam.* What does "Mormon" mean, some may ask? The question was proposed to Joseph, who replied that *mon* is the Egyptian for good, and "hence with the addition of more, or the contraction *mor*, we have the word Mormon, which means literally, *more good.*" But the Prophet's Egyptian lore is not to be credited. In 1842 Mr. Caswell visited Nauvoo, and in an interview with Smith, (whom he pictures as a "coarse plebeian person in aspect, and exhibiting in his countenance a curious mixture of the knave and clown,") handed to him an ancient Greek MS. of the Psalms, which he boldly pronounced to be a dictionary of Egyptian hieroglyphics; and pointing to the capital letters at the commencement of each verse, he said,— "Them figures is Egyptian hieroglyphics, and them which follows is the interpretation of the hieroglyphics written in the reformed Egyptian language. *Their characters is like the letters that were engraved on the golden plates!*"

Its *creed* embraces faith in its Bible, as it now is, and subject to future enlargements—in the constitution of the church as laid down by Smith—in four ordinances, Faith, Repentance, Baptism, Laying on of Hands for the gift of the Holy Ghost, and the Lord's Supper—the literal gathering of Israel, and restoration of the ten tribes—the establishment of Zion in America—Christ's personal reign, &c. Their views of the Divine Being however, are very objectionable, indeed, truly blasphemous; for they represent Him as a material, organized intelligence, possessing both parts and passions, not omnipresent, and

* One of these nods—but not homeric!—is too amusing to be omitted. Mention is made of the mariner's compass, in this erudite history, as existing 2000 years before its discovery; and this having been alleged to a Mormon elder against the authenticity of Mormon's record, the charge was gravely parried by a reference to Acts xxviii, 13, "*We fetched a compass!*"—from which passage no doubt the Prophet borrowed his.

undergoing such development; that when the Father and Son have arrived at a certain increase of greatness, men will be equal to what they now are! The sublime idea of Infinity is scouted as the notion of nonentity. These, and other errors respecting angels, &c., arise from an axiom of Mormon hermeneutics—to take any and every word in the Scriptures in a literal, anthropomorphic sense. Among the gifts of the Spirit those of tongues and miracles occupy a forefront place; but the Mormon elders, unlike the ancient Confessors, are mighty in word *instead* of in deed; and demonstrate the vanity of their pretensions, by carefully avoiding any public attempt to raise the dead. This is the impassable asse-bridge in the science of thaumaturgic deception.

The schism on the "spiritual wife" question must be just referred to. Not very remotely it was the cause of Smith's assassination, and brought his church to the verge of dissolution. "The Books of Doctrines and Covenants" do not sanction, but forbid the practice,—which is a mere euphemism for polygamy,—and the public official addresses are emphatic in the negative; but there is much reason to fear that Smith's creed was better than his conduct, and that excesses under that equivocal name were committed and sought to be concealed. If dependence is to be placed on testimony respecting the present President, Brigham Young, he glories in his shame, so as to make every friend of modesty and morality blush for him, and sigh over his evil example, which must "corrupt good manners."

The *Ecclesiastical Constitution* of Mormonism is singularly elaborate: its fundamental dogma being a twofold priesthood: that of Melchisedec, the greater; and that of Aaron, the lesser; to both which Smith was ordained—to the first by John the Baptist, and to the second by Peter, James, and John! The Melchisedec priesthood consists of high priests and elders, who take charge of all spiritual affairs, hold the spiritual keys, receive heavenly mysteries, commune with the general assembly and church of the firstborn, &c. But there are official distinc-

tions—(1.) a presidency or high council of three high priests residing at Zion, or the centre, now Great Salt Lake City. (2.) Twelve apostles or special witnesses, and (3.) seventy evangelists. The apostles act under the direction of the presidency, and the evangelists under that of the apostles; and though the theory is that each of these orders is equal in authority to the others, practically the chief power is in the high council at Zion; for the apostles and evangelists at the "Stakes," or foreign stations, are only able to act with equal authority when a majority of them are assembled,—and when those thus met are unanimous; a double concurrence, seldom likely to happen.

The Aaronic priesthood consists of bishops, priests, teachers and deacons, who administer the ordinances, and conduct the *temporal* affairs of the church. But a bishop, unless a literal descendant of Aaron (!) must be a high priest also of the Melchisedec priesthood; a significant proviso. Superadded to these distinctions is a general law of presidency viz., one president over twelve deacons; one over twenty-four teachers; one, (who must be a bishop) over forty-eight priests; one over ninety-six elders; one out of the twelve apostles; and one out of the three high priest presidents, who thus becomes in fact, Pontifex Maximus, or Pope. One order yet remains, viz., the seventy elders belonging to the Melchisedec priesthood, who have seven presidents out of their own number, the seventh of whom presides over the other six; and these seven are empowered to choose seventy times their own number, or 490, not included in the original seventy, and who are reserved for domestic rather than for foreign service.

THE ANALOGIES, DOCTRINAL AND HISTORICAL suggested by this Mormon religion are exceedingly numerous, and so ramified that it may claim relationship to almost every religion and heresy that has ever existed. Its theognostic views are more pagan than Jewish or christian,—a form of that pantheism which makes the Divine essence and intelligence the same in quality with man's; its founder has his equal, but not superior, in Simon

Magus, or Manes; its dogma of faith as an impulse rather than an efficient belief of testimony, unites it with every extreme of error from the "spiritual school" of Newman to that ultra-orthodoxy which makes faith the result, and not the instrument, of the soul's regeneration; its notion of sacramental efficacy brings it into the society of the ancient fathers and the modern puseyites; its multiplied orders with the use of the name priesthood, and the powers supposed to be confined to a peculiar caste, assimilate it to popery, while by the subtle division of the priesthood into spiritual and temporal it secures what popery never obtained,—an absolute control over its disciples' manner of supporting the church—embodying the theocratic idea as never has been attempted since the time of Moses; its miraculous assumptions put it into the same asylum with the sacerdotal conjurism of all false religions, and with such fanatical eruptions as Rappism, Irvingism, and Shakerism; its dream of domination is one with the Anabaptist spirit of Munster and the Fifth Monarchy furor of England: and what shall we say more? Only that to complete all, it is the Muhammedanism of Arabia, with a christian mask and an English speech. The marks of likeness in its origin and principles to the imposture that went forth from Mecca would supply material for a separate dissertation. Joseph Smith might in a long train of respects be taken for Muhammed *redivivus*—risen from the dead. But the parallel is so extensive that we must reserve it for another time.

THE LITERATURE of Mormonism is dry and scanty. Putting aside Mr. Orson Pratt's metaphysics and his controversial ability—our opinion of which was not promoted by a perusal of one of his tracts, which ran over with the craft and cant of a partizan debater—even the polemical literature of this heterogeneous society has been of a poor and paltry kind; and from the ranks of the Mormons during their twenty-two years propagandism there has not arisen one great mind embalming its "precious life-blood" in a "good book." Their architectural designs have evinced most originality and genius; but a nation's intelligence

and mental culture have sometimes been lowest when architecture, as an art, has been flourishing among them. The cathedrals of England were erected in the night time of our intellectual history. Mormon poetry can only claim the name by courtesy. The hymn book published by Brigham Young, the present Grand Llama, Mufti, or Pope, is never destined to rival the Psalms of David, or the Lyrics of Watts. The hymns are not all strictly religious. A friendly critic extracts one "which is sometimes sung on ship-board prior to the departure of Mormon emigrants," which he pronounces to be, "in point of literary merit, among the best in the volume." It is pathetic, and the versification is smooth; but there is an absence of that power of idealizing the real and realizing the ideal which separates metre from poetry and gives the poet sovereignty over the imagination and the heart. The first verse runs,

"Yes, my native land I love thee;
All thy scenes I love them well;
Friends, connections, happy country,
Can I bid you all farewell?
Can I leave thee,
Far in distant lands to dwell?"

One in the same volume addressed to the "Twelve Apostles," is strained and windy. The fifth verse requires Joseph's translating glass to make it clear—

"Listen ye islands of the sea,
For every isle shall hear the sound,
Nations and tongues before unknown,
Tho' long since lost shall now be found."

Surely it will require all the acuteness of even a Mormon to find these eccentric "nations and tongues" which are yet unknown, but the fact of whose existence and their having been long "lost," is known to the sapient bard! The islands may well list at this oracular announcement. The degrading conceptions of the Divine Majesty inculcated by the Mormon catechism must amply react in inducing irreverent flippancy. Their "poetry" is contaminated with this spirit. In the "Times and Seasons," a paper edited by Smith, and published in the Illinois "Zion"—Nauvoo,—there occurs this wretched piece of doggerelized blasphemy—which would not be quoted

except to show what a pernicious influence the system generates and sanctions—

“The sky, the sky, the clear blue sky,
Oh, how I long to gaze upon it;
The upper realms of deep, on high,
I wonder when the Lord begun it.”

With a warning tone, as if now proclaimed by the divine Saviour from the throne of his glory, and the mercy-seat of mediation, the words once spoken to his disciples come to us—and who hath ears to ear let him hear

them.—“There shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that if it were possible they shall deceive the very elect. Behold, I have told you! Wherefore, if they shall say, behold he is in the desert, go not forth: behold, he is in the secret chamber, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be.”

Q.D.S.

LIGHTS OF THE CHURCH.

THE Lord Jesus Christ is the one central solar Light of the christian world, and there can be no other; he is “the first and the last.” The evangelical Isaiah, from his standing place on the mount of inspiration, saw him emerging as the Sun of Righteousness, to enlighten both Jew and Gentile; and though for seven long centuries his beams of healing did not strike the dark earth below, the venerable seer shouted in his prophetic transport to the unborn church,—“Arise, shine, for thy Light is come, and the glory of the Lord is risen upon thee!” And the church has only approved her fidelity to her Saviour and her indisputable right to the name of christian when she has rejoiced with great joy in crowning him as the “Prince of Life and the Lord of Glory.” To him she ascribes the praise of bringing “life and immortality to light;” and whatever light she has, of doctrine, hope, or consolation, she refers it to no lower source, as she can trace it to no higher. She gratefully regards it, and exults in it, as an efflux from the divine fulness of God incarnate. But Jesus was but for a brief season the light of his people by his personal and immediate presence. That presence rose in Bethlehem, and set under the eastern slope of Olivet, and will be no more seen beneath the sun till it is seen by every eye on the throne of judgment. Since the ascension he has been the perennial light of the church by his word, his spirit, and his ministers. He enlightens by his Word, which contains the truth he descended to confirm and proclaim, and unveils him to the adoring eye as the

“brightness of the Father’s glory, and the express image of His person;”—by his Spirit, who takes of the things of Christ and shews them to his friends, and transforms them into his likeness;—and by his Ministers, who are his witnesses, in another sense than that in which the Baptist used the word—not witnesses that the True Light is *coming*, but that he *has come*, and witnessing what He is, by what they declare, and by what they are. Is not every christian such a witness? Truly yes! and he is commanded to ‘let his light shine before men,’ that they may ‘glorify his Saviour, who is in heaven.’ Every believer helies his character who is not a light *in* the church: but viewing the church as the house of the Lord, we may speak of its ministers as being its lights, distinctly and officially. The angels of the seven Asiatic churches are represented as the “seven stars;” and of each congregation of disciples its own minister must be considered the spiritual light. Yet it is necessary in adverting to the church universal, still further to limit the application of this epithet: for merely a small proportion of those who have been lights of the church, congregationally considered, have been so luminous and illustrious, as to become acknowledged by the church catholic, “burning and shining lights,” in whose radiance she has learned and loved to joy. Millions of stars glow in the midnight sky which are never seen by the unaided vision; and of those really visible all are not visible alike, while few can be denominated “luminaries” of the firmament. It is an enrapturing thought

that the number of the christian lights sphered in the dim and distant past, is countless as the stars of heaven: yet multitudes of them are totally imperceptible to the church of the present time; and of those which can be seen, a minority alone stand out claiming peculiar notice by their magnitude and brilliance. But to construct a chart oven of these (who though comparatively few, are absolutely little short of legion,) is not our purpose; in treating of Lights of the Church, we intend proceeding on the eclectic principle,—selecting and arranging, seeking to shew how the same light in those who have been its largest recipients has manifested itself through them in forms modified and diversified by the constitution of their minds and the circumstances of their lives. And thus it will—must—ever be. This truth is taught us by the connexion which subsists between the floral kingdom and the liquid light:—

“For falling on a bed of flowers,

From the same sunlight, one draws crimson deep,

Another, azure pale.”

And a still more apposite analogy is furnished by the telescope, which has discovered that the orbs which emit their light through space, exhibit a wonderful variety of gorgeous colours. The same etherial essence is present in them all: the difference arises from some unknown peculiarity in their make and matter—and it will thus be seen that in the greatest lights of the christian church there have been diversities of manifestation, both natural and necessary, but the same light in every one, and not rendered less lovely or lustrous by the differences existing. It will be one of our objects to notice these variations with a careful eye. But we must not further delay to explain our plan, which is, to divide the christian church into four eras—the Apostolic, Patristic, Mediæval, and Reformed—and to select from each era three celebrated men as lights of the church in the period when they flourished.

It is no part of our intention to prove that the triumvirates thus chosen were the greatest luminaries of their age. This would be a question generally doubtful and admitting of much debate; and we shall not imply so much except when we venture an opinion expressly on the

point, for the other condition of variety will enter as a regulating element into our selection.

Each paper will aim at presenting a clear but succinct biographical and critical account of its subject, his character and productions—and how he affected, and was affected by, the condition of the world and the church in his connection with them. AQUILA.

JOHN FOSTER & ROBERT HALL.*

Of the English minds that have departed from our world within a few years, none have excited a deeper interest, or wielded for a season a loftier power than John Foster and Robert Hall. These men were two of the “Intellectual Incas” of their race. In the two together there were combined nearly all the grand qualities that ever go to make up minds of the highest order; severity and affluence, keenness and magnificence, simplicity and sublimity of thought; ruggedness, power, and elaborate beauty and exquisiteness of style; precision and splendour of language; condensed energy, fire, and diffusive richness of imagination; origin-

* The above criticism, which is as finely balanced as it is brilliant, is from the pen of Dr. Geo. B. Cheever, of New York, and formed part of an article on the “Life and Writings of Foster,” inserted in the Biblical Repository for Jan. 1847, and transferred to the ‘Foreign Evangelical Review,’ for Nov. 1852. The entire paper is of distinguished merit, and is such a one as Foster (abstracting if he could the personal reference,) would have held in high admiration. It was deemed in the United States one of the best efforts of the gifted author. About two-thirds of it are devoted to an examination of Foster’s views on the doctrine of eternal punishment; and on every page there is a beautiful combination of eloquent eulogism on the man, and inexorable opposition to his creed. A few hasty oversights in the reasoning apart, no one holding or inclined towards opinions like those of Foster could candidly read this masterly discussion, without receiving permanent advantage. One is curious to fancy what Foster *could* have said in reply—but all fancy is checked by the confidence, that he no longer sees through a glass darkly, but beholds all such truths with open vision and acquiescent will.

ality, independence, and perfect classical elegance; comprehensiveness and accuracy; nobleness of feeling; intense hatred of oppression; christian humility; childlike simplicity.

And yet there were greater differences between them than there were similarities. In some respects their minds were of quite an opposite mould. Hall's mind was more mathematical than Foster's; and he was distinguished for his power of abstract speculation, and his love and habit of reasoning. The tenor of Foster's mind was less argumentative but more absolute, more intuitive, more rapidly and thoroughly observant.

The impression of *power* is greater from the mind of Foster than of Hall. On this account and for its eminent suggestive properties, Foster's general style, both of thinking and writing, is much to be preferred, though Hall's has the most sustained and elaborate beauty. Yet the word elaborate is not strictly applicable to Hall's style, which is the natural action of his mind; the movement, not artificial, nor supported by effort, in which his thoughts arranged themselves with the precision and regularity of a Roman cohort. Hall's was a careful beauty of expression, his carefulness and almost fastidiousness of taste being a second nature to him. Foster's was a careless mixture of ruggedness and beauty, the ruggedness greatly predominating. Hall's style is too constantly, too uniformly regular; it becomes monotonous; it is like riding or walking a vast distance over a level macadamized road; a difficult mountain would be an interval of relief. We feel the need of something to break up the uniformity and startle the mind; and we would like here and there to pass through an untrodden wilderness, or a gloomy forest, or to have some unexpected solemn apparition rise before us. There is more of the romantic in Foster than

in Hall. Foster's style is sometimes thickest with expressions that sparkle with electric fire of imagination.*

Hall's mind in the comparison of the two is more like an inland lake, in which you can see, though many fathoms deep, the clear white sand and the smallest pebble at the bottom. Foster's is rather like the Black sea in commotion. Hall gives you more of known truth, with inimitable perspicuity and happiness of arrangement. Foster sets your mind in *pursuit* of truth, fills you with longings after the unknown, leads you to the brink of frightful precipices. There is some such difference between the two as between Raphael the sociable angel relating to Adam in his bower, the history of the creation, and Michael ascending the mountain with him to tell him what shall happen from his fall. Hall's mind is like a royal garden with rich fruits and overhanging trees in vistas; Foster's is a stern, wild, mountainous region, likely to be the haunt of banditti. As a preacher Hall must have been altogether superior to Foster in the use and application of ordinary important evangelical truth, "for reproof, correction, and instruction in righteousness." But Foster probably sometimes reached a grander style, and threw upon his audience sublimer illustrations and masses of thought. Foster was not successful as a preacher; his training and natural habits were unfortunate for that; and the range of thought in which his mind spontaneously moved was too far aloof from men's common uses, abilities of perception, tastes and dispositions. But Hall was doubtless one of the greatest preachers that ever lived. Yet there were minds that would prefer Foster, and times at which all the peculiar qualities of his genius would be developed in a grander combination of sublimity and power. As a general thing Hall must have been more like Paul preaching at Athens in a Roman toga; Foster like John the Baptist in the wil-

* Justice to Mr. Hall demands a recognition of two facts—first, that the pain from which he suffered and the languor it induced made writing so much a hardship that his mind had not that easy play which Foster's almost uninterruptedly enjoyed; and secondly, that Hall was constitutionally an orator rather than a writer; yet it is precisely here that he has least survived. His rapid delivery when he was most himself turned the heads of short-hand writers dizzy,

and outstripped the pursuit of their agile pencils. Those who heard him oftenest are most agreed that his grandest effusions were poured forth on the oblivious air. His perorations are said to have been particularly signalized for that awful splendour and fiery eruptive energy of which some conspicuous relics are preserved in the discourses on Modern Infidelity and the death of the Princess Charlotte. Q. D.

derness, with a leathern girdle about his loins, eating locusts and wild honey. He speaks of one of his own sermons which a man would give much to have heard. It was on the oath of the angel, with one foot upon the sea and another on the land, swearing that time should be no longer; and his own mind was in a luminous winged state of freedom and fire which seems to have surprized itself; but no record of the sermon is preserved. The vigor and uptwisting convolutions of Fosters' style are the results simply of the strong workings of the thought, and not of any elaborate artificial formation; for he laboured upon his sentences with unexampled interest and care, after his thoughts had run them in their own original mould, they were always the creation of the thought, and not a mould prepared for it. The thought had always the law of its external form within it. We know of scarce another example in English literature where so much beauty, precision, and yet genuine and inveterate

originality are combined. It is like the hulk of a ship made out of the smoothed knees of knotty oak.

There is a glow of *life* in such a style, and not merely quiet beauty,—whether elaborate or natural,—that is like the glow in the countenance of a healthy man after a rapid walk in a clear frosty evening. But it sometimes reminds you of a naked athletic wrestler, struggling to throw his adversary—all the veins and muscles starting out in the effort. Foster's style is like the statue of Laocoon writhing against the serpent; Hall's reminds you more of the Apollo of the Vatican. The difference was the result of the intense effort with which Foster's mind wrought out and condensed in the same process its active meditations.* Everywhere it gives you the impression of power at work, and his illustrations themselves seem to be hammered on the anvil. It is the very image of a mind working itself to and fro with inward intensity.

A PEEP AT PUSEYISM.

[The description which follows is extracted verbatim from a letter sent to one friend by another visiting in the west of England. It may be read with some zest, as showing what Puseyism is in the Diocese of Exeter.]

"THE weather clearing up after dinner, I accepted the invitation of a lady, and took a walk to a venerable country church that stands on a noble hill, and whose grey tower, rising among the trees, is a fine object to contemplate..... Why do I linger in the lanes and falter on the threshold? Because I never saw Puseyism before; it must be seen to be believed. Well, in all innocence expecting to see truth a *little* decorated, I entered and took a seat. The church is small, but richly garnished with superb windows, and a fine coloured yet "dim religious light," streamed along the single aisle. The seats were arranged so as to face the altar. At one end of the small transept is an organ, with the school-children before it; and in the other end, out of sight of three fourths of the congregation, is the pulpit. No gallery and no pews offend the eye of taste: fine oak benches fill the place and are considered more orthodox than pews—

remember that, you schismatic! A gentleman with a soft lisp that made all words smooth alike, read the service, and an asthmatic clerk gasped out the Amen. The children's way of reading the responses was bold and natural—the only natural thing there—except the perpetual giggle in which the said children indulged. We had duly stood, knelt and sat, while the service, which might have been in Hebrew, was read—I beg pardon, lisped—when after the Virgin's glorious "My soul doth magnify"—which was well sung, a pause occurred. The clergyman left the pulpit and was joined by another, who together paraded up the church, not to the altar, but to

* His observations seem often to be the result of a whole day's experience, or study, or self-reflection, or inspection of others, or meditation on the processes of nature, in a single sentence; reminding us of a remark once made by Dr. Chalmers, in answer to a question put to him by a foreigner,—What is John Foster now about?—"Why, Sir, he is thinking as intensely as ever he can, at the rate of about a sentence a week."—Dr. Cheever, p. 482 of F.E.R.

the other end; all the people, to my amazement, turning round—a "right-about-face" kind of military manœuvre. This is something new, said I, since my Episcopal days. I found that the *font* was at that end; and soon learned by incontestible sounds that a baby initiation into the "holy apostolic church" was to take place. A clergyman with a good voice adjured all who had been baptized into the true faith to attend to the holy sacrament about to be administered. I certainly considered myself undoubtedly baptized into the true faith: so I stood and looked on with a pulse beating a pretty hard response, and a face that I felt was crimson. Talk of reverence, and of the beauty of holiness; why, the poor babes, three in number, —one of whom must have been old enough to be frightened, set up such a wail! One woke the other, and the thin high scream of a girl at convulsion pitch, varied the chorus with the loud bawl of a boy, and the heart-broken, deep-gasping cry of an older child. Such a hubbub! The roof of the old church rang again: not one word, either of the full voice or the lisp could I hear; and the little clerk, being near us, was just audible uttering his "Amen" haphazard; for he could only tell that a certain number had to be uttered. The children of the Sunday-school, under cover of the noise, talked and laughed right merrily. The godfathers and godmothers, deafened by the clamour, promised all possible and impossible things about "the world, the flesh, and the devil;" the latter being evidently too strong for them just then; as a lady next me observed,—"It really seemed as if old Adam knew he was being cast out of the pretty dears!" Signing with the cross, naming, &c., were gone through with the loudest possible protest by the subjects of them, one of whom, I verily believe was in fits; and then the clergyman, looking scared, as he well might, no sooner had completed this satisfactory process of manufacturing christians than he turned out the neophytes bodily from the building; after which, addressing the congregation, I heard him declare that these children were regenerated, made members of Christ and children of God—were dead to sin and new-born to righteousness; and a so-

lemn prayer was offered up, thanking the Supreme for having received them by baptism! The clergyman then walked back and the service went forward. I suppose you think I had had enough. No, a sermon was in reserve—a *bonne bouche* for my good behaviour. The text, "How shall we escape if we neglect so great salvation?" was the keynote to as discordant a composition as ever I heard; badly read, worse written, and the doctrine too bad for any reading or writing. The substance was—the church is to shew the way of salvation. One thing was odd—he said that many who were members of the church by baptism, neglected salvation: but, of course, being as he had just said regenerated already, they needed nothing more. If I had been an infidel or a pagan, and for the first time had seen this as christian worship, I should from my inmost soul have been compelled to reject it as puerile grovelling mummery; in which the forms were repulsive and the reasoning folly. As it was I blessed God for his wonderful mercy in bearing with such a set of elaborate idiots as we poor mortals are; and while hardly daring to say, "I am more righteous than these," and certainly feeling sure I could not say, "I am more holy"—yet I was very grateful for what I think my privilege as a dissenter, of being delivered from such wholesale formalism. How pleasing was the thought that with me, and those with whom I communed, the Bible was the rule of faith and individual responsibility the plainest precept. As we returned I could not help telling my companion all I thought and felt on the noisy, indecorous, superstitious ceremonial of the afternoon; and she admitted she had never seen a baptism so little imposing; also regretting that it was made a part of the public worship—a plan I never remember: in my young days it was administered after the service. But if they believe infant sprinkling to be the ordinance of baptism they do quite right in making it as public as possible. Adieu, then, beautiful old building!—one new thing thou didst yesterday: thou hadst not only a 'christening,' but a *confirmation*. If ever I have wavered in my opinions, I will do so no more: thou and thy ceremonial have confirmed me—a dissenter."

FAMILY CIRCLE.

LAST WORDS OF A MURDERER.

The following are the last words in the dying confession of Lucian Hall, who was recently executed in Connecticut, at the early age of twenty-eight, for a most awful murder.

"I have now given a full and true account of all the crimes I have committed, in my short life. I desire before I close, to say to all the readers of this book, that I impute all my wickedness and crime to a *bad bringing up*.

"Nobody ever gave me good advice; my father either made me work, or allowed me to play, on the Sabbath; and I never heard a prayer in my father's house. If I had been taken to church, and religiously taught, I should not now be in my present situation.

"I wish to say to all parents, Do not bring up your children as I was brought up. Give them the advantages of schooling, of religion, and good advice. For want of these I was led on to be what I am.

"I wish to warn all young people against the course I have taken. Beware how you reject good advice, or break the Sabbath. If you have religious friends and religious privileges, value them more than any thing else; receive the advice of such friends; improve those privileges while you have them. I wish with my last breath to warn all the young against that neglect of religion, and the Sabbath, which have brought me to ruin. I have suffered a great deal, and enjoyed myself very little, and have found that the way of transgression is hard."

AN ANGEL'S VISIT.

A young angel of distinction being sent down to this earth on some business for the first time, had an old courier spirit assigned him as a guide. They arrived over the sea of Martinico in the middle of the long day of an obstinate fight between the fleets of Rodney and De Grasse. When, through the clouds of smoke, he saw the fire of the guns, the decks covered with mangled limbs, and bodies dead or dying, the ships sinking, burning, or blown into the air, and the amount of pain, misery and

destruction, the crews yet alive were dealing around to each other, he turned angrily to his guide and said, "You blundering blockhead, you are ignorant of your business; you undertook to conduct me to the earth, and you have brought me into hell."

"No, sir," answered the guide, "I have made no mistake; this is really earth, and these are men. Devils never treat one another in this cruel manner; they have more sense, and more of what men call humanity."—*Franklin's Letters*.

A LITTLE BOY.

A little boy, six years old, whose father had recently died, had gone to bed one evening, when his mother sat by the nursery fire, weeping at the remembrance of her loss. She supposed her son was asleep; but after a little time he raised his head and said, "Mamma, won't God be willing to be your husband?" "Why, my dear," said his mother, "how came you to think he would?" "Because you say, now that papa is gone to heaven, God will be my father, and I don't see why he won't be willing to be your husband."

THE YOUNG MAY DIE.

CHILDREN do not like to think much about dying when they are young. It is very common for them to think they shall be old men and women, and enjoy a long life. But this is not certain; the young may die as well as the old. Kind parents, and friends, and physicians, cannot prevent children from dying. We want our youthful readers to think of this, so that if they should be called to die young, they may be prepared to go where Jesus is, and be happy in heaven. We hope they will think of it every day, and pray that God will forgive their sins, and make them holy, that they may not be afraid to die. They will be aided in doing this by committing to memory the following pretty stanza;

"O blessed Saviour, take my heart,
And let me not from thee depart;
Lord grant that I in faith may die,
And live with thee above the sky."

WELCOME WINTER.

BY DR. BURNS.

WE bid thee welcome, Winter, with thy pure white garb of snow,
 Though at thy dreary, cold approach, the singing birds did go;
 And though the tiny insects now lodge deep below the ground,
 And the idle sloth and grizly bear are sleeping fast and sound.

We bid thee welcome, Winter, with thy tempests loud and keen,
 And though the fragrant, pretty flowers, no longer now are seen;
 And though the lakes and little brooks are now all frozen hard;
 And though much tender care it needs, our chilling limbs to guard—

We bid thee welcome, Winter, 'mid the blessings kindly sent;
 For while some joys have fled away, how many still are lent!
 And though the season's past and gone, to go abroad and foam,
 We now enjoy the sweet delights of happy house and home.

We bid thee welcome, Winter, though all nature's scenes seem dead,
 And though the landscape's lovely hues have past away and fled;
 We now draw near the cheering fire, and take the book and read
 Of Him who came from heav'n to earth to give the bliss we need.

We bid thee welcome, Winter, too, for the lessons thou dost give,
 For teaching thoughtless mortals, here they shall not always live;
 For youthful Spring and Summer's strength, and Autumn's fruits decay,
 And all in time give place to age, and death's cold wintry day.

Paddington, Jan. 1853.

THE POOR MAN WHO MADE
 MANY RICH.

He liv'd amid the worldling's scorn,
 A man of lowly mein;
 Yet whence he came—or what his name—
 But few could tell, I ween.

Nor rich was he, nor could he boast
 Of princely acres fair;
 Though treasures of a nobler kind
 He scatter'd everywhere.

He bound up many a bleeding heart—
 Sooth'd many an anxious mind;
 The rich, than lose the truths he taught,
 Their dearest joys resign'd.

He caus'd the cheek of pale disease
 Its rosy tints to resume;
 And many a desert heart became
 A paradise of bloom.

He whisper'd in the widow's ear,
 And soon her cheek grew dry;
 The orphan caught his melting gaze,
 And ceas'd his wailing cry.

For he gaz'd with love and tenderness,
 On all who heard him speak;
 The pearly tear oft seen the while
 To linger on his cheek.

The people treasur'd in their hearts
 His words, like jewels rare,
 To banish from their dusky souls
 Dark shades that linger'd there!

At length an awful death he died,
 That men might life attain,
 And meekly suffer'd every pang,
 Our freedom to obtain.

He robb'd the dreary sepulchre
 Of its long pending gloom,
 For he hung the lamp of Love Divine
 In the chambers of the tomb.

Like him though poor his servants be,
 Their work is still the same;
 They bless mankind where'er they go,
 In their dear Master's name;

And if thou would'st enrich the world—
 Thyself grow rich the while—
 Go, meet the rude world's scowling front
 With kindness and a smile!

REVIEW.

THE ECLIPSE OF FAITH: or a Visit to a Religious Sceptic. London: Longman, & Co. pp. 450.

It has been of late years very much the fashion with a certain class of writers to cry down most of the time-honoured standard treatises on the Evidences of Christianity with which our language happily abounds; and to speak of the doubts which perplex the men of this generation as so different from those by which the people of by-gone ages were assailed, as to require meeting with altogether new arguments, and an altogether new mode of treatment. The answers which satisfied our unthinking forefathers will not do for us; the difficulties which we see never occurred to them; it may be questioned even, whether, with their very superficial amount of learning—the almost necessary result of the constant whirl of business and pleasure in which they were involved, and which forms so striking a contrast to the calm quiet of our age,—doubts could have suggested themselves to their minds of so profound a nature as those by which our modern literary youth are troubled. In relation to our present wants, Paley is very meagre and shallow; Leland, Butler, and Lardner are antiquated; even Chalmers is getting out of date; whilst no one of these writers, though the last three especially were pretty good fellows for their day, affords answers to the posing questions concerning myths, protevangel, spiritual insight, impossibility of a book-revelation, &c., which the wise men of our generation know so well how to propose.

Now in reference to all this sort of talk we would observe, that, although regarding it with contempt in the form in which we have usually found it expressed in Reviews and elsewhere—pandering as it does, at least in our opinion, to a juvenile conceit and a most sickly sentimentality,—we cannot but admit that it has, in a certain sense, a substratum of truth. We are aware that with respect to the subject-matter of objections to christianity, it may be truly said there is nothing new under the sun. Modern Pantheism is but a revival of Spinoza-ism,

and that again was but a new edition of doctrines that had been broached many ages previous. A hundred years ago Woolston talked about "letter" and "spirit" in a manner greatly resembling certain people in our day, and discoursed of the New Testament miracles in a mode almost exactly the same as that recently adopted by Strauss; and we have the authority of no less a personage than Tholuck, for the statement that the objections to christianity and the Bible, recently brought over to this country from Germany, are but a re-importation, with minor additions and improvements,⁽²⁾ of articles previously manufactured in our own land, in the days of Tindal, Morgan, Chubb and Bolinbroke. But though we grant all this, it must still be allowed that each succeeding age has its own peculiar mode of thought and expression, the use of which invests the infidel arguments, old as they are, with an air of novelty, and renders needful for the defence of christianity, not perhaps the manufacture of new weapons, but at least the furbishing up of the old ones. Every successive period has its peculiar wants in this respect. So that until infidelity shall cease from our world, and this we fear will not be for long ages hence, we shall be continually requiring new books on this old subject, adapted in form and style to the peculiar temper of the times for whose benefit they are produced.

Now the work whose title we give at the head of this article is an attempt—we think a very successful one,—to meet that form of religious scepticism which seems to be most fashionable amongst educated people of the present day. Both in purpose and style it is thoroughly adapted to the age. There was a time when men were extravagantly fond of reducing argumentation to the form of strict mathematical demonstration; now-a-days we abominate all that, and ask for something brief, sparkling, and informal. In the work before us, then, we have sound, weighty argument, invested with a slight drapery of fiction,—we have close, earnest, disquisition enlivened by witty repartee, and succeeded by pleasant interlude.

Subject, of course, is different, but so far as *style and form* merely are concerned, we have here Plato's Dialogues over again, done into English of the nineteenth century. But when we say that this is a book for the times, let us not be misunderstood. It is *not* a book for general readers. Only those who are tolerably well acquainted with the present state of the infidel controversy will be able fully to understand and appreciate it. Our more advanced students, however, and younger ministers, will, we think, be at once instructed and delighted by it; and if unfortunately there are in our congregations any persons fascinated by the so-called "spiritualist" theories of Newman, Parker, & Co., such will find it to be just the book they need.

The plan of the work is as follows: A missionary in the South Pacific writes to a friend in England requesting information as to the present position of religious parties in this country, and more particularly as to the state of mind of a certain young man, named Harrington, a relative both of the missionary himself and of his English correspondent. The latter replies giving a brief account of the present distracted state of the religious world, and stating with respect to the young man in question that he has become, in reference to theological and ethical truth—a sceptic. Harrington, however, is no ordinary sceptic. "He is an *impartial doubter*; he doubts whether christianity be true, but he also doubts whether it be *false*; and either from his impatience of the theories which infidelity proposes in its place, as inspiring yet stronger doubts, or in revenge for the peace of which he has been robbed, he never seems more at home than in ridiculing the confidence and conceit of that internal oracle, which professes to solve the problems which, it seems, christianity leaves in darkness; and in pushing the principles on which infidelity rejects the New Testament to their legitimate conclusion." Our missionary's correspondent adds, that he is expecting shortly to spend a few weeks with Harrington, during which they shall probably have frequent conversations on the subject of the latter's scepticism, and on religion generally, and promises to give his friend from time to time a minute account of every-

thing of that nature which may pass between them. Then follows a series of conversations, in which not only Harrington and his uncle, but a young man named Fellowes, a devout admirer of Francis William Newman,—another named Robinson, an equally ardent admirer of Strauss—and others take part. Among the subjects discussed are, the possibility or otherwise of a Book-revelation,—the identity of modern spiritualism with the older Deism,—belief and faith,—the difficulties of infidelity,—the absurdity of the mythic hypothesis,—the nature and possibility of miracles,—a future life,—the supposed New Testament sanction of slavery, and the early spread of christianity. There is scarcely a single difficulty that has been urged in recent times in connection with the evidences of christianity, which is not here met and refuted. Four or five essays, some of them written in a serious and closely argumentative, others in a more light and humorous strain, are introduced in the course of the work. One of these, given in the form of a Dream, and entitled the "Blank Bible," has already appeared in the pages of this periodical. Another piece, of a somewhat similar character, appears under the heading, "The Paradise of Fools." In it the author supposes himself transplanted to a world where are collected all those philosophers, and other knowing people, who in the present life have been accustomed to find such fault, not only with the Bible, but also with the entire constitution of this world, and the opportunity is afforded them of testing their own theories by experiment. Most ludicrous are the perplexities in which some of these persons become involved, and the impression left upon the mind, more especially with reference to the Bible, is, that notwithstanding all our fancied sagacity, it would be no easy thing for us to improve either on Divine revelation itself, the mode in which it has been accredited, or on the way in which it has been propagated amongst mankind.

In another and very amusing article, an attempt is made to apply to an event of our own day the principles put forth by Strauss, and other German theorists. We need scarcely add that their fallaciousness thereby becomes abundantly manifest. The idea has evidently been

suggested by Dr. Whately's ingenious brochure, entitled, "Historic doubts relative to Napoleon Buonaparte." In the piece before us, a certain learned antiquarian, named Dr. Dickkopf, is supposed 1850 years hence to light upon an account of the circumstances connected with the recent Papal aggression. He applies to it the principles of criticism so fashionable in the present day, and in a few minutes shows most clearly that the said aggression could never have taken place; that the supposed *historical* account is in reality *allegorical*, or at most *historico-allegorical*, and was most likely designed broadly to caricature and satirise some perceived tendencies or conditions of the English religious *development* in certain parties of this age. The way in which the learned doctor is represented as dealing with the *internal* evidence of the document in question is exceedingly good. "Is it possible," he asks, "to overlook the singular character of the *names* which everywhere meet us? *Wiseman*, *Newman*, (two of them, be it observed) *Masterman*, *Philpotts*, *Wilde*. Who that has been gifted with even a moderate share of critical acumen can fail to see that these are all fictitious names invented by the allegorist either to set forth certain qualities or attributes of certain persons, whose true names are concealed, or, as I rather think, to embody certain tendencies of the times, or represent certain party characteristics. Thus, the name of '*Wiseman*,' is evidently chosen to represent the proverbial craft which was attributed to the church of Rome; and '*Nicholas*' has also been chosen (as I apprehend) for the purpose of indicating the sources whence that craft was derived. In all probability the name was selected just in the same manner as *Bunyan*, in his immortal '*Pilgrim's Progress*' (which still delights the world,) has chosen '*Worldly Wiseman*' for one of his characters. It is said that he was a Spaniard; but who so fit as a Spaniard to be represented as the agent of the holy See! while, as there never was a Spaniard of that name, it is evident that historic probability has not been regarded. The word '*Newman*,' again, (and observe the significant fact that there were two of them) was, in all probability, I may say certainly, designed to embody two opposite *tenden-*

cies, both of which, perhaps, claimed, in impatience of the effete humanity of that age (a dead and stereotyped Protestantism), to introduce a new order of things. One of these parties sought to accomplish this by a resuscitation of the spirit of the *past*: the other, by attempting to set human intellect and consciousness free from the yoke of *all* external authority. In all probability the names were suggested to the somewhat profane allegorico-satirical writer by that text in the English version, 'Put on the *Newman*,' the new man of the *spirit*. We are almost driven to this interpretation, indeed, by the extreme and exceedingly ludicrous improbability of two men—brothers—brought up at the same university, gradually receding, *pari passu*, from the same point in opposite directions, to the uttermost extreme; one till he had embraced the most puerile legends of the middle ages; the other, till he had proceeded to open infidelity. Probably such a curious coincidence of events was never heard of since the world began; and this must, at all events, be rejected." And so the learned Dr. Dickkopf of the year of our Lord 3700, goes on, noticing point after point in the evidence, till he has triumphantly established the conclusion above-mentioned. The extract we have given is necessarily very brief, yet we think those of our readers who are at all familiar with the writings of the theorists referred to, will be able to perceive, even from it, that our author has succeeded in hitting off very happily the fallacious, though plausible mode of reasoning adopted by them. And we are inclined too to think that such a mode of meeting their attacks upon the historic verity of holy Scripture is better even than sober, serious argument.

Let it not be supposed, however, that the *whole* book is written in the humorous, satirical strain of the articles just adverted to. By no means. They are but the interludes. We had marked for quotation several passages in the more seriously written parts of the work. One of these was the author's reply to Gibbon's celebrated chapter on the early spread of christianity; another was his answer to the old infidel objection, reiterated by Newman, that the apostles thought the world was to end in *their* day, and

therefore could not be inspired. Want of space, however, forbids our carrying our purpose fully into effect. We shall quote but one passage, which the author puts into the mouth of Harrington, and which may serve to show how sad is the position of him who is truly a *sceptic*, and who surveys his position not with the levity and vanity too common with that class of men, but with earnestness and serious thoughtfulness.

"I want to know," says he, "whence I came?—whither I am going?—whether there be in truth, as so many say there is, a God, a tremendous Personality, to whose infinite faculties the 'great,' and the 'little,' (as we call them), equally vanish—whose universal presence fills all space, in every point of which he exists entire in the amplitude of all his infinite attributes—whose universal government extends even to *me*, and my fellow atoms, called men; within whose sheltering embrace even *I* am not too mean for protection;—whether, if there be such a being, he is truly infinite; or whether this vast machine of the universe may not have developed tendencies or evolved consequences which eluded his forethought, and are now beyond his control;—whether, for this reason, or for some other necessity, such infinite sorrows have been permitted to invade it;—whether, above all, He be propitious or offended with a world in which I feel too surely, in the profound and various misery of man, that his aspects are not *all* benignant;—how, if he be offended, he is to be reconciled;—whether he is at all accessible, or one to whom the pleasures and the sufferings of the poor child of dust are equally subjects of horrible indifference;—whether, if such Omnipotent Being created the world, he has now abandoned it to the sport of chance, and I am thus an orphan in the universe;—whether this 'universal frame' be indeed without a mind, and we are, in fact, the only forms of conscious existence;—whether, as the Pantheist declares, the universe itself be God—ever making, never made—the product of an infinite series of 'antecedents' and 'consequents'; a God of *which*—for I cannot say of *whom*—you and I are bits; perishable fragments of a Divinity, itself imperishable only because there will always be *bits* of it to perish;—whether, even, upon some such supposition, this conscious existence of ours is to be *renewed*; and if so, under what conditions; or whether, when we have finished our little day, no other dawn is to break upon our night;—whether the *vale, vale in eternum vale*, is really the proper utterance of a breaking heart as it closes the sepulchre on the object of its love. These are the questions, and others

like them, which I have vainly tried to solve. I, like you, have been rudely driven out of my old beliefs; my early christian faith has given way to doubt; the little hut on the mountain side in which I thought to dwell in pastoral simplicity, has been scattered to the tempest, and I am turned out to the blast without a shelter. I have wandered long and far, but have not found that rest which you tell me is to be obtained. As I examine all other theories, they seem to me to be pressed by at least *equal* difficulties with that I have abandoned. I cannot make myself *contented*, as others do, with believing nothing, and yet I have nothing to believe; I have wrestled long and hard with my Titan foes, but not successfully. I have turned to every quarter of the universe in vain; I have interrogated my own soul, but it answers not; I have gazed upon nature, but its many voices speak no articulate language to *me*; and, more especially, when I gaze upon the bright page of the midnight heavens, those orbs gleam upon me with so cold a light, and amidst so portentous a silence, that I am, with Pascal, terrified at the spectacle of the infinite solitudes—'*de ces espaces infinis*.' I declare to you that I know nothing in nature so beautiful or so terrible as those mute oracles."

The above speaks for itself. It shows sufficiently, without comment of ours, that to be a sceptic, and at the same time thoughtful and in earnest, is one of the saddest things in the world.

The book before us is published anonymously. We have been told that the author was anxious to see what impression would be made by it, without the appendage of his name, upon the literary, and especially upon the philosophico-infidel circles of the day. The thing is, however, beginning to be pretty well known, so that there can be no harm done by our stating that the writer is no other than Professor Rogers, of the Independent College, Spring-hill, the author of a number of valuable papers in the "Edinburgh Review," recently reprinted in a separate form, under the title of "Rogers's Essays."

In conclusion, we only add that we are happy to find that "The Eclipse of Faith," though it has been out but about six months, has already reached a second edition—a plain proof, considering the size, and more especially the subject of the book, of the high estimate already formed of it by the reading public.

W. R. S.

MR. G. J. HOLYOAKE REPUTED IN HIS OWN WORDS. No. 1.—*On the Existence of God.* By SANDERS J. CHEW. p.p. 30. Nos. 1 & 2. *Houlston & Stoneman. Chew, Leicester.*

THE folly, boldness, and absurdity of the writings of the person whose insane statements and arguments are here made the subject of examination, and who is effectually quoted against himself, may be possibly unknown to the majority of our readers. We can assure them that they will suffer no loss, either intellectual or moral if they never read a word he has written, or hear a single lecture he is going about the country to deliver to such as are willing to listen to, and support him. Whether it is worth while for any sane man to argue with one who is an avowed atheist, may admit of a question; but we think there can be little doubt that the honouring of such a man and such a cause with the formalities of a public discussion, invests him and his "secularism," and his unbelief with too great an importance. It is most true that there are many, especially of the more corrupted of the operative classes in our great manufacturing towns, who are predisposed, from their native and cherished enmity to God, to listen to his sophisms, and desire to believe in his unbelief; but it is with us a matter of doubt whether any of this class have been or will be reclaimed from the error of his way by discussions like these. However successfully the errors and folly of their champion may be refuted and exposed, he is still *their* champion, and they are bound to adhere to him. Unwilling to be convinced, they can clamour, or cavil, even though overcome. They are not in a state of mind adapted for the reception of any truth, much less the truth of God.

There are other modes of meeting the

public mind, and of averting the evil which such a party might effect. One is that adopted by Dr. Godwin, who is now in the centre of a large manufacturing district, giving a course of lectures on the leading topics of natural and revealed religion, in which he takes occasion to notice anything at all worthy of attention in the arguments or sophistries of the infidels or atheists of the day; and the other is that commenced in these Tracts by Mr. Chew, in which he quotes Mr. Holyoake against himself, and condemns and refutes him out of his own mouth.

We have no doubt that the quiet perusal of lectures and tracts like those above-mentioned will carry conviction to every impartial and unprejudiced mind.

THE ROSE BUD: *a christian gift for the young.* Tract Society. 1853.

HERE is a beautiful square book, bound in red, with gilt edges, and besides some thirty delightful articles, and many wood engravings, four coloured prints of the most exquisite workmanship—Windsor castle, Hampton court, the lake of Killarney. A more suitable new year's present for a good little girl will not, we opine, be published in 1853.

THE CHILD'S COMPANION and Juvenile Instructor. *New Series.* 1852. Tract Society.

THIS useful magazine retains its pre-eminence among works of this class.

LIVES OF THE POPES. (*Monthly series*) *From the Romanist reaction to the Pope Pius the ninth.* Part 4.

A most interesting section of papal history. The past numbers of this series are a guarantee for the excellence of the present number.

CORRESPONDENCE.

CONNEXIONAL STATISTICS.

DEAR SIR,—Sympathizing most fully with the sentiments expressed by your correspondent, R. J., in the Dec. Repository, in reference to the state of the Denomination, as cause for humiliation before God, owing to the want of prosperity which characterises many of our churches, I could not but regret that he did not enter more into detail as to the facts of the case; and as there are several deplorable features in the statistics of the Denomination, which are deserving of our most anxious consideration, I have compiled the following state-

ments, which, if you think adapted to awaken the attention of our ministers and churches generally to our *true* state as a christian body, their insertion will oblige.

Premising that the figures are extracted from the Minutes of Associations and "Wood's History," I would observe:—First.—That of the 122 churches entered in the Minutes of 1843, after a lapse of ten years, five are no longer reported as separate churches; and, *independent* of those in which there have been secessions to form new churches, 60 have decreased in number, in the aggregate, 1333 members. Of the remaining 62 sixteen others

have, since 1847, decreased to the extent of 249 members; to which if we add the number of members in the churches now extinct, who are either lost to the Connexion, or otherwise reported, we have a total of 81 churches which show a decrease of 1701 members.

During the period under review there have been sixteen new churches received into the Association, which report in 1852 583 members, so that in the 81 churches there is a positive decrease to the extent of 1,118.

It is also worthy of notice that ten of these churches have been in a declining state for more than thirty years, eleven for more than twenty years, and seventeen from ten to twenty years.

Leicestershire being the centre of our denominational strength, the churches in that county comprising one fourth of the whole number of members in the connexion, I may perhaps be allowed to refer to the state of the body in this locality. In 1843 the twenty-five churches reported 4778 members. In 1852 the thirty churches report 4551 members, showing a positive decrease of 227 members.

Admitting that the numerical is not the only nor even the best standard of Church prosperity there are facts in connection with the Denomination in this county of an equally deplorable character. There are more than twenty towns and villages containing an average population of more than 1000 each, which have, years back, been regularly occupied as preaching stations, but which are now entirely discontinued as such; that in connection with the whole thirty churches there are but about forty preaching places; while there are more than 100 towns and villages of considerable size, including twenty-two containing an average population of more than 1500 inhabitants each, in which there is no Baptist,

and in many cases no dissenting cause whatever; and yet the greater proportion within a very short distance of some of our most influential churches.

Brethren, these are facts; let them be anxiously and carefully pondered, and let every reader who is interested in the well-being of our Zion present the petition to the throne of grace—"Save now, O Lord, we beseech thee, send now prosperity."

A LEICESTERSHIRE MINISTER.

[We have not been able to test the accuracy of the statements of our correspondent. Our opinion is, that in general they are adapted to produce an impression which is too gloomy. It is certain that, in consequence of the state of trade, and other causes, several villages in this county have diminished in the number of their population, and in such circumstances a declension in the numbers of our church members in such places was unavoidable, and withal, no proof of the decay of vital godliness. There are several other observations which suggested themselves to us while reading this communication; but after all it must be admitted that in some localities there has been a declension, and that is often to be traced either to the worldliness and inconsistency of professors, the spirit of contention, or a neglect as to the honourable and proper sustentation of the ministry.—Ed.]

QUERY ON MATT. V. 34

Will you, or some of your able correspondents, (through them edium of your publication) favour the writer with a full, clear, plain, and conscientious explanation of the words, "Swear not at all."

By so doing you will greatly oblige,

Yours truly,

A FELLOW TRAVELLER.

OBITUARY.

MRS. JANE MARSH.—A living author has very beautifully remarked, "the true believer always connects the moral attributes of Deity with his conceptions of Divine power; and with him, therefore, Providence is but another name for the Creator's faithfulness to his creatures. Throughout the wide universe, Faith beholds evidence that Goodness regulates Might, so that all her expectations are raptures, because all futurity, all eternity, can be nothing but the unfolding of love. Hence Death is no longer the King of Terrors, with uplifted hand, ready to strike the trembling heart; but like an angel at

the bed of a slumbering child, fanning it to sleep with a lily plucked in Paradise, and filling the souls with visions of heaven."

For a fuller illustration of the noble principles embodied in this paragraph, it will be necessary for us sometimes to turn aside from a world of commercial and political strife, and make our more sober observations in the room of affliction, or "the chamber where the good man meets his fate." These principles were beautifully brought out in the long affliction, and happy death of Jane, the beloved wife of Mr. Joseph Marsh, of Woodthorpe, Leicestershire.

Her maiden name was Thompson. In

the summer of 1845 she was baptized and united with the church at Barton Fabis, and continued a respectable and useful member until Nov. 1860, when she was married to her now bereaved husband, and came to reside at Woodthorpe. She was dismissed to the fellowship of the church, at Quorndon and Woodhouse, April 6, 1851.

There was much about our sister which we should like to see embodied in, and brought out, in the life of a christian generally. She was no bigot: she possessed considerable catholicity of spirit; still this was sweetly blended with deep denominational sympathy. Her father's house was next door to the late Mr. Derry's; and but few days passed (perhaps for years) when they did not converse with each other. Between this excellent minister and this pious and active member of his church a real christian friendship existed, a friendship which nothing but death could dissolve, and which eternity will now consummate. Having been brought up at the feet of this good man, she was well schooled in the principles of divine truth; and certainly she possessed an extensive knowledge of our Connexion and its institutions.

She seemed to know something of most of the ministers of the Connexion, though she had never seen them. She could talk familiarly of the churches, and felt a deep interest in the prosperity of the Academy, and the Home and Foreign Missions. For the last of these institutions she was an active collector, as reference to the Annual Reports will show. When our late friend came to Woodthorpe, no doubt all who knew the circumstances under which she settled, would deem it a happy arrangement of Divine Providence; while she and her beloved husband had every reason to look forward to many comfortable and happy years. Surrounded with every earthly comfort, with a happy union of heart and principle, and these sanctified by the grace of God and the religion of Christ, what more could be required to make life truly happy? But, alas! the hope of man is soon disappointed. In about five or six months after their happy union, the fatal disease which carried her to the house appointed for all living appeared in its early stages. Herself and friends felt anxious, and medical men were consulted, but their opinions were conflicting: some thought she would rally, while others thought she would not. Her own mind fully sympathized with this conflict of opinions: sometimes she hoped, sometimes she feared. Thus after suffering for about a year-and-a-half, she fell asleep in Christ, on Nov. 6, 1852, aged thirty-seven years.

Up to the last few weeks of her long and

painful affliction her mind was generally calm and cheerful, when her physical powers became thoroughly prostrated. In this state of bodily weakness, the mind was occasionally depressed and clouded. This gave her great pain; and while her friends were perfectly satisfied that this arose from physical causes, she would indulge in distressing fears. As she neared the closing scene, however, these occasional clouds subsided, and the mind resumed its usual calm and peace. The writer of this short sketch will not soon forget the last of the many visits he paid her in her affliction: he was alone in the room with her, and it was quite certain that she was sinking rapidly into the arms of death. In conversation she said, "I am perfectly reconciled to the event; I have no doubt but Christ will receive me. If I have known anything of my own heart I have loved the Saviour, and he will not cast me off now." She brightened up at the prospect of her departure, and said, "I shall soon meet my old friend Derry; and how pleased he will be to see me come."

She expressed her thankfulness for the visits I had paid her in her affliction, and the comfort she had derived from them, when I replied, say nothing about that now; and with great characteristicness she said, "No, not now: leave it till we meet above; we shall have plenty of time to talk about it there." She said, "Perhaps when I am gone you will say something about me. Don't exalt me; I am a poor sinner saved by grace. Exalt the Rock of my salvation. You know very little of me; had I been spared a little longer with you, you would have known more of me. Whatever you do, exalt the Rock of my salvation."

We commended her to God in fervent and solemn prayer, believing this would likely be our last interview on this side Jordan; and so it was; we soon heard of her, what others will soon hear of us—"She is dead." If love to God and love to his people; if liberality and zeal in the cause of Christ, are marks of a good woman, she was one. If to live and die a believer in Christ is the way to Heaven, she walked in that way. We praise her not; we praise the grace of God in her.

We buried her in our burial ground at Woodhouse Eaves, on Thursday, Nov. 11; and on Sabbath, 28th, her death was improved in a funeral sermon, from 2 Samuel xxii. 47,—“And exalted be the God of the rock of my salvation.”

“Friend after friend departs;

Who has not lost a friend?

There is no union here of hearts,

That fluids not here an end.”

J. S. G.

MARY FLETCHER, of Lane Bridge, Harberghameaves, was born August 17th, 1795. Her parents, who were honest and industrious, taught her—by their general habits as well as conversation, the fear of God, and to regard religion. At about the age of twenty-three she was cordially and affectionately requested by Nancy Fearnley to attend the ministry of the Rev. H. Astin, then minister of the Ebenezer chapel, Burnley. She afterwards continued a regular hearer until the Lord called her home; and from this time sister Fearnley and she lived in each others affections until death. After she had found the Saviour whose dying love spoke peace to her troubled soul, she was baptized by Mr. H. Astin, Jan. 1810. She was living in service at the time of her baptism, with a family connected with the Established Church, who gave to her her full share of the Sabbath, along with the other servants; but this was not enough for her thirsty soul; the whole Sabbath she panted for; and to attain it she gave up her situation, and with her sisters obtained her bread by other means. After this change she was, if possible, more devoted. It was her happiness to spend and be spent for God. Duty was no task to her; she deemed it a privilege to make a sacrifice for the Saviour. Her attendance at the house of God was almost like the returning Sabbath. The means of grace she really enjoyed; they were wells of salvation to her. She was satisfied with the fatness of his house, and drank of the river of his pleasure. She was equally anxious that others should partake of the same mercy and grace. Being convinced that there was in Christ "enough for each, enough for all, enough for evermore;" she was never backward in saying to others, "Come with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Many at different times were taken by her to the house of God, to hear the word; and we have reason to believe that her labour was not in vain in these efforts of usefulness. At present we have two, at least, who are active members in the church, whom she first persuaded to attend the means of grace with us. She was much attached to the ministers under whom she received instruction in holy things. With pleasure and delight she ministered to their comfort. In this we might say, she was a Martha. Her love to the church and

the domination was the same. "She dwelt amongst her own people." The ordinance of the Lord's supper was a means of grace she greatly enjoyed. It was one of the most refreshing seasons to her soul. Had she, in one of these "high days" seen poor members leaving the chapel, she would have followed them, conversed with them; and finding that in many instances their only reason for going away was a want of means, she never failed to manifest her sympathy by removing their difficulty out of their way. This she has repeatedly done: it seemed a part of her joy not to "eat her morsel alone." Her religious joy and pleasure increased as she became the means of aiding and helping others; and when believers passed through the water to the fold, she was like a child at home. Her illness, which ended in death, was peculiar. Its real nature or character was not fully understood or known until life was no more; and had it been understood before, medical aid would have been of no avail whatever. Her pain was acute, but her peace and joy through the Saviour were abundant. Jesus was all and in all to her. When questioned in reference to her spiritual safety her answers were always clear and satisfactory. She felt herself unworthy; but Jesus was worthy. She knew that she could not save herself; but she knew that the Redeemer had "finished the work." This to her was enough. God had accepted it; and with the finished work of Christ she was satisfied. Her last conversation seems to have been with her sister Ann, with whom she had lived, at home and in the church, for many years, in real sisterhood. Medical men had said her end was near, yet this did not alarm her, but appeared rather to increase her desire to depart; and as the two sisters at this solemn moment were talking together on the bank of the river, the one about to depart said, "I hope the Lord will cut short his work in righteousness," and affectionately looking on the lone one added, "And preserve thee;" and then passed away. For a time, and only for a time, they were parted. Her death was improved from these words, "Blessed are the dead which die in the Lord from henceforth. Yea, saith the spirit, that they may rest from their labours, and their works do follow them." Many loved her; and all who knew her respected her. She died Feb. 24th, 1852.

INTELLIGENCE.

BAPTISMS.

KIRKBY.—On Lord's-day, Dec. 5th, 1852, we had the pleasure of witnessing the ordinance of believers baptism administered to three persons, by one of our deacons, after an excellent address from, "We ought to obey God rather than man." Considering the inclement season, the congregation was large, to witness the sacred rite. May these which have put on Christ, be steadfast, unmoveable, always abounding in the work of the Lord; and may the time speedily come when the little one shall become a thousand and the small one a strong nation. May the Lord hasten it in his own time. **WM. MASON.**

BURNLEY LANE.—On Lord's-day, Dec. 5th, 1852, six were added to our Zion by baptism. Two of them, a mother and her son. The congregations during the day were good. Many sat down at the ordinance, when the newly-baptized received the right hand of fellowship and united with us in showing the Lord's death till he come. **W. R.**

LEICESTER, Dover-street.—On Lord's day, Dec. 5, 1852, six were added to our Zion by the presence of "many witnesses." They were welcomed into the fellowship of the church in the afternoon, when a larger number of friends than has been known for some time, met to commemorate the dying love of the Saviour. It was felt by many to be "one of the days of heaven upon earth."

BURNLEY, Anon Chapel.—On the evening of Lord's-day, Dec. 12th, 1852, eight persons were baptized by Mr. Batey, after a discourse from Mark xvi. 16.

CONINGSBY.—On Lord's-day, Nov. 28th, two more young persons were added to our number by baptism, both the children of friends; one formerly a scholar in the school—the other now a teacher. On the following Sabbath they were received into the church, in the presence of a large number of attentive and deeply affected spectators. We are hoping soon to have a band of active, youthful labourers.

ANNIVERSARIES.

NOTTINGHAM, Mansfield Road. *The Rev. George Gilfillan in Nottingham.*—On the second Sunday in November, the anniversary sermons of the Mansfield road chapel were preached by this gifted and eminent man. Notwithstanding the wetness of the weather the congregation in the morning was large, and in the evening the chapel was crowded. The collections amounted to £42. On both occasions we

observed individuals representing every variety of religious sentiment, impelled to one place of worship by one man's magnetic renown. Catholic, Episcopalian, Unitarian, Independent, Baptist and Wesleyan, seemed alike eager to see and hear the distinguished critic, whose bold bright pen has been of late so busy in our literature. Both discourses were marked by all that intellectual point—by the graphic illustrations—by the gorgeous affluence of imagery—by those sentences of "linked sweetness long drawn out," which Mr. Gilfillan's numerous readers would be fully prepared to expect. Of the magnificent oration delivered in the evening the writer intends to supply a summary to the next number of this periodical. For the gratification of those interested in the *personnel* of the Dundee Litterateur we may remark, that he is tall of stature and robustly built, and bears himself with the erectness and energy natural to an ardent and hopeful spirit. He has the florid complexion and light hair of the North—a broad retreating forehead, and large hazel eyes "earnest as flame." The strong Scotticisms of his emphatic utterance lend a peculiar expressiveness to conversation which is as lively and brilliant as his composition, and in the course of which racy anecdotes rivet attention, and unexpected metaphors startle with their singular freshness and power. During his stay in Nottingham Mr. Gilfillan had several interviews with Mr. Philip James Bailey, of whose great Poem of Festus he has brilliantly expressed his enthusiastic admiration, in the second series of his well known "Literary Portraits." He also made a visit to Newstead Abbey, lord Byron's patrimonial residence; an account of which excursion he intimated his intention of transferring to the pages of a future number of "Hogg's Instructor." Newstead is an interesting place at any time, and possessed of associations that appeal with power to cultivated thought and sensibility—but we felt the silence of its halls grow doubly eloquent when broken by so skilled a commentator's words, for we know no critic who seems to have formed so comprehensive and correct an estimate of Byron's character. Justly severe upon his vices, and studious to lift up the lurid warning of that purposeless, wasted, wretched life, with its tragical alien close, the moral verdict does not yet warp the intellectual appreciation. Those who accompanied Mr. Gilfillan that day will not soon forget his interesting notice of the Abbey and the scenes about it.

BROMPTON, Yorkshire.—The services connected with the first anniversary of the General Baptist chapel in the above place, were held on the 21st and 22nd of Nov., 1852. Sermons were preached on the Lord's-day by the Rev. W. Long, of Stockton-on-Tees. At Brompton in the morning, from Num. xxiv. 15—18; in the evening from John vii. 37; and at Northallerton in the afternoon, from Luke xv. 10. On Monday, the 22nd, a tea meeting was held in the chapel; after tea our pastor presided, and read over the financial report for the year, which showed that including the collections and the proceeds of the tea-meeting, £45 had been raised towards the reduction of the debt on the chapel. Impressive addresses were delivered by the Revs. W. Long, T. E. Wycherly of Driffield, J. Harrison of Bedale (Baptists); J. B. Lister and Mr. Dawson of Northallerton, (Independents) and Mr. Stokill of Low Moore. Our pastor proposed that an attempt should be made to discharge the whole debt on the chapel the next six months, and promised £10. Mr. Dawson, a deacon of the Independent church, Northallerton, seconded the attempt, and promised £1. Some of the members and hearers have promised £1. each; others 10s. It is hoped that all will earnestly help in this good work, that these difficulties to Zion's prosperity may be entirely removed.

T. HUNTON.

KIRKBY-WOODHOUSE.—On Sept. 12th, 1852, the Rev. G. A. Syme, M.A. of Nottingham, preached two excellent sermons on behalf of our Sabbath-school. Collections more than last year.

PORTSEA, Clarence Street.—On Sunday and Monday evenings, Nov. 28th, 29th, services were held in our chapel in celebration of the eighteenth anniversary of the ministry of the Rev. E. H. Burton. On the Sabbath evening the Rev. F. W. Meadows, of Gosport, successor to the late Dr. Payne, preached to a large congregation, from 1 Thess. v. 25. "Brethren pray for us." On Monday evening, at half past five, 410 persons took tea together in the chapel, the trays for which were for the most part kindly provided by ladies of the congregation. The chapel being tastefully decorated with flowers and evergreens, presented a very pleasing appearance. The chair was occupied by our esteemed friend, W. Eilton, Esq.; and the meeting was addressed by the following ministers:—Rev. Messrs. George Rust, Alfred Woodrow, Andrew Bryant, George Arnot and E. H. Burton, also by W. Daw, Esq., of Mile End School, and Mr. John Gamble, late of Kettering. The meeting was lively and impressive; and while each speaker evinced a cordial regard to our

pastor, the choir added to the interest of this excellent meeting.

LONGFORD.—On Monday, Nov. 22, about 200 of the members of our church met together to partake of tea, to commemorate the tenth anniversary since their pastor first appeared among them, and to endeavour to promote a closer union of heart, and a more earnest spirit of devotedness among each other. The meeting was the first of the kind ever held among us, and was one of a most delightful and cheering character. There were those present who have arrived in the land of Beulah, others who are on the Delectable Mountains, others who are at the Interpreter's house, and others who have just entered the wicket gate (the anachronism is only apparent)—the grey-headed veteran of four-score, and the sprightly girl of thirteen all mingling together, interchanging expressions of christian regard, and encouraging each other in their heavenly pilgrimage. The evening was spent in singing and prayer, and by several of our brethren giving warm-hearted and spirited addresses, in which those features of our state, as a church, were pointed out which were encouraging, and those which called for humiliation and removal. Such a universal and hearty shaking of hands as was manifested at the close we have seldom seen. As the Barton bard once sang,

"First one shook hands and then another,
Then almost all shook hands together."

May the impressions produced never be effaced, and increased spirituality and zeal soon appear as the fruits of the meeting.
C.

OPENING.

FORD.—Our ancient chapel having become too small, and also being uncomfortable and unhealthy, through being too closely seated and low, we have had it enlarged, the roof considerably elevated, and other improvements made, so that the chapel is almost equal to a new one. It was opened (though unfinished) on Wednesday, the 27th October, when two excellent sermons were preached by the Rev. J. Aldis, M.A., of Maze Pond, London, from 1 Eph. xxii. 23; and though the weather was very unfavourable, and the water so much out as to run into the conveyances of friends when coming, yet we had good congregations and liberal collections; and 150 friends partook of tea together in the chapel. The trays were gratuitously supplied, and the entire proceeds added to the collection. It was truly a good day. The friends and neighbours have manifested a very liberal spirit; but further assistance is much needed; and any contribution towards the expense incurred will be thankfully received.

MISSIONARY OBSERVER.

A SHORT SERMON, BY A NATIVE
PREACHER,

ADDRESSED TO THE BRETHREN IN ENGLAND.

[We have much pleasure in inserting the following sensible address. The note at the foot of this page will explain the occasion of its composition.—Ed.]

"Brethren pray for us."—1 Thes. v. 25.

To the faithful in Christ Jesus in England, the Lord's unprofitable servant, Ghunna Shyam, humbly sending many, many loving salutations, makes this very important request. For what you have done for me—for my brethren in the Lord, and for my fellow-countrymen in general, we are indeed greatly indebted to you. When we were dwelling in more than midnight darkness, in the fulness of your compassion you sent the servants of Christ from your midst, who established schools and distributed books; but more especially you conveyed by them to us that great light, even the gospel of Christ, by which we have obtained incalculable good-knowledge of sin—by the incomparable Saviour, reconciliation with God—the hope of heaven and every spiritual good; in short we have received blessing upon blessing, and grace upon grace. O brethren, we will never cease to praise God for what you done for us, but especially will we never cease to praise *Him* for "His unspeakable gift." But beyond all this we have still one request to make, not for silver and gold or for the glittering diamonds and precious stones of earth, but that you would pray to our unchangeable heavenly Father for us, that we may be "blessed with all spiritual blessings in heavenly places in Christ," and that we may be faithful in our appointed work. This is our petition—this is our desire. Paul, the most distinguished of men, set a high value upon prayer, hence he makes this request to his brethren at Thessalonica—for he knew that many of his wants might be supplied by their prayers. In like manner I would for myself, for my brethren, for them who bear the christian

name; but still continue in unbelief, and for the heathen in general, beseech your prayers. "Brethren pray for us."

I. We will venture to assign a few reasons why you should pray for us.

1. For our growth in grace.

That our piety may be made manifest to that God who "trieth the heart and reins," and who is a "discerner of the thoughts and intents of the heart," not so much that we may be regarded by men of the world as righteous or holy, but that we may be acknowledged by God as his people. For if, like the Pharisees, we make long prayers and be of a sad countenance merely to be seen of men, and by baptism profess Christ without manifesting any of the real fruits of christianity, and name the name of Christ and dwell amongst his holy flock without having been begotten again by the Spirit of God, and without the "image of Christ" having been formed in our hearts, then all will be fruitless. Pray for us, then, that if we hear his word we may hear it in faith; or if we read it, that we may read it with reverence; or if we pray, that we may not do it as though we were children repeating a lesson committed to memory; but that we may do it with all our hearts; for until we do this God can never be well pleased. Pray then that we may bring forth the fruits of the Spirit—love, joy, peace, patience, faithfulness, goodness, humility and temperance; that we may as believers be "an example in word, in conversation, in charity, in spirit, in faith, in purity."

There are many now who profess to be the followers of Christ in Orissa; but it is to be feared that there are "foolish as well as wise virgins;" some care only for the lamp of profession, while others rejoice that they have the oil of divine grace in their hearts. The good seed of the kingdom is sown by the Lord's husbandmen; but, alas! it often falls in stony places and where there is no deepness of earth." O pray that all may bring forth fruit even to a hundred fold; and that having been "created anew in Christ Jesus" all may, "as the elect of God, holy and beloved, put on bowels of mercies, kindness, humbleness of mind, meekness, long suffering; and as "new born-babes, being fed with the milk of the word that they may grow thereby."

* MY DEAR BROTHER GOADBY.—Some time ago I suggested to "Ghunna Shyam" that it might be well for him to write something to friends in England, and he brought me the following, which I have translated, and forward to you for insertion in the "Observer," if you should think it will be interesting to your readers. Affectionately yours,
Piplee, Oct. 1st. 1852.

W. BAILEY,

† These are what we call "nominal christians;" they have forsaken Hinduism, and live in our christian villages, but have not been received into the church.

2. *Pray that our love to each other may increase.*

Without love the most devoted follower of Christ would be imperfect; we might possess boundless wisdom and every species of wealth, yea we might sacrifice ourselves in the purest fire, yet even then without love we could be perfect in nothing. Paul in writing to the Corinthians has stated the nature, necessity, and durability of this love, (See 1. Cor. xiii.) This love is light in darkness; it conquers enemies, and brings down every blessing from above. In consequence of this love God has likened his church to a family. O that the followers of Christ were more mindful of this principle, then division and strife would for ever pass away. Amid all the commandments of Christ, the new commandment, wherein we are taught to love one another, has been made most prominent. We have often read the fable of "the old man and his sons" with much profit. May we then, like the bundle of sticks—which when separated were easily broken, but when bound together none could break—be firmly bound together in this bond of love; and then no enemy can conquer or divide us. Pray then that in this benighted country we may love each other, and by our united strength conquer even Satan and his emissaries.

3. *Pray that we may not lose our hope of eternal life.*

Those things which we counted gain to us in the present world, viz., our caste, our friends, and our relations, we have entirely forsaken, and have become the servants of Christ, that we might, in accordance with the promise of the immutable God, "receive a hundred fold now in this time, and in the world to come eternal life." We do not think for one moment that we are "already perfect," but this one thing we would do, "forgetting those things which are behind, and reaching forth unto those things which are before, we press toward the mark for the prize of the high calling of God in Christ Jesus." In hope of immortality we would be dead to the world, and are willing to be accounted as "the filth and offscouring of all things." All our prayers, our faith, our singing, our reading, our gifts, all tend to this; for this we bear all the persecution and reproach that may come upon us from the heathen. Amid all the snares and temptations of the world, pray that we may never be "moved away from the hope of the gospel," that we may never leave the path of rectitude for the wages of sin, and that we may never cast away our confidence, which hath great recompence of reward."

We are now pilgrims to mount Zion. Many we fear, like Judas Iscariot, and Demas, and Alexander, and Hymeneus, and Philetus, will stumble and fall by the way.

Many too, we fear, will, like the Israelites, disregard the voice of God and fall. Some journey half the way; others even when death is near, like Lot's wife, return. "Many are called, but few are chosen." Amongst the thousands of Israel only Joshua and Caleb arrived in Canaan: all the rest perished in the wilderness. Pray, beloved brethren, that none may fall, and that all may enter into eternal life, "for our adversary, the Devil, as a roaring lion, walketh about seeking whom he may devour." The gospel has only been proclaimed in this country for a limited time, and but few, comparatively speaking, have believed its sacred truths. Many who have believed are weak and ignorant, and may easily fall and lose their crown. As a growing and tender plant, when attacked by the fury of a storm, is instantly torn up by the roots, so many in connection with the church of God in Orissa may easily be destroyed by the evil influence around them. But pray that like hardy builders, we may be able to stand firm amid the storm that may come upon us, that we may "stand, therefore, with our loins girt about with truth," that we may have on "the breast-plate of righteousness," that we may be "shod with the preparation of the gospel of peace," and that we may with the shield of faith be able to quench all the fiery darts of the wicked; and that we may remain faithful unto death, and obtain a crown of life. O pray that it may be ours to stand in the presence of the Lamb, and join in the melodious songs of heaven.

4. *Pray for the increase of the kingdom of Christ.*

Millions in this country are so extremely foolish as to worship lifeless gods and goddesses: and as there are millions of people so there are millions of deities; and Satan, alas! has closed the eyes and ears and understanding of the heathen, that they may continue to hate the truth.

The principal god in this country is Juggernaut; and though many of the Hindoo writers affirm that this idol is only wood, and that the far-famed city of Pooree has only been made so for purposes of deception, yet the people have no wish to acknowledge the true God, and to render him homage.

For the removal of sin, a thousand means have been tried—bathing, austerity, gifts, counting of beads, pilgrimages, &c.; others trust in the name of Bramha, and do no works at all; in short we who live in the country, and see the works and ways of the heathen, are unable to describe them all; they have closed their eyes to the truth, "lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and be converted."

Satan has reigned supreme in this country for ages; like some firmly built fort his kingdom is established, and his votaries therein are innumerable. O pray that his kingdom may speedily be overthrown, and the kingdom of Immanuel may be increased; that instead of the reign of the "prince of the power of the air," Christ may reign in the hearts of the children of men; and that by the instrumentality of the faithful the knowledge of the Lord may fill the earth as the waters cover the sea; that his seed may endure for ever, and his throne as the days of heaven; that all men may be blessed in him, and that all nations may call him blessed.

We can already see some of the signs of the coming of the Redeemer's kingdom in every nation. Christ has used a beautiful simile on this subject, in the 13th chapter of Matthew,—“the kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field,—which is indeed the least of all seeds—but when it is grown it is the greatest among herbs, and cometh a tree, so that the birds of the air come and lodge in the branches thereof.” The kingdom of Christ was small at its commencement; but it has gone on increasing until its members are now found on every shore. The seed has been sown in this country, and we now, though small, see the branches. Your first missionaries, after years of labour, had only one convert, Gunga Dhor. The time was when there was no chapel, or church, or christian village, or dwelling; but we see that God has brought much out of nothing. I should think that there must be, young and old, upwards of a thousand in Orissa who bear the Christian name; several chapels have been erected, several villages established, and several branch stations. Seeing these things we become hopeful, and give thanks unto the Lord. Pray then that the kingdom of Christ may still continue to increase, and that Satan and his works may be destroyed.

5. *Pray that the preachers of the gospel, who are labouring especially for the enlargement of the kingdom of Christ, may receive the blessing of the Lord.*

The Lord Jesus said, “other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd. How then can these sheep be brought? Paul, in answer to this question, says, “how then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?” Pray then to the Lord of the harvest, that he may send forth labourers into his harvest.” Pray that if it be the Lord's will the ministers of

Christ in Orissa may be spared in health, even to old age, and that they may increase in wisdom, knowledge and strength, and that they may be mighty to use the various spiritual weapons of the gospel for the entire demolition of the vast empire of the prince of darkness. Their work is labourious; in the heat, in the rain and cold, and in much weariness, they wander hither and thither, preaching the glad tidings of the kingdom of God. Pray that the blessing of God may rest upon them and their labours; that the dead may live, and that the lost may be found; yea that very many through their instrumentality may obtain eternal life, through Jesus Christ our Lord; that they who “sow in tears may reap in joy,” and that they who “go forth bearing precious seed, may come again with rejoicing, bringing their sheaves with them;” that when the chief Shepherd shall appear, we, as the labourers of his vineyard, may receive a crown of glory that fadeth not away. Pray for this. Amen. Amen.

II. but what encouragement have we thus to pray?

1. *God is ever ready to listen to the prayers of his people.*

We are his people, and members of one family. Though we speak different languages, and are of different climes and colour, yet we are nevertheless one. We have “one Lord, one faith, and one baptism.” We are his purchased people; and surely he will hear us; it is written that “the eyes of the Lord are over the righteous, and his ears are open unto their prayers.” Our God is a hearer of prayer. From a perusal of the sacred Scriptures we see that many prayers have been heard and answered. “Elias was a man subject to like passions as we are; and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months; and he prayed again, and the heaven gave rain, and the earth brought forth her fruit.” When Peter was bound in prison, “prayer was made without ceasing by the church unto God for him,” and he heard their prayers and delivered his servant from the hands of Herod the King. But were we to enter into detail and bring to your notice the prayers of Abraham, of Moses, of David, and of Hezekiah and others, both time and space would fail us. But remember that that for which we pray is His work; that we pray for the manifestation of His glory (not another's) and His love, and that his kingdom may come. Surely with such petitions he can never be displeased, but will certainly fulfil the desires of our hearts. As Paul said to his brethren the Thessalonians, so would we say, with all affection, to our brethren in England,—“Pray for us.”

2. *We are encouraged by His promises.*

The Saviour said to his followers, "Ye have not chosen me, but I have chosen you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."—John xv. 7. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."—Matt. vii. 7—11. He who uttered these things can never lie; though the promises of men should entirely fail his can never fail. But the Saviour has taught his followers to pray for the coming of his kingdom; and not only so, but he himself bears the names of his followers in his heart, and intercedes for them that their prayers may be answered and their desires realized. But finally, "He that spared not his only Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

From the duty which devolves upon us as the disciples of Christ to pray for each other, we see the very near relation that we sustain to each other. Though we are separated by thousands of miles, even then we are united; as Paul said, ye are one body;—in the body there are several members, but they all act in union and tend to each other's good; and though we dwell in different countries, and are dissimilar in many respects, still we love each other; we are afflicted in your affliction, and joy in your joy. But above all things, let us seek the glory of Christ, who is "the head of the body;" let us serve him with all our powers of body and mind, and endeavour by every possible means to bring on that day when his glory, like the rays of the sun, shall illumine the people of every land. So let it be. Amen. Amen.

MISSIONARY EXCURSION ALONG THE SORNAH & DEB NUDDÉES.

BY REV. A. SUTTON, D.D.

Being desirous of making an experimental trip by water to the south-west of Cuttack, I got a native boat fitted up, and started this morning early, August 20th. My course ran along the Katjuree as far as the Sornah river, or rather loop, extends, for it rejoins the former some ten or twelve miles lower down. Our first stoppage was at Sankatras. I say our, for my companion was Komboo, the native preacher. Here we had a long conversation with about a dozen people, to whom we also gave books. We then pushed on as far as Kullurdah, but there was so much mud and water that my companion was obliged to go alone. He met with a number of people who heard him very well, till one old fellow cut the matter short by saying, "What you say is all very well, but one of you old

christians robbed Mr. Pringle of eight hundred rupees, so you are no better than we are." There was just the shadow of a shade of truth in this objection. Old Krupa Sindoo (not the deacon,) was accused by a native of cheating Mr. P. in the charge for some work, but Mr. P. himself never allowed that the accusation was valid. This circumstance shews that the spirit which would say, "Ah! ah! so would we have it," is not yet dead. We then crossed over to Surchova village, where we came to for the night.

Aug. 21.—Had our first opportunity at Surchova, where a good many people collected. We then stalked through the mud to Budalow, where we had another pretty good opportunity, and sent several books to villages inland. We next made an attempt to visit Kurkuriya, a large village, but the stream was too strong for us, and we were carried far away from it, in fact, right out into the Katjures.

As we could not retrace our way, we pushed on to the Deb Nuddee, or river which runs from the Katjures to the sea, very near the Black pagoda. Our first call in this stream was at Gorindpoor, where we could do nothing. We then went on a few miles, and turned into a bye cut, which led us to Karench, Brahmun-Syloo, Brahmunhutti, and Rombah. We had several good opportunities at these places, and scattered a number of tracts and gospels over various parts of the Syloo Purgunna.

Aug. 22.—Rose early and had another opportunity with the Rombah people, but a heavy shower dispersed our audience. We then went on to Airanda. Our passage along the rivers is easy enough, but the excessive rains had inundated the country, so that my only means of getting to a village not immediately on the banks was to pull off shoes and stockings, roll up my pantaloons above the knee, and wade through mud and water, somewhat, you will say, *in fra dig*, but better so than not go at all. So thus we went to this village, took our stand under a temple shed, and talked to some six or eight people.

Returned as we went, and then turned our boat's head once more into the Deb river. It was the Sabbath; but as my Master went through the corn fields on his message of mercy on the Sabbath day, I thought I might do the same. So having dispatched breakfast, I started and walked several miles; could, however, meet with but few people, they being out in their fields; and I could do nothing beyond distributing my gospels and tracts as I went on.

At Sood Oyloo we fared better, and had a little congregation. We tried in two other places, but could not get across to the village on account of deep ditches and swamps.

23rd.—Visited Bypada, Okoondra, Kurmanga, Bagh-brindhahburn, and Sunkara-sahi.

The roads blocked up with mud and jungle, and I found it impossible to get along in some places. My companion in his native undress managed better, and did most of the work.

The last village is located on the banks of both the Deb and Katjura, so that we here turned our faces towards Cuttack. At Burada a messenger met me from home, with a fresh supply of bread, &c; and had I more native help I should have prosecuted my journey further. The weather, however, was extremely stormy; and a market lay in our way home, so that we began to work slowly up the stream. Our means of advancing against the current was dragging the boat by a rope, where practicable; and where not, propelling by bamboo poles. Of course our pace was but the first remove from standing still.

24th.—Mohara hat. Here we hoped for a good market, but it came on very stormy just before market time, and we could not find half-a dozen people together. Komboo and a christian youth went forward to Purum hanse, where he found a large number of Brahmins, who heard him respectfully, and then came off in a crowd to the boat for books. A village on the opposite side was visited before breakfast. And here closes our missionary labours for this trip.

In the evening a set of bearers and my palanquin met me, and I made the best of my way home.

REMARKS.

This little excursion occupied six days. It was undertaken with a view to ascertain whether some use might not be made of the wet season for missionary purposes. The whole country between Cuttack and the sea so intersected by numerous rivers and branches of rivers, running from one to the other. These rivers are mostly dry, or so far dry as to be unnavigable, by flat bottom boats even, in the cold or hot seasons, but in the rains roll on in vast masses, often overflowing their banks, and flooding the whole country. The ground in consequence, becomes so saturated as not to dry up sufficiently for us to travel over it in many places during our cold season. The question with me, therefore, was, whether something considerable might not be done by boat, notwithstanding the heavy showers to which we may be exposed; and I think my trip enables me to answer it in the affirmative.

I found the rivers full of water every where. Many that would not afford drink for a team of horses in the hot season were now as wide as the Thames at Gravesend. I could have travelled about for a month or two on the Kabjoory and its branches, and to a still greater extent on the Mahanuddee and its tributaries. I hope to try the latter next month if spared. Some caution, however, is necessary, and there are some drawbacks. It is needful that a boat be made perfectly water

tight, as the rain falls down in torrents, and the boat serves for kitchen, parlour and bedroom. We calculate on no accommodation or supplies beyond what we take with us.

Then the European missionary will feel accommoded by the mud and water everywhere, and this will prevent access to many villages. Still, there are many so located as to be accessible, even to the European—the native brethren may visit many others. The rapid stream soon sweeps the boat along over a great distance, and enables the missionaries to convey the Gospel to places otherwise beyond their reach. These are considerations which lead me to think that we have not yet sufficiently improved this season of the year, and that further efforts should be put forth.

As, however, I would not urge on others what I would not be willing to do myself, I intend, (D. V.) to try another excursion to the north east. Two native brethren, however, are indispensable, and from one cause and another they are not available just now.

In relation to this present excursion, I am satisfied that it was worth the labour and expense. We scattered some good seed on ground hitherto unvisited by myself and perhaps by any one.

IRELAND'S MISSION FIELD.

At the meeting of the Evangelical Alliance recently held in Dublin, an able paper, drawn up by Dr. Edgar, Professor of Divinity, and Honorary Secretary of Missions for the Presbyterian Church of Ireland, was read, which is published in *Evangelical Christendom*, and deserves general attention. The following paragraphs we extract as adapted to sustain that hope respecting Ireland which we are persuaded it is the part of Christian wisdom to cherish.

"Ireland is a field of intense interest now, on account of the wonderful preparation for missionary work lately made in it by the mysterious providence of God. In 1841, there was in Ireland a population of 8,175,124, and, according to the usual rate of increase it should have been, in 1851, about nine millions; perhaps it had reached this in 1846. But the late census makes the population 6,515,794. Ireland has likely lost 2,000,000 of her population, and about 270 thousand of the houses of her poor have been swept away. Three years since I saw the black ruins of very many; grass and weeds grow now where once they were.

"According to the Report of the Commissioners of Public Instruction, in 1843, Ireland contained 1,517,228 Protestants, and 7,42,712 Roman Catholics. Here were fearful odds against Protestantism; here a fearful host at the nod of Rome; here a region of darkness and despotism fearfully large.

But famine, emigration, and other causes have effected an incalculable change. As to numbers, the vast proportion of 2,000,000, dead or gone, were Romanists; and hence the proportion of Protestants and Romanists in Ireland has so thoroughly changed, that some authorities state, that Romanists do not exceed Protestants by more than 500,000; while by others the statement made is this:—Such is the decrease of Romanists by disease, emigration, and conversions, that, laying out of account 500,000 shut up in workhouses, the Roman Catholic and Protestant population of Ireland are nearly equal.

“However inaccurate both these statements may be, and whatever be the exact relation of numbers, one thing is certain, that Romish Ireland has become a much more manageable field than formerly; and the means and agencies in the hands of Protestants are, with the Divine blessing, quite adequate to her regeneration. Other considerations also show that the Spirit of the Lord is lifting up a standard against her great enemy. Political agitation, monster meetings, exciting speeches, roused the Romish mind, and taught it to think; temperance gave it sober leisure; hope deferred on Repeal made it sick; and when the sweeping famine came, many causes combined to shake it from the foundation of its ancient trust. The priest, in his usual pretensions to miraculous power, sprinkled holy water on the potato stalks, yet there settled down upon them, in thicker gloom, the blackness of death. Government gave £10,000,000 to feed the dying; but whenever the priest aided in its distribution, he showed injustice and cruelty. Hundreds of thousands, in charity, were sent from all parts, and all denominations, and committed to the charge of Quakers, Episcopalians, Presbyterians, Methodists, Baptists, but scarcely anything to the Romish priest: and what little he did receive he too often gave to those who could repay him in fees, or made it subservient to his own selfish ends. In the meantime, death was doing a wholesale work; multitudes were gone to their long home and no priest had been near their bed. Here was a corpse on the roadside; another thrust into a bog; and, near at hand, a whole family, dead in their hut, over whom “*the hunger*” had crept with a cold and deadly torpor; but all of them had gone unanointed, unshriven; the wife was too weak to rise from the side of her dying husband to go for the priest; or when the little child did totter forth to bring him to the home of the dying, he confessed that there was no money to pay for last rites, and he was driven, with curses, a way. Thousands were dead, and no holy clay had been put on their coffins; thousands were dead, and no ceremonies, deemed essential to salvation, had been performed over their cold remains; but their widows and orphans lived, and they could not believe that their husbands and

fathers must, for the covetousness of selfish priests, be eternally lost. No, no; natural affection rose high over all the teachings of priestcraft; and those who had tried the man of the whip and altar's curse, and found him, in the hour of trial, heartless and harsh; and who in the hour of sickness and sorrow, were visited, and fed, and comforted, by those whom he called agents of hell, could not but see and feel the contrast; could not but feel, in their inmost hearts, that Protestantism cannot be bad when its fruits are so generous and good.”

Irish Chronicle.

BARTON.—The year 1852 will be a memorable one in the history of the church at Barton. On the 6th of May, the senior pastor of the church (the Rev. J. Derry,) was removed from us by death; and though we did not sorrow as those who have no hope, we were greatly afflicted, and felt ourselves to be suddenly placed in new and trying circumstances, in which we much needed Divine guidance and support. We had recourse therefore to God in prayer; and if we may judge from the course of events, we have reason to say with Daniel, “Blessed be God, who hath not turned away our prayer, nor his mercy from us.” Our pulpits were partly supplied, for a time, by one of our own friends, in connection with the students and neighbouring ministers; and in November, the Rev. E. Bott came to spend two sabbaths with us. The result of his visit was a unanimous and cordial invitation to the pastorate of the church, in connection with brother Cotton, which he accepted, and commenced his labours amongst us on the 5th of Dec. under very favourable circumstances. We had a baptism in the morning. The sermon was preached by brother Bott, and the candidates, three males and three females, (five of them the children of members, and all of them at one time or another in our sabbath schools,) were baptized by brother Cotton. The sermon in the afternoon was an earnest appeal to the church, by brother Bott, from 1 Thess. iii. 1. “Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified.” The candidates were received into the church, and the ordinance of the Lord's supper administered by brother Cotton. The congregations were very good, and both the services were deeply interesting. We felt it good to be there. Only seven short months before, we were mourning over the loss of our beloved brother Derry; and as we thought of it, and of the goodness of God in so soon sending brother Bott amongst us, we felt that we had indeed reason to be thankful. May the presence of Christ be with us, and may the numerous and signal mercies which we continue to receive lead us to consecrate ourselves more completely and faithfully to his service.

J. C. B.

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THE ETERNITY OF GOD AN EVIDENCE THAT HIS
WORD IS SURE.*

"But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day."—2 Peter iii. 8.

APART from the wonderful revelations given by St. John, in which, by the seals, the trumpets, and the vials, are portrayed the general course of events until the end of time, it may be observed that a large portion of the prophetic spirit was given to the other apostles. Thus St. Paul foretold the rise, character, and destruction of the great apostacy; while St. Peter predicts the spirit of infidelity which would prevail in "the last days." Read the language of Paul—1 Timothy iv. 1—5, and 2 Thess. ii. 1—12, and remark how fearfully all this has been accomplished. The blasphemous claims, the idolatrous practices, the "lying wonders," the hypocritical and false pretences, and the professed asceticism of popery, have been for ages familiar to the minds of intelligent christians; and now the whole system is falling into its dotage, and verges on its decay, we see another class of opponents to the pure gospel in the persons of scoffing and insidious infidels, who, walking in the vanity of their minds,

scoff at the idea of the second coming of our Lord, and the consummation of all things. Their character, and wilful blindness, and one of their leading reproaches, are here mentioned, that all christians may be fortified against them; and the sublime thoughts of our text are also given to afford a strong resting place for our spirits (read 2 Peter iii. 2—10).

Let us, as suitable to the present season, meditate on these words, that we may apprehend their import, consider their application, and regard their uses. "One day is with the Lord as a thousand years, and a thousand years as one day."

This is very wonderful and seemingly contradictory language. It surely does not mean that the great God does not discern and appreciate the difference between a day and a thousand years! This would be absurd. He who created the world and appointed the sun to "rule the day, and the moon to "rule the night;" he who arranged "the lights in the firmament to be for signs and for seasons, and for days and years;" he who has so accurately adjusted their motions and revolutions, that the most exquisite instruments and observations of astronomers only serve to shew

* Notes of a discourse delivered Jan. 2nd, 1853.

"How most exact is nature's frame,"

must have a perfect knowledge of time and of duration. The very exactness and order of the revolutions of the earth and of the heavenly bodies, as well as their grandeur and magnificence, teach us that, "The heavens declare the glory of God;— and that, "day unto day uttereth speech, and night unto night sheweth knowledge."

It is proper for us, then, to seek for some meaning to these words, which shall accord with the nature of God; and this is very easily found through the medium of his own eternity, which must for a moment engage and occupy our thoughts. Difficult as it may be to form an idea of eternity and of an eternal being, the truth that there is such a being, and that that being is God, is an obvious necessity. If there had ever been a period when nothing existed, then nothing could ever have had a being, as from nothing, nothing would come. But the universe exists, therefore God exists, and has of necessity existed from all eternity. As the Psalmist sublimely says, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God."

In forming a conception of such a being, as to his duration, we are lost. We look back and conceive of a lengthened period, say a thousand years; we multiply that period by millions upon millions, until our minds pant, and our vision and thought fail; and we say, "Long prior to all this God was: He had no beginning." We pursue the same process in relation to the future, and say, "When all these myriads of ages are consumed, God will be, and his being will never end." We thus realize an imperfect and inadequate, but the fullest conception we are capable of the absolute infinity of duration which belongs to God. His name is Jehovah, "who was, and is, and is to come," without beginning, and without end.

This idea of God's eternity being present to our minds, will enable us to understand the meaning of each clause in these wondrous words. We can see how, to a being whose duration is without limit, "a thousand years" should be as "one day." If his duration is endless, a thousand years, long as they may seem to us, are as nothing in relation to the infinite period of his being. They are reduced to a mere point. They are only, as it were, "a day." In the estimation of Him who is "from everlasting to everlasting," they are "but as yesterday when it is past, and as a watch in the night."

Periods of duration are long or short by comparison. In our day we say, therefore, that a person who has seen four or five score years, has attained to a great age, because he lives so much longer than the generality of men. But in comparison with the lives of the antediluvians, such a life would be short, as they who lived eight or nine hundred years would have regarded one of their number as dying in his youth, if he had expired at such an age. We may also extend our comparisons, and conceive of beings who have existed millions of years, to whom the age of Methuselah would appear as a brief space. But when we direct our thoughts to God, whose being was from everlasting, and after traversing in our minds multiplied millions of ages, feel that we are no nearer the period of his beginning, we are sensible that all comparison of any definite period with his duration is beyond the range of possibility; we at once say and feel that, "a thousand years with him are but as one day."

In the same way we arrive without difficulty at the import of the other phrase, "one day is with the Lord as a thousand years;" for, to a being whose duration is endless, all comparison of limited duration is impossible; and therefore as a thousand

years are as nothing, so the difference between a thousand years and a day is of no great significance. It sinks into nothingness when both are contrasted with eternity. As an illustration of this idea, take the following. There is a class of insects called the Ephemera or May Fly, which is said to exist in a perfect state only a few hours in a single day. Let our imagination endow the short-lived creatures with intelligence, and let us suppose them acquainted with the life of man. "What a wonderful being," one might exclaim, "is man! His life is ten times ten thousand times longer than ours. To us an hour is a large portion of our life, and even a minute, the sixtieth part, important; but to him a minute is as an hour, and an hour as a minute. He lives so long that the difference to him is inconsiderable, and often scarcely noticed." On the same principle it is that the language of our text is uttered; a day and a thousand years are alike inconsiderable periods in comparison with the duration of God. This illustration, however, is necessarily defective. It only approximates toward an idea of the apostle's meaning. For there is a proportion between the life of this insect and that of man, between an hour and his whole life, however long; but there is no proportion between any finite period and the infinite duration of the Almighty. A day is as really a definite portion of eternity as a thousand years, and is equally incomparable with it. In this sense, therefore, "One day is with the Lord as a thousand years, and a thousand years as one day."

The sublime truth thus asserted is applicable to every declared purpose of God, in connection with which a lengthened period intervenes between its announcement and its execution. God has revealed in his word some of the purposes he has formed in reference to this present world. His own infinite and perfect nature, combined

with his endless duration, renders the lapse of time of no possible moment as to the certainty of their execution. They are all as certain of being performed if a thousand or ten thousand years intervene between the revelation and the deed, as if they were performed on the very day they were made known. No power can control him; no unforeseen event or circumstance can change his purpose or his plans, or prevent their being carried into effect. Hence God has himself said, "My purpose shall stand, I will do all my pleasure."

Besides, with God there can be nothing new. The period when he makes known any purpose to his creatures, is not to be taken as the commencement of the purpose; this was formed from eternity; and hence the space that may elapse between its announcement and its execution, whether one century or ten, or a hundred, is as nothing in comparison with that of its existence in the divine mind. In this respect, therefore, we may say, "One day is with the Lord as a thousand years, and a thousand years as one day."

These words may be viewed in connection with the promises and the threatenings of Jehovah. Take, for example, the promise given to Abraham, that his seed should possess the land of Canaan. He was, when it was given, and for many years after, without a son. Isaac, the child of promise lived and died. Jacob his son, and his sons all died in a strange land. Their rapidly increasing posterity were enslaved, and for hundreds of years all things seemed against them. How easily might cavilling infidelity have said, "Where is the promise given to our father Abraham?" But some five hundred years after the word was spoken, it was literally accomplished.

Take another and a more remarkable example. The first promise made to man of a deliverance in "the seed of the woman." This was not only

not fulfilled in the lifetime of Adam, but after the lapse of thousands of years, the event did not take place. Scoffers might then have said, "Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation?" But when more than four thousand years had expired, "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

See too, how the threatenings of God have been accomplished. He warned the wicked by Noah, and "while the ark was preparing," a hundred and twenty years, gave them space to repent. They did not believe. They disregarded the preaching of Noah. "They did eat, they drank, they married and were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all." How marvellously has God fulfilled his threatenings on the disobedient Hebrews! I refer not to the captivity, nor to any minor punishment, but to their dispersion among the nations, and the contempt they receive everywhere to the present day. The words uttered by Moses some 1450 years before Christ, for the last 1800 years or nearly, have been and are every where fulfilled. They are "a proverb and a bye-word among all nations."

The entire of the threatenings as well as of the promises of God, are certain of being performed. Time, which often prevents the performance of the promises of men, has no influence on God. He ever lives and is always the same.

How many important practical uses are suggested by this truth. It requires that we call to mind the grandeur of God's duration and being. How mean, insignificant and short-lived are we before Him! What is

our life?—"a vapour," "a transient thought," "a hand breadth"; "we are of yesterday," our age is as nothing before God. But what is God? How vast his designs! How extended and immutable his purposes! How inconceivable the eternity in which he dwells!

Let us "not be ignorant of this one thing," that we may have unshaken confidence in his Word. Every service and sacrifice done for him will be rewarded. "Be not, therefore, weary in well doing." Let us labour and pray for the extension of his kingdom, for as he has promised, it will yet "come." The glorious prospects which are presented to the church of God as to her earthly triumphs, in the page of prophecy, will all be realized. "The kingdoms of this world" will yet become "the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever." God has also revealed the coming of a day when he will put an end to the present dispensation, consume and change the earth by fire, raise and glorify his people, and punish all his foes. All this will surely be accomplished. The day of the Lord will come," though thousands of years may intervene. Let us be therefore diligent, holy, and look with confidence for the fulfilment of all his word.

We partake, in some sense, of God's eternity. Endless duration is before us. We have a beginning, but we shall, as to our spirits, know no end. Our future and endless state is made by our God to depend on the present. An eternal heaven, or endless woe awaits us. Let none then trifle with the grace of God! Now, without delay, flee to the Saviour and trust in him. Let this day witness your return to God, and then, with every devout believer who is accepted through our beloved, you will "look for the mercy of our Lord Jesus Christ unto eternal life; and rejoice to believe, that "one day is with the Lord as a thousand years, and a thousand years as one day."

J. G., L.

ON RECREATIONS.

OUR aim in the following remarks will be, to shew that there may be cheerfulness without excessive frivolity; and that, as christianity ought to reign over the pursuits of business, so it should regulate the methods by which an exhausted mind seeks to recruit its vigour. We wish also to notice some of the maxims of christian prudence with respect to them, and to glance at the higher order of recreations.

Christianity is caricatured, when it is represented as unfriendly to rational enjoyment. It is genial, not ascetic in its spirit. The "Son of Man came eating and drinking," and presented himself occasionally at a public feast: though he always appeared in character as the Holy One, and always took occasion to drop the maxims of heavenly wisdom. It is certain that our heavenly Father, who has decked the flowers of the field with so many lovely tints and hues, and made them breathe forth so many delicious odours; who has taught the birds to sing to us in the branches, and the sun to cause a charming variety of colours to meet our eye, has consulted not merely the necessities of our present existence, but our capacity for high and varied enjoyment.

But there are two errors which we wish to prevent. One is, that of supposing there can be true happiness without true religion. There is no peace to the wicked, and none to those who are seeking acceptance with God on delusive grounds. To expect felicity in a sinful course is like expecting cold in fire, light in darkness, and a comfortable bed on pricking thorns, beneath which broods of venomous serpents lie concealed. The term *recreate*, when its first syllable consists of two letters only, and is detached by a hyphen, means, to create a second time or again, and is often used to denote that change of princi-

ples and disposition which is necessary to the enjoyment of solid bliss. Will health bloom on the countenance while the heart is the seat of an evil disease? No more likely, dear reader, is your immortal spirit to enjoy vigour, if it be wrongly disposed toward God, and devoid of sympathy for the immortal interests of man. Will the shattered unstrung harp give forth melodious sounds? No more likely will your heart be to make spiritual melody, without the *re-creation* of which we speak. Were you in heaven itself, it would not be the pearly gates, the golden streets, the costly foundations, or the splendid society of cherubim and seraphim that would produce heavenly blessedness; but it would be that sympathy with infinite purity, which would enable you to say with truth, "I will go unto God my exceeding joy."

The other mistake is that of imagining that even the true christian may choose any kind of recreation, and enjoy it without prudence or discretion. This also is a dangerous error. Say that there are no express precepts or prohibitions with regard to them, and that they are, therefore, to be considered as things indifferent. For this very reason, they furnish a finer opportunity for evincing the sincerity, earnestness, and depth of our piety, by the selection which we make of them, and the manner in which they are enjoyed; since it is abundantly obvious that there are amusements which are offensive to decency, productive of bad passions, repugnant to common sense, and displeasing to God. We will venture a remark or two on the *choice* of recreations, on the *time* for enjoying them, and on the *company* with which they are to be shared. The writer entreats candour, because the theme is rather delicate; and also because it is of so indefinite a character as to be only capable of treatment in a general way.

1. In choosing recreations, it will be the concern of a wise man to select those only which are consistent with true religion. It is not necessary to confine ourselves to those which are found in religious services; or to make a parade of devotional sentiment, in conjunction with exercises which are intended to act on the animal spirits only. But neither is it right to join in irreligious entertainments. There may be a high degree of cheerfulness, of sportive hilarity, and even of vigorous bodily exercise, without one tincture of impiety, or one offence against the purest social intercourse.

2. The studious may recreate their spirits by variety in the subjects of study. It is not continuity so much as uniformity of mental action, which produces exhaustion. The mind is capable of finding refreshment in new modes of employing itself, and it even exults in those enquiries which, though apparently diverse from its ordinary trains of thought, conduct to principles which underlie remote conclusions, and give a unity to diversified conceptions. Health, buoyancy, elasticity of nerve, may be sought in this way. We would not, however, insinuate that there is to be no intermission of mental toil. Very far are we from this opinion. The mind, like a bow, will act with more vigour by occasional relaxation. A man of studious habits will do well to take strong corporeal exercise. Instances may be cited of ministers of the gospel who, through neglecting these precautions, have become the victims of dyspepsia, and nervous disorders, which have rendered them miserable through life.

3. Reading is a fine recreation. It ought to be pursued as a study by those who wish, in any degree, to guide public opinion; but it may also be used as a source of delightful entertainment. The Ephesians, indeed, who had used "curious arts," when they had received the pure light of heavenly truth, "brought their books together and burned them before all men; and

they counted the price of them, and found it to be fifty thousand pieces of silver." Many are the novels which deserve no better treatment. By giving false views of human life, by painting fictitious scenes of woe, and imaginary incitements to action, they produce a sort of moral intoxication: and what is worse, by dressing out wicked characters in false colours, and garnishing their crimes by the use of laudatory terms, they nourish bad passions, and offer temptations to sinful courses of action. One of the most mournful features of the present age is the infatuated longing for these trashy productions. We would not condemn all works of fiction; but we would earnestly suggest the necessity of a very careful and discreet selection. The very best of them should be read only as an occasional recreation: nor ought they, even for this purpose, to exclude the more valuable works of history, biography, travels, and scientific detail, the whole of which record facts of more thrilling interest, and more racy entertainment, than the brain of the novelist ever invented.

4. To speak of social converse with a chosen friend as a highly commendable source of recreation, is almost an impertinence: the truth is so obvious.

"'Tis friendship gives the flower of life its bloom and beauty;
And we are weeds without it."

This fellowship of kindred minds, when based on the love of the truth, is a union which cannot be dissolved by change of place, or of circumstances, or even by the ravages of mortality. When enjoyed, however, in the same sphere of action, it is at once a means of enlarging knowledge and recreating the mind.

5. Parties of friends, or acquaintances, sometimes take a ramble for botanical or geological research; others having no taste that way, will walk together for the sake of interchanging thought, and enjoying each other's society, while obtaining exercise, and

the refreshing effect of a pure atmosphere. How praiseworthy are these modes of seeking recreation! How much more commendable than the clubs in which even distinguished poets and literary men, have too often fallen into the sin of intemperance! People who thus turn out for a sober refreshment may, without any great fund of knowledge, give each other a most delightful entertainment. By anecdotes, by quotations from favourite poets, by friendly discussion, and even by advertng to the beauties of external creation, a feast may be supplied to reason or imagination, and an additional impulse imparted to the flow of the animal spirits.

But it would be a vain and foolish attempt to try to advert to all the sources of recreation; vain, because they are almost innumerable, and foolish, because each special kind will be modified by the judgment and taste of those who seek to enjoy it. It is not so requisite to state what may be enjoyed as to throw out a hint against those which are inconsistent with our profession as christians, and our condition, as liable to the stroke of affliction or death. In these times, when exhibitions are made of the fine arts; when lectures are incessantly delivered on different branches of natural philosophy; when the march of events, and the decisions of government are canvassed at public meetings, and when there are so many assemblages of the people for philanthropic objects, there can be no lack of entertainments. The difficulty is in selection, and the danger that of their occasioning a waste of time, and producing dissipation of thought.

There are sweet recreations within the precincts of home. There the intellectual and hopeful young man, by reading and thought, builds on the foundation of knowledge which he laid at school; or, if his spirits be exhausted by business, he endeavours to recreate them by exercising his vocal powers, and using his favourite

instrument of music. In this scene also, the affectionate father finds amusement in giving instructions to his children, in performing little scientific experiments before them, or even in playing with them; which last act is far better than appearing as a despot, in whose presence a smile is not to be expressed, or a gladsome word uttered.

A passing remark may be sufficient on the *time* suitable for recreations. The proportion of it is of course to be regulated by considerations of justice, and by a regard to the claims of duty. But we refer more particularly to the selection of right portions of time. The hour of midnight is not, we apprehend, a suitable season. It is not good, either for the body or the soul, to extend amusements to so late a period, or even longer, as is often the fact. Do not these prolonged convivialities give the world ample reason for exclaiming, "If professors of religion may keep their routs till early in the morning, why may not we keep up ours in ball-rooms and theatres." Neither are Sabbath days seasons for secular recreation. The honest artizan does well to refresh his spirit by cultivating his plot of ground on the evening of the week-day, or on the Monday morning: but we would entreat him not to employ himself in this way on the Lord's-day, which has been vouchsafed to him as a rest from toil, and a period for seeking moral and religious improvement. The Sabbath was, indeed, intended to be a season of holy joy—"This is the day which the Lord hath made: we will rejoice and be glad in it." But let our joy arise from elevated devotion, from glorious hopes of immortality, from public worship, and generous acts of holy love. Lord's-days were designed to be seasons of hallowed recreation. They secure for the poor man an exemption from that continuity of toil, which, but for them, the hard hand of covetousness would surely exact from him. May they be enjoy-

ed thoroughly: but may the time never come, when in the room of calm tranquillity, or the sweet melody of praise, there shall be heard in the houses of professors, the boisterous and noisy merriment of the giddy and thoughtless.

As to the *company* in which recreations should be enjoyed. We have in a manner, anticipated the thoughts that might have been introduced. In our view, people do not reason soundly when they observe, that such and such amusements were improper, because they were shared in the presence of worldly people. Is a wrong act made right by the absence of unconverted spectators? Is it not better to pursue that dignified, or at least, allowable course of entertainment, which, while it would remove prejudices against christianity as leading to a gloomy kind of life, would furnish no just ground of accusation to any observer. The great point is, to do nothing which indicates a want of reverence for divine authority; and to sanction no wrong principle. Christianity seeks no concealment, unless for private devotion, and fears no enquiry or inspection. But, on the other hand, it is better, we confess, to choose serious companions. Commingling with worldly characters in recreations is at once reprehensible and dangerous. They may make choice of amusements which we ought not to tolerate; or, they may wound our feelings by vain or impure conversation. "Evil communications corrupt good morals." They may in a moment give a misdirection to thoughts, and excite wrong emotions, or infuse a leaven of scepticism which will be of a most injurious tendency. But suppose none of these evil consequences ensue, a voluntary association with the worldly in an excursion for mere pleasure "is not of good report."

We add two further reflections. Recreations, in whatever company

enjoyed, and in whatever time or place, should be pursued as a means rather than as an end, as indirect helps to the discharge of the serious business of life, rather than as substitutes for that discharge. As for those unhappy people who, living without the fear or love of God, pursue pleasure as their chief good; stifling the voice of conscience, and excluding all considerations, either of prudence or of the claims of others, we can only drop over them the tear of commiseration. How often has the cold hand of death been laid on the giddy young lady as she has passed from the heated ball-room into a chill and damp atmosphere. The last enemy has met her at an unexpected moment, changed her countenance, and sent her away. But whither? Solemn and momentous enquiry? Whither? Can we imagine that she has gone, with a light and trifling character, flirting and dancing into the presence of the ineffable glory? Impossible. Imagination is terrified in seeking for an answer to the solemn question.

The other reflection is, that if religion be allowed to reign over the whole man, and to exclude everything from our recreations which is inconsistent with duty, truth, and decorum, she will forbid no pleasure that is worth enjoying; but those only which are deceptive, unsatisfactory, and followed by painful reflections. The melodies of sound addressed to the ear, the beauties of nature and art, presented to the eye, and even the pleasures of the table may surely be enjoyed with moderation; and as to the delights which spring from society, friendship, and love, she purifies, heightens, multiplies, and guards them, "Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to every one that findeth her, and happy is every one that retaineth her."

JOSEPH WALLIS.

THE TWO SPIRITS; OR, FACTS AND IMAGININGS.

Remarks Preliminary.—A short time since, it pleased God to lay his hand of affliction upon me. Various trains of thought passed over my mind during the period I was confined to my room. Perhaps the circumstances in which I was placed contributed to lead my mind to a subject which has frequently occupied my thoughts,—I refer to the state of happy disembodied spirits.

To me it is a sweet thought, that between death and the resurrection the christian will be a living, conscious, active being. Can this be doubted for a moment, after reading that “to be absent from the body, is to be present with the Lord?”

The answer which Jesus gave to the believing prayer of the penitent thief, is an additional confirmation of the truth of this cheering doctrine, “Verily I say unto thee, to day, shalt thou be with me in paradise.” These words were uttered by Him who cannot lie. They were addressed to an humbled and penitent sinner. As to *time*, they regarded *that day*, the suffering hours of which were passing away. As to *place*, they referred to a place in the universe of God, called “*paradise*,”—the state and place of happy disembodied spirits. As to companionship, whatever else they might mean, they referred to our *Lord himself*. “Thou shalt be with me.”

It was on the afternoon of the sixth day of the week, and in the same month that the Jews observe the feast of the passover, and in the year thirty-three of the new dispensation, that two spirits stood upon the summit of a hill, outside the walls of the ancient Jerusalem. What am I? Where am I? What a burthen gone! What a load removed! I am light as the passing breeze! I feel as if I could outfly the rays of light to do his command, who redeemed and sanctified my spirit.

I see the world as I saw it this morning, when I was led to execution. I see the city too; but I see another world,—I am *in* another world. How near is the spirit-world to that of the material! They mingle, yet they are distinct. [2 Kings, vi. 15, 16, 17. Luke ix. 28—31.]

Such were the thoughts uttered by one of the spirits referred to. He looked on his right hand, and he beheld another spirit, bearing a close resemblance to Him whose mercy he had sought, and had not sought in vain. From his face shone forth glory and majesty, while the well-known words were once more uttered, “Verily I say unto thee, to day, shalt thou be with me in paradise.” When the spirit of the Redeemer had uttered these words, addressing himself to the saved spirit, he said, “We are here—you are saved; saved by grace—saved for ever! That dreadful scene is past! You enjoy the blessedness of confiding in me as your Saviour.” He had scarcely uttered these sentiments, when the saved spirit threw himself before him, exclaiming, “Thine is the kingdom, and the power and the glory, for ever and ever, Amen.” The spirit of the Redeemer said, “We must leave this place, *to day*, shalt thou be with me in paradise.” The spirit of the saved sinner said, “Lord, I remember thy words, what peace they brought to my guilty, troubled mind! What joy in sorrow! What life in death! But is not this paradise? Surely where thou art is paradise.” “I know it,” said the spirit of the Redeemer, “but this is Calvary, not paradise; yet Calvary is the way to paradise.”

“Before we leave this place,” said the Redeemer, “let us look once more upon those bodies from which we have just departed.” They turned—they looked. In silence they looked. No interchange of thought—thought is word in the spirit-land.

The body of the Redeemer seemed saturated with blood. The countenance still retained the marks of intense agony, now for ever past,—marks blended with a holy calm. The countenance of the other appeared as if the mind, of which it had once been an index, had been relieved from a tremendous load of woe. There were indeed the outlines of suffering still remaining, but there was a blending of holy triumph with those outlines. The spirit of Christ said, while his eye passed from one body to another, "O sin!" Scarcely had he uttered these words, when he exclaimed, "Mercy, love, compassion, these have triumphed! these have triumphed."

The saved spirit took up the last words uttered by the Saviour, while he gazed upon his own character and condition, and felt that a new creation had passed over his once fallen and polluted spirit, and exclaimed, "These have triumphed! these have triumphed." There was another body there (for Christ was crucified between two thieves), both looked upon it. In silence they looked upon it. From that body too the spirit had departed, but it had immediately passed away. Between that spirit and the other two, there were no kindred feelings; therefore it had departed immediately. Again, the spirit of the Redeemer uttered the words, "to-day, shalt thou be with me in paradise." Just before they rose from the summit of the hill,—a hill never to be obliterated from the geography of christianity or the records of eternal love and mercy, he said, "saved spirit, look yonder," while he pointed to a little group still remaining at the foot of the cross, "there is confidence—there is love."

Again he said, "let us leave these scenes—look right onward." He looked, and there was a pathway of light presented to his view; a pathway more beautiful than the milky way when it shines out cloudlessly

across the bright blue heavens. Beautiful emblem, still but an emblem, of the highway travelled by saints and angels, between earth and the paradise of God. They move, they rise, they fly, onward and onward they go, the pathway of glory still brightening.

"Who are these coming to meet us?" said the saved spirit, "they are beautiful to look upon, they have flowing garments, white as the driven snow." "They are angels from paradise," said the spirit of the Redeemer, "they are going to yonder world which we have left far behind. We shall see others approaching for the express purpose of returning with us." While he spake, a band of happy spirits approached, and while passing, bowed with the profoundest reverence, at the same time, I perceived that they looked upon the saved spirit with unutterable satisfaction. Onward these happy intelligences urged their way to fulfil the designs of God with regard to angel duties, in connection with the death and resurrection of the Lord Jesus.

Soon another and another band were seen advancing, while the pathway seemed to terminate in a vast body of brightness and glory. The saved spirit could no longer contain, but exclaimed, in the hearing of vast numbers of sinless beings, who had just come up and formed themselves round the Redeemer, "Lord, this is heaven! Lord, this is heaven!" The whole band which had just arrived, waited until the saved spirit had given utterance to his feelings of holy gratitude and love, and then with one voice they sang, "Glory to God in the highest, and on earth peace, and good-will to men." These words were caught by other bands still in advance, and passed onward until the last sounds of the angelic hymn came forth from the interior of the celestial portals.

Side by side they moved along, as if, in the most literal sense, the saved spirit was determined that every word

of the promise should be fulfilled, both rejoicing, both exulting. They have arrived. What wonders now open to the saved spirit! He beholds myriads of happy beings forming immense lines along which the Redeemer and he are to pass. Millions bow in holiest adoration, and rising up, they sing, "Unto him that loved us, and washed us from our sins in his own blood, unto God and the Lamb be glory for ever and ever." The saved spirit still keeps near his side; but the scene which he had just now witnessed acted so powerfully upon him, that in the presence of myriads of spirits, he threw himself at the feet of Jesus—while he exclaimed, "Look on me. He loved *me*, and gave himself for *me*."

The seventh day of the week had not commenced on earth when they entered the paradise of God. The saved spirit remembered the words, "*to-day*, shalt thou be with me in paradise."

I observed in the first rank of happy beings were the first parents of the family of man. They looked with joy unspeakable upon the second Adam, the Lord from heaven. They saw in the seed of the woman the bruiser of the serpent's head. He beheld—as he passed along—and Abel, Enoch, Noah, with all the pious of their generations were there—what a glory sat upon the face of Abraham, the friend of God. Isaac and Jacob were there. Jacob remembered his fixed determination when he said, "I will not let thee go unless thou bless me." The angel of the Covenant remembered it too. Soon was Moses at his Lord's feet; Aaron and Miriam were close behind. The face of Moses shone far more glorious than when he descended from the summit of Sinai. The saved spirit said, "Lord, I see a man approaching, who seems to excel in majesty and glory." "That is Elijah," said the Saviour, "my Father sent one of his own chariots to bring him hither. He did not

taste death, he was translated, but changed while on his way to this place." "Lord, how wonderful the change," said the saved spirit. "Yes, all God's works are wonderful. The same change will take place on the living saints when I come in my kingdom." With what joy did Isaiah, Jeremiah, and Daniel, and all their brethren the prophets, and thousands of thousands accompanying them, all bowing as they came up, approach the Saviour! Joy and gladness beamed from every eye—heaven sat on every face.

Amongst the ranks of happy spirits which came up there was a band which appeared like angels of a smaller growth, yet they were not angels. "Lord," said the saved spirit, "who are these?" "These," said he, "are the spirits of the little children whom God permitted Herod to destroy when he thought to have destroyed me. They were martyred on my account. They are objects of peculiar regard even here; although they knew not for whom they suffered, yet coronets if not crowns shall adorn their brow."

I saw Simeon and John the Baptist; they approached the Saviour with countenances radiant with joy and glory. As Simeon came up, he lifted up his hands and with a loud voice exclaimed, "Mine eyes have seen thy salvation." Simeon had scarcely finished, when John spoke as with an angel's voice, "Behold the Lamb of God, which taketh away the sin of the world." "The Lamb of God," was repeated by thousands of thousands, millions of happy spirits—rank after rank—repeated the glorious truth, "The Lamb of God." The angel voice of John was again heard, "That taketh away the sin of the world." Again rank after rank uttered the cheering announcement, until the sound died away amidst the distant multitude, "That taketh away the sin of the world."

I could perceive that the saved spi-

rit was much more taken up with the presence of his Lord, and with the happy countenances with which he was everywhere greeted, than with the place itself. Now, he began to consider the place; he looked up, but there was no sun in the heavens. From regions still higher, he saw a flood of light beaming down upon the place, and when he contemplated his Lord and Saviour, he saw that from him were emitted constantly, rays of light and glory. He now saw and felt what multitudes had known and felt for ages, "that the Lord God and the Lamb are the light of it."

Jesus had spent the Jewish sabbath in paradise. The spirit, saved in the eleventh hour, had accompanied him and been "*with him*," according to his own words. But now He must return to the scenes of his suffering—not to suffer; but to be confessed the Son of God with power.

The seventh day was closed on earth, and the hour that commenced a new era in the world's history had now passed. The world was still in darkness, but all was light in these happy regions.

Jesus, with a voice which language was never designed to describe, while he waved his right hand with majesty to call the attention of the happy myriads, said, "I go, ye happy spirits, I go. The resurrection morn is come. This day my Father shall glorify me on earth. It will be seen before the sun of earth sets to-day, that "death

and hell are vanquished foes." "In a little while and ye shall see me." Again he waved his hand, and millions bowed in holy adoration. Just as he was about to retire he saw the saved spirit following him with eyes beaming with holy love and gratitude—such love and gratitude as saved souls can feel. Jesus turned to him, and said, "*Thou hast been with me in paradise.*"

At the celestial gates, a band of angels were in attendance to escort the Saviour back to earth again, while the saved spirit joined his new companions to walk by the river of life, to eat of immortal fruits, and to drink of living fountains until his Lord's return.

The spirit of the Redeemer was on his way to earth. Soon the city is discovered, although "it is yet dark." Jesus approaches the new sepulchre. A messenger with an angel's might rolls back the stone. The soldiers are affrighted—terrified. A heavenly band now approaches the tomb; The spirit of Jesus enters and in a few moments the animated body of the Redeemer comes forth—uttering the prophetic words, "Thou wilt not suffer thine Holy One to see corruption." Thus dawned the first christian sabbath upon a guilty but redeemed world. A Sabbath on which Jesus was "declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead:" a Sabbath, lovely emblem of the rest which remains for the people of God above. H. S.

THE SYMBOLS OF SCRIPTURE ILLUSTRATED.

No. 2—THE CHRISTIAN MOURNER.

"The days of thy mourning shall be ended."
ISAIAH LX. 30.

THE present world is a Bochim—a vale of tears.

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown;
No traveller e'er reached that blest abode
That found not thorns and briars on his road."

The Jews called one of the valleys

of their delightful country Achor, or trouble, to remind them of some of the sorrows of their militant state. The dearest children of heaven's King have had their troubles. It is as true now as it was in Job's day, that "man is born unto trouble as the sparks fly upward." Even the prophets, those "holy men of God who spake as they

were moved by the Holy Ghost," were no exception to this rule. The "divine Isaiah," than whom, among the prophets none sang more fully or rapturously of Christ and his cross, was sawn asunder. The harsh grating of a saw was the accompaniment introduced by command of Manasseh into the last and most triumphant song of the "most complete of the Bards of Israel." Jeremiah, the most plaintive of the Hebrew seers, "who modulated the cadences of his diction to the sounds of the breaking hearts that were bleeding around him," was stoned to death. Daniel, certainly one of the most honest of counsellors and most blameless of men, was cast to the lions; so eagerly did his enemies thirst for his blood. Paul, after a life of severest trial, suffered martyrdom. Even John, that disciple whom Jesus loved, was in his old age banished to the barren isle of Patmos. The difficulties and troubles of some of the holy men of old were so great that they at times shrunk from them. Their road at times was so rough, and the thorns and briars so sharp and poignant, that they were often tempted, like Bunyan's pilgrim, to turn aside into "bye-path meadow." But lest their spirits should be overwhelmed a glimpse was sometimes afforded of brighter times. The wintry clouds were dispersed, the piercing winds were hushed, and the bright sun and green verdure, and the soft zephyrs of Spring, were seen and felt. They at times were elevated to some mountain top, and though a long and dreary region lay stretched out before them, which they would have to traverse, yet their vision being strengthened by the Spirit of God, they could perceive in the distance the pearly gates and golden streets of the better land. This distant glory inspired them with fresh courage, and made them almost forget the difficulties of the way. John and Isaiah were especially favoured in this respect. They both saw very far into the future. Indeed John talks as familiarly of heaven as if he had explored its resources and had participated in its delights. A celestial glory illumines many of his pages. Isaiah, though not privileged so highly as John, yet, at least, reached the land Beulah, which is "upon the borders

of heaven;" and "within sight of the city." Hence the song of one in the house of his pilgrimage was, "God shall wipe away all tears from your eyes;" of the other, "The days of thy mourning shall be ended." The position of the church in the time of Isaiah was one of deep depression and of poignant grief. A desolating storm had swept over her. Many of her chief pillars had been removed. From "a well watered garden" she had become a desert. The future seemed wrapped in gloom. The sword of the destroying angel appeared flaming over her. To the eye of the prophet, however, these fearful omens were dispersed; and carried forward on the wings of time, he saw that same depressed church, the scorn of the proud, the laughing stock of the profane, raised from the dust and made an eternal excellency, a joy of many generations. The glory of the church under the powerful, benign, and wise government of the Prince of Peace, is described in this chapter in the most splendid colours, and with every variety of the most magnificent imagery. We cannot stay, pleasing and profitable as the task would be, to divest this glowing description of its gorgeous dress, and to reduce it to plain language; suffice it to say, that it points to a time when the debased one shall be elevated, the sorrowful shall rejoice, the "little one shall become a thousand, and the small one a strong nation," and when the poor and despised shall be rich and respected.

Are we depressed and sorrowful? Are our hearts overwhelmed within us? "Yet brighter hours are on the wing."

"It doth not yet appear what we shall be; but we know that when *He* shall appear, we shall be like him; for we shall see him as he is." Let that, then, which encouraged Isaiah, comfort us, "The days of thy mourning shall be ended."

In endeavouring to extract the sweetness from this promise we will

First, enumerate some of the chief causes of mourning to the people of God.

Look on what countenance you will that has had an existence for any length of time, beyond mere childhood, and you can detect some marks of care, disappointment and sorrow. Especially

is it so with the believer, however young. Grief, like a worm in the bud, has fed on the damask cheek of many a young disciple of Christ, and from it

"The cheerful, pure, and animated bloom,"

has died away. In the world ye shall have tribulation, is a prophecy the truth of which is experienced by every child of God. No position in society or even in the church is entirely sheltered from the storm, and some spots which we imagine to be most protected are really most exposed.

"The storm
That makes the high elm couch, and rends the oak,
The humble lily spares. A thousand blows
Which shake the lofty monarch on his throne,
We lesser folk feel not."

Those mountains which first receive the sun's reviving rays are most exposed to the lightning's flash.

But to mention the causes of mourning to the believer more particularly we remark that,

The bereavements we experience are one cause of much sorrow and distress.

No persons are better qualified to enjoy the benefits and delights of friendship than are the people of God. Christianity most effectually brings into exercise the social affections. It has completely enlarged the character of Britons in this respect. From being the most savage (if Horace's testimony be true)* we are become the most hospitable nation in the world. Christianity has wrought the change. A christian is most emphatically a social being. He considers all men his brothers—of whatever nation, of whatever colour. The household of faith, however, are peculiarly dear to him. When, therefore, such persons are called to part, their sorrow of heart is so much the greater than that of others. There is that in real religion which knits the heart of one follower of Christ to another more closely than anything besides. The use we may have been to each other in bringing one another to Jesus, the profitable and delightful communions we may have had on our pilgrimage, having one crafty, malignant, powerful, and common foe against which to do battle, and the very nature of the principles implanted in the heart by the Holy Ghost, all tend to produce this effect. As, then, one after another

of our much loved christian friends, who may have been to us a "guide and a stay," falls by our side, or is carried from the ranks and bids us adieu, our hearts are sad and our spirits mourn. Those spots which seemed so fair and pleasant with them at our side, lose their charm; the earth grows less dear in our esteem; we are more and more pleased that this is not our rest; we long "to depart and be with Christ, which is far better" than continuance here; and the prayer ascends to God,—

"Now let me mount and join their song,
And be an angel too."

The prevalence of iniquity in the world is another fruitful cause of mourning to the believer.

Supposing every other source of sorrow were dried up, and instead of thousands there were but one impenitent sinner within the sphere of the believer's influence, one uninterested in the blessings of redemption, one living without Christ, and without hope, the real christian would still mourn. He would mourn over the wickedness and wretchedness of that one, and over the dishonour done to him who "merits all our love." But instead of one there are thousands, who if lost will be lost *for ever*—whose "hearts are not right in the sight of God," and who therefore are "in the gall of bitterness and in the bond of iniquity." The present condition and future prospects of the ungodly are causes of intense grief to the believer. Looking upon the perishing around him, he feels as did the Psalmist—"Rivers of water run down mine eyes, because they keep not thy law." The prevalence of sin, then, that rocky hardness of heart, daring defiance of God, persevering rejection of mercy, and inveterate love of evil which almost universally prevail, is a constant source of mourning to the real believer.

That which the believer is compelled to witness in his own family is another cause of mourning.

Many a parent can say with David, "My house is not so with God, (i. e. saved) though this is all my desire." A really christian parent may earnestly desire health, learning, and the respect of others for his children, but there is one desire which is far more intense than all others, and that is that his children may be interested in the covenant mercies of God. When there-

* *Visam Britannos hospitibus feros. Lib. iii. Ode iv*

fore he sees them revengeful, like Simeon and Levi; deceitful, cruel, ambitious and headstrong, like Absalom; or even self-righteous, like the young ruler, that parent's heart bleeds and his trouble of mind is very great. He knows that the swearer, the liar, the disobedient, the drunkard, the unclean, and the self-righteous "shall not inherit the kingdom of God."

Sometimes, however, children have to mourn over the present condition and future prospects of their parents; and perhaps of all grief, this is the most bitter. From the relation children sustain they feel a backwardness in attempting to instruct their parents in divine things. They are afraid that any such attempt would be construed into forwardness and presumption. They are thus never able to tell their love to their parents, and thus their anxiety is concealed in their hearts, and eats as does a canker. A daughter's compassion for her mother is thus described by Moffat!—Speaking of Mamonysai, he says, "I found her sitting weeping, with a portion of the word of God in her hand; addressing her, I said, "My child what is the cause of your sorrow? Is the baby still unwell?" No, she replied, my baby is well. "Your mother-in-law?" I inquired. No, no, she said, it is my own dear mother, who bore me. Here she again gave vent to her grief, and holding out the gospel of Luke, in a hand wet with tears, she said, My mother will never see this word; she will never hear this good news. She wept again, and again said, O my mother and my friends, they live in heathen darkness; and shall they die without seeing the light which has shone on me, and without tasting that which I have tasted? Raising her eyes to heaven, she sighed a prayer, and I heard the words again, "My mother, my mother."

A long, sad recital of the fears and anxieties felt by young disciples for their ungodly parents is often poured into a pastor's ears. Sometimes one child mourns over the fearful prospects of another. A short time since a young disciple remarked to the writer, with tears in her eyes, "I have a mother in heaven, and I trust I am on my way thither; but when I look upon the rest of the family my heart

sinks within me. I am not qualified to speak to them as they should be spoken to, but I do wish some one who is would do so." Sometimes a pious husband has to mourn over the prospect of an unbelieving wife, or a pious wife over an unbelieving husband. To go no farther than the family, then, believers find numerous causes of bitter mourning.

The inconsistencies of professing christians are another cause of mourning.

Paul's eyes streamed with tears, and his heart bled with anguish over the inconsistencies of those who ought to have been his comfort and joy. Whatever costs us labour and anxiety to secure, is esteemed by us as valuable. If a tree or flower be carefully reared and cultured, we prize it; and if it fade away our grief is greater than if we had expended no culture upon it. So it is when through our instrumentality some have been brought into the enjoyment of the divine favour—have flourished and grown lovely in the garden of the Lord—if they lose their fragrance or dishonour their profession. The inconsistencies of christians wound the hands of Christ, paralyze the energies of the sincere people of God, cause the enemies of the cross to blaspheme, operate as a stumbling-block to the impenitent, and at length, if not repented of, will sink the subjects of them into eternal woe. When, then, we look at the desolate state of Zion—at the divisions, bickerings, strifes—at the selfishness, laxity of principle, and a legion of other sins which exist among the professed people of God, our souls are grieved, and we mourn like doves.

The slow progress of the gospel is another cause of sorrow.

Why is his chariot so long in coming? is an enquiry often made. Why tarry the wheels of his chariot? We grieve when we reflect that eighteen hundred years have passed since the message of mercy was first communicated to a condemned and perishing world, and that so few have availed themselves of the gracious offers of salvation. This fact, however, is not more lamentable than its cause. The wheels of the gospel chariot, like those of the Egyptians in the Red Sea, go heavily. Why does the gospel progress so sluggishly? The church is

not only not yet established on the top of the mountains, and exalted above the hills, but her ascent thither is scarcely perceptible. When, O when shall the cause of this be the question of the church and of the age?

"A world is perishing;
And can it be that we who have the means
Which God has bless'd in every age to save,
Shall let it die? Awako, ye men of God!
Be true to Christ, be gracious to your race."

The last cause for mourning which we will mention, though by no means the only one unnoticed, is *our own imperfections*.

These are great and numerous. Other causes of mourning are profound, but this is a deep within a deep. Looking at the slow progress which we make in the attainment of christian excellence at best, at our many wanderings and backslidings, at the weakness of our faith and coldness of our love, at our selfishness and worldliness, at the multitude of our defects, we are humbled in the dust. All other sins appear small compared with ours; and "we put our hands upon our mouth, and our mouth in the dust, if so there might be hope."

These, then, are a few of the causes of mourning to the real christian. We remark,

Secondly, That this mourning will be of limited duration. "The days of thy mourning shall be ended." Every night you may water your couch with your tears; sad and sorrowful may be every note that escapes you during the whole of your pilgrimage; every breeze may be laden with your sighs, and every step of the way to the very threshold of the gates of glory may be watered with your tears, but there you will shed your last. We don't say how long it will be, but the time is short, so short that it is expressed by the word, "days." The prophet does not say the years, or months, or weeks, but the *days* of thy mourning shall be ended. So sure as ye weep now, mourning christians, so sure shall ye be comforted. Here we have the promise of a covenant-keeping God on which to build our hope. His love has made this promise, and his power and faithfulness will perform it. All those joys and consolations,—and, blessed be God, our sorrow here is not unmingled—all those joys and con-

solations which we experience here are earnest and foretastes of a richer repast he is providing for us above. A few more years of conflict, of prayer, of patience, of hope, and ye that "sow in tears shall reap in joy:" and the exceeding glory of the result will convince you of the correctness of the apostle's estimate when he said, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed."*

The days of thy mourning shall be ended. We will describe very briefly, Thirdly, The blessed state that will succeed these days of mourning.

"Absent from the body, present with the Lord." "In his presence is fulness of joy, at his right hand are pleasures for evermore." Sorrow is unknown in heaven. None of its causes, which abound here, will have an existence in that better land. There will be no death, no sickness, no pain. Among the immense multitude that will meet there, not one will be unholy or impenitent. Each one has been presented faultless before God with exceeding joy. We shall see the king in his beauty, and have a possession in the land that is very far off. No more shall we mourn over our own imperfections, for we shall be perfect even in the sight of God. No longer shall we have to preach the word, for all will be saved there. No stain will mar the fair features of christian character. Not one in that family will be impenitent. No funeral procession will ever darken the golden streets of heaven, or cast a cloud of sorrow over the glorified countenances of the redeemed. We shall be like Christ. We shall be reunited to christian friends. We shall never part again.

Christian mourner, comfort yourself with this prospect. Soon, very soon, the earthly house of your tabernacle will be taken down; soon "flights of angels will sing you to your rest;" soon, amid the welcoming hosannas of angels and redeemed spirits, will a crown of glory be placed upon your head, and you will "enter into the joy of your Lord." C.

Longford.

* See Cumming's Apocalyptic Sketches. 2nd Series. Lecture IV.

THE INTERIOR LIFE; OR PRIMITIVE CHRISTIAN EXPERIENCE.

BY MRS. HARRIET BEECHER STOWE.

Author of Uncle Tom's Cabin.

IN some recent remarks on this work of Professor Upham, in the *Evangelist*, it was spoken of as advantageous to the Christian community, because furnishing a tangible and definite point to the efforts of those who are longing for higher spiritual attainments. Its object is to treat of the higher forms of Christian experience, as they have been recognized and treated in all ages, whether by Catholic or Protestant writers—as they have been recognized under different terms, by all denominations of Christians. The advantages to the Christian church in setting before it such points of attainment, are very nearly the same in result, as the advantages of preaching immediate regeneration, in preference to indefinite exhortation to men to lead sober, righteous, and godly lives. It has been found, in the course of N. England preaching, that pressing men to an immediate and definite point of *conversion*, produced immediate and definite results; and so it has been found among Christians, that pressing them to any immediate and definite point of attainment, will in like manner result in marked and decided progress. For this reason it is, that among the Moravian Christians, when the experience by them denominated full assurance of faith was much insisted upon, that there were more instances of high religious faith than in almost any other denomination; while in these latter times, when it is scarcely remembered that the Congregational and Presbyterian church has an article on this subject, strongly enjoining its attainment, it is an experience so rare as to excite surprise when fully manifested.

And yet there is, through the whole mass of struggling Christian mind, a longing for some definite point of rest. Doubtless the recent discussion of what has been denominated sinless perfection and entire satisfaction, touched chords of deep vibration in many a Christian bosom. "Would that it *could* be!" was the half-uttered language of many who saw, too logically, that in this life the sinless rest of the blessed never *would* perfectly develop itself! And seeing too clearly that such a point was not, in

fact, and probably never would be gained, multitudes calmly resigned themselves to sigh and go backward, to water with their tears a ceaseless succession of made and broken resolutions—to be now spiritual, now worldly, and spiritual again; and thus followed ever by condemning conscience, and walking amid unsuccessful spiritual efforts, to long for death as the end alike of their struggles and their sins!

But suppose the absolute sinless rest of the blessed is not to be attained here, does it follow that there is nothing that is? Though heaven itself does not lie on this side of the river of death, is there not a land of Beulah that does? and have not multitudes who once were scarce able to keep themselves awake on that Enchanted ground, found themselves renewed as with youthful vigour, when they entered this balmy region? But after all, there is nothing on this point like experience. Let every Christian open his new Testament, and follow with us this question—What *have* mortal men and women like us felt and attained, by the power of the gospel of Christ? In opening our new Testament and reading especially in the Epistles, we are struck with the extreme joyousness, vivacity, and hope, that breathe through their whole atmosphere. It is like a green wood on a still Sabbath morning fragrant with flowers, glancing with sunshine, ringing everywhere with wild, spontaneous bursts of gratulation and praise. What are the words which strike us most frequently, as we turn page after page—love, joy, peace—joy unspeakable—praise, thanksgiving, glory! the christian church, according to the apostles, was rather a procession of royal priests, going to Mount Zion with exultation, with palms in their hands, than a long defile of weeping, self-convicted culprits, doubting, fearing, trembling and groaning under burdens. In order to give a full contrast to the apostolic style of viewing the Christian life, and that of our own time, let us imagine a little scene. Let us suppose that in one of those too long periods; which now seem to be matters of course in the

church, and are denominated with such resignation as *periods of declension*, that by some strange metempsychosis, the soul of some good brother should in his sleep be abstracted, and its place in the body be supplied by the soul of some primitive saint, warm from the exhortations and teachings of Peter, Paul, and John; and suppose the good brother, thus inwardly transformed, goes to lead in the weekly church prayer-meeting. Would not his exhortations and prayers, and the general style of his appearance, strike his neighbours as something entirely new? While they bear him, with Paul, exulting that in all things he is more than conqueror through him that loved him; that he is led by the Spirit of God, and the Spirit itself beareth witness with his spirit that he is a child of God, an heir of God, and a joint heir with Christ; that he is persuaded that neither height nor depth can separate him from the love of God which is in Christ Jesus his Lord; that he has become dead to sin by the body of Christ, and that being dead to sin he can no longer live therein; that his heart condemns him not, and therefore he hath confidence towards God that he keeps Christ's commandments, and dwells in Christ, and Christ in him; and hereby does he know that Christ abideth in him, by the spirit which he hath given him; that he is born of God and overcometh the world, and this is the *victory* that overcometh the world, even his faith.

Cannot our readers imagine, that though every word of this is quoted from Paul and John's account of ordinary Christian experience, that if spoken out with honest fervour as the *present* experience of brother X. it would produce quite a sensation in a church prayer-meeting?

"Why, what's the matter with brother X., to night!" says one. "Quite waked up—seems to be very much revived!"—says another. "Has there been any *special* interest up where he has been visiting, that's set him on this track?" says a third. "He has some enthusiastic notions in his head!" says a fourth; "what does he mean by being 'dead to sin,' and 'having overcome the world?' Very dangerous notions. I'm afraid he is getting unsound—or may be it's all nervous excitement."

But if the meeting is astonished at brother X., brother X. is no less astonish-

ed at the meeting. He listens to a long prayer, the whole drift of which seems to be to lament the want of any particular interest in religion, and to confess a very urgent and decided interest in the things of this world, and he really pities the brother for having unaccountably come to such an alarming state; but he soon finds by appearances, that the good brother is in no way alarmed or distressed, and discovers also by the drift of the remarks that follow, that this state, though acknowledged truly lamentable, is to be the understood order of things in the church, till there comes another revival. Much to his astonishment he finds himself thus addressed—"Why, brother X. what has come over you? What is this state of feeling you express? you must be in a most uncommon state of mind! What do you mean by being in Christ and Christ in you, being dead to sin, and overcoming the world?"—to which with equal surprise he replies—"Why, brethren, what do you mean by *not* being in this state? Is not Christ also in you? Are you not dead to sin and alive to God? Are you not led by the Spirit of God? What, know ye not that the Lord Jesus is *in* you, except ye be reprobates?"

"Why," insists another, "this is strange language—it is something that I cannot quite *get at*—it seems to have some scriptural warrant, too; but pray tell us how you came to feel so?"

"Why, here is the New Testament—the holy apostles, St. Peter, Paul and John—pray, *how else* according to them, should one feel?" replies X.

"Well," says another, "I know there are many such things in the Bible, to be sure, but it isn't very common for people to attain to them. I'm sure it's high above me. I'm in a very cold state, for my part, I know. I feel condemned for it, every day."

"Cold!" says X.; "you a son of God, you an heir of God, and *cold!* And did you not to-night say in prayer, that the world attracted you so strongly that you could scarcely fix your thoughts on God. How is it that the world can have such power over you, if Christ is in you and you in him?"

"But that is what I don't feel," replies the other. "This is a very unusual mode of presenting the subject. I am not conscious of any such union to Christ as that you express."

‘I sometimes think myself inclined
To love Him, if I could;
But oftener feel another mind,
Averse to all that's good.’

“Ah, poor brother!” says X. in astonishment, “by what lamentable chance art thou thus fallen? Such a state, doubtless, fills thee with anxiety and agony.”

“Well, I can't say as to that,” replies the other. “I think it does cause me some anxiety, at times; but I can't say I expect much in this life. I hope the Lord will cut short the conflict in death.”

“For my part,” says another, “these heights and depths are not for me. Ministers, and men who have leisure to study and examine the Bible may have them: but for me, I am so pressed down with care and business that *must* be attended to, that it's impossible for me to get into this state. I hope I have a *general purpose* to serve the Lord, but my business engagements won't allow of such spiritual attainments.”

“But,” says X. “what does being *fervent* in spirit mean, while one is diligent in business? Does not fervent mean *burning, ardent* with love to Christ?”

“Well, I suppose we ought to,” says the other; “but you know nobody ever does as they ought to. I never saw the Christian that dared to say as much as you did to-night! that their conscience did not condemn them—that they were dead to sin, and had overcome the world. That looks to me like perfectionism!”

“But, my dear brother, does not Paul say in the name of all Christians—How shall we that are dead to sin live any longer therein? and likewise reckon ye yourselves dead to sin but alive unto God. Now he did mean something by this—what do you think it was? Did it not mean that his heart was so drawn and absorbed by Christ, that all temptation to worldliness had lost its hold on him, and affected him no more than if he was dead; whereas he was alive to God—warm, active, ardent in spiritual things? In the same way he says, I am crucified with Christ, yet I live; yet not I, but Christ liveth in me. Don't you feel the full meaning of this?”

“Don't think I ever did. There was a time, for about a month last year, in the revival, that I felt very much engaged, and had great enjoyment; and I think the world seemed to loose its hold

of me a good deal; but somehow that feeling went down, and I lost it. You know how it is—we never shall keep steady till we get to heaven.”

“But pray, brethren, what *does* the apostle mean, when he says, Be ye *steadfast*, immovable, always abounding in the work of the Lord?” says X.

“Well—yes, that is our duty, to be sure; but somehow we don't come up to it—nobody does.”

We need not pursue the image further. Our readers can carry it out for themselves. But will not every one see that the apostolic and primitive Christian experience is so high above what is at present expected or attempted by the mass of the church, that a sudden translation into it would be like a new conversion?—Would not the individual who found himself raised to it from the level of what is commonly called a *credible* Christian profession, feel himself in a new world, and speak of himself as having in fact come out of darkness into marvellous light, and from the bondage of corruption into the liberty of the children of God?

Is it not a fact, that there are many who are not even seriously and honestly trying to come up to this point, and who feel no more sense of present obligation to reach it, than they do to go to the moon? Is not the current objection to even attempting to come into such a state of life and feeling, found in the all-prevalent phrase—“Nobody does it. If *that* is being a christian, who is one?” Now, while heights like these are lying unattempted before the church, how idle seems the discussion of the abstract probability of entire and sinless perfection in this life. How painful are many of the things that have occurred in this discussion, to the serious, earnest christian! The settling of it resolves itself at last into all the mazes of metaphysical subtlety; and it agitates and distracts the mind which ought to be bent to serious and earnest effort. But here in the Bible we have before us the recorded experience of what, by the grace of Christ, men and women like ourselves have undoubtedly and *in fact* attained. The idea has seemed to pervade many minds, that a full belief of the absolute attainability of entire perfection was necessary, as a definite point, before christians could be roused to immediate and decided efforts. But waiving and setting aside this ques-

tion altogether, let us ask, Is there not a state of feeling in the New Testament, avowed by the apostles, and understood by them, as of course existing in those to whom they wrote, that presents a point of attainment high enough, and definite enough, and one that can be striven after understandingly, because it has in fact been attained? Let us set forth some of these points distinctly.

1st. A state in which the mind is so bent and absorbed by the love of Christ, that all inducements to worldliness lose their power, and the mind becomes as indifferent to them as a dead body to physical allurements. The whole of the sixth of Romans represents this as the state, in fact, of those who are under grace. How shall we that are dead to sin *live* any longer therein, &c. Knowing this, that our old *man is crucified* with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For Christ being raised from the dead, dieth no more; death hath no more dominion over him. Likewise reckon ye yourselves to be *dead* indeed unto sin, but alive unto God. The whole chapter is an expansion of the same idea.

2d. A state in which the christian acts no more principally from constitutional impulse, but so steadily and constantly from the impulse of Christ, that he can say, I am crucified with Christ, yet I live; yet *not* I, but *Christ* liveth in me.

3d. This was a favourite mode of expression with Paul. He seems to consider himself as so borne along beside himself by the power of Christ, that his course of action was more referable to Christ than to himself. I laboured more abundantly than they all, yet *not* I, but the grace of Christ that was in me.

4th. A state in which we can say, The Spirit itself beareth witness with our spirits that we are the *children* of God. And if children, then heirs—heirs of God, and joint heirs with Christ Jesus.

5th. A state of mind, finally, in which the high devotional language of the Bible becomes the spontaneous and habitual language of the soul, more in accordance with its constant and habitual current of feeling than any other.

The common state of mind at present in professors of religion, seems in most

cases to be thus described:—A strong current of inward feeling is constantly inclining them to the world, and they come into a spiritual state of feeling only by hard efforts; and if these are a moment relaxed, they are instantly borne down the stream. The state represented in the New Testament, is one where the whole force of the current is turned the other way. The mind is going as with an irresistible impulse *heavenward*, and if any accidental causes for a season interrupt its course, like the interrupted river, it soon surmounts the obstacle, and urges its way the more vehemently. As the bended bow springs back when loosed from the string, so the soul in this state, though it may casually be diverted from its course, still springs back with a strong, elastic impulse, towards God and heaven! Seasons of high spirituality, in most christian lives, are *exceptions*, long treasured and remembered; but according to the New Testament, a season of worldliness, should it occur, would form the *exception*, ever remembered and deplored. No mention is made of such a state as in any way incidental to the christian course.

Do any doubt whether such a state of feeling as has been indicated in this article is *at present* attainable? We will suggest a course by which they can satisfactorily test the point. Let them take just the same course that they would recommend to a friend who doubted whether there was such a thing as real conversion. To such an one they would say, "You can try the experiment for yourself. If you are converted yourself, you will know, of course." So if an individual wishes to know whether the position where Paul and John stood, and where those stood to whom they wrote, is still open for attainment, they can try it for themselves. Let them write out for themselves those passages that describe this state. Let them, in the same serious and earnest manner in which they first resolved to put by all worldly considerations, and attend to the salvation of their souls, resolve now to make a present and definite object of this attempt. Let them resolve to be a Christian after the full New Testament model, though not another christian in the world should do it; and let them daily pray to Him who "came to baptize with the Holy Ghost and with fire," that he would do

for them *all* that he ever did for mortal. Let them put the power of Christ to a full test; let them resolve that they will know *how much* he is able and willing to do for them. There are now scattered through the christian church, multitudes who have tried this course with glorious results! They have heard the sound, "Jesus of Nazareth passeth by"—they have risen to effort—the gracious hand has touched their eyes, and they have been open to behold wondrous things. It will be an interesting work, to show in some future article that this high primitive and apostolic experience has been known by individuals in the church ever since. Must it not become the common experience of all Christians, before Christ can subdue the world?

TAKE THE RIGHT.

BY REV. DR. CÆSAR MALAN, GENEVA.

THE day was very hot, and as I had walked already many miles, I was rather fatigued, and desirous to reach the village where I intended to rest. In a cross way, as nobody was seen in the fields, I felt some uneasiness, knowing not which of two roads I ought to take; and having perceived a cottage at some distance, I applied to an old woman spinning by the door, and enquired about the way. But she understood not clearly my question, and pointing to the left, she said, "There is your road." I thanked her, and walked on hastily. After about a mile, I met a boy leading a goat; and I said to him, "Is not this the shorter road to the village?" "You are mistaken sir," said the lad, "you must return to the cross way, and then take the right. Beyond the little bridge is a way-mark. It will show you the way."

"You misled me," said I to the old woman; "I hope you know better your way to heaven than my road?" "O sir!" she exclaimed, "pardon me. I supposed you were going to the other village. Be pleased to excuse my mistake. And now, take the right."

"I thank you, old mother; I will do it. But tell me, I beg you, if you are sure to be on the good and direct way to heaven? For in this journey a mistake would prove disastrous."

The answer manifested ignorance, mixed with the most interesting devotion. She was so humble, so deeply impres-

sed with the feeling of her sin, and at the same time so desirous to be admitted into God's presence, that I distinctly perceived in her, both the belief that our salvation in the Saviour, and also the persuasion so common, that the redemption in Christ is available to a soul only *after* that soul has performed what is acceptable before him.

"You have taken the left," said I to the old pilgrim, "and all your long journey has been out of the way. It is not the path of heaven you have walked in."

"It is not!" exclaimed the poor soul. "Do you say so, sir? Have I really wandered astray? And I in my old age, not nearer my salvation than when, eighty five years ago, I was beginning my life?"

"The more we walk and proceed in a wrong way," said I, "the farther also do we stand from the good issue. And blessed is the soul to which, when it is still time, the Lord has revealed the mistake, and shown the true way. And, good mother, I trust it is the case and blessing with you to-day."

"Even so!" said she, begging me to have patience with her, and to teach her what she had yet never learned. Then, sitting by her as a dutiful friend, and opening her worn-out Bible, placed on my knees, I expounded to her the glorious plan of our redemption through grace in Jesus; and especially I insisted earnestly on the fulness of Jesus' suffering, and on the wideness of the promise of God, to whomsoever is sincerely depending upon Christ's blood, for a complete remission of his sins; and upon his resurrection from the dead for an everlasting justification, and a glorious felicity in heaven.

It was indeed affecting to see by degrees that old and dejected countenance, cleared, as it were, and restored, and a few drops of often afflicted eyes, running now along meagred cheeks, as witnesses of a new and deep feeling of adoration and joy. "Do you know the way, now?" said I, when I perceived the holy and calm emotion of the faith. "Do you see distinctly, that our own righteousness, that is to say, any thing from us that we suppose to be or attempt to make acceptable before God, is a wrong way—the left, the fatal left of unbelief and hell; but also do you see that the free gift of God in Jesus is eternal redemption—the true and everlasting life; and that to believe from the heart in God's gift in

Jesus, the complete Redeemer, is really to 'take the right'; yea, the right path of heaven, and be certain of a happy arrival into God's city?"

"That I see!" answered the dear disciple of the truth; "and, with God's help, I will from this happy hour leave off the left, and 'take the right.'"

WHAT NEXT? THE NORTH BRITISH REVIEW ON INFANT BAPTISM.

(August Number, 1852, page 388, &c.)

"But certainly, if life or death, and that for ever, depends upon the outward rite, without the slightest mental concurrence on the part of the recipient, the fundamental idea of a Priesthood, the intervention of a human mediator between God and man, is established. Sacerdotalism has gained its principle, and it will have an easy victory over every other impediment.

"But, thank God, there is not one word in the New Testament which in the slightest degree sanctions so terrible a doctrine; we are spared the pain, to say the least, of seeing the christian Scriptures contradicting their own idea of christianity. The origin of the mischief is plain. The doctrine of the baptismal service is true; the unconsciousness of the infant is the real *fons mali*. The baptismal service is founded on Scripture, but its application to an unconscious infant is destitute of any express Scriptural warrant. Scripture knows nothing of the baptism of infants. There is absolutely not a single trace of it to be found in the New Testament.

"History confirms the inference drawn from the sacred volume. Infant baptism cannot be clearly traced higher than the middle of the second century,

and even then it was not universal. Some, indeed, have argued that in the silence of Scripture it is fair to presume that a custom whose existence is seen in the second century must have descended from the apostles; but the presumption is wholly the other way. Baptism appears in the New Testament avowedly as the rite whereby converts were incorporated into the christian society. The burden of the proof is entirely on those who affirm its applicability to those whose minds are incapable of any conscious act of faith.

"But a brighter day is dawning: Dr. M'Neill, Mr. Litton, we may almost add, the Archbishop of Canterbury, are perceiving that the practise of infant baptism is not found in Scripture. When the fact is universally recognized the controversy will assume a new form. The ground will be completely cut away from beneath the sacramental theory; and protestants will have the full benefit of their own principle—the appeal to Scripture as the form of religious truth. Whilst this historical conversion is in progress, greatly as we deplore the evils which flow from the baptismal service, we regard any attempt to introduce a change as premature."

LIGHTS OF THE CHURCH.

APOSTOLIC.—No. 1. PETER.

From the system pursued by the Evangelists, of making Christ all-prominent in the Gospel histories, and of only incidentally giving themselves and their coadjutors a name and place beside him, little is told us of the early and private life of Peter. His name we find was Simon, or Simeon—a Hebrew word, signifying, A Hearing, which seems to have been a fa-

vourite appellative among the Jews, as at least eight other persons are mentioned in the New Testament by whom it was borne; and according to the custom of the time and people, (one which yet prevails among some European nations—as the Welsh,) he received, probably from boyhood, the surname of Barjona, or Son of Jona, to distinguish him from other Simons

or Simeons roundabout. Bethsaida is said by John to have been his city, (*he polis Petrou*), but whether because it was his birthplace, or because he spent some portion of his life there, is not certain; since for this latter reason Capernaum is expressly denominated the Redeemer's own city. Where this Bethsaida was situated is not clearly settled, for the Bethsaida referred to by Josephus and Pliny was situated at the head of the sea of Galilee, near where the river Jordan effects a junction with it. But "the city of Peter" is supposed by Robinson and other Biblical topographers to have been planted near Capernaum, on the Western side of that lake; and Bishop Pococke describes the ruins of a town or large village in that direction, two miles from the lake, bearing the name of Baitsida, which he thinks mark its site.* It is clear, however, whatever the position of Bethsaida, that Peter subsequently removed to Capernaum, where he and his brother Andrew occupied a house, having as an inmate, the mother of Peter's wife, whom Jesus restored from a fever. There the future apostle followed the occupation of a fisherman, in company with his brother, and perhaps (as may be intended by the term *koinonos* in Luke v. 10,) in a commercial partnership with James and John, the sons of Zebedee. From his youth up he had looked to the bosom of the Galilean sea as the mine from which he was to draw out those finny treasures that were to furnish him with an honest living. His prospects were bounded by the circumference of that lake. Many a time his skiff had skimmed its surface—now a placid and pellucid mirror, and now frothing up its foam, the token of awakening fury: and as the fisherman lay watching in the blue waters the sleeping shadow of his skiff, with which no other reflections intermingled but those of snowy clouds and cerulean sky, or as he hoisted up his sail and made haste towards the shore with the produce of his industry, or to avoid a storm—as he did this year after year, how insen-

sible he was of the day that was coming, when he should be called to cast his net in the great sea of the world, and become a "fisher of men." His education we have no reason for believing superior to that usually possessed by persons of his calling; and Galilee was never remarkably famous for the learning and polish of its promiscuous population. Peter, it is apparent, had contracted the floating idioms and vulgarisms of the province where he lived, and shewed them, in speaking, so clearly, that the common officials, or hangers-on, in the High Priest's palace were satisfied of his Galilean birth.*

Which was the elder brother is not said, but it is a somewhat unfavourable fact for the Romanist theory, that Andrew first became the Saviour's disciple, and that through his zealous efforts Simon was introduced to the Son of God. The account by John graphically depicts the eager piety and fraternal love of Andrew. "He first findeth his own brother Simon, and saith unto him, We have found the Messiah. And he brought him to Jesus." If every christian brother were in this an imitator of Andrew, how many unconverted brothers and sisters would be made acquainted with the Lord's Anointed; and if the one thus last brought should become the first in point of eminence, would not the joy of every Andrew be fulfilled? At this first interview with Jesus, that surname was conferred upon Simon which has superseded not only "Barjona," but even that which he sustained from birth; and from this circum-

* The discussion of this point in Horne's Introduction (vol. iii. p. 583,) is careless, confused, and contradictory.

* In Bagster's Treasury Bible, an illustrative passage is given on Mark xiv. 70, which will interest the reader.—"When a Galilean would have asked [in Aramæan,] 'Whose is this lamb?' he pronounced the first word so confusedly, that it could not be known whether he meant 'an ass,' 'wine,' 'wool,' or 'a lamb.' A certain woman intending to say to a judge, 'My lord, I had a picture, which they stole; and it was so great, that if you had been placed in it, your feet would not have touched the ground,' so spoiled it by her pronunciation, that her words meant, 'Sir slave, I had a beam; and they stole thee away; and it was so great that if they had hung thee on it, thy feet would not have touched the ground.'"

stance each believer may learn that the name he obtains from Christ is to be guarded and prized and to be more dear and familiar to him than that which he derives from parentage. The one indicates his natural, the other his spiritual birth,—the one will probably disappear with time, but the other is destined for immortality. "And when Jesus beheld him, he said, Thou art Simon the son of Jona; thou shalt be called Cephas." As Cephas or Kephaz, therefore, Simon would be known among the band of Apostles and Evangelists gathered round the Saviour; but being an emblematic name, meaning, "a stone," and as Greek is the language through which the oracles of the New Dispensation have descended to us, Cephas is vernacularized among us under the translated form of Peter.

After changing the name of Simon, as he did that of Jacob at Peniel, our Lord went into Galilee, where he received the allegiance of Nathaniel, and was present at the nuptial festival at Cana; but afterwards going up to Jerusalem, it was not till a second visit that Peter permanently attached himself to the person of Jesus; and it is worthy of note that both he and his brother were simultaneously called to abandon their secular pursuits. "Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea, (for they were fishers). And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets and followed him." Shortly after this occurred the cure of Peter's mother-in-law; and when the Lord had "departed into a solitary place to pray," Peter is expressly named as having gone out to find and follow the Shiloh of Israel. From this time Peter was in constant attendance on Christ, except when commissioned with the rest to preach the Gospel in the cities and villages of the land. The position he occupied among his brethren was certainly not one of official supremacy nor of acknowledged primacy. Had this been so the ambitious wish of James and John, in which their mother so cordially concurred, would not have been expressed to Christ, nor would his reproof

have been couched in the language he employed. Two things notwithstanding are indubitable—that Peter virtually took the lead among the apostles in question and repartee, and that he enjoyed certain distinctions in which all the apostolic company did not participate. As to the first point, it was Peter who for himself and the eleven returned to the Redeemer's appeal, "Will ye also go away?" the unanimous reply, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God;" and repeatedly did he act as the mouthpiece and representative of his associates in their intercourse with their Master. Concerning the second point, there is as little doubt; for at the transfiguration, at the reanimation of Jarius' daughter, and in the garden, Peter was one of the three permitted to be present. Olshausen considers that the disciples "surrounded our Lord in wider and still expanding circles. Nearest to him were the three, [Peter, John, and James]—then came the other nine—after them the seventy—and finally the multitude of his own disciples. . . St. Matthew calls him *protos*, i.e. the first, which is no doubt not altogether accidental." To him alone was committed the keys of the kingdom, in the sense of priority; and it would be ample evidence of the high consideration in which he was held by his Lord that he should have been the selected agent for admitting the first converts among both the Jews and Gentiles into the New and better covenant of Grace. His failure to walk upon the sea to meet Jesus—his employment to fulfil his own hasty promise respecting tribute by catching the fish with the money in its mouth—and his severe reproof from Christ when he presumed to dictate what the Lord should not do, are incidents which have a value of their own, separate from that which they possess as connected with the life of Jesus, elucidating as they do his personal idiosyncracies and making him a more solid object of our mental observation. At the paschal table Peter had a seat, and asserted his personality and usual activity in speech by refusing for a time to have his feet

washed—by suggesting a question to John—and by putting one himself to the Saviour, “Lord, whither goest thou?” which resulted in his self-confident professions of fidelity to death. Of what followed—how he slept in Gethsemane; how he carried one of the two swords which the apostles exhibited to Christ, and the use he made of it; how he followed his Master afar off, yet *did* follow him, even into the palace of the High Priest; how he there sank into the swearing apostate, and how one glance of the Redeemer’s speaking eye melted him into tears—who has not lingered over and impregnated his memory with these events as they lie in all their touching artlessness on the gospel record? The bold heart learns to distrust itself—the sincere heart learns to seek heavenly succour for the day of trial—and the fervid heart learns to be sober and vigilant—seeing that the diabolic adversary like a roaring lion, is abroad, seeking whom he may devour. On the morning of the resurrection Peter went to the sepulchre, excited by the report Mary Magdalene had brought, and though outstripped in the race by his younger friend, how Peterlike it was that he should rush past the stooping John, and enter the sepulchre before him. Ere the sun had set he was privileged to have a private meeting with the risen Messiah; and what words could paint that meeting! Colour, language, conception, would not do it justice. Silence best interprets its solemnity and pathos—Peter’s awe and weeping—the pity and pardon of his Lord. It was the feast of reconciliation. In that meeting penitence and grace embraced each other. The forty days of the Saviour’s sojourn would be improved by Peter, we cannot doubt, to the utmost. The contrary of this is not proved by the sudden visit which he and others experienced when fishing on the lake; and the colloquy which succeeded brings Peter into the foreground, where he is seen in a spirit no longer self-sufficient and rash, but sensitively tender and profoundly humble. He will not now bluster of his own consciousness, but confidently appeals to the omniscience of his Master. After the ascension it was Peter who proposed that the

vacancy in the apostolic circle should be supplied, and on the day of Pentecost he was the elect instrument through which the Spirit of truth triumphed over three thousand souls. In the healing of the cripple at the Gate Beautiful, Peter was the chief speaker and actor, supplementing the miracle with a powerful evangelical address, his seizure for which afforded him an opportunity for repeating it in substance before the Sanhedrim itself, and affirming on his own and John’s behalf the resolution to speak with all boldness the truth in Jesus. In the tragedy of Ananias and Sapphira Peter is still first. It is he who successively questions, convicts, and executes the double-tongued and guilty pair; and that from him principally proceeded the curative virtue possessed by all the apostles is evident from the statement that the “sick were brought into the streets and laid on beds and couches that at the least the *shadow of Peter* passing by might overshadow some of them.” When again arrested and examined with the rest of his brethren, Peter conducted their joint defence before the council; and he is next met with in Samaria, with John, confirming the believers and condemning his namesake the magician. He then returned to Jerusalem, where in three years he was visited by Paul, who abode with him fifteen days; after whose departure he is mentioned as performing a visitation through the Palestinian churches, and working two great miracles, one on Eneas at Lydda, who had been bedridden for eight years, and the other on Dorcas at Joppa, whom he restored from death to her labours of love. At Joppa the apostle continued “many days,” until prepared by a vision for being summoned to preach the Gospel to pious Cornelius, and baptize him and his believing house; but on his arrival at Jerusalem he had to rehearse and plead, before the murmurs of the caste-loving Jews could be allayed. Next we have him a close handbound prisoner, kept by kingcraft to season a Jewish holiday with his blood. But the King of kings interposed. And before the touch of His angel, fetters and bolts and gates of iron are no impediments to his servant’s freedom. What pic-

tures for the fancy to dwell upon are the scenes before, and in, Jolin Mark's house:—Peter knocking—Rose, the servant maid, recognizing him—her transport—the disbelief of even *praying* christians—and the denouement of the mystery in his admittance and explanations. In the case brought up from Antioch by Paul and Barnabas, Peter threw all his influence into the scale of enlightened liberty; and in the "Acts of the Apostles," his name then occurs no more. But Paul, in the Epistle to the Galatians, has snatched from oblivion an incident not perfectly to Peter's credit. The time-serving timidity of the High Priest's palace returned at Antioch and was faithfully rebuked by Paul; nor does Peter appear to have denied the justice of the rebuke—he could nobly endure to be corrected when he erred.*

Now quitting the *terra firma* of Scripture, we enter into the vapoury region of tradition in searching after Peter's future career; or rather might so enter, for we shall prefer to skirt this dubious realm in place of plunging into its perplexities. These traditional nebulæ represent Peter as having been the first bishop of Antioch, and then to have visited Rome, founded the church there, ruled as its first overseer, and to have been put to death under Nero, by crucifixion with his head downwards, a mode he is said to have requested, that he might not seem to emulate his Lord, who was crucified in the opposite position. Dr. Augustus Schiller, the author of a little book entitled, "Was Peter ever at Rome?" has shewn that the Scripture evidence gives a negative to this enquiry up to the date of St. Paul's second Epistle to Timothy—that the affirmative testimonies borrowed from the fathers are of the most loose and contradictory kind—and that there is entire silence on the subject by Polycarp, Ignatius, Justin, Her-

* Paul's reasoning is often misapprehended. Peter's sin was duplex—first, inconsistency and weakness in changing his conduct after the deputation arrived from James; and secondly, injury against the Gentile converts—since by all the Jews imitating Peter's example they would be "compelled" to live separate from their Jewish co-religionists, contrary to their own confraternal customs and wishes.

mas, Clement of Rome, (said by some to be the first, and by others the third bishop of Rome,) even when allusions are made by them to Peter's labours and death; and the conclusion to which the learned writer comes is, that all reliable historic proof is wanting for the affirmative, and that if Peter ever visited the imperial city it was long after a church was formed—very late in life—and just before his martyrdom. May not the news of Paul's death indeed have induced him to proceed thither, where he would soon fall a prey to the royal beast, who then lapped blood like water? Amongst much we judge incredible, this we do believe—that the Saviour's prophecy (John xxi. 18, 19,) was accomplished in the apostle undergoing a violent death, probably by a crucifixion similar to his own. But even such a death would be gain to the veteran witness. How sweet a change would he find it to rejoin Christ in paradise!

THE RELATION TO THE PRIMITIVE CHURCH sustained by Peter is a theme which polemical ire has made a battle ground for ages. As Protestants we of course reject utterly the hypothesis which claims for him the earthly vicarship and headship of the church, or which places him over the other Apostles in the capacity of Dictator or Arbitrator. It does not appear that he was ever chairman even of the Apostolic conclave. In no reasonable sense could the Primitive Church be said to be built on Peter alone;* and never does he advance pretensions to sovereignty by word or deed. If in some respects he rose

* To our thinking, the best interpretation of Matt. xvi. 18, is that which conceives Christ to have accompanied the words with significant gestures,—“Thou art Peter,” then, pointing to himself, “and upon this rock I will build my church,” paraphrastically thus—“I gave thee thy name because of what I knew thee to be—the confession just made proves how well thou bearest it. And now learn, that upon myself, the object of thy confession, I will build my church.” In the sense of a great public teacher, Peter no doubt entered into the foundation of the church, but not exclusively, for it is built upon “the foundation of the *Apostles* and *Prophets*.”

higher than the rest, he had fallen below them all. He serves in Samaria as a messenger of the church in Jerusalem—he gives but one speech and one vote at the Great Council mentioned Acts xv. He never orders like a monarch, but explains as an equal, or fears (as at Antioch,) as an inferior; and Paul's affirmation that *he* was not a whit behind the very chief apostle, puts the firebrand to the enormous pile of papal usurpation, reared on the dogma of Peter's supremacy. With this denial, however, ought in candour to be coupled the fair admission, that of the twelve original apostles, considered *individually*, Peter was the foremost, the best known and most influential among them as a public man; the most active, most energetic, and most successful; possessed of the largest natural capacity, and perhaps the most rich in supernatural endowments. Hence he was expected to speak first in debate and to lead in the administration of the church. He probably illustrated better than any other, (always excepting Paul,) the character of an Apostle—a travelling missionary to his unconverted countrymen, and a travelling superintendent of those who were gathered into churches; and Paul freely confesses that God had "wrought effectually in Peter, to the apostleship of the circumcision."

As a *speaker* our idea of him is that of a man having a free command of language, rather encumbered by words than straitened for them; his diction rough-cast, but keen, and often gleaming, and his aim shining through all his efforts. Every hearer perceives that he cannot be other than an animated speaker—words, looks, and gestures all warm, and his spirit sometimes expanding into wings of fire, on which his utterance rises to the highest elevation of human eloquence and persuasion. As a *writer* two epistles remain as his everlasting memorial. They do not make us acquainted with any doctrines new or different to those contained in Paul's Epistles, but all the cardinal articles of christian truth, as atonement by the death of Christ, sanctification by the Spirit, a state of future retribution, &c., are forcibly presented; and all aspects of the christian character and

all duties of the christian life are exhibited in language the most beautiful and original. One of the grandest facts in the history of Jesus,—the transfiguration on the mount,—is re-stated from the writer's own remembrance; while prophecies of future apostacies, and of the final conflagration, with a high tribute of confidence and love towards Paul, impart a peculiar attractiveness to the second of these sacred effusions. The style is never slovenly, but always very dignified, without being deficient in ease of expression or tenderness of tone. The fifth chap. of the 1st Epistle reads very much *unlike* one of those productions expressively denominated bulls, (bulls, not of Bashan but Babylon,) which occasionally issue from the Vatican, bearing the seal of the fisherman; it is the quintessence of holy grace and pathetic sweetness and spiritual ardour—dew for the spirit—honey for the soul—fire for the heart. The opening paragraph of the second Epistle, including verses 3—11, are are eloquently eulogized by a distinguished transatlantic theologian, who affirms that the 3rd, 4th, and 5th vers. comprise "a description of moral and spiritual excellence, such as no sage of Greek or Oriental fame, and no doctor of his own national Sanhedrim ever approached."*

The most striking distinctive of Peter's natural character was his *vivacity*. He could do nothing tamely. His life, though not superficial, loved to see the surface; it was easily elicited into action by the external conductors which beset his path. Much of what was best and worst, weakest and strongest, in his conduct sprang from this peculiarity. He was free from that unfortunate propensity under which some persons suffer, (and few but themselves know how they suffer,) which renders them slow and diffident in venting their feelings,—who are judged to be cold, but in whose heart a fire is hotly burning. Peter never pined under this constraint, but as he felt so he could speak and act; and did. Yet great vivacity becomes dangerous, unless guided by knowledge and solid principle. Where it

* Lectures on Religious Progress, by W. R. Williams, D.D.

is associated with sensual impulses, a selfish disposition, and weak moral sentiments, it is a destructive dower. Precipitancy, passion, and vacillation, either less or more malignant in their effects, will flourish under its tropic power, leading, it may be, to lifelong or even eternal injuries and agonies. When Peter was "converted," his vivacity became yoked to humility, and controlled by the Spirit of God; and the errors into which it betrayed him became less perilous and less frequent. And should we not do Peter a wrong of omission, if we were not to include among his constitutional excellencies, affectionate susceptibilities and a conscientiousness ex-

tremely tender? His talents were not of so practical an order as those of the James mentioned Acts xv., Galatians ii, and the writer of the Epistle bearing that name. His genius was unquestionably less logical, profound, and majestic than Paul's; and in intense refined spirituality and simplicity John was his superior. But he was a "pillar," and a "prince" in our Israel, and it is no misappropriation of the panegyric passed upon the Baptist to award it to Peter—for he was a "burning and a shining light," a light "shining more and more unto the perfect day;" and in his light we are "willing for a season to rejoice."

AQUILA.

FAMILY CIRCLE.

DEATH OF A JEWISH GIRL.

THE subject of the following brief narrative was about sixteen years of age when she died. She was an orphan, and at an early age entered the school of the London Jews' Society, the fold which the Lord, by the hands of believing Gentiles, has graciously opened for the lambs of the lost sheep of Israel. Her conduct was satisfactory, as far as outward correctness went, but she gave no indication of having inwardly received the light of divine knowledge. From this school she was removed at the age of fifteen to the service of a lady, who was so well pleased with the uniform steadiness and propriety of her conduct, that when from increasing ill health the girl became useless as a servant she still afforded her a home, until it was deemed necessary to place her under medical care. Removed to a hospital, this poor daughter of Israel began to manifest the mighty power of Him whose name she had long confessed as her Saviour; for while the outward man was fast perishing, the inward man was renewed day by day; and she grew rapidly in that grace which is the forerunner of glory. Both during her stay in the hospital, and after her dismissal as incurable, she exhibited such a beautiful instance of suffering patience, resignation, thankfulness, and holy joy in her Redeemer, that the friends, who had formerly mourned

over her apparent deadness to spiritual things, had abundant cause daily to bless the Lord, who affixed so gracious, so unexpected a seal to their ministry.

A deep submission to the divine will was conspicuously apparent in all she said or suffered; and not only so, but such a remarkable thankfulness for the least attention rendered by those around her, as showed her to be clothed with that humility which is a fruit of the Spirit. Did a compassionate hand but smooth her pillow, the look of grateful affection accompanied her words, whilst she confessed the Lord's great goodness in sending her such kind friends, and implored his blessings upon them. Prayer was her "vital breath;" she manifested unshaken confidence in its efficacy, rejoiced in it herself, and earnestly recommended it to others. Frequently when any visitor had remained with her, she was heard to say, "I am sorry they came just now; I was praying;" then, with sweet submission, she added, "but the Lord sent them; he is very merciful to me." On the believing prayers of others she set a high value; once, when in great agony, exclaiming, "Pray for me; I am in violent pain, but the Lord will support me if you pray with me; he has promised to hear the prayers of his people."

All the means of grace were prized by her. The visits of her spiritual instructor were always anxiously looked

for, and once, on being asked the reason of her eagerness to see him, she gave this reply :

"Because he taught me where to seek the happiness I am now enjoying;" and added, that "she had prayed for him, and for every person belonging to the society."

The word of God was precious to her. A little boy residing in the house where she died often read to her. For his welfare she was particularly anxious; she gave him her Bible, telling him she hoped he would often read that sweet book, or he would never go to heaven. But her school-fellows, the daughters of Israel, and participaters in the privileges so highly blessed to her, were ever nearest her heart. Whenever one of them visited her, she made her the bearer of some affectionate message to the rest, desiring their prayers for herself, and enjoining on them a particularly serious and attentive spirit, both at their public and private devotions, and especially at family prayers.

Awakening from sleep a few days previous to her death, she cried out, "Lord Jesus, I believe on thy name;" and requested that the third and fourteenth chapters of John's Gospel might be read to her. From these chapters she was frequently heard to repeat verses. The hymns which afforded her most delight were, "Jesus lover of my soul," and "Rock of ages, cleft for me;" both so expressive of simple dependence on him whom her fathers slew and hanged on a tree; but in whom alone the seed of Israel shall be justified and shall glory.

A converted Israelite visited her, and after praying with her, said,

"I envy you, dear child; I wish I was in your place."

"But I could not give up my place," she answered.

Two days before her death, at her earnest request, the Lord's Supper was administered to her, which she thankfully received, in remembrance of that Saviour on whose merits alone her hope of salvation was founded. In the early part of the last day of her suffering she appeared in too great pain to speak, but at length remarked, "The Lord has said, 'Where I am there ye shall be also.'" About three o'clock she addressed a person sitting

beside her, "Oh dear! how long do you think it will be before the Lord will please to relieve me?" presently adding, "Dear Lord, thy will be done; take me now; O Lord, help me!" Half an hour previous to her departure, she said, "I have been praying for you all. The Lord will soon take me now." The Lord did take her; she went to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven; and left to our society a mute, but impressive exhortation to thank God and take courage.

THE LITTLE GIRL AND THE INFIDEL.

It is interesting to observe how much more truly wise, in true wisdom, even little girls are, sometimes, than learned infidels. The whole host of infidels, as such, with all their learning, are fools indeed, in respect to all that can render future and eternal existence desirable. The most splendid talents and the highest attainments in learning, will prove only a dreadful curse to their possessor, who dies destitute of the wisdom which cometh from God, and fits the soul for his presence and favour in heaven. To be an infidel is not reputable in these days, and yet all infidels are not dead. There are doubtless many in the community, who would be unwilling to admit themselves such. If there are any such, they may be instructed by the following anecdote :

Hume, the great historian, was once dining at the house of an intimate friend. After dinner, the ladies withdrew; and, in the course of the conversation, Hume made some assertion which caused a gentleman present to observe to him, "If you can advance such sentiments as those, you certainly are what the world gives you the credit of being, an infidel." A little girl, whom the philosopher had often noticed, and with whom he had become a favorite, by bringing her little presents of toys and sweetmeats, happened to be playing about the room unnoticed: she, however, listened to the conversation, and, on hearing the above expression, left the room, went to her mother and asked her, "Mamma, what is an infidel?" "An infidel"

my dear," replied her mother, "why should you ask such a question? an infidel is so awful a character, that I scarcely know how to answer you." "Oh, do tell me, mamma," returned the child: "I must know what an infidel is." Struck with her eagerness, her mother at length replied, "An infidel is one who believes that there is no God, no heaven, no hell, no hereafter."

Some days afterwards, Hume again visited the house of his friend. On being introduced to the parlor, he found no one there but his favourite little girl: he went to her, and attempted to take her up in his arms and kiss her, as he had been used to do: but the child shrunk with horror from his touch. "My dear," said he, "what is the matter? do I hurt you?" "No," she replied, "you do not hurt me, but I cannot kiss you, I cannot play with you." "Why not, my dear?" "Because you are an infidel?" "An infidel! what is that?" "One who believes there is no God, no heaven, no hell, no hereafter." "And are you not very sorry for me, my dear?" asked the astonished philosopher. "Yes, indeed, I am sorry!" returned the child, with solemnity; "and I pray to God for you." "Do you indeed? and what do you say?" "I say, O God, teach this man that thou art!" A striking illustration of the sacred writ, "Out of the mouth of babes and sucklings thou hast ordained strength, because of thine enemies, that thou mightest still the enemy and avenger."

READING TOO FAST.

ANECDOTE OF AN AFRICAN PREACHER.

There lived, in the immediate vicinity, a respectable man who had become interested in the subject of religion, and who had begun with some earnestness to search the Scriptures. He had read a few chapters, when he became greatly perplexed with some of those passages which an inspired apostle has declared "hard to be understood." In this state of mind he repaired to our minister for instruction and help, and found him at noon, on a sultry day in summer, laboriously engaged in hoeing corn. As the man approached, the preacher, with patriarchal simplicity, leant upon the handle of his hoe, and listened to his story. "Uncle Jack," said he, "I have discovered lately that I am a great sin-

ner, and I commenced reading the Bible, that I might learn what I must do to be saved. But I have met with a passage here," holding up his Bible, "which I know not what to do with. It is this: 'God will have mercy on whom he will have mercy, and whom he will he hardeneth.' What does this mean?"

A short pause intervened, and the old African replied as follows:

"Master, if I have been correctly informed, it has not been more than a day or two since you commenced reading the Bible; and if I remember rightly, that passage you have mentioned is away yonder in Romans. Long before you get to that, at the beginning of the gospel, it is said, 'Repent, for the kingdom of heaven is at hand.' Now, have you done with that? The truth is, you read entirely too fast. You must begin again, and take things as God has been pleased to place them. When you have done all you are told to do in Matthew, come and we will talk about Romans."

Having thus answered, the preacher resumed his work, and left the man to his own reflections. Who does not admire the simplicity and good sense characterized in this reply? Could the most learned polemic more effectually have met and disposed of a difficulty? The gentleman particularly interested in this incident, gave me an account of it with his own lips. He still lives, and will, in all probability, see this statement of it.

Most readily will he testify to its strict accuracy; and most joyfully will he now say, as he said to me then 'It convinced me most fully of the state into which I had fallen. I took the old man's advice! I saw its propriety and wisdom, and hope to bless God forever for sending me to him.'

PUTTING ON ANOTHER HOOP.

Two neighbours, a cooper and a farmer, were spending the evening together. Both were professors of religion, but of different communions. Their conversation was first upon topics relating to practical religion; but after a time, diverged to the points of difference between the two denominations to which they belonged. It became first a discussion, and then a dispute. The cooper

was the first to perceive its unprofitable and injurious tendency, and remarked, "We are springing apart from each other—let us put on another hoop. Let us pray."

They knelt down and prayed together, after which they spent the remainder of the evening lovingly together, conversing on the things of the kingdom, in which they both felt an equal interest. The suggestion of the cooper was an excellent one, and it were well if it were acted on more frequently by those who, like him, are members of the household of Christ.

If Christians would discuss their differences less, and pray together more, they soon would find themselves more closely united in feeling. Men can be readily brought together by prayer, who would only be thrown apart by reasoning.

Christ earnestly desires the union of his people. He makes a prominent subject of petition in the wonderful prayer recorded in the 17th chapter of John. We should certainly strive to realize the desire of our Redeemer. How is this to be done? How are Christians to be made one? Shall they all be brought to entertain the same views? Then an infallible and omnipotent pope is necessary. Men cannot be made to think precisely alike. Where uniformity of belief is professed, it is not because men think alike, but because they surrender the privilege of thinking, and yield a blind submission to authority.

The writer was once acquainted with a good man whose notions of ecclesiastical polity were so strict that he could only worship with those of his own communion. He would spend the Sabbath at home, reading his Bible, when there was no Episcopal service in the village. Nevertheless he was a good man—a true follower of Christ; though his soul had got somewhat out of shape.

One day he called at a farm-house where he had some business to transact, and found a few brethren of the Methodist and Presbyterian denominations gathered together for social prayer. As the meeting was nearly ended, he felt constrained to sit down and wait till he could attend to the object for which he came.

The earnest prayers which he heard offered affected his heart, which was really a warm one, though he had en-

cased it with his sectarian principles. After having attended to the business before him, he spent a few moments in conversing with his neighbour on religious subjects. When he rose to go his neighbour said, "You and I seem to serve under one Captain, though we are in different battalions. Let us pray together before you go."

No objection was made, and the farmer offered a prayer that removed some more of the ice which had gathered round the man of exclusion. Suffice it to say, that, ere long he was found at that prayer-meeting where the first impressions in favour of union were made upon his heart. Subsequently he was always at some meeting on the Sabbath, and ready to unite with Christians of every name in efforts for doing good, while he lost none of his attachment to the church of which he was a member. "I do not love *the Church* less," he used to say, "but I love Christians more. In order to love one another, people must pray together, and try to do good together."

Here is the bond of Christian union. Let them not strive to do away with all sects, or to form a new one to comprehend all others; but let them pray together, and strive to do good together.

BE CONSISTENT, MOTHER.

A little boy, who was just beginning to talk, felt very anxious to have a coat like his father's, and would often entreat his mother to give him "a coat with pockets behind!" The mother's reply usually was, "My son you are now a little boy; when you are a man you shall have a coat with pockets behind." Some little time after, it was advised that the little fellow should be bathed in the waters of a certain spring. On attempting to put him into the water, the child appeared afraid; his mother used many arguments to persuade him to comply. At length she said, "You are a man, and must not mind it." He quickly replied, "Why, mother, when I want a coat with pockets behind you call me a little boy, but when you want me to go into the water you call me a man!" The child at once saw the inconsistency of his mother, and continued to refuse obedience to her wishes.

POETRY.

LOVE TO CHRIST TESTED.

All with Jesus are delighted,
 While he speaks of joys to come,
 Thinking that to them is plighted
 After death a happy home;
 But "The cross"—when he declares it—
 "None, but he who takes and bears it,
 Can my true disciple be;"—
 Few—how few! to this agree.

All are pleased when—"Come ye weary!"
 They can hear the Saviour say;
 But 'tis language harsh and dreary—
 "Enter ye the narrow way."
 While "Hosanna!" men are singing,
 All can love;—but when is ringing—
 "Crucify him!"—at the sound,
 Nothing more of love is found.

While his hands are food supplying,
 All with joy his bounty take;
 When in anguish he is lying,
 None for his protection wake.
 Thus may Jesus have *our* praises,
 While our hopes and joys he raises;
 But should he his favour hide,
 Love to him would not abide.

Is thy joy in Christ arising
 From thy love to him alone?
 In his sorrows sympathizing,
 Can'st thou make his griefs thy own?
 Should he cease with hope to bless thee,—
 Should dark fears and doubts distress
 thee,—

Still confiding, could'st thou say—
 "Jesus, thou art all my stay?"

In thyself, Lord, thou art worthy,
 All our love is but thy due;

Saints and angels cry before thee—
 "Thou art holy, just, and true!"
 Whoso, in thy bright perfections
 Finds for him thy best attractions,
 Has, in loving thee, a part
 That shall satisfy his heart.

"ASK, AND YE SHALL RECEIVE."

I ask not wealth, I ask not fame;
 I envy not the poet's name,
 Nor light of friendship's fitful flame,
 That often shines in mockery.

I ask not beauty's transient power,
 I ask not fortune's favored hour;
 Nor would I with ambition tower,
 To gain a Cæsar's royalty.

I ask not love's deceitful smile;
 His treacherous arts too oft beguile,
 And many a sorrow lurks the while
 Behind his gaudy scenery.

I would not ask if I might know,
 All that awaits me here below;
 The light of time will quickly show
 Thy joys and pains, mortality.

And have I then no boon to crave
 From Him who first my being gave,
 Before I lay me in the grave,
 And pass to dread eternity?

Bless'd Father, *yes*—be mine the *tear*
 That flows from penitence sincere,
 The *broken heart*, the *childlike fear*;
 Then come life's sad catastrophe.

"THE SEA IS HIS."

Thine the great Ocean, fathomless and wide,
 Through whose far depths uncounted myriads glide;
 Thine its tumultuous heave, its placid rest,
 And Thine the sleepers in its cold, dark breast.

Sublime, resistless in its ebb and flow,
 Blushing beneath the morning's fervid glow,
 Blue as the softest skies that span its bed,
 Is the faint type of Thee around us spread.

Its glory Thine in cloudless noontide hours,
 When crested billows scatter golden showers;
 And Thine, through all the holy solemn night,
 Its wondrous beauty 'neath the moon's pale light.

Thine are the winds that wrathfully arise
 In dreadful conflict mingling sea and skies;
 And thine the lulling of the blast, whose breath
 Bore to the vainly brave the chill of death.

Its solemn anthems have no theme but Thee,
 Lord of the stars and earth and rolling sea!
 And in the wildest storm that o'er it plays
 Thy voice alone it hears—Thy arm obeys.

MRS. H. J. LEWIS.

REVIEW.

THE RELIGION OF GEOLOGY AND ITS CONNECTED SCIENCES. BY EDWARD HITCHCOCK, D.D., L.L.D., *President of Amherst College, and Professor of Natural Theology and Geology. William Collins, Glasgow and Paternoster Row. 12mo. pp. 408.*

TRUTH in all its branches, whether scientific or religious, is ever consistent with itself. There may be, for example, apparent discrepancies between the discoveries of science, and the testimony of revelation, which may awaken fears on the one hand, and exultation on the other. But past experience has often demonstrated that as to revealed religion these have ever been premature. The Author of the holy Scriptures, given for the instruction of mankind, and the Creator of the stupendous universe in which they dwell, being one and the same infinite mind, a happy harmony may be supposed to subsist between his works and his Word; and though his Word was not given to teach mankind astronomy, geology, natural history, but religion, it may be fairly assumed that nothing will be found in it irreconcilably opposed to well-established scientific truth and facts. The Bible contains sufficient evidence of its own divine origin; and the humble believer when he is told vauntingly by the infidel of "the opposition of science," may safely regard the science as "falsely so called," or be content to wait until further discoveries on the one hand, and a more solid and satisfactory exegesis on the other, have effectually removed this opposition, and brought all into perfect and delightful accordance.

"Rightly understood and fairly interpreted," as our author intimates, "there is not a single scientific truth that does not harmoniously accord with revealed as well as natural religion; and yet by superficial minds almost every one of these principles has, at one time or another, been regarded as in collision with religion, and especially with revelation. One after another have these apparent discrepancies melted away before the clearer light of further examination. And yet, up to the present day, not a few, closing their eyes

against the lessons of experience, still fancy that the responses of science are not in unison with those from revelation. But this is a sentiment which finds no place with the profound and unprejudiced philosopher; for he has seen too much of the harmony between the works and the Word of God to doubt the identity of their origin. He knows it to be a sad perversion of scientific truth to use it for the discredit of religion. He knows that the inspiration of the Almighty breathed the same spirit into science as into religion; and if they utter discordant tones, it must be because one or the other has been forced to speak in an unnatural dialect." p. 400.

More than this, there is in the language of the holy Scriptures, when they refer to events that involve the facts or principles of sciences unknown to men at the time the Scriptures were written, a most wonderful propriety, indicating a kind of anticipation of those very discoveries, which "could not surely have resulted from human sagacity, but must have been the fruit of divine inspiration."

"And this adaptation is the more wonderful when we find it running through the whole Bible, whenever the sacred writers come in contact with scientific subjects. In this respect, the Bible differs from every other system of religion professedly from heaven. Whenever other systems have treated of the works of nature, they have sanctioned some error, and thus put into the hands of modern science the means of detecting the imposture. The Vedas of India adopt the absurd notions of an ignorant and polytheist age respecting astronomy, and the Koran adopts as infallible truth the absurdities of the Ptolemaic system. But hitherto the Bible has never been proved to come into collision with any scientific discovery, although many of its books were written in the rudest and most ignorant ages. It does not indeed anticipate scientific discovery. But the remarkable adaptation of its language to such discoveries, when they are made, seems to me a more striking mark of its divine origin than if it had contained a revelation of the whole

system of modern science." p. 306.

It is, moreover, but a small matter, comparatively, to ascertain that there is no opposition between science and the Bible, and to prove that the statements of the one do not contradict the discoveries of the other. Science properly considered should take higher ground. It should be regarded as the handmaid of true religion, and as giving aids peculiar to itself to the cultivation and exercise of the profound, and humble homage and worship due to the great Author of heaven and earth. The convictions it produces of the infinity of Jehovah, the vastness of his plans, the universality of his providence, and the inexhaustible riches of his power and skill, are not unsuitable incentives to humility, adoration and praise. The youthful Psalmist, though not possessed of the light of modern science, furnishes an example of this influence. Beholding the starry heavens, as he watched his flocks by night, and meditating through them on the grandeur of God, he exclaimed, "O Lord our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens..... When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man that thou art mindful of him? or the son of man that thou visitest him?"—Ps. viii. 1, 3, 4.

And so in relation to the works and plans of Jehovah as discovered in geology and its connected sciences, their vastness, variety, and almost infinity, leading the mind as they do into the remotest depths of the past, surrounding us with a theatre of mysteries and wonders, and betokening wonderful changes yet to come, all indicative of the operations of the same hand, and the unfathomable designs of the same mind; they have a voice which calls to worship, and a finger that points to the throne of Him who is "the King eternal, immortal, invisible, the only wise God." A man may be profoundly versed in science, and yet be undevout. But when its revelations are brought into contact with a mind already imbued with the spirit of devotion, they certainly tend to enlarge his conceptions of the infinite Supreme, and to produce profounder awe and sublimer praise. The religion of sci-

ence superadds its power to that of revelation.

The production of a work which should carry out this idea, and give to the thinking christian reader "The Religion of Geology and its connected sciences," demands a well-furnished mind as well as a devout heart. Any one who attempted it who was not himself a "partaker of like precious faith with us in the righteousness of God and our Saviour Jesus Christ," would be obviously unqualified for the task: and any one, who though wisely and devoutly holy and pious, who was not master of the various discoveries of science would be sure to fail. Of Dr. Hitchcock, we are happy to state, that as far as we can discover, he possesses both qualifications in an eminent degree. That he is a sincere and devout christian, his profession, position, as well as the pages of his work abundantly testify; and that he possesses high qualifications for a scientific teacher, and therefore for the production of the desired work, will be apparent to every reader. He himself acknowledges, with all modesty, his sense of the difficulty of his task, and assures the reader that what is here presented to him is the result of no hasty or ill-considered thoughts.

"After acknowledging that more than a quarter of a century has elapsed since this subject first engaged my attention, it may be useless for me to ask for indulgence from criticism. But, really, I feel less prepared to write upon it than I did during the first five years in which I studied it. I have learned that it is a most difficult subject. It requires, in order to master it, an acquaintance with three distinct branches of knowledge not apt to go together. First, an acquaintance with geology in all its details, and with the general principles of zoology, botany, and comparative anatomy; secondly, a knowledge of sacred hermeneutics, or the principles of interpreting the Scriptures; thirdly, a clear conception of the principles of natural and revealed religion."—Preface, p. 8.

These qualifications are possessed by our author in no common degree, and it will not detract from the value of the work, in the estimation of the intelligent reader, that it is in the form of lectures, which have been delivered many times to geological classes at college, and has received at various

periods such additions and corrections as more extended reading and observation have tended to suggest.

We had purposed giving a somewhat extended analysis of the work, but as our space is becoming limited, and the work may be obtained for two shillings, and our main purpose in writing this notice is to encourage our thoughtful and intelligent young men and ministers to procure it for themselves, that their minds may be enriched and impressed with its wonderful and delightful contents, we shall give only a brief sketch, comprising little more than the subjects of the several lectures.

These are in number fourteen. The first, on "Revelation illustrated by Science," presents our author as maintaining most strongly, that the holy Scriptures are the only infallible standard of religious truth; but arguing that the discoveries of science may assist in the explanation of many parts of the sacred writings. This is happily illustrated by references to chemistry, meteorology, and astronomy, as well as geology. The leading principles of geology are stated; afterwards is given a prospective glance at the various topics of the future lectures; and the lecture concludes with a reference to the numerous points of connection between geology and religion—an appeal to sceptics and to christians.

The second Lecture relates to the age of the world, shewing that as to man's existence on the globe both religion and geology speak the same language, and that both teach the existence of the material of the earth prior to the six days of the Mosaic account. The various geological formations are then glanced at, and the conclusion adopted that the precise period of the creation of the earth is unrevealed—but took place in the remote past. The third Lecture has for its subject, "Death a Universal Law on this globe from the beginning." In this excellent section many very beautiful and profound views are given in support of his position. The fourth compares "the Noachian with the geological deluges." The fifth discusses the question of "the world's supposed eternity." The sixth gives "geological proofs of Divine benevolence;" and the seventh amplifies and extends this delightful subject

in relation to man as fallen. The eighth elucidates by a multitude of facts "the Unity of the Divine plan and operation in all ages of the world's history." The ninth most learnedly examines and explodes "the hypothesis of creation by law." The tenth discusses and advocates a special providence. The eleventh expatiates on the future condition and destiny of the earth. The twelfth refers to the possible "telegraphic system of the universe," shewing that the very words and deeds of men may be telegraphed to the most distant parts, and registered so as to be seen, or read again, as it were, on the material of creation in all future periods. The vast plans of Jehovah, and the fact that scientific truth rightly applied is religious truth, comprise the two concluding lectures.

From the above list the reader may form some idea of the very interesting and important subjects discussed; but it affords no conception of the vast and varied reading; the innumerable array of facts; the beautiful but chastened imaginings; the solid and conclusive reasoning, and the fervent and manly piety which they display. The various forms of scepticism successively fall before the power of this advocate of truth and religion; and, as in his opinion the battle field of scepticism will not in future lie so much in the region of metaphysics, history, and hermeneutics, as in the domains of natural science, like him we would recommend our students and younger ministers not to neglect those sciences, that since our adversaries have "substituted skeletons, and trees, and stones as weapons, in the place of abstractions," so must the defenders of revealed religion if they would be adequately furnished for the contest. At any rate let every one supply himself with the aid, and enrich his mind with the learning which is here presented in so cheap a form.

MR. G. J. HOLYOAKE REFUTED IN HIS OWN WORDS. No. III. *On the Existence of God.* By SANDERS J. CHEW.
Houlston and Stoneman.

Poor Mr. Holyoake cuts but a wretched figure in print. His own words do condemn him. Mr. Chew is doing good service in writing these penny tracts, which will be continued.

CORRESPONDENCE.

OUR VILLAGE CHURCHES.

"These temples of thy grace,
How beautiful they stand;
The glory of our native place,
The bulwarks of our land."

DEAR SIR,—Not being present at the last Conference, I was not a little pleased in reading the report of its proceedings in this month's Repository, especially that part which refers to the subject of conversation to be held for an hour at the next meeting of the brethren at Rothley. I have long wished that something could be done for our destitute country churches, forming, as they do, no inconsiderable part of the Connexion, and contributing, as they have done, to its increase and prosperity; for it is a fact, that from some of these churches, whose spiritual state has at length attracted the attention of the Conference, came forth some of our most eloquent, efficient and godly ministers—some of our best deacons, and pillars of our Connexion. From whence came our Deacon's, our Freeston's, our Taylor's our Jarrom's? Came they not from our village churches? some of which, spiritually speaking, are nigh unto death. But the enquiry will be, how came they into this state of destitution? No doubt several causes have contributed their influence to produce this lamentable state of things. I am of opinion that one chief cause is *neglect*, and that on the part of the Connexion. It pleased God that over many of these churches should rest a dark and lowering cloud; the pressure of the times was felt, so that many friends were not able to contribute of their substance to the cause of Christ as they had been wont to do. Clerical influence was exerted; the glittering baits of episcopal temptation were held forth, and many swallowed them, not knowing that they were barbed with anguish and sorrow. Their ministers, some of them, were taken to heaven, while others left for larger spheres of usefulness; and thus they became "as sheep without a shepherd." Discipline was neglected. The reins of government might be in pious hands, but not in efficient ones. Church meetings became scenes of confusion and strife; little parties were formed, headed by their respective chiefs, and the unnatural sight was exhibited of brethren biting and devouring each other. From these sad scenes of confusion peaceable and humble christians withdrew, or retired to their closets to weep before the Lord, and pray over Zion's troubles. Their annual state was sent to the Association,

and, like the prophet's roll, was full of "lamentation and woe." It was read, printed, and forgotten. The strong arm of the Association was not stretched out for their relief, but they were left to struggle with their difficulties as best they could. 'Tis true they asked not for advice or assistance—this was their folly, their sin. A foolish love of independence, created perhaps in a great measure by the political character of the times, prevented these mistaken brethren from asking advice, lest—O, horrible!—their independence should be jeopardized. Thus they struggled on year after year, from worse to worse, till they now exhibit that spiritual sickly state so affecting to heaven and earth, and which has at length awoken the slumbering churches, and called forth the sympathies of the Conference.

During the quarter of a century to which I have referred, certainly little or nothing was done by the Connexion for our declining rural churches. The "Itinerant Fund," afterwards receiving the more fashionable name of "Home Mission," was spending its strength in speculations in large towns and populous cities. "We must raise the Connexion; we must be better known; let us not spend our strength and money in hamlets and villages, but go to the mighty population of our land." This was our watchword. It was done: hamlets and villages were nearly all neglected; and to Norwich, Coventry, Macclesfield, Manchester, Northampton, Stamford, Leeds, Sheffield, &c., &c., went our zealous brethren. They preached, they prayed, they laboured, they formed churches, they spent thousands of pounds—and what says report? In many places, an entire failure.

Nearly all this time the Village Churches were struggling with their difficulties. Without pastors, and a limited exchequer, they obtained ministerial assistance from whence they could. Local preachers, as they are termed, were applied to; preaching plans were made; and a strange state of things came into existence: deacons ruling the church and the ministry. For a time neighbouring pastors were applied to, to administer the ordinances; at length difficulties and disappointments were experienced. Vexed and chagrined, the deacons applied to the local preachers, and they, without being pastors, performed the pastor's work. In order that these preaching plans might be effective, and the pulpits regularly supplied, zealous but too often inexperienced young men, were sent out to

preach those sublime truths angels cannot comprehend. Hurried into the sacred office with untested abilities; receiving no instruction and no authority from the churches of which they were members, can we wonder at the present state of things? And yet great praise is due to many of these labourious and devoted men; in many places the churches would, to all human appearance, have become extinct had it not been for their unwearied labours of love. We wage no war with them, but with the abuses which have crept into the churches.

But it may be asked, what could the Connexion have done when its advice and assistance were unasked and unsought? I answer, much every way. It could have counselled and rendered assistance. A deputation sent from the Conference in the spirit of christian kindness—not as lords to lord it over God's heritage—but to advise and render pecuniary aid, would in most of these churches have been productive of the most happy results. It would have had a similar effect upon them as the presence of the brethren from Rome had upon the dejected apostle—to cheer and revive their spirits, and cause them to thank God and take courage, and go on their way rejoicing.

Let a bold, a united attempt be made on the part of the Connexion to revive these dispirited and expiring churches. Let the Home Mission be re-organized; and if found desirable, let it be one. Let the Association appoint an active committee, and look out for an indefatigable, hard working secretary, a man of tact and talent, yet of deep-toned piety. Having found such a man, let him be amply remunerated and placed in comfortable circumstances; then let him visit the churches, and report to the committee; and as the cases may require let them be promptly attended to. If required, let the hands of beloved village pastors be held up and strengthened. Some of them would rejoice to receive a visit, that they might pour into the ear of the deputation an account of their troubles, and solicit from them advice. Adopt some such a plan, and the scene would soon change; the now desolate field becoming as the garden of the Lord.

It may be objected to by some that such a plan is not in accordance with the "spirit of the age." True; but I think it does not require a Solon to prove that it is not opposed to the spirit of the gospel. We have before us as a model the conduct of the great apostle of the Gentiles. Spirit of the age! Spirit of hell! The sooner it is hissed out of the churches the better. It is high time that we retrace our steps, and go back to the simplicity and sincerity of the gospel.

If it be possible, let some two or more of these churches be united in one; and let there be placed over such united church a zealous, devoted missionary. Let him visit the dark villages around, preaching in their streets, their greens, their barns, their cottages, and for the want of a better, let him take the horse-block for a pulpit. Here in these places let him erect the standard of the cross, and unfurl its blood-stained banner; and as it floats over his head let him preach of Jesus and the resurrection. Let him enter the cottages of the poor, converse with them, distribute tracts; in fact do all he can to save souls from death. Let neighbouring pastors, when convenient, exchange pulpits with these brethren, and in every possible way encourage them and strengthen their hands. Let great care be taken, and this is of infinite importance, that the brethren selected for this work be above all things sound in the faith—real genuine General Baptists. Let us no longer submit to impositions, nor receive from other denominations men of doubtful theology. To err here is fatal, as it will be destructive to the peace and prosperity of the churches, and perhaps the ruin of deathless souls through eternity.

In every church, but especially in our rural churches, let there be a strict but Scriptural attention to discipline. To retain a notoriously wicked man as a member is ruinous to any church, but more so to our village churches, as every one knows his history and is acquainted with his character. From such persons let there be a Scriptural withdrawing, having no fellowship with the unfruitful works of darkness. A pure church will be a prosperous one.

Let there be no little attention paid to the Sabbath School—to the character and qualifications of its teachers. Every pious young person is not qualified to be a teacher of babes. Let all who are desirous of being engaged in this truly important work, be examined by the pastor or the missionary, and let none be received into the school only as they come recommended by the above-named individuals.

Attention should also be paid to the periodical literature of the Connexion. The churches should be exhorted to interest themselves in the sale of the Repository, and by every possible means raise and improve its character. It is lamentable to hear that so many of our members neither take nor read our periodical. One individual should be appointed in every church, if the minister cannot spare the time, to correspond with the Editor and furnish him with useful and interesting intelligence. I am sorry that the monthly magazine for our children is not under the controul of

the annual Association, but is the speculation of a private individual, who of course will try to get as much by it as he possibly can. The wise man tells us to "train up a child in the way he should go;" and a well-conducted Magazine for children is an excellent means of carrying out the recommendation of Solomon. It is as much the duty of ministers to feed lambs as sheep. The beautiful example of the Saviour will be recollected by all.

I would also take leave here to say something about those popular gatherings—"tea meetings." These are now common in almost every village; and if it be a fact that we require "spiritual church meetings," most assuredly do we require "spiritual tea meetings." If properly conducted they may greatly serve the interests of the Redeemer's Kingdom, and promote brotherly love and unity among the followers of the Saviour. But if they are to be meetings for trifling conversation and worldly amusements, the sooner they are annihilated the better for the interests of vital godliness. In some of our large towns these meetings are carried to a fearful extreme. The first act is to print a large and showy placard, announcing in large letters the performance, with some of the names of the chief performers; then stating that after tea, several pieces of sacred music will be performed by a full and efficient band. This bill is posted in every conspicuous part of the town, and often side by side by its equally showy neighbour, the play bill. The afternoon arrives—a large company crowd the tea-tables—light and frivolous conversation reign for an hour, then the chair is taken, a prayer is offered—the shorter the better—and then comes the amusements of the evening—pieces of sacred music. And what is this

music? The overwhelming scenes of the resurrection and the judgement. The agonies of the garden and of the cross mimicked by brass instruments and kettle-drums—the dying groans of the world's Redeemer counterfeited on strings of catgut. Our pious fathers never built our houses of prayer to be lecture-rooms for the scientific lecturer, or concert-rooms for the profane to imitate the dying groans of the Man of Sorrows, or to become the synagogues of Satan. No, they reared their walls for the worship of God, and for the worship of God alone; and if we their descendants, convert them to other purposes, then let their roofs fall in, let their walls tumble down, and the whole become a mass of ruins, where the unclean bird and noxious reptile may find a home. If we must have these social meetings, let them be conducted in the fear of the Lord.

Then let us awake, beloved brethren, and direct attention to our village churches, to those garden plots of the Saviour. Too long have we been slumbering; and while we slept the enemy was industriously employed in sowing tares. If we slept he was awake and active. Other evil agencies have also been at work. Tractarianism has put forth no feeble efforts to delude and to destroy; popery has covered the length and breadth of our land with its priests, its monks, its nuns, and its jesuits. Germany has imported its soul-destroying neology, and Brummagem has sent forth its fashionable heresy. Surely with this legion host of Satan at work the friends of the Redeemer should awake and buckle on the whole armour of God, and in the spirit of the gospel meet these foes on the battlefield, and never cease the conflict till they have gained a complete victory over all the enemies of the cross. S. Wigg.

INTELLIGENCE.

THE MIDLAND CONFERENCE met at Woodgate chapel, Loughborough, on the 28th of Dec, 1852. The morning service was opened by Mr. W. R. Stevenson, of Nottingham. Mr. G. A. Syme delivered a talented discourse on, "The death of Christ—the sources of its efficacy," from 1 Cor. i. portions of the 23rd and 24th verses,—“Christ crucified * * * * the power of God.” The attendance at this service was good.

The Conference assembled at a quarter past two, for the transaction of business. Mr. Springthorpe of Ilkeston prayed. On the reports of the churches being received it appeared that fifty-four had been baptized since the previous Conference, and that seventy-one remained as candidates. The

attendance at this meeting was also numerous.

It was resolved,—1. That the church at Grantham is recommended not to attempt the purchase of the Wesleyan Chapel under existing circumstances; and that they are desired to look out for an eligible site on which to build a chapel.

2.—That brethren T. Stevenson and Winks of Leicester, remain as the Committee to advise with the friends at Northampton respecting the chapel property.

3.—That brethren S. Hull, T. Stevenson, S. Wigg, and J. Hawley, be a deputation to visit Fleckney and Smeeton, for the purpose of enquiring into the present state of the cause there.

4.—That the next Conference be at

Rothley; and that brother Springthorpe of Ilkleston be the preacher.

5.—That the question of "the best mode of maintaining and extending our churches in small country villages," be discussed at the next Conference, if time permit.

6.—That brethren Goadby, J. C. Pike, W. Underwood, and W. R. Stevenson, be a committee to draw up a memorial to the Queen on behalf of the persecuted Madiai, to be signed by the chairman of this Conference, and to be presented by the Earl of Shaftsbury.

The Secretary was thanked for his past services, and requested to continue in office another year.

Brother Preston of Ashby preached in the evening.
J. LAWTON, Sec.

THE LINCOLNSHIRE CONFERENCE was held at Fleet, Dec, 23rd, 1852. In the morning brother Haycoft of Wisbeach preached from 2 Thes. iii. 16. At the meeting in the afternoon 28 were reported as having been baptized since the last Conference.

Reports were received from an unusual number of the churches; but regret was expressed that so few ministers were present. Resolved,

1.—That we deem it unadvisable, at this time, to decide whether or not "the number of Conferences shall be lessened, and some of the more remote places where they have been accustomed to be holden, be removed from the plan," and therefore request the Secretary to ascertain the views of the churches on these points previous to the next Conference.

2.—That we recommend the churches in this district to contribute towards the testimonial which it is proposed to present to Mrs. Beecher Stowe, for the efficient service which she has recently rendered to the Anti-slavery cause, by the writing of "Uncle Tom's Cabin."

3.—That the next Conference be held at Bourne, March 24th, 1853; and that brother Simons of Pinchbeck be requested to preach.
THOMAS BARRASS, Sec.

ANNIVERSARIES.

BIRCHCLIFFE.—On Christmas-day last, the teachers of the Sunday-school at Birchcliffe had their tea-meeting, and others were invited to attend. More than 200 sat down. In this number were included the widows, widowers, and the poor who attend the chapel, in all, more than 70, who had their tea at the expense of one individual. Soon after they met again in the school-room, which was filled to excess, and the minister was requested to take the chair, when Messrs. Dobson, Rigley, and Hargreaves addressed them; and after singing, and prayer by H. Brierly, they separated, highly pleased. H.H.

LEAKE.—On Lord's day, Oct. 31, 1852, two sermons were delivered here by Mr. Hunter of Nottingham, after which collections were made for the reduction of the debt incurred by the enlargement of the school-rooms adjoining the chapel. A tea-meeting was held the following afternoon, and interesting addresses were delivered, by brethren Hunter, Bott, and Goadby. The teachers of the school were greatly encouraged by the friendship manifested and the pecuniary aid given. Collections and proceeds of tea nearly £15.

LEICESTER, *Archdeacon-lane*.—Through mercy the church and congregation in Archdeacon-lane, Leicester, have made another effort to diminish the great debt as found at the completion of our place of worship in 1836, after an outlay of £2325. On Lord's-day, Dec. 19th, 1852, two sermons were delivered by Rev. Thos. Toller (Independent minister), Kettering, when the collections amounted to £25. On Monday, 27th, the annual tea meeting was held. At this, as on all former occasions, the attendance was very good. About 570 took tea, after which the tastefully decorated chapel was filled with attentive and delighted hearers: a few short and appropriate addresses were delivered, and a variety of sacred music and melodies performed gratuitously by a number of kind friends from the town and county. Well may grateful emotions arise when we take a glance at what has been done since our opening. In sixteen years the debt is brought down to about £200; and our dear devoted female friends are resolved, by the blessing of God, to clear this sum off at our next anniversary. To this end vigorous subscriptions are about to be set on foot, that every member of the church and congregation may have a portion of the pleasure then to be enjoyed, in the anthems of praise and songs of deliverance.
S. H.

PETERBOROUGH. *Anniversary and Ordination*.—We understand that the Revds. J. Wallis and J. B. Pike will preach the anniversary sermons at the G. B. chapel in this place, on Lord's-day, Feb. 27; and that on the following day, Feb. 28, the Rev. Thos. Barrass will be recognized as the pastor of this reviving church. Brother J. B. Pike will deliver the introductory discourse, brother J. Jones propose the questions and offer the designating prayer, brother Wallis will address the pastor, and brother J. Goadby the church.

NETHERSEAL.—We had our annual tea-meeting on Christmas day. The trays were given, and the proceeds will be appropriated to the chapel debt fund. It was an interesting meeting. In the evening

divine service was hold; Mr. Staples preach ed on the Incarnation, from John i. 14.

MARKET HARBOROUGH.—On Sunday, sermons were preached by the Rev. T. W. Mathews, of Boston, on behalf of the Sabbath-schools. Congregations and collections good.

BAPTISMS.

SALFORD, Zion Chapel.—One sister was baptized on Lord's-day evening, Dec. 26, after a discourse from Colos. ii. 12; and on the following Sabbath evening, the first of the New Year, was received into the fellowship at the Lord's table, with much affectionate solicitude and joy.

PETERBORO'.—On Lord's day, Oct. 31st, two candidates were baptized in the General Baptist chapel, Peterboro'; and on Dec. 19th, three others professed their faith in Christ in like manner. It is a pleasing fact that four of the above are teachers in our Sabbath-school.

LOUGHBOROUGH, Baxter Gate.—Five persons were added to us by baptism on the first Lord's-day in September last, and eight on the first Sabbath in Jan.—E. S.

MARKET HARBOROUGH.—On Lord's-day, January 2nd, 1853, the ordinance of believers' baptism was administered by the Rev. J. Sole, to one young man, a teacher in the Sabbath-school, formerly a scholar.

ORDINATIONS, SETTLEMENTS, REMOVALS, &c.

LONDON, Praed Street.—We are glad to learn that the call of the church in Praed Street to the Rev. S. C. Sarjant, B.A., to become their pastor, has been accepted by him. We trust that this union, formed under circumstances which afford encouragement, and require careful and energetic efforts, will be attended with the blessing of the Head of the Church, and will be productive of happy results.

SALFORD.—Rev. Dawson Burns expects to terminate his engagement with our church in this town by the forthcoming Lady-day; and then purposes, we understand, to remove to London, unless in the interval some eligible ministerial opening should arise.

REV. MR. SOLE.—On Wednesday evening, Jan. 12, Mr. Sole preached a farewell sermon, prior to his leaving Market Harborough for Bradford. As a token of respect the friends presented him with a new year's gift of several pounds. T. S. S.

SPALDING. *Presentation of a tea-service to Mr. and Mrs. Cook, on their removal to Market Rasen.*—A highly interesting meeting was held in our school room for the object stated above. Mr. and Mrs. Cook have been for eleven years superintendents

of our Sabbath school, which has flourished greatly under their care, and the teachers adopted this mode of expressing their respect for these beloved friends. After partaking of tea the throng adjourned to the chapel, where our pastor presided, and with a neat address presented the service, value £8, to our friends. In the course of his address he stated that during the last year twenty individuals from the school had united with the church. There are now 55 teachers and 400 scholars, beside a good branch school.

Mr. Cook received the present with much feeling, and expressed the pleasure which he should enjoy in being, by this present, reminded of Spalding and the school which had been dear to his heart. Messrs. Sharman, Foster, and Johnson afterwards addressed the meeting, which was closed by singing Dr. Sutton's hymn.

It is hoped that our friends, with a few others that are from Louth, will commence a G. B. interest in Market Rasen in a short time. W. WHITE.

PETERBORO' BAZAAR.—As there is still a heavy debt remaining on the new General Baptist Chapel, West Gate, Peterboro', it is determined, with a view to its reduction, that a Bazaar, for the sale of useful and fancy articles, shall be held in September, 1853. It is earnestly hoped that the sympathy and help of friends, both in the neighbourhood and at a distance, will be afforded, that this desirable object may be accomplished. All communications may be addressed to Mr. G. Bott, 33, Long Causeway, Peterborough.

LEICESTER, Friar-lane.—On Monday evening, about fifty poor friends connected with the Friar Lane congregation, assembled at the school-room for tea, gratuitously provided by a few ladies of the place; a number of other friends also united with them, who wished to participate in the pleasures of the evening. After an excellent repast, the evening was spent in christian conversation and the singing of hymns of praise; addresses being at intervals delivered by two or three of the brethren. All felt it good to be there. No drawback to the pleasures of the evening was experienced, save the absence of their minister through indisposition. One kind friend sent a large basket of Christmas fare, consisting of oranges, raisins, &c., two or three other friends also sending presents. At the close of the meeting, after singing and prayer, a vote of thanks was gratefully and unanimously passed to the kind friends who had so richly provided for the comfort and enjoyment of their poorer brethren.

MISSIONARY OBSERVER.

LETTER FROM REV. H. WILKINSON.

Berhampore, Sep. 24, 1852.

MY DEAR BROTHER GOADBY, — I feel an inclination to send you some account of the progress of the Lord's work with us, by this mail. In the midst of much that is discouraging, we have much of a pleasing nature, for which we are thankful.

During the last month I have had the pleasure of baptizing three young men at our new christian village. This was an unusually interesting opportunity, as it was the first baptism that had ever taken place there; and we regard it as a pleasing indication that the blessing of the Lord is resting on our labours, as well as an evidence of progress, and a promise of future success.

Three years ago the site of this village was a dense jungle; this has been cleared, a number of houses built for native christians, a very substantial chapel erected, besides a mission bungalow and a native preacher's house; and the water which we had arrested by a large embankment, to irrigate the land, was used on this occasion for a baptistry. We hope to witness many such scenes in this place. The young men are rescued victims from the Khunds, have been brought up in the school, and are for the present settled here.

On the following Lord's-day, brother Stubbins baptized four converts from the Girls' Asylum; and on the same day the seven new members joined with us at the Lord's table. During the last eight months fourteen young persons have been added to the church, and seven or eight others are waiting for admission; so that the present year will probably be one of the greatest prosperity (so far as numbers are concerned) that has ever been enjoyed by any of the churches in Orissa. While this is cause for thankfulness and encouragement, we see no room for self gratulation, as most of these received their serious and deep impressions from the fearful ravages of cholera during the last year. Thus the events which were to us so mysterious and afflictive, and almost led us to feel "all things were against us," have turned out for the furtherance of the gospel.

I am thankful to tell you that various openings are presenting themselves of extending our operations, but for want of men (not of money) we are at present unable to respond to these calls. A short time ago, a benevolent gentleman made an offer of

his house and premises to the mission, for the purpose of forming a branch station at Itchapore, a large town, sixteen miles distant. His desire is, that a native preacher and schoolmaster should reside there; the latter he has engaged to support, also to keep the buildings in repair, besides giving his usual subscription to the mission.

We also want a native preacher to be located at our new village; and this if possible we must have next year, as the christian community is increasing there, and we are able only to visit them occasionally.

We also think we have a loud call to commence a mission in the Khund country, as in a short time quite a christian colony from our schools will be settled there, some as schoolmasters, others as farmers, and we shall be quite grieved if we have not at least one experienced native minister to send with them. We have mentioned the subject to several, but all have great fears on account of the unhealthiness of the climate. These fears are not, I am sorry to say, groundless, as almost all who visit the country suffer from a very dangerous fever. Our valuable friends, Captains MacVicar and Frye, were obliged to leave India on this account. Last year, one of the officers sent to rescue Khund victims, died; another was obliged to go to England. Two popish priests, who went only a short way into the country, to visit some native soldiers stationed there, were both obliged to make a sudden retreat on account of fever. One of them died after reaching the plains; and whenever we have visited that part of the country, some of our party have suffered. More than eighteen months ago, on our return from Gonsoon, our native brother Deenabundhu was taken ill, and has not yet been able to resume his work. Last cold season, Barlige, another native brother, left home with us in good health, but we had not been in Goomsoor many days before he became ill, and eventually insane, and still remains in that distressing state, so that the only native assistants we now have are Tama and Sartbi, two junior brethren; therefore at present we are unable to embrace the opportunities for extending our operations.

You have perhaps heard that brother Miller has found a companion. He was married a short time ago to Miss Mills, a niece of our departed brother Lacey. She was a fellow passenger with us when we returned to India. From what we saw of her during the voyage, and have heard of

her since, we much approve of the choice our brother has made, and hope they will have many years of health and usefulness in India.

Oct. 4th.—Yesterday we had another baptism, of four females and one male, all of them young people. I am thankful to add, that the good work appears to be going on; we have three other candidates, and the names of several others have been mentioned.

Among the Europeans in this district, good appears to be doing. We have good English congregations, and several are thinking about baptism. Though we have lost many very valuable friends, who have been obliged to leave on account of their health, the Lord is raising up others to take their places.

There has not been so much sickness during the last hot and wet season as last year, still that dreadful scourge the cholera has been raging around us. Our own dear little boy, after a few hour's suffering, was carried off by it; we have now buried six of our little ones in this country. My own health is better than it has been for a long time, still I often suffer from slight attacks of fever.

We have been thankful to hear that Mrs. Buckley's health has much improved; the rest of our missionary band are, I believe, quite well.

We are looking for the next mail to bring us news of some help from home. We need some one to enable us to fill up the vacancy which death has made in our ranks. I was sorry to hear no missionaries had offered themselves when our last letters were sent off. When a vacancy occurs in the military or civil service in this country, hundreds of young Englishmen are ready to beg for the appointment.

Mrs. Wilkinson joins me in kindest regards to yourself and family.

Yours cordially,
H. WILKINSON.

SECOND MISSIONARY EXCURSION BY DR. SUTTON.

*Wednesday, Sep. 8, 1852,
Beroopa River, &c.*

LEFT home this afternoon for an excursion on this river, hoping to be absent the remainder of this month. We were hindered in various ways, so that we merely succeeded in crossing the Mahanuddy and making fast for the night at the mouth of the Beroopa. It is something, however, to make a start, and be ready for setting out in earnest in the morning. The night is dark and stormy. The thunder rolls over

our heads, and the lightning plays in vivid zigzag lines all around us. But

"We seek our refuge, Lord,
Beneath the shadow of thy wings."

Thursday, 9.—The morning still gloomy. We had showers all night, but no heavy fall of rain. We were annoyed all night by a lot of women diving all about our boat after floating wood. They kept up a chattering all night worse than fifty magpies. The musquitoes, too, were abundant and busy.

Got off between five and six, and made our first halt at Berola Mahanti Sahi. Our force consists of Seeboonalk, Damoodar, Komboo, and Indapudhan (I have sent for Seebo Sahoo and Jugoo to meet me where the Beroopa joins the Brahmunees). We gave a number of tracts and books at this place, had a talk and passed on.

Gunti Moondi. Apparently a large and populous place. We also hear sounds of preparation for a market here, therefore make another halt.

We attended the market, not a very large one, but it supplied rather an unruly audience, a chief portion of which was of the Brahminical order. After our return to the boat, a considerable number followed in hopes of getting more books, but neither at the boat nor the market did they afford us much reason to hope they would regard this day of their visitation.

Towards afternoon we passed on to Lukhumpore. This was once a place of some importance, lying on the old road to Jugernaut. It is now nearly a deserted village. There are two or three huts, called the bazaar, and a few scattered dwellings; the village is a mile distant inland. In the neighbourhood is a graceful elevation, on which is built a temple, and around are several picturesque hills. The place itself is low and swampy, and we soon saw reason to alter our intention of passing the night here. We therefore had a talk with such people as we could collect, gave them a few books, which they were reluctant to take, and then passed on.

We came to at Dusrajpoo; a number of Brahmuns were collected at the landing-place, to which a number more were soon added, and so we sat down and reasoned with them till some time after the shades of evening had gathered round us. It was evidently hard work for them to admit what their consciences evidently told them was truth.

Friday, 10.—Passed a pleasant night, the first we have had without rain for some time, and we begin to hope we shall now have some intermission from our excessive wet weather.

The Brahmuns and others came between five and six, which prevented a visit to

their villages, for which we had prepared, by dividing our force into two bands. They heard with more candour this morning, and took several tracts and books. Seboo and Damudar then went in search of a village,—with what success remains to be seen.

We are now entering the mouth of the Gengutee river, but do not intend to go far, but confine our labours in it to this day. Our first halt is at Sassilo, a small village situated on a green bank. After bathing, &c., we proceeded up the Gengutee a few miles, and visited several villages, the chief of which are Pahee, Bajipoor, Gopalpoor, on the northern, and Dobundee, Mudhpoor, &c., on the southern bank. This is probably a new tract, and well deserves visiting. Our journey to-day, with the exception of the excessive glare, has been very pleasant. We were overtaken by night before we could work our way back again, and had to come to on a mud bank in the river. Have been troubled with a severe cough and cold these last few days. To-day it has been very troublesome, which prevents my doing much more than act as commander of our forces. Took medicine and retired to bed early.

Saturday 11th.—Better this morning, and rose early to get our fleet out of the river, if possible, so as to get to work, but find we shall lose the best part of the morning in working against the stream; however there is no remedy but patience and perseverance.

The first halting place was Jaipoor, at the mouth of the Gengutee. To this place the four native brethren proceeded. They could not obtain a large audience, but delivered their message and gave away a few books. Here we breakfasted, and considered the best course to pursue. We greatly need a correct list of all the markets, and the days on which they occur. This I must endeavour to obtain, as I have for the Jajipoor district. We have an admirable field for itinerating at this season, which with suitable forecast and arrangement may be extensively visited, even at this season of the year. So far as I can see, there is no good reason why much missionary itineracy may not be accomplished at this stage of the rains.

During the day, Nrutang, Krutang, and Moolbasanti were visited. In none of which, however, were congregations obtained, and nothing of special interest occurred.

The weather being hot, and a coolie expected from Cuttaek, I pushed on to Koorspoor bungalow. The river scenery was beautiful, and often did Heber's lines recur to my mind,—

"Every prospect pleases, and only man is vile."

Found the bungalow clean and comfortable, and I therefore moved into it, intending, (D. V.) to spend a quiet Sabbath under its solitary roof. I hope these government bungalows, built for the accommodation of the superintendent of *bunds*, that is, river embankments, to prevent inundations from the overflowing of the rivers, will be made use of more frequently by us than they have been hitherto. We have had an unfriendly European at the head of this department, but he has now left, and we do not expect to see just such another. Our taking shelter in them occasionally injures no one, while it benefits the bungalow by letting daylight into them, and occasioning a dispersion of bats, spiders, and foul air.

Sabbath, 12th.—Better this morning also, but not yet quite free from cold and hoarseness, but hope soon to be quite free. Arose early this morning, and enjoyed the fresh air, the song of earliest birds, the scent of flowers, and nature's quiet rural scenery.

"These are thy glorious works, Almighty Lord."

Reflected with pleasure on the words, "He who loves nature cannot but love God." Thanks for this evidence. O for a heart and mind wholly in unison with the will of God. This, and this alone, is true happiness.

No messenger yet arrived from Cuttaek, but expect he will soon arrive, so prepared for my breakfast, with the hope of having the day to spend in this quiet retreat in converse with those I love best in heaven and earth.

The preachers wish to go early to a market and be absent all day, as it occurs in the vicinity of some of their kindred. This gave rise to the above remark, as I should not otherwise be alone, but intended to call them together for a religious service. Just as I was sitting down to my solitary meal, in came the coolie with letters, pamphlets, &c., and so I feel there are ties which bind me to society, though apparently isolated out in heathen wilderness. Thanks to a kind Providence, my loved ones are all well and safe. Dear Jemima has had a wonderful deliverance. Well may she say, "I was brought low and He helped me."

Alas! the demon of intemperance has entered in among us, "not sparing the flock." Who shall arrest this strong devil? Were the advocates of temperance less intemperate and less slanderous, I should have hope in their efforts. Practically I am with them. Their theory I cannot adopt on a scriptural basis. The scripture doctrine is temperance in all things; abstinence in special cases, as, "if meat make my brother to offend," &c. May we have

grace and wisdom to perceive and obey our Lord's will in this matter!

Evening.—The brethren have returned from the market, and report having had a good day. The attendance was large, they think a thousand people. They were heard with attention, and met with some relatives of Doytarree, who recognized Seebo Patra. Damudar says he once preached at this market when on his way from Khunditta to Assureswar. This appears to be the only instance in which this part of the country has been visited.

To-morrow there is a market, about half a mile distant, which, though a small one, we think worth waiting for, especially as there will be a larger one on Tuesday somewhat in our way, which we should miss by starting to-morrow. So here (D. V.) we remain for two days longer. Meantime, we hope the brethren from Khundittur will be able to reach the appointed place of meeting.

Monday, September 13.—Still at Korspoor. There have been two markets to-day close at hand, but both rather small. The preachers, therefore, made two bands, and thus both were visited. The one over the river is called Goon poorhât, and that on this side Akuraparâ. As the villages are generally small hereabouts, these markets are the only places worth visiting. We have another, not far off, to-morrow, for which we think it best to stay. This we expect will be a large one. The weather has been hot and stormy to day, so that I have not ventured out except for a walk into the village this evening, where I met with a few people.

Sent off the cooley this morning for Cuttack with letters, &c., and a corrected proof of Chambers' Moral Class Book, which I am translating for government schools in Orissa. This book is rather in advance of anything yet introduced into these schools, and contains a considerable number of Scripture texts, chiefly enforcing moral duties. The work is more than half printed off at our press.

Tuesday, 14th.—The preachers started early to attend Baleechundrapoor market. They had a splendid opportunity; a large crowd of people heard well, and offered no opposition. Some friendly inquiries were made after Rama and Gunga, whom some of the people had seen at other markets in past time.

While the preachers were gone, I got an early breakfast, had our baggage carried to the boats, and got under weigh, expecting to meet the brethren lower down the river. However they came not, and I went on alone. After walking some time, I found a refuge from the fierce sun in the open verandah of a mud temple, containing an image of Juggernaut. Here I tried to speak, but my throat soon became troublesome, and I was obliged to give over. My boat was long in coming,

and I was soon requested to abandon my retreat, as the village dames wished to pass that way to bathe, and their ladyships were too bashful to pass within a dozen yards of where I sat. I did not much like to accommodate myself to their silly whim, but at length did so and sat down under a hedge till my boat came in sight. It came on wet, and we could do no more this day.

Wednesday, 15th.—Had to retrace our steps to attend a market held at a place we passed yesterday, called Char Mungal. It was but a small one, and after each giving a short address, we distributed our books, and re embarked. Komboo and Indapadhan visited a village called Kelesur, while Seboo and Damudar went to Gopalpoor. We are now in the very centre of the Cuttack Zillah, and feel pleasure in bearing our testimony in this hitherto nearly unvisited part of our wide field. The villages are generally small, and the houses scattered, so that our only good preaching places, in general, are markets. There are many Musselmen scattered through this district. Subsequently the brethren went to Govindpoor and Hurruokpora, while I crossed over to the other side. We then went to our halting place for the night, near Benapoor. We met with a small company, chiefly brahmins, on the bank, who sat down and had some talk with us about the gods, worship, and the way of salvation.

Thursday, 16th.—This morning early our party formed two bands, and visited both sides of the river, on the south side Banipoor, in two or three places. This is a large village, extending for a mile or more along the river in detached parts, also a village beyond Banipoor, called Belpoor, on the north side. Seboo and Indapadhan went to Ichapoor and Chumpa Gura. We then prosecuted our journey till we reached Indeepoor. In passing the mouth of the Kelooa, we encountered a squall, which was very violent, and obliged us to lay by. Indeepoor bungalow is out of repair, very dirty, and to gain access to it I had to wade through the mud a quarter of a mile; so preferred remaining in the boat, though the weather is squally. In fine weather this might be a pleasant stopping place for a week or so, but at present it offers us no inducement to stay beyond attending a market at Nickrai, to-morrow, after which, if the cooley arrives from Cuttack, we purpose working our way up the Brahmunee. Our friends from Khunditta are not here, and our work, therefore, seems to invite us in that direction. In the evening the brethren went into the village and delivered their testimony. The evening, however, was showery and uncomfortable.

Friday, 17th.—The weather unsettled and the country very muddy, so that I am confined to the boat. My cold is gradually going off, and it is perhaps as well I cannot get out

to speak till it is quite gone. The preachers, however, are gone off early this morning. The Lord go with them and bless them! O that light, through them, may break in upon this dark idolatrous land! The people generally hear well; but, alas! their minds are pre-occupied, not only with a thousand delusive notions, but also with a vain conceit of their superior wisdom, and a thorough contempt for all who differ from them. Poor Orissa, when shall the day of your redemption draw on!

Saturday, 18th.—The preachers yesterday attended Nickrai market, and report a pretty good opportunity. The cooley, also, arrived from Cuttack in the evening, bringing letters, proof, &c., all very acceptable out in this desolate part of the world. They inform us that brother Miller has found another partner. The lady was his late wife's cabin associate on the voyage out, and is the niece of Mrs. Lacey. She has resided ever since in Orissa, though not in connection with missionary engagements. May she prove a help meet indeed, and more than fill the vacuum in his heart and home occasioned by the death of his former partner. She is, I may add, a member of George Street Baptist church, Nottingham, and was baptized by Mr. Edwards.

(To be concluded in our next.)

AMERICAN FREE-WILL BAPTIST MISSIONARY SOCIETY.

[The following notice of this Society will be acceptable to our readers. The addresses of brethren Place and Bachelor will be read with interest.—Ed.]

The society met for its 19th anniversary at Portland, Oct. 13, 1852.

The Corresponding Secretary read an abstract of the Annual Report, written with his usual ability, and from which it appeared that the friends of the cause had no reason for discouragement. It opened with a graphic and touching allusion to the conflict of the Son of God with the powers of darkness, and his commission to his disciples, after his resurrection, to "go into all the world and preach the gospel."

Jellalore. Bro. Phillips and wife are missionaries at this station. Mahes and Silas Curtis, native preachers. The result of the past year's labours at this station has been such as to afford good encouragement, and inspire all the friends of missions with gratitude.—Missionaries in health, and the work of former years deepened, and extended. Five families, numbering twenty two persons, have broken caste. Four of this number have joined the church. Present number of church members, seventeen. Last year the native christian community at this station consisted of six families. Now it consists of twelve, and numbers fifty-six persons. The commu-

nity gradually increases in numbers and ability to become self sustaining and efficient.

The schools are in operation. Through the kindness and liberality of friends in India, the native hospital continues. The Santal department of missionary labour has had but a limited share of attention, as Bro. P. has no colleague. This, says the Report, is deeply to be regretted. Bro. P. has translated two of the gospels.

Balasure. R. Cooley and wife and Miss L. Crawford, missionaries. Rama and Japhet, native preachers. Bro. Bachelor's return home throws the whole care of the mission upon Bro. Cooley. Consequently he could not travel much. Says the Report, "Bro. Cooley has much to inspire confidence, and to convince him that his labours are not in vain. One has died from the Christian community. Four have been added to the church, three by baptism,—one dismissed and one reclaimed,—present number, sixteen. There are some other hopeful converts.

The schools are in a prosperous state, and there is reason to hope that some of the pupils will become useful among their benighted countrymen. In the boys' boarding school are thirty-six, one only having died. The Dispensary continues, though the number of patients is less since brother Bachelor left. The missionaries feel it their duty to bless the bodies as well as souls of their fellow men.

Number of members of the churches at both stations, thirty-three,—baptized, six,—added by letter, two,—dismissed, two.

Bro. Phillips has decided to stay in India (having sent part of his family home) as long as health will permit. In reference to this decision of Bro. P., the Report says, "The almost apostolic love which this decision shows for the cause of missions, increases the respect and affection of the committee for Bro. Phillips and his family * * * as he esteems it a duty and a privilege to remain and labour for the heathen, those who are permitted to remain at home should gladly afford the means of sending out and sustaining a brother who shall be his companion in labour. Brother Benj. B. Smith and his wife are now on their way to India."

The receipts of the past year were 6063,61 dollars. Expenditures, 5329,94 dollars. Balance in treasury 733,67 dollars. The Report closed with a kind allusion to the General Baptist Mission.

ADDRESSES.

E. Place, Strafford. Mr. President:—The Christian church exhibits a scene of activity and benevolent enterprise, which can only be compared with primitive Christianity. God has made no new revelation of his divine will, but his people have become awakened to the last command of Christ, to go forth into

all the world, and preach the gospel to every creature.

The cry of the many millions of perishing heathen has come up before the Protestant churches, like that of Macedonia to an inspired Apostle, saying, "*Come over and help us.*"

It is a decree of Heaven, that the gospel should be preached to all the world; and not one determination of the great Jehovah can ever fail, "until all is fulfilled."

The gospel is a sovereign remedy for the sin-stricken souls of all the human race; and is adapted to every variety of age, place, and condition. It contains doctrines, duties, and ordinances, which will ultimately redound to the glory of God, and the best good of the universe.

The history of Missions is one of deep interest to all who have its true spirit. But time and circumstances will not admit of my giving any thing more than a very limited sketch on this subject.

Our adorable *Redeemer* was a missionary. His whole ministerial life was an exhibition of gospel labours and suffering. His ultimate object was the evangelizing of a world beclouded in intellectual darkness and moral death. For this he left the abode of bliss and glory, the smiles of his Father, and the songs of angels; and exchanged them for the gloomy scenes of Gethsemane and Calvary. His whole life summed up in this one sentence, "*He went about doing good.*" Acts x. 38.

The *Apostles* were missionaries. There was a gospel ministry before there was a Christian church. But after the organization of the first church at Jerusalem, (which was a model for all other churches,) some of the apostles became pastors, to oversee and guard its best interests, while others "went everywhere preaching the word." During the ministry of the apostles and their contemporaries in the ministry, the glad tidings of salvation were published throughout a large portion of the Roman Empire. One is decidedly of the opinion that a Christian church was planted in Britain, as early as the days of the apostles. It is, however, conceded, that during the *first century*, the news of peace and pardon through a Saviour's blood, was proclaimed on that fast anchored island.

I must now pass over the history of the church for several hundred years, which evinced, in the clearest light, that missionary efforts were one of the principal means of propagating the gospel among the nations.—The Roman Catholics have spared no pains or expense in sending out missionaries among the heathen, with a view to give them Catholicism instead of paganism; honestly believing, no doubt, that the former is infinitely better than the latter. But I am, Mr. President, *honestly* of the opinion, that to exchange one form of idolatry for another, and one set of images for another set, equally useless, is

an object hardly worthy of such powerful efforts and vast expenses. "In 1622, the Pope established a congregation of cardinals, called the *propaganda*, and endowed it with ample revenues; and every thing which could forward the mission was liberally supplied."—"In 1627, Pope Urban added the college for the *propagation of the faith*, in which missionaries were taught the languages of the countries to which they were to be sent." And, indeed, his present holiness, Pious 9th, has not forgotten to be gracious, but is sending his Jesuit priests and friars to enlighten and convert the Protestant (heretics) of these United States.

The commencement of Protestant Missions is generally reckoned from the sixteenth century, "when the pure light of the gospel through the Redeemer began to irradiate the church, which had long been enveloped by clouds of darkness." In 1621, the Dutch commenced a mission at Batavia, and subsequently in other places, where thousands were converted. The renowned Mr. Elliot, commonly called the Indian apostle, commenced his great work in 1631, and prosecuted it in New England until the day of his death, which took place in 1690. But the Moravians, who engaged in the work of missions at an early period, have exceeded all in their missionary exertions, and the Great Head of the church has honoured them with abundant success.—"The Particular Baptist Society for the propagating of the gospel among the heathen," was instituted in 1791; and their labour has not been in vain in the Lord. In the year 1795, the London Missionary Society was formed. This Society is not confined to any one denomination, but embraces Episcopalians, Presbyterians, Seceders, Methodists, and Independents. This, with its kindred societies, has been, and still is, doing a great and glorious work, in preaching the gospel to the heathen, and in translating the holy Scriptures into the languages of the natives. And God has owned and blessed their faithful efforts in the conversion of thousands.

The missionary spirit which was kindled in the *eighteenth century* has burst forth into an ocean of flame in the nineteenth. Both in Europe and America, the hallowed influence is on the constant gain. I need not be particular in the history of American missionary societies, as they are in our beloved country, and their organizations, efforts, and prosperity, are mostly of a recent date. When we take a view of this subject, from the days of the humble Jesus and his apostles, up to this time, the hand of God is most clearly manifest, in moving forward, sustaining and blessing missionary efforts. And there is no period in the history of the church, since its primity, that will compare with the last fifty years, as respects Bible distribution, and the universal spread of the gospel.

It is heart-cheering to all who have the true spirit of missions, to look upon their history in our own land during the last forty years.— Since the sailing of the ever lamentable Judson, in 1811, the evangelical churches in our own New England have been gradually coming up to the help of the Lord against the mighty. And while Presbyterians, Congregationalists, Baptists, Episcopalians, Methodists, and others, have engaged most heartily in the work, our own beloved denomination has made a praiseworthy effort in organizing and sustaining Home and Foreign Mission Societies, which are of about sixteen years' standing. The divine blessing which has attended our missions at home and abroad, calls for gratitude and devout thankfulness to that Almighty Being, who hath said to us through his Son, *Go preach the gospel to every creature.*

In conclusion, let it be remembered that when the true evangelical spirit of missions shall fill the hearts of the far greater portion of our ministers and members, that an ample supply of *ministers* and *means* will readily be found to supply our churches at home, and in doing our part of the great work of converting the heathen to the living and true God.

O. R. Bachelor, returned Missionary. Mr. President:—The prospects of our mission may be considered under two or three different aspects. Its prospects with our present amount of effort,—its prospects with a decreased amount of effort, or its prospects with an increased amount of effort. Perhaps in a few remarks I may cover the whole ground.

It requires about 500 men to move the ponderous car of Juggernaut. When he is taken from his temple to go on his annual excursion, should there be less than that number of votaries, they will pull at the ropes for a little time, giving a shout now and then of *hurra bole!* and finally conclude that it is not the will of the god to move till another time. Should there be an extra number in attendance, so that they may attach some six hundred to the ropes, the car will move with ease. Put on a thousand men, and then it goes to its place with glee, amid the shouts of the multitude rending the air with the cry, "*hurra bole!*" "*hurra bole!*" "*hurra bole!*"

This may illustrate the prospects of our cause in India. Put forth a few feeble efforts and little or nothing will be done. Continue, my dear friends, the present amount of effort, and we may accomplish considerable, but not so much as is desirable. Put forth every possible effort, man every cord of influence, let us have the influence of all the brethren, the influence of the Bible written and preached, the influence of religious tracts, and the influence of foreign and native agency in proclaiming the gospel, and ere long a glorious shout will indicate that the work is done,—that

Juggernaut has fallen, and India is conquered and saved.

I may notice two or three points which have a bearing upon the prospects of our mission—for it is of its prospects only that I am requested to speak. I may say, my dear friends, that the prospect is good, in consideration of the peculiarities of the Hindoo mind. The Hindoos are a more religious people, perhaps, than any under heaven. The first instructions that a Hindoo mother pours into the mind of her child is religious. The child is taught to revere the names of their gods. You can never offend a Hindoo by introducing the subject of religion. At any time of day, whatever his arrangements may be, propose the subject of religion, and he is ready for a discussion. This trait in his character is, of course, favourable to the propagation of Christianity in India.

I may remark upon another point. It has been observed in India, and particularly with regard to several stations, that where a favourable impression has at first been made upon the minds of the people, the progress of Christianity has been rapid. To illustrate this: when our English brethren commenced their mission at Cuttack, their first convert was a brahmin of high caste. He was a man of extensive influence among his own people. He engaged immediately in preaching the gospel, and has remained faithful to this day, exerting a powerful influence upon his fellow-countrymen. The idea is this. The people say, "If a high caste brahmin become a Christian, it will do for us to become Christians." The work goes rapidly on. Whereas, in other places, where persons of lower rank have been first to embrace Christianity, the people would point the finger of scorn, and give the mission little or no attention. Now God, in his infinite mercy, has raised up some respectable men among us—men who are looked upon as talented, and who were influential among the heathen. And now, since conversion, is their influence none the less. At our own mission a good impression has been made upon the heathen generally.

In the early times of our mission, it was difficult to get on, so many were the obstacles thrown in the way of those who professed Christianity. The brahmins had only to go to the barber, and tell him that such a man had become an outcast and apostate, and the poor man never could get shaved. He had only to go to the washerman and tell him the same, and the poor man could never get his clothes washed. Some from among the Santals came to reside among us. It was necessary to have their clothes washed. But the washerman refused, saying, they do not belong to our castes. But, said another, put him under water [let him take the badge of the Christian caste?] and I will wash his clothes. Though a man in becoming a Christian is obliged to

sacrifice the caste in which he was born, still he can be received into another caste [the Christian] equally and perhaps more respectable.

Another point. We notice, my dear friends, at the present day, a unity of effort in the Christian churches to send the Gospel to the heathen. This is another indication favourable to our prospects. India is at the present day being taken as by a storm. Almost every religious society has an agent there. If we commence our view at the capital of the country, there we have a powerful Baptist mission. The brethren at that place have taken the lead in translations. There, too we have a powerful Free church—a Scotch mission. These latter have done more in educating the natives. As we follow down the coast, we come to our mission, doing our part, we trust. Still farther down, the General Baptists have their mission—the best in the country. A little farther still, and we find the mission of the Independents. At Madras, we come under the influence of the American Board. They have taken the whole southern part of the Peninsular. As we enter the interior, we find that these various societies are pushing forward their missions in that direction as fast as possible. The English have conquered, in India, power after power, State after State. Just in the rear of the English army has followed the missionary. The English are at this day engaged in a war with Burmah. The result is evident. A mission is now occupying the southern part of what was the State of Rangoon. Thus you see, my dear friends, the Christian church is introducing itself into India in all directions.

Wherever a mission is under the necessity of plodding on alone, its influence must be small. The Hindoo will point to a small mission where there are but few converts, and say, "They are foreigners, and will soon be gone." But when they hear from all quarters, from all parts of the country, that the same religion is being preached by similar men—that there are many heathen men who were once worshippers of idols, embracing Christianity, breaking caste, and joining themselves to them,—when they hear that Jesus Christ is being proclaimed a new God, of whom their fathers never heard, the impression among them is, as has been already mentioned to-day, that Christianity will, ere long, become the prevailing religion of the country.

Now, my dear, friends, more particularly with regard to our prospects. Let me say then, that the amount of good which will arise from our mission in India will depend entirely upon the labour put forth. As in the illustration, 400 men labour in vain to move the car of Juggernaut, so will a small force in attempting to introduce Christianity into India. 500 men will just move the "car." We have now force enough in India to just keep moving; and just in proportion as we

increase our strength there, as we increase the number of efficient agencies, in just such proportion, or, I should have said, in an increasing proportion, under God, will be our success. Now, my dear friends, if we would have our cause prosper, and hear the early shout, Juggernaut has fallen! has fallen! and India is redeemed—that the country which has been described as fertile as Egypt has become the country of our Saviour—that its pleasant villages now dedicated to idols are dedicated to Christian worship,—if we would see this and hear this, we must put forth an increased amount of labour and zeal, that Christianity may be given to the Hindoo; and if we do our duty, we shall ere long see great good accomplished. [Bro. B. closed his excellent speech with a specimen of Hindoo singing.

MISSIONARY ANNIVERSARIES.

BARNEY, *Norfolk*.—Our annual Missionary services were held in this place Nov. 23rd, 1852, when we were visited by Rev. W. Jarrom, who preached in the afternoon, and in the evening gave some deeply interesting information relative to China and its prospects. His address was listened to by a very full chapel with the most intense interest. Addresses were also delivered by Rev. G. Short, (P. B.) and Mr. Humphrey. Collections, &c., with the *whole proceeds* of a public tea, were £7 14s.

On the following Thursday evening, May 25th, Mr. Jarrom visited Castleacre, and addressed a good congregation.

RETURN OF REV. J. AND MRS. BUCKLEY.

From a letter dated Cuttack, Dec. 1st, 1852, we extract the following:

"MY DEAR BROTHER,—After much hesitation and anxiety, we have decided to return for a season to our beloved native land. We have come to this decision with great reluctance and regret, but have, I think, abundant reason to believe that it is in accordance with the will of God. With this persuasion we may hope that 'Christ will be magnified' by it, and that our temporary retirement from the field will fall out to the furtherance of the gospel. Mrs. Buckley's health, though much better than in May and June, is still very unsettled, and the opinion of her medical adviser has been strongly given that her early return is indispensably necessary, and that the delay of another year would be attended with considerable danger. We intend to leave Cuttack, if the Lord will, at the end of the year, and hope to reach Calcutta in time to embark early in February, in which case we should probably reach England in time for the Association.

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MEMOIR OF MRS. S. HODGSON.

Mrs. SARAH HODGSON was the daughter of Samuel Ibbotson, Esq., late of Spring Head, in the parish of Bradford. She was born January 9, 1778, whilst her parents resided in Oven-den, in the parish of Halifax. Some time after her parents removed to Spring Head, they became members of the General Baptist church at Queenshead, when the Rev. John Taylor, (brother of the Rev. Dan Taylor) held the pastorate. The family attended the ministry of Mr. John Taylor; and Mrs. Hodgson was baptized Sep. 14, 1811, and became a member of this church. After the death of her parents, she and her sister removed to Scarborough, where she continued nine years. At this place she was married to Mr. James Hodgson, of Stubbing House, Hebdon Bridge, July 3rd, 1828. She removed from this place to reside with her husband. Soon after this she was dismissed from the church at Queenshead to that of Heptonstall Slack, during the ministry of the late Rev. R. Ingham. Her bodily health became more vigorous, for more than fifteen years afterwards, than at any former period of her life. But between five and six years before her demise, she was visited by a paralytic stroke. This weakened the physical energies, especially of one

side. These were partially restored in a short time, by the use of means and the Divine blessing. But though she was able to prosecute, to a certain extent, her domestic duties, attend to her reading, to the private and public means of grace with more than ordinary earnestness, yet the bodily energies gradually declined. All devisable means were employed to sustain the body and mind, but they failed to prevent the approaching catastrophe, though life was prolonged by the prompt and persevering attendance of a professional relation. She was not below stairs for about nine months previous to her death. The affliction was heavy day and night; and though reason maintained her seat to the last, the body was brought down to complete prostration. About three o'clock in the morning, on Sep. 9, 1852, she expired without a struggle, and the spirit winged its flight to eternal rest and felicity. She was interred at Heptonstall Slack, by Messrs. H. Hollinrake of Birchescliff, and R. Hardy of Queenshead, Sep. 14th, (the anniversary of her baptism) having been a member with the General Baptists forty-one years. On Lord's-day, Sep. 26th, Mr. E. Bott, our pastor, preached her funeral sermon from 1 Thess. iv. 13, to a crowded and attentive congregation.

Mrs. Hodgson engaged in religion in her thirty-second year. Her character had been moral, and her associates reputable. Her health was delicate, and she had to sustain protracted and heavy afflictions. These produced a train of serious reflections and pious resolutions, and impressions of which she was the early subject. She possessed a most amiable temper and disposition. This was apparent to all who knew her; and they were appreciated and admired by the family and her friends.

After she entered into fellowship with the church at Queenshead, the members were much gratified with her company; and for her piety, humility and kindness she was held in high estimation. She often intimated that she did not deserve such respect and affectionate treatment.

The Rev. John Taylor paid her particular respect and attention. She derived much encouragement and instruction from her frequent interviews with him at his house, and during his visits at her father's. She was indeed trained in the doctrines and practice of religion by him. Other ministers, especially of the G. B. denomination, were hospitably entertained at her father's house at Spring Head, from whom she derived spiritual edification; and from the high esteem which she cultivated for them, she continued to encourage their visits until the termination of her life.

She was diligent in her attendance on the public and private means of grace. She would not allow trivial impediments to prevent her from worshipping with God's people, and from exhibiting a life of sincere and unreserved consecration to the Lord. But a few years before her last affliction, though delicate and at a considerable distance from the chapel, one whole winter she omitted only one Lord's-day in her attendance. It was often remarked by her christian

friends that the cold and rain on the Sabbath would not injure Mrs. Hodgson. She was most punctual at her private meeting, and attentive to her devotions in the closet. When she came from her retirement, something very solemn and devout graced her countenance and adorned her deportment.

She perused the Bible with great diligence, and paid a practical regard to its sacred truths. She had a copy of it, with other good books, in the bed-room and the parlour. She had also access to her husband's library, and she improved the opportunity. She selected for perusal some of the most pious and critical authors on doctrinal and experimental subjects; and possessing a most tenacious memory, she became an interesting companion in conversing on the more mysterious and sublime portions of revealed truth. She had more than an ordinary, yea, critical knowledge of the doctrines of the Denomination to which she belonged. This was often noticed by those who visited the place of her residence: and though it may appear too high a statement, yet one of the oldest ministers in Yorkshire, who had known her intimately for more than forty years, has often stated that he had not known so thoroughly pious and consistent a female in the Connexion. She often expressed her fears respecting those who are negligent in reading the Scriptures, and lax in their sentiments and conduct, whatever might be their professions, or the offices which they sustained.

She stood low in self-estimation. This originated in her knowledge of the Divine perfections; of His law, which is holy, just, and good; of the entire depravity of human nature and of her moral impotence. This was not merely a transient influence which passed over the mind, and excited a slight and momentary confession: it was deep and was abiding. This had

sometimes a depressing influence on her spirits: but it led her to the atoning sacrifice of our great Redeemer, in whom there are infinite stores of mercy and grace.

She was a pattern to her family and neighbours of piety and industry. Religion was the leading business of her life. The sacred fire was constantly on the altar of the heart. Religion was not merely assumed at certain periods: it engaged incessant attention. It was daily the first thing and the last, and it verily filled the space between the two extremes. How unlike the lukewarm, the double minded and the formalist! The domestic business of the day did not quench the glowing fervour of mind. She was remarkably attentive to her house, her husband and domestics. Whilst she contributed to their temporal comfort, their spiritual interests were not neglected by her. The residents in the immediate vicinity were not neglected. The youths and those advanced in years can bear testimony to her anxiety for their spiritual welfare.

She loved and promoted peace. This was a very prominent feature, always visible, exerting its benign influence. The atmosphere in which she respired was salubrious with it. The emanations from her, how kind, how affectionate, how healing! If the painful incidents of life agitated the mind momentarily, how soon did peace beam from the countenance, fall from the tongue, and characterize itself in generous deeds!

During the severer and latter part of her affliction the mind was sometimes depressed by interposing clouds and darkness. In this state she expressed her unworthiness and fears; but when life drew nearer a close, a settled peace and tranquility appeared to be enjoyed uninterruptedly, and in this state she was released from most oppressive sufferings, and, we trust, was visited by a celestial envoy, who conveyed her spirit to a region where the inhabitants are for ever released

from sin, affliction and sorrow, and enjoy the presence and likeness of the exalted Redeemer. The surviving relations and friends can say respecting her, "Let me die the death of the righteous."

The following appropriate address was delivered at her interment, by the Rev. R. Hardy of Queenshead.

"DEAR FRIENDS,—The mournful event which has brought you together to-day, has no doubt for some time past been foreseen and expected. The surprise is, not that it has occurred, but that it did not take place at a much earlier period. Till now, the flickering lamp of life has been preserved from extinction by the oil of kindness. God has approved of that kindness and will reward you for it, but he will not suffer the tenderest love to alter his great resolve, 'dust thou art, and unto dust shalt thou return.' But though events of this description may be foreseen, this does not altogether divest them of their afflictive character. We cannot thus bid adieu to those that had reciprocated our love and friendship; that had rejoiced with us in our prosperity and wept with us in our adversity; that were seen day after day busy in the performance of kind offices, the great end of which was to make us happy as we journeyed on the pilgrimage of life, without the most lively sorrow. It would be treason to nature, under such circumstances, to forbid the flowing tear, or suppress the upheaving sigh. "Jesus wept."

In the vicinity of Queenshead, in a beautiful green field, on the declivity of a hill, there is a spring of water, clear as crystal; around this gushing spring, on the 14th day of September, in the year 1811, a number of the followers of Jesus were assembled. They united in singing one of the songs of Zion, and in imploring the blessing of the Father of their spirits, and then, pointing to the example and command of Him who sitteth upon heaven's bright throne, our departed

sister was led down into the water and was baptized "in the name of the Father, and of the Son, and of the Holy Ghost." We are assembled on the forty-first anniversary of her baptism to commit her mortal remains to "the house appointed for all living." How different our employment! How different our feelings!

In reflecting upon the past we are devoutly thankful that the former of these events ever transpired. May we be able to bow, as to the latter, with holy resignation to the will of Him who is 'too wise to err, and too good to be unkind.' There is not time to enter into a minute review of the life and character of the departed. We feel it due, however, to her memory to say that her christian course, from its commencement to its termination, was marked by scriptural consistency. There are no dark spots in the lovely portrait of christian excellency bequeathed to us by our departed friend. The one half of her life was not spent in mourning over the sins and follies of the other. We ask not your charity to cast a veil over any portion of her life. We know of nothing that was not strictly in harmony with the requirements of the holy religion which she professed, and which she so highly adorned.

The christian female baptized at the same time, in speaking of her the other day, said she was always a quiet, steady person, as well before as after her baptism. 'I lived with her seven years, and was frequently employed in the family other seven, and I never saw her in a passion in my life; nor did she ever give me a wrong word. When she went out of doors

for a short time she had generally a book in her pocket. I have no doubt of her piety, and that she has got to a place of happiness.'

Such is the pleasing testimony of this pious sister; and I mention it the rather because it relates to a period respecting which some of you can know little. No doubt that meek and quiet spirit, that lovely christian carriage which contributed to the happiness of this domestic, has contributed much to your happiness, my brothers and my sisters, as it has done to mine and to many more, who like me, have had the happiness to spend short portions of time under your hospitable roof. In a word, the late Mrs. Hodgson was eminently pious. This manifested itself in her hatred to sin, her love to the house of God, to devotion, and to those books which treat on experimental and practical religion. For her to live was Christ, and to die gain. She sleeps in Jesus; and while the mournful employment is ours to commit her body to the grave, her spirit, purified and emancipated, is mingling with kindred spirits in those happy mansions which the Saviour has prepared for them that love him. 'The memory of the just is blessed.' Many will cherish the memory of the departed, and look onward to the time when they will meet again; but especially will this be done by the surviving members of this family. Our prayer, beloved friends, is, that you may long live to shed around you the light of christian love, and that at length it may be your happiness to follow the departed to the realms of pure, perfect, and everlasting rest. Amen." J. H.

THE HOLINESS OF GOD.

<p>The infinite and incomparable glory of God, is a truth which lies at the foundation of all true religion. It leads us to revere and worship him. It inculcates on us submission to his</p>	<p>dispensations, obedience to his commands, confidence in his power and wisdom; and it stimulates us above all things to desire his favour and love. The recognition of this truth is per-</p>
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petually recurring in the inspired volume. The sacred writers ever speak of God, and address him as an incomparable and glorious being, far exalted above all others, and "above all blessing and praise."

Among other aspects in which they delight to represent or behold him, that of his being a "God of holiness," is perhaps the most common. Innumerable quotations might be introduced in which the holiness of God is directly or indirectly referred to: thus—"God is holy,"—heaven is "the habitation of his holiness,"—"the high and holy place,"*—and the holy angels are around his throne.

The term holiness, or holy, has a variety of applications, and a glance at them may assist us in our conceptions of the holiness of God. It is applied, for example, to those things which were separated from common uses, and were dedicated to the service of God. Thus the tabernacle was holy, and the instruments employed in the service of God in the tabernacle was holy. In the tabernacle and temple were the holy place, or the sanctuary where the people did not enter, but the priests only, to attend to their regular duties; and beyond this was "the most holy place," where was the ark of the covenant, the cherubim of glory, and the Shekinah, the visible symbol of the Divine presence. Into this sacred apartment, itself the type of heaven, the high priest alone entered once every year, on the feast of expiation, that he might with blood make atonement for the sins of the people. This, as being most remote from all common uses and intrusion, the exclusive residence of the Deity, was "the holiest of all."† The word is also applied to those offices which were borne by the Levites and the sons of Aaron, as they were specially appointed to attend to the service of God. Their priesthood was from God, and it was therefore

designated holy; and they also, before they could engage in the duties of their office, had to pass through various ceremonial purifications.‡ The transition from that which is ceremonial to that which is moral is easy and natural. As the places and offices which were separated from common uses to the service and honour of God were holy, so holiness in a moral sense indicates the separation from all evil and from all that is offensive to God, and a consecration to the performance of his commandments. Thus the people of God are holy. They are "called to be saints," and separated from the ways of evil. They are "a holy people, zealous of good works."§ Here then we come to a conception of the import of the term as applied to God. God is holy: that is, he is separate from all error, from all pollution, from all iniquity. There is in him, or in other words, a combination of every excellence and virtue, and these are sullied by no defect. Holiness is not to be regarded as a single moral attribute of Jehovah, so much as a combination of all. As all the separate rays of the light, of whatsoever hue, go to make up the light of heaven, so it is with him who is "the Father of lights," who is "light, and in whom is no darkness at all;" all the elements of moral excellence combine to produce his glorious holiness. The holiness of God, therefore, includes his aversion from all that is unjust, untrue, malignant, and evil; and his possession and exercise of all the graces and excellencies which are possible to the highest moral agent.

The holiness of God is perfect. There is no defect in the character of God. He sees all things, possesses infinite knowledge and wisdom; he has almighty power, and hence, while his boundless intelligence shews him the right way, his unlimited power

* Isaiah lvii. 15. † Hebrews ix, 3.

‡ Levit. viii, 1—36.

§ 1 Cor. i, 2: Titus iii, 14.

and his supreme control over all things enables him to perform his pleasure. As there is no defect in him, either in knowledge, will, or power, so there can be no motive presented to him which can induce him to forsake the path of rectitude. Entire moral perfection belongs to him. There are spots in the sun, but there are none in his Maker. The angels may be "charged with folly," but not God. There may be infirmities in the best of men, but in "the Lord Jehovah is everlasting strength."

The holiness of God is inherent, essential, absolute, and independent. This is an assertion which can be made of no other being. Angels are holy, but they are ever dependent on God, and all their excellencies are sustained by him. Good men are holy, but how liable they are to be influenced by circumstances! How dependent! how often they complain of the evil that is inherent in them! Not so is it with God. His very nature is essentially and inherently holy. He has within himself all holy principles and powers. He is independent of, and above all circumstances. Though all intelligent beings become polluted, he will remain holy. Though all forsake the right way, he remains unmoved. Though angels rebelled, and man fell, his throne is established in holiness, and his character remains uncorrupted and glorious.

The holiness of Jehovah is that of an infinite being. Moral rectitude and virtue claim our respect and reverence in every person in whom they are displayed. The feeblest and meanest of mankind, as to their social position, secure our regard if they are virtuous, upright and benevolent. But when these attributes attach to persons in high station, our respect becomes more intense and profound. He who rules in righteousness, who conducts himself with virtuous discretion, and who administers his bounty with a wise and liberal hand, is honoured while living, and his memory,

when dead, is embalmed in the hearts of a whole people. But if we ascend above the creature, and pass by all the ranks of the angelic hosts, to the infinite and uncreated Supreme, whose presence is everywhere, whose dominion is over all, and whose wisdom and power are without bound, and contemplate him as a being of perfect moral rectitude, infinitely holy as well as glorious, how does the majesty of his name enhance our sense of the grandeur of his holiness! All his works are holy; his rule is holy; his infinite power and authority are exerted for a holy purpose; and all his dispensations will at last serve to display the glory of his holiness. This is a thought which teaches us most profoundly to revere, and most unwaveringly to trust in his exalted name. How horrid and dreadful to every upright intelligence would be a contrary idea! The thought of infinite power allied to injustice; of universal rule associated with cruelty and falsehood, is revolting. But the throne of God is established in righteousness. His is the rule of benevolence and truth. He possesses every moral as well as every physical and intellectual quality desirable to belong to him who is "Lord of all." Hence every well-disposed intelligence is called upon to rejoice in him. "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne."*

The immutability of the divine nature attaches to his holiness. This is a delightful and a necessary truth. While the best of men are sensible of a liability to change, there is no such tendency in the nature of God. There are seasons with good men when they see "the beauty of holiness," and when their virtue is strong; but there are others when they are sensible of

* Psalm xcvii, 1, 2.

weakness. Their spiritual perception is dim, their minds are feeble, and they are conscious of a danger of falling. Some, of whom we have hoped well, have fallen, and become, alas, the servants of sin. We know little of angels, but the fact that a large array of them "kept not their first estate," shews that they are liable to be influenced by temptation, and capable of change. It is not so with God; his nature is essentially unchangeable. No new light can come to him. No error can deceive him. No power can control or overcome him. He is infinite, happy, unchangeable, and hence his holiness is immutable as his throne.

The revelation which is given to us of the conduct of God toward his creatures, illustrates his holiness. When man was first created, he was placed in a beautiful world, surrounded by all which God pronounced to be "good." He himself, endowed with noble faculties and powers, was, for a being of earthly mould, a suitable manifestation of the holy character of his Maker. He was intelligent, moral, free, and had every suitable inducement to maintain his integrity. He listened to the tempter and fell. The doom pronounced against him displayed the holiness of God. When afterwards by the flood God destroyed a wicked and rebellious race, he displayed his holy aversion to evil. All his judgments against the ungodly, and all his promises and favours bestowed on his people illustrate his holiness. The law written on stones by his finger, and pronounced on mount Sinai by his voice, in the midst of thunders and flames, in the audience of the trembling thousands of Israel, declared his holiness. The mysterious transactions of redeeming mercy, their character, influence and purpose, shew that our God is holy; and the proceedings of the great day, when "the heavens shall declare his righteousness, for God is judge himself,"* will

* Psalm 1, 6.

confirm the awful and sublime truth. Heaven and hell with all their joys and their woes, will be but manifestations of the holiness of God.

This noble view of the Deity is the more impressive as the holiness of God is the origin and source of all moral rectitude wherever it exists among his creatures. From Him came the holiness of the angels of light. They, like dewdrops on a shining morn, each reflect the rays of his own effulgence. They are "the sons of God." They derive their natures, their powers, their holiness, from the fount of all good.

The perception of moral beauty, and taste for its enjoyment and practice which characterized our first parents, came direct from their Maker; and now, though we are a fallen race, the vestiges of moral sense, and the power to distinguish between good and evil which we naturally possess, are but the remnants of that original power imparted by the Creator. The temple of our moral nature is in ruins; but the beauty of the original structure may even yet be discovered from the splendour of the ruins themselves. By the power of his grace, the influence of his word and Spirit, believers are in some good measure restored to the divine image. They are "renewed in knowledge, after the image of him that created them."† All the revelations God has given for their instruction, all his precepts, his promises, and the aid of his Holy Spirit, conduce to the sustenance within them of the principles of holiness and righteousness. As the sun gives to the system of planets which revolve around it, and their satellites, their light and heat and life, so to his people "every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, nor shadow of turning."‡

The holiness of Jehovah being the

† Collossians iii, 10.

‡ James i, 17.

combination of all moral excellence and perfection, will constitute the object of admiration and delight to all happy intelligences in heaven for ever. In proportion as the minds of his people on earth are illuminated and sanctified is their present delight in the perfect and immaculate holiness of God. The more fully they know God, the more ardently do they revere and love him. The more perfectly they are sanctified, the higher is their admiration of him, "who is of purer eyes than to behold evil."* In heaven, when their own natures are perfected, when their emancipated and enlightened perceptions will soar to brighter altitudes of vision, and dive into more profound depths of knowledge, when the grosser materials of this earthly tabernacle will no longer compel them to "see as through a glass darkly," but they shall see him "face to face,"† they will feel that their love, their admiration, and their reverence for the divine holiness will be more mighty, absorbing, and intense; and these emotions, increasing

with all their ever advancing discoveries and powers, will rise and swell, and multiply and accumulate for ever and ever. A God who is "glorious in holiness"‡ will be the object of reverent adoration, and the source of inexhaustible blessedness to all who dwell in his presence.

How glorious a being is our God. How suitable an habilitment is humility in his presence! Like Job, or Isaiah, when permitted to behold by faith, and contemplate his holy character, let us lie low at his feet: and how blessed to his people "the pure in heart who shall see God,"§ is the anticipation of that beatific vision which will be realized in heaven above!

I'd part with all the joys of sense,
To gaze upon thy throne;
Pleasure springs fresh for ever thence,
Unspeaking, unknown.
The more thy glories strike mine eyes
The humbler I shall lie;
Thus while I sink, my joys shall rise,
Unmeasurably high.

J. G., L.

* Hebrews i. 13. † 1 Cor. xiii. 12.

‡ Exodus xv. 11. § Matt. v. 8.

ON THE INTERCESSION OF CHRIST.

THE sacrifice of atonement for the sins of men offered unto God by our blessed Lord, when he offered up himself, had been evidently pre-figured by the sacrifices prescribed under the Levitical law. That these were types of the Lamb of God, that taketh away the sin of the world, and, that in the sacrifice of his life he is the substance of which they were the shadow, is manifestly the doctrine of the New Testament in general, but, especially of the Epistle to the Hebrews. Under the law the priest was distinct from the victims which he offered in sacrifice, but, in the christian atonement the priest and the victim are the same person. Christ

offered up himself. "I lay down my life," said the great and good Shepherd, "no man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." When the sacrifice was slain under the law, the blood, as the life of the victim, was especially presented by the priest to Jehovah, and was sprinkled before the mercy seat and on the mercy seat. This highly significant and important act, our blessed Lord, as the High Priest of our profession, has now entered into heaven to perform. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into hea-

ven itself, now to appear in the presence of God for us." "Neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us."

Hence, by faith we follow our great High Priest into the immediate presence of God, and see him still engaged as the representative of fallen man, at the right hand of the Majesty on high. The presentation of the blood of atonement was essential for expiation of sin, and on the ground of this acceptable sacrifice, our High Priest continues "to make intercession for all them that come to God by him." In this way only can any human being draw nigh to God with acceptance. This is a plain and easy way of access most grateful and acceptable to the serious and penitent mind. God has thus intimated that sin has separated us from himself, and that it is not consistent with his holiness and wisdom to receive sinful men, except through a mediator. The propriety of this it is not difficult to perceive, though we may still see very imperfectly the whole reason of this divine arrangement. It becomes us most thankfully to admire the rich grace of God in so providing for us a medium of access to himself, and in this way to draw near with a true heart, in full assurance of faith.

In what particular manner our Lord's intercession is conducted, revelation does not inform us. This is not so necessary for us to know as the fact that he does intercede, though we may, without vain impertinence, remark that there are two or three ways in which he may discharge this important office. He may in *silence*, yet in a very interesting and effectual manner, intercede only by his continual presence as the representative of all them that draw nigh to God by him; or he may actively plead for them with an audible voice, or by an immediate presentation of himself before the divine Majesty. It is not

improbable, indeed, that on different occasions all these methods may be pursued. On the Man Christ Jesus, in whom is incarnate, on the right hand of the throne of God, his own equal and beloved Son, the Father constantly looks with complacency, and for his sake is propitious to our fallen race. But it is not improbable that cases may arise of peculiar interest, when the mediator may rise from his blissful seat, and with audible voice intercede for a repentant sinner, or receive to glory the departing spirit of a dying saint. Such appears to have been the case when the first martyr, Stephen, died. See Acts vii. 55, 56. And if any man sin, he need not sink into despair as if there were no sacrifice and no intercessor, for "we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." As an advocate he probably pleads for the mourning penitent with more than his visible presence. When he was in dying circumstances on earth we know that for his murderers he pleaded—"Father forgive them, for they know not what they do." And one of the most interesting chapters of the New Testament is the intercessory prayer of our Lord, in John, the seventeenth chapter.

Are we to understand, then, that there is a reluctance in the blessed God to receive penitent sinners to himself, and that this is overcome by the mediation of his more benignant Son? Such is the inference that has sometimes been pressed in opposition to this doctrine, but without due authority. The objection overlooks the fact, that apart from this evangelical arrangement there would be no *penitent* sinners to be received; all would be confirmed in impenitence and consigned to despair. And, further, that this whole contrivance and all its blessed results emanate from the divine counsel, and are expressive of the love of God to sinful man. If it were an independent scheme presented to the

Most High, there might be room for the objection. As it is there is none at all. It is most becoming in sinful creatures, who receive the benefit, to admire and honour the grace of God, and not to cavil at the manner of its manifestation. When it is fully understood, as seen in the light of eternity, it will no doubt appear to be the result of infinite wisdom and goodness.

At present it is manifest that we are living under a mediatorial dispensation, in which no man can come unto the Father but by the Mediator between God and men, the Man Christ Jesus. However disposed we may be to contemplate God as all benignant, it is not in this view only that he is revealed, nor is he so revealed at all, but through a Mediator. Still there is room for Jehovah to say, "Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted; and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them."—Ezek. v. 13. Still all his sense of wrong continues, and all his regard to moral law and holiness. Continued sin and impenitence will yet excite his severe anger. But we are under no fatal necessity to experience this; through Christ, he can be just, and yet the justifier of the penitent believer. How great then is the encouragement for the sinner to repent and turn unto the Lord who will have mercy upon him, and to our God who will abundantly pardon. In the atoning sacrifice of Christ, expiation is made for sin, and on the ground of this our great High Priest intercedes effectually for the penitent believer.

From this subject we may learn,

1. The glory of our nature in heaven. It is taken into union with the Son of God, and the divine and human natures in him, constitute one glorious person. To this divine person

angels and principalities and powers are in subjection. To him all power is given in heaven and on earth; and to him every knee shall bow. Our nature, debased by sin, is thus by grace exalted to ineffable dignity and glory. Let us contemplate this, not with pride, but with sincere humility and gratitude to the sovereign mercy of God. Let us be encouraged to rise above sin, and preserve ourselves in sanctification and honour.¶

2. That the penitent sinner has much reason to be assured that, in his approach to God through Christ, he will be accepted and pardoned, and justified, and made meet to be a partaker of an inheritance with the saints in light. Sins, great and numerous, and long continued, may be purged away by the blood of Christ, applied to the conscience by the Holy Spirit through faith. For every soul coming to God in reliance on this sacrifice Christ will be a willing and effectual intercessor. Him that cometh, he will in no wise cast out.

3. That this presents to the believer an all-sufficient refuge under all temptations. The christian has no reason to calculate on exemption from the fiery darts of the wicked one. That malignant adversary who assailed the great Captain of our salvation may be expected to assault his servants. But as he retired abashed and foiled from that conflict, so he will finally from all that trust in the Lord. Seeing then that we have a great High Priest that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. "For we have not a high priest which cannot be touched with a feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

March, Jan. 11.

J. J.

JEHOVAH'S SURVEY OF HIS COMPLETED WORK.

Dissatisfied with heathen fictions and the theories of philosophers, we open the Hebrew Scriptures. The first words which arrest our attention are full of sublimity and power. They present themselves to the judgment as the enunciation of an important truth, in which, heedless of whatever has been said or written to the contrary, we immediately acquiesce. "In the beginning God created the heavens and the earth." We are taken into the depths of the far distant past, to the time when, out of nothing, the innumerable hosts of heaven were called forth; when the stupendous fabric of the material universe was raised; when suns innumerable first shed their beams, and planets were first impelled in their orbits; "when the morning stars sang together." Magnificent must have been the spectacle when angels first beheld it; profound the devotion which this display of omnipotent power and matchless wisdom would suggest. The earth, insignificant though it be, —an atom, when compared with the worlds and systems of worlds with which it is environed, then appeared, to add its "little glory" to the rest, and to mingle its song with their ceaseless harmonies. The heavens and the earth, the production of one Supreme Intelligence, stand forth, and have for ages stood forth, as marvellous products, revealing, on a scale too vast to be completely comprehended by finite minds, the skill of the Great Architect, and discovering to man, if he will only make them the objects of his consideration, incontrovertible evidences of Jehovah's power and Godhead.

The work of creation is completed. Adam has just been formed. The Divine commands have been given him. He has been made acquainted with his high prerogatives. The blessing of the Holy One has been

bestowed upon him, who above all nature is "first, fair and glorious." When the work is done the Father of all is represented as pausing to survey the stupendous whole, and to behold therein, in all their harmony, symmetry, perfection, and beauty, the vast achievements of his most excellent power; "And God saw everything that was made, and, behold, it was very good. And the evening and the morning were the sixth day." The crown has been placed upon the world, in the creation of man. The work is now finished.

I. In the above quoted text, your attention is naturally directed to Jehovah's extensive survey of the completed scheme of creation. "And God saw *everything* that he had made." These words suggest sublime thoughts. We commence our brief elucidation of them with a familiar illustration. A complex machine is before you. All its parts belong to the great system of means whereby the end the inventor had in view is effected. Its movements are varied and intricate. You are perplexed. The end designed is effected, yet you know not how. It is necessary an experienced mechanic should explain. Nay, a thorough knowledge of it would perhaps be impossible, unless it were taken to pieces, its parts defined, then re-adjusted in your sight, and then set in motion. A thorough knowledge of it is thus obtained gradually; 1, by a minute consideration of each of the parts; 2, by their adjustment in order to the formation of one great system of means; and 3, by careful observation of the working of the machine, as it is actually accomplishing the purpose for which it was invented. The thought we wish clearly to bring out is this—that the thorough comprehension of the whole, at first sight, with all its intricate and *seemingly opposed* movements, is im-

possible. Minute and protracted scrutiny is necessary. If we are thus slow in comprehending and understanding this *one* object, what length of time would be required in surveying the structure, and understanding the theory of the universe? When our work had been pursued for ages, (new fields of inquiry opening up—trackless, boundless,) the words of Job would appropriately express our conviction, "These are but parts of his ways; how small a portion is *known* of Him." How wide the contrast existing between the extensive and complete survey of Jehovah, and our insignificant attempts at investigation and discovery. "And God saw *everything* that he had made." When the complex and intricate machine of the heavens and the earth had been created and set in motion, all its parts were present to the piercing gaze of their exalted Maker at one and the same moment. He need not investigate. He was not a discoverer. Nothing was hidden from him which he had not yet penetrated. The vast fabric of nature, with all its component parts, was only the realization of the sublime ideas which had existed in the infinite mind of Deity, from all eternity. Laws innumerable, simple and combined, are being obeyed. Vegetable and animal life have been developed on a large scale. A stupendous system of mutual relations and dependencies is established. Myriads of suns and planets are created; myriads of plants, of innumerable varieties, are growing; myriads of trees have put on their varied foliage; myriads of animals, of widely differing species, from the elephant to the animalculæ, are enjoying the pleasures of newborn life; myriads of reptiles are basking in the sun, or luxuriating in the cool shade; myriads of birds, of all species, are cleaving the air with joyous wing, or are warbling their sweet notes in the woods and groves; and myriads of fishes are gliding gracefully through the pel-

cid streams. Matter has been conformed into innumerable objects, sublime and beautiful. The plastic hand of Deity has moulded and arranged everything, and placed it in the precise sphere it ought to occupy. He has fixed its bounds and its habitation for ever. The work is done; and now all is exposed to his gaze. How magnificent the survey! The look of Omniscience is not a superficial glance. He beholds, at one and the same point of time, all existing things; the operation of the laws established for their government; the exact local positions they occupy; and the manner in which, and the extent to which they influence each other. He penetrates into the very essences of things. The comprehension of them *individually*, and also as parts of the one vast created whole, is the work of less than a moment. Nay, they *were* comprehended, they *were* understood, infinitely *before* their existence was a realized fact. But when their existence *becomes a fact*, the inspired historian represents them as the objects of the *special* supervision of the Deity, and of his special contemplation. "And God saw everything that he had made." It was no longer simply an idea in His infinite mind. It existed separate and apart therefrom, as an effect of the exercise of his will—the mighty result of the exercise of his infinite power combined with his infinite wisdom. There was no imperfection, no limitation in the divine knowledge. The look is the act of one who could as easily comprehend all things as we could comprehend a single definite object; nay, far more easily. Nothing is hidden from the deep scrutiny of the Great Observer. Each object viewed, if vocal and conscious, would appropriately make the inquiry, without hoping, however, to receive a satisfactory reply, "Whither shall we go from thy Spirit, and whither shall we flee from thy presence?"

II, We proceed, now, to the con-

sideration of another thought suggested by the words of Moses:—Jehovah's complete satisfaction with the workmanship of his hands. "And God saw everything that he had made, and, behold, it was very good." If you go back, in thought, to the commencement, and trace the gradual process of the work of creation, as contained in the Mosaic account, from the first exercise of Divine power to the formation of Adam, you cannot fail to be struck with the additional lustre shed upon the natural attributes of God, on the appearance, at his command, of each new and peculiar manifestation of his power and wisdom. Light streams forth; the waters retire to the place assigned them; islands and continents appear in sight, as though upheaved out of the deep in which they had been submerged; the fresh herbs and grass afford them verdant clothing; in the expanse the two great lights appear, "for signs and for seasons, and for days, and for months, and for years;" the waters of the great deep bring forth abundantly "the moving creatures that have life;" the feathered tribes fly abroad in the expanse of heaven; and lastly, myriads of creatures appear, glorious for beauty and for strength. "All beasts and cattle, and creeping-things innumerable," receive the gift of life from their creator. By this gradual operation of Jehovah's power, provision is made for a grand crisis. The work is yet unfinished. No being on earth can appreciate what has been done, or attain even to the most limited knowledge of the nature and attributes of Him, "by, and through, and to whom are all things." Let an angel descend from the realms of light into this new sphere. Let him ask the everlasting hills, and the great deep, who formed them. They are silent. Let him ask organic creation, the various orders of shrubs and trees, whence they sprang. Though exhibiting in their structure, proofs of matchless power and skill,

they can make no reply. Let him ask the new-born lion, at whose roar the forests reverberate, or the beautiful leopard, which bounds with such agility over the plains. He understands not the question. Neither the fishes of the sea, nor the fowls of the air, nor the variegated insects fluttering in the sun's rays, know anything whatever respecting the God who created them. Not one being can be regarded as Jehovah's representative, of whom it may be said, "Thou hast set him over the works of thy hands." The vast temple is without the top-stone. As far as the work has proceeded it is satisfactory, and reflects the glory of the builder; but it is incomplete. There is a solemn pause, methinks, in the universe. There is breathless silence among the hierarchies of heaven, as they look down from their high thrones; or the theme of their inquiry is, "What will be the next manifestation of the Divine excellency?" The evidences of Jehovah's power, wisdom, and goodness have hitherto been accumulating. "What will be the great crowning work?" It is done. Adam is formed. The Lord has made him, and Paradise receives him. A perfect mind inhabits a perfect body. A being is introduced into the scene, who, in his spiritual nature and physical organization, reflects, infinitely more than all God's works besides, the attributes of his Creator. Imagine his emotions as he becomes conscious of existence. When his eyelids are first unsealed, how thrilling the surprise. Now, with native majesty, the new-born son of God takes a wide survey of the azure vault of heaven, and now of the verdure of the earth on which he treads; and now of the various forms of vegetable life which meet his gaze. The music of the groves, or the murmuring of the crystal waters, or the perfume of the newly blooming flowers, or the soft fanning of the gentle breeze, fills him with inex-

pressible delight. He receives perfect gratification from all the senses. He perceives, wherever he turns, he is placed in a theatre of wonders, teeming with life and activity, beauty and grandeur. Turning his attention upon himself, he discovers the exquisite construction, symmetry, and proportion of his own physical frame—the most perfect, the most glorious of God's *material* works. And then, new delight arises at the discovery of the power of locomotion. And then, he looks in upon himself, and, filled with the energy of new life, contemplates with rapture the extraordinary faculties with which his Maker has endowed him. In proportion as these faculties are exercised, he gradually becomes conscious of the dignity conferred on him by the great Author of his being, and of his vast superiority to all other creatures. He can look upon all the various races of beings which surround him; upon the birds which skim along the glassy pool, or the insects which fly past him, or the numerous animals which couch at his feet, as far below him in the scale of intelligence; and then, he can lift up his eyes, in humble adoration, to the throne of that God whom he delights to honour as his Creator, Governor, and constant Benefactor, dwelling on his perfections with ineffable delight. The world is formed: all things are set in order by the Divine hand, that it may become the sphere of a new dispensation, the abode of a new race, entirely distinct in its mental and physical characteristics from any other hitherto created. A moral government is established, to continue for ever—to run parallel with the eternal existence of its object. The head and representative of the new race has come. The reins of dominion are placed in his hands. The created one has received the charter of his rights from the hands of the Lord of the universe. Obedience is enjoined. And when this was done, "God saw everything that he had made, and behold, it was very good." Could it be otherwise? Is it possible that there could be a single flaw in any part of the mechanism? Can we conceive of a defective work proceeding from the hand of Him who is the origin, sum, and centre of all perfection?

If imperfection were discoverable, if there were anything therein which might have been amended, the great Author could not be possessed of *infinite* knowledge, power, and wisdom. He must necessarily be a *limited, finite* being, inasmuch as all imperfection in manifestation is incompatible with the nature and attributes of a being infinitely perfect. "And God saw everything that he had made, and behold it was very good." There is sufficiency. There is completeness in everything. There is an exact fitting together of all the parts of the great whole. There is no jarring wheel, no inharmonious conflict, no imperfect working of pre-established laws. There has been no useless expenditure, no vain display of power. There is no needless complexity in the structure. There have been no sacrifices, as in human productions, of beauty for utility, or of utility for beauty. Not even to the Divine mind is any thing suggested as capable of amendment. God seeth not as man seeth. He pierces into the inmost recesses; yet perfect complacency is felt, on the contemplation of that which he has formed. He viewed the whole, not only to mark the *present* fitness and adaptation of all things, but he viewed it also as a *permanent* system, to endure many successive ages. Though taking into account the immense period during which the work of his hands was intended to exist, he could still perceive therein the same sufficiency.

III. The inspired proposition that every thing which the Lord has made is very good must commend itself as truthful to all intelligent beings by whom such a survey is made. Of the capabilities of angels we know but little. As they are desirous of looking into the mysteries of redemption, we may reasonably infer that they are not regardless of the proofs of creative power and wisdom which their Maker has exposed to their view. Though it be admitted that they possess intellectual powers far superior to our own, and that fields of enquiry are open to them which are hidden from us, yet we cannot conceive of their conclusions (formed, though they be, after the most protracted and scrutinizing investigation), as differing in the least from that of the Eternal Father. Ap-

propriate for them is the song, "great and marvellous are thy works, Lord God Almighty." In a great council of all the celestial hierarchies to which the discoveries they had made might be brought, only one conclusion could be formed, and against that conclusion not one dissentient could reasonably enter his protest;—that "every thing which God has made is very good." But Adam, just created, is walking in the cool shades of Eden. Let him look into the system of nature, at the head of which Jehovah has placed him. Let him pursue his inquiries in every direction, and as far as possible, into the great scheme. Let him employ on the objects around him, his powers of apprehension, understanding, reflection and reason. Let him investigate, analyze, arrange, classify. Let him penetrate, as profoundly as possible, into "the deep things of God" which invite his scrutiny, in every department of the universe, and then, after having taken his extensive and searching survey, let him form his conclusion. That conclusion, formed from the inductions of a being whose powers are properly balanced and perfectly adapted for investigation, *must* be a correct one. But what will it be? It cannot possibly differ from the proposition under discussion. Physical, mental, and moral science also confirm its truth. The astronomer, the geologist, the botanist, the student in the various departments of animated nature, the chemist, the mechanical philosopher or the psychologist, pursuing his enquiries with a devout spirit, arrives at the same conclusion. There may appear, in some of his discoveries, a seeming deviation from the Mosaic statement, mainly arising from human ignorance, or from inability to discover the connection and mutual relations of *some parts to other parts* of the great scheme, but the discrepancies are only apparent. By the study, also, of the natural connection existing between *all* the sciences, as far as that connection can be traced, the truth before us will be confirmed and verified. The general conclusion of each and every candid enquirer into the system of nature must be, "that every thing which God has made is very good."

Lastly. Any disorder which now

exists could not possibly originate with God. "He is not the author of confusion." It is incompatible with his nature. It must proceed from another source. On looking round, it is at once evident that disorder prevails. The sun still knows his path in the heavens, but man has deviated from the path of rectitude marked out for him "in the beginning." Other beings still live in conformity with the laws of their nature; but man, regardless of his obligations to his Creator, and of his high destiny, has broken moral law. The rest of creation is, even now, subserving, to some extent, the great ends for which it was brought into existence; but man, though an immortal spirit was implanted in him, has lost his native relish for those pure delights which would have resulted from unswerving obedience. Moral disorder and confusion are everywhere visible. The human spirit is degraded by "vile affections." Man glories in his shame. He makes his immortal nature, endowed with faculties so noble, the slave to his appetites. Instead of reflecting the splendours of holiness, "the wild beasts are in his ruins, and the dragons are in his pleasant places." "He worships and serves the creature rather than the Creator." History, observation and experience, verify the truth of the inspired declarations respecting human depravity and guilt. "They have altogether become unprofitable." In the spiritual government of God it is ordained that transgression of law shall be followed by disorder and suffering. Such disorder and suffering follow either as the *natural* results of transgression or as *special* penal inflictions. Man's transgression was voluntary. Hence, all disorder and suffering, with all the judgments which have been pronounced upon him, and upon the earth over which he bears rule, have succeeded as consequences of his own perverseness. "How has the gold become dim, and the fine gold changed?" In the first chapter of the Book of Genesis it is asserted that "God saw everything that he had made, and behold (no exception whatever is made), it was very good." But in the sixth chapter of the same book, after our first parents had brought on them—

selves ignominy and disgrace, and God had pronounced against them his malediction, after Cain through enmity, had slain his brother, and innate depravity had become outwardly manifest in the first races of men by the infinite diversity of their crimes, God is represented as taking *another* survey of this lower world. And what is the result of his scrutiny? "And God saw that the wickedness of man was great, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Disorganization has existed for ages. But in the midst of elements so discordant, and in a sphere so manifestly disordered, the leaven of revealed truth has been cast. A remediable dispensation exists. The decree has gone forth, "Behold, I make all things new." In the plan of salvation by Jesus Christ, proofs are given of the power of God, which far surpass, nay, almost eclipse the rest of his mighty works. The world, before it was desecrated by man's disobedience reflected the Divine goodness, but this attribute is still more clearly visible in Jehovah's endeavours to allure the sinner from the brink of perdition, and to direct his footsteps to mansions of

unfading glory. Herein is love unfathomable.

Let the reader stand in awe of that great Being to whose gaze all things are naked and open. Be ever mindful of the solemn thought that the look of Omniscience, which was once fixed upon the new-born world to comprehend it altogether, is now fixed upon you, and that this look, so keen, so penetrating, is not, and never will be withdrawn, but all you have and all you are will be exposed thereto for ever. Survey with increased interest the evidences of the divine power and Godhead existing around you. Jehovah's expressed and recorded satisfaction therewith ought to lead you to "consider the operations of his hands." Whilst marking the moral disorder long since introduced, rejoice, for the Lord reigneth. He is controlling and will finally subdue the powers of evil. The purposes of his grace *must* be accomplished. The completed multitude of the redeemed, out of every nation will soon declare, with one heart and with one voice, in exstatic songs of praise, not only that the spacious universe, but also that the means devised to raise the fallen and the wretched are worthy of the gracious Lord with whom they originated.

Longford.

J. S.

POETRY.

DAVID'S HARP.

The royal minstrel tuned anew
His harp, which poured so long,
The wailings of a smitten heart,
Or joys enraptured song.

Oft, when a boy on Bethlehem's plains,
His bleating charge he kept,
His hands in some heart-thrilling strain
Its speaking strings had swept.

In youth's glad morn, or 'mid the cares
Of Israel's regal state—
Or when a fugitive forlorn,
From Saul's relentless hate;

A solace and companion still,
His harp was ever nigh,
Responding, with its echoes soft,
To every heart-heaved sigh.

And when iniquity's dark stain
Was on his spirit flung,

With what a soul-wrung tenderness
The mourning hymn was sung!

And now his aged hands again
Stray o'er each quivering string,
In prelude to the latest strain
Of Israel's minstrel king.

A father's love hath moved his breast,
And David's final prayer
Breathes the warm wishes of his soul
For David's noble heir.

Glory and praise for ever more,
By all the world be paid,
To Him who spake, and instantly
Creation's frame obeyed.

Amen! Amen! the gushing notes
In silvery music blended;
His harp is hush'd, his soul at peace;
King David's prayers are ended.

Ryde, Isle of Wight.

FANNY.

LIGHTS OF THE CHURCH.

APOSTOLIC.—No. 2. JOHN.

THE life and character of the disciple "whom Jesus loved," must ever be an object of lively interest and affection to all who worthily bear that 'worthy name by which they are called.' Some of the ancient fathers trace a natural kinship between the Saviour and John by making his mother Salome, wife of Zebedee, the daughter of Joseph, by a marriage previous to that with Mary the mother of our Lord. But these traditional genealogies are deserving of little notice, and less reliance; although in the present instance it might be argued that this opinion would well coincide with, and in a manner account for, the tender familiarity—the "reclining on his bosom," to which John was admitted beyond the rest. Another explanation of this fact, but apparently as traditional as the other, has been found in the comparative youth of John when he began to follow Jesus. It is assumed that he was the youngest of the apostles, and therefore became specially endeared to Him of whom it was foretold, "He shall carry the lambs in his bosom." It has further been supposed, that John was one of the two disciples to whom the Baptist pointed out the Messiah as he walked, in the prophetic gospel words, "Behold the Lamb of God, which taketh away the sin of the world," and who both received from the Gracious Teacher the hospitable invitation which made them for a day the guests of his sacred home. Some support is given to this conjecture by the minute account John furnishes of the transaction, and by the omission of the *other's* name, Andrew being one of the two. But we take leave of conjecture and enter upon certitude, when we turn to the statements of the other evangelists concerning his call to be a public disciple of the Son of God. His brother James and he were in a ship with their father, and mending their nets—being industrious men we see—when Christ's selecting and inviting voice was heard, and immediately they obeyed; a circumstance which

so long as it remains on record will preach to every reader a sermon of instant submission to every word of the Redeemer, whatever nets have to be left unattended by attending to the summons. That voice often reaches us in reference to some duty of christian faith and love, but how often, too, we linger among the nets! Then we fall into condemnation; and John, springing alertly from his ship, forcibly condemns us. It is an error to conclude, as many have done, that Zebedee's family were in poverty, because hard-working fishermen; for it is distinctly mentioned by Mark (i. 20), that the brothers left their father in the ship "with the hired servants," and went after Jesus. When the apostles were ordained, John was chosen to a place among them, and received, conjointly with his brother James, the surname of Boanerges,* the second and last appellation of the kind, it would appear, which Christ conferred. "Sons of thunder" is the translation supplied by Mark, but much diversity of opinion has existed on the characteristic sense it was designed to bear. One class of critics have regarded it as a term of censure, epithetic of the fiery spirit displayed as related in Luke ix. 54—56. Another class have considered it a laudatory indication of their high-minded zeal in his service. Does it strike the mind as natural that in forming his apostles into a peculiar band, their Master would have selected that as the time for applying to two of his earliest followers a name of censure? On the same principle we should have expected that the "betrayers" would have received a surname appropriate to his selfish and thievish character. With the fact of Simon's surname to lead the way, it may be more judicious to understand "Boanerges" as an appellative having both a natural and an official aspect, the

* The Galilean form of a word from the Aramæan language, the one spoken in Palestine in the Saviour's day.

one describing the ardent temperament of the brothers, and the other prophetic of the use to which that temperament should be put in sounding forth the gospel of their Lord.* None can deny that John gave this rendering to the title, when his boldness excited the astonishment of the Sanhedrim; and why should it not be conceded as highly probable that it was by James making his boanergetic temper to be felt that his martyrdom by Herod imparted such pleasure to the Jews? As a member of that narrow circle, which included only Peter and James besides himself, John subsequently enjoyed the privilege which was confined to it, of being present at the raising of the ruler's daughter, the transfiguration on the "holy mount," and the agony of the garden. On another occasion Andrew alone, from among the other disciples, was present when the three coming privately made an enquiry respecting the destruction of the temple, which elicited that terrible prediction of Jerusalem's overthrow, which was in the hands of the Jewish christians before Titus beleaguered the city.†

Two incidents (to one of which allusion has been made,) implicating the character of John and his brother, are preserved in Scripture for instruction and admonition, while they witness to the fidelity of the evangelists, and thus confirm our confidence in their honesty as men, and their veracity as historians of those things which they saw and heard, or of which they received information from apostolic sources.

The first of these incidents occurred during one of the Saviour's progresses from Galilee into Judea, when he must needs pass through Samaria. But the villagers, seeing where he was going, behaved in a very rude

and churlish manner, provoking James and John to ask permission to call down fire from heaven to consume the people. Into their request they adroitly slipped a Scripture example, which did not, however, save them from a severe rebuke. It was their "spirit" which was at fault. Elijah invoked the destructive element to vindicate his prophetic office, but they from a feeling of vindictiveness, which was, they might have known, wholly foreign to the spirit of their Master. It is not to be conceived that in a common case of inhospitality, the brothers would have uttered such a wish; but the very warmth of their attachment to Christ, and their reverence for him, as greater than Elijah, had kindled and fanned a fierce and offensive temper.

The history of Christendom has been fertile in melancholy indications of this unholy zeal; striking home the truth as with the force of thunder, that a fervent devotion to the glory of God *may* stimulate a disposition and deeds most shameful. Calvin procuring the burning of Servetus for heresy is a modern example of this spirit carried into practice.

The second incident relates to the petition for self-aggrandisement preferred by the brothers through their mother, or in company with her.—Matt. xx. 20—28, compared with Mark x. 35—45. This petition was prompted by a selfish ambition acting upon a worldly misconception of the Redeemer's mission, and was justly visited by the displeasure of the ten, when from some cause the fact of its presentation had leaked out. It may excite our wonder that men who had walked with Christ two years and more should still be susceptible of such irregular desires; but this will be most wisely employed in directing the

* To the question, why this designation did not, as Peter in Simon's case, supersede the others, Olshausen satisfactorily replies, that this use of it was prevented by its bestowment on *two* persons, so that it could not till James' death become distinctive of either.

† A pointed proof of this occurs in the interposition by Matthew (xxiv. 15,) of the words, "Who so readeth, let him un-

derstand." The design of this parenthetical clause cannot be mistaken; but if Matthew's Gospel had not been published till after the siege, and if the prophecy had been forged by him to correspond with the horrors which attended that event, who does not discern that the insertion of this clause, which could then have had no meaning but a mock one, must irremediably have ruined the credit of his production?

eyes of our contemplation around and within, where the prevalence of so much self-preference and selfishness, after so long a professed union with the Exemplar of Self-denial, calls for mingled astonishment, sorrow and repentance. John did not repeat his proposition after the resurrection, and could he have done it after the holy jubilee of Pentecost?

What Scripture reader has not lingered over one passage in the record of the crucifixion which comes to the mind like an anodyne in the crisis of the acutest pain—like a sunbeam dropping through the rift of some most awful tempest-cloud? The heart aches at the sight of that crucified sufferer; and what relief is offered by the view of a mournful mother and weeping friends, who stand helpless by that cross? But see! he bends his head, and beholds beneath him the heart-pierced Mary and the faithful John; his eye regains its lustre, and his voice its familiar tone—while turning to both, to her he cries, “Woman, behold thy son!” and then to him, “Behold thy mother!” What a precious moment was this in the life of John;—recognized and addressed by his dying Master—and receiving as His legacy, the charge of henceforth representing Him, in all the duties of filial protection, care, and tenderness, to his bereaved and childless mother. The assurance is sweet to read, but our faith could have dispensed with it:—“And from that hour that disciple took her unto his own home.”

The mind of the observing reader may have been drawn to the particu-

lar friendship and alliance which subsisted between Peter and John. That they became special companions is made clear by a string of various facts: they were sent together to find and furnish a guest-chamber for the Passover; (Luke xxii. 8,)—they followed Christ together from the garden to the High Priest’s palace;* (John xviii. 15)—they were together when Mary Magdalene announced the absence of the Saviour’s body from the sepulchre, (John xx. 2, 3,) and emulously engaged in a race to see the marvel for themselves—John gaining the entrance first but entering second, when he “saw and believed;”†—they were in the same boat fishing together, when Christ stood upon the shore and spoke (xxi. 7);—they followed Jesus together when he predicted the different destinies which awaited them (xxi. 20, &c.);—they walked together into the temple when they performed that miracle upon the cripple, which terminated in their imprisonment, trial, and release (Acts iii. 1); and they were despatched together to complete in Samaria the work which Philip had begun (Acts viii. 14).

How John continued to be engaged after the persecution of the church by Saul had abated is not specifically said; but when the gentile apostle went up “by revelation” to Jerusalem, seventeen years after his conversion, he found John to be one of the three “pillars” of the mother-church in that city. Ecclesiastical history conveys him after this to Asia Minor, and assigns him after this the presi-

* It is only in unison with his custom of never naming himself, that John uses the phrase, “another disciple.” If not himself, why did he not give the name? The conjecture in M. Henry’s Exposition, that it might have been Nicodemus or Joseph of Arimathea, or some one else of influence, is inadmissible, since they were *secret* disciples; and it is positively said that the “other disciple” followed Jesus from the garden at the same time with Peter, and knew of his standing at the door. The term “also” in the 17th verse intimates that one disciple was known to be present in the palace watching the proceedings. John’s presence and boldness on this occasion renders Peter’s weakness less excusable, and nobly shows

how untarnished the son of Zebedee wore his name of Boanerges.

† It is surprising that so acute a critic as Dr. E. Robinson should contend that this belief in John’s mind was “the germ of a belief that Jesus was risen from the dead.” His faith was clearly confined to what he *saw*—viz., that the body was not there, although its funereal appertences were. It is added in the very next verse, (9th.) “For as yet they knew not the scripture that he must rise from the dead.” What soil was there in this ignorance to receive “the germ” of a belief that he *had* risen? Had they believed this, would they have quietly “returned to their own home?”

dency of the seven churches to which he was subsequently inspired to write the epistles in the Apocalypse; then it transports him to Patmos, by order of Domitian, who is said to have failed in an attempt to destroy the venerable apostle by immersion in a bath of boiling oil; and finally, it reconveys him to Ephesus, when the emperor Nerva succeeded to the Roman throne, where he continued to exercise a paternal pastorate till he fell asleep in the third year of Trajan's reign, and about the hundredth year from the Saviour's birth. To the period between his return from banishment and his decease belongs an anecdote as well founded as any of its class—that when too old and feeble to walk into the Sabbath assembly of the saints, he was carried in upon a couch, and was wont, stretching forth his hands to the congregation, to repeat the exhortation, “Little children, love one another;”—which from his lips would never cease to retain a sweetness, freshness, and holy unction in every accent. This at least may be said for the story—that it is not out of character with the temper and demeanour which we are morally certain the “beloved disciple” did preserve through life—a life prolonged for many years after the other apostles had gone to be with Christ. And amidst the relative darkness which their disappearance would bring upon the church, we can conceive, by an imaginary transmigration to the past, how the second and third generation of believers would turn with comforted and yearning hearts to the Ephesian home of John. As long as he survived they would seem to have still left among them some of the corporeal presence of Christ—or the shadow of it; and our nature being what it is, this thought (or fancy, if you please,) would be truly dear; although their chief delight, we know, would be derived from the Spirit of Christ within, and their ability to join with the Patriarchal Apostle in exclaiming, “Now are we the sons of God, and it doth not yet appear what we shall be; but we know, that when He shall appear, we shall be like Him, for we shall see Him as He is.”

In the New Testament Canon John holds a larger place than any other

of the original apostles; he is in fact a more varied but less voluminous writer than Paul, as he contributes to the respective departments of biography, theology, and prophecy. His “*Gospel*” is of acknowledged genuineness;* and is sufficient of itself to accomplish in a candid reader the purpose of its composition—that they who read “might believe that Jesus is the Christ, the Son of God; and that believing they might have life through his name.” The theory that John *invented* his Gospel, or those portions which are peculiar to it, (the only hypothesis which can reasonably be framed, except that of its perfect verity) is most improbable and incredible contrasted with the opposite theory which regards him as an honest biographer and reporter of what he knew. His gospel bears a supplementary character as regards the others then in circulation, since he omits many of the events they narrate, describes some which they omit, and supplies a particular and priceless report of many of the Saviour's discourses, which would else have been lost to the church on earth. And in the transmission of these invaluable relics to a literary depository, we can imagine him exercising all the capacity of a memory to which they had remained familiar, and which would doubtless then experience in a more than ordinary measure, the supernatural visitation of the Holy Spirit, of whom the Saviour said, “He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” That John had chiefly in view the advantage of Gentile readers is evident from the care he takes to translate the important Hebrew, *i.e.*, Aramæan terms he uses; such as Messiah, Cephas, &c.; also from allusions to places and customs,—the sea of Galilee, which he adds, “is

* The entire train of fathers and versions, eastern and western, are vouchers of its Johannian origin. Even the myth-making Strauss, after denying this in the first edition of his “*Life of Jesus*,” admitted in the third edition that “he could not as before declare against it.” But in the fourth edition he recanted this confession, which was nothing short of setting fire to the airy fabric of which his perverse ingenuity had been the architect.

that of Tiberias,"—the position of Sumariu, between Galilee and Judea—the "Winter" season of celebrating the feast of the dedication, &c. Ephesus is generally allowed to have been the place of its publication, but the period has been controversially discussed. The present tense employed (ver. 2,) "Now there is (*esti*) at Jerusalem, by the sheepmarket," is supposed by many to fix its date before the destruction of the Holy City, between 65 and 72, A.D., while others argue from a statement by Irenæus, (a disciple of Polycarp, who was Bishop of Smyrna, and had conversed with John), that it was directed against the errors of a Jewish Gnostic, Cerinthus, who did not flourish till near the close of the first century.*

His *three Epistles* are of an order unique in several interesting points.

The first and longest of these Epistles is a treasury of theological truth, embodied not in the interlinked continuous style of a treatise or discourse, but in an aphoristic form better suited to the genius of the apostle, and communicating in the simplest words the sublimest ideas on the nature of God, the mediatorial office and efficacy of Christ, and the high honours (including the bestowment of the Holy Spirit,) of which faith in Him constitutes the soul inheritor and heir. An experimental tone of practical piety accompanies this, of which the grand key-note and master-note is Love; love like that of God, and love to all the brotherhood of saints as the sign of regeneration by the Divine Spirit of Love. Industrious critics have amassed a collection of striking parallelisms, verbal and ideal, between the Gospel and this Epistle, corroborative of the unanimous verdict of all antiquity in ascribing it to the pen of John. Not so much can be said of the other Epistles, which being pri-

* A stray story is current in ecclesiastical tradition, to the effect, that John on a time was in one of the baths of Ephesus, but learning that Cerinthus was present in the building, immediately made his exit from it, saying that he feared some calamity would happen in the place where so infamous a heretic might be. The tale, if not a pure fiction, has probably been coloured and varnished by the pencil of tradition.

vate letters, could not be expected to gain at once that publicity and certification which would secure for them a multiplied transcription, and incorporation with better known apostolic documents. The external and internal evidence, however, is conclusively in their favour. It is probable that the former of the two was addressed to a christian matron, whose proper name was Cyria, to which "elect" was prefixed by John, (*electe curia*, translated in our version "to the elect lady,") but who either she or Gaius was, and where they resided, has exercised the ingenuity of commentators to examine, and, as usual, evaded their skill satisfactorily to resolve. But the exemplary character of both is left for the admonition and imitation of every religious mother, and of every man to whom God has given the talent of abundant means. Demetrius, too, is laurelled with immortal fame; and Diotrephes is suspended as a mirror, in which proud swaggering church members and officials may see their likeness and foresee their fate. The threat applied to him is a clap of the ancient anti-samaritan thunder, but proceeding this time from a holy anger against a grasping, usurping, and unjust man.

The *Book of Revelation*, (*Apocalypsis*) generally believed to be the last written production of the venerable apostle,† justly occupies, less on that account than because of its own magnificent constitution, the place of climax and crown of the living oracles of inspiration and grace. In the Old Testament writings we have the Omniscient as he *was*, in his "wonderful works" and words, to the fathers of our race and the nation of the Messiah: in the historical and epistolary parts of the New Testament he presents himself as he *is*, in the unveiled beauties of his spiritual character and the unveiled purposes of his spiritual providence: and in the Apocalypse he is revealed (dating

† The reader who has it in his power will find it profitable to peruse the very clear and satisfactory chapter on this book in Horne's Introduction, Vol. IV. (ninth edition, 1846). The concurrence of antiquity places its composition about A.D., 96. The late Professor Stuart argues for an earlier date.

from the period of its delivery) in what he *will be*, in the progressive evolution of his sovereign designs concerning this earth and all its people. It might seem strange to call this book a "revelation," when no other book has been so little penetrated or understood, and when it has absorbed so much human light without sensibly losing much of its divine obscurity. But all surprise will vanish on the remembrance, that it is not a didactic or doctrinal, but a *prophetic* revelation, which must be obscure till its realization; and may, in part, continue so till its complete fulfilment. Then the Grand Hieroglyph will deliver up its mysteries, and standing between the blending lights of time and eternity, will cease to be opaque, and become one glorious transparency amid the worshipful and joyous hallelujahs of the saved. Yet if its meaning lies in depths so profound that no expositor has fancied he has sounded all, its symbolism and style are of a dazzling and sublime character, which enchants the coldest fancy, and inspires the most sluggish imagination. The visions of Isaiah, Ezekiel, and Daniel yield, as it were, their choice silver and gold into the hands of one still greater, who unites with them the precious stones with which he is supplied, and from an amalgamation of the whole builds up an edifice of peerless loveliness and lustre, which shall only disappear when the celestial city is brought down, "wherein is no temple, for the Lord God Almighty and the Lamb are the temple of it."*

The testimony of John to the Divine nature and propitiatory mission of the Lord Jesus is not exceeded in amount or power by the addresses and epistles of Paul. Passages, direct and

indirect (the latter to a critical judgment being often as decisive as the former, for example xii. 41, compared with Isaiah vi. 1,) exist in a luxuriant profusion, and cast their odours free to all who bend and pluck them; and those which were latest planted are among the sweetest and richest of the whole.† And does it not address itself to the reader's mind as a fact singularly pleasing, that he who enjoyed a superior share of the human sympathies and endearments of the Saviour should have been most earnestly solicitous to bring before the world the superhuman and divine dignity of his Master? John did not presume on his familiarity with the humanity of Jesus—as some professors do without this acquaintance—to decry or overlook, or even draw in pale, cold outline, the Godhead-glory of the Lord. "This is the true God and Eternal Life," are the words of him who leaned upon the bosom of the "man Christ Jesus."

The tendencies of John's mental constitution disposed him rather, we may believe, to short and occasional efforts than to others longer and more sustained. The sinews of his energy were of a less hardy make than those of Paul or Peter, and prevented him ever rivalling them in the laborious character of their careers. The current of his natural feeling was no brawling brook, yet running inwards rather than outwards, both its depth and force would be frequently misjudged, unless when overflowing or breaking down its banks. His ordinary deportment would be mild and tender, and jealously would he guard against suffering any open diversion of his strong emotions inconsistent with his profession and high vocation.

* Hengstenberg in his Exposition considers that the seven seals, seven trumpets, and the seven vials, do not represent a triple succession of events, but a triple mode of representing the same events, the last symbol of each series leading to the same great terminus—the triumph of the church and overthrow of its foes. He interprets according to the same analogy the three symbolic foes of God, the Dragon, (the devil) the Sea-monster, (worldly power) and the Earth-monster, (worldly wisdom) whose efforts end in a common overthrow at the hand of the Most High.

Hengstenberg is one of the best scholars, thinkers, and christians in Germany, and an excellent abridgment of his views on the Revelation appeared in the *Christian Spectator*, of June 1852, taken from the *Princeton Review* (U. S.) for Jan. 1852.

† From this collection the disputed passage, 1 John v. 7., can be spared. It does not prove the doctrine of the Trinity, for the unity predicated, it may be said, is that of witness and not of nature. The greatest evangelical scholars do not admit its genuineness.

To the "catholic church" he would be less known than Peter; and his light, less broad and vivid than his colleague's, would need observing more steadily before it made its capable impression; but when made, how pervading and refining that im-

pression! And now, on the three holy hills of Gospel, Epistle, and Apocalypse, it shines, radiant and beautiful for ever, a light which "cannot be hid," and by which the whole world may learn to glorify "Our Father who is in heaven."

AQUILA.

THE BEREAVED WIDOW.

A NARRATIVE OF THE AFFLICTIONS OF ONE OF MY FLOCK.

BY DR. BURNS.

"If I be bereaved.....I am bereaved."—GEN. xliii. 14.

I HAVE known many instances of deep affliction, and have read of some where the repeated strokes of distress and sorrow have seemed to approach very closely to those of Job; but I never was acquainted with a more continuous series of bereavements than fell to the lot of Mrs. C.

On a fine summer's evening, in the year 1843 or 1844, I visited the town of Staines, to deliver a lecture on one of the great movements of the times.

I partook of the hospitality of a religious family, a shopkeeper of the place, and a member of the Baptist church. His home seemed the abode of peace. Here was a household of six children, besides servants; an active business man at the head of it, and an intelligent, good managing wife to look after the domestic affairs. The children seemed healthy and cheerful, and any one would have said that there was every indication of that family being long preserved to be a source of mutual comfort to one another. I regretted however to learn, that both in the church and in the town, Mr. C. was exposed to numerous petty annoyances on account of his Temperance principles; and that some would not trade with him for that reason. With the charge of so dependant a family he thought it prudent, therefore, to dispose of his business, and to take a shop in the north part of Camden Town. From this place he and his family came to worship with us, as often as the distance would allow. Mr. C. was rarely absent. He possessed great activity and energy of character, and in all matters of conscience unwavering decision.

It was really a lovely sight to behold him, on the Lord's-day morning, after

a walk of upwards of two miles, enter the Sanctuary, with his amiable wife, his rosy, cheerful children, and a servant girl the most entire picture of robust health I ever beheld.

I regret to add, that the effort to establish a business failed, and with its failure much of his means was exhausted. He then removed into our own vicinity, and was afterwards engaged in other pursuits, by which he laboured most honourably for the support of his family. We now saw him at nearly all our social meetings; and he strove very intently to be useful in the church. I have referred to their robust servant girl; she was the very embodiment of country simplicity and artlessness; often in crossing the Regents Park did she bring her missionary collecting card, and sweetly and modestly ask the persons she met to help her; and occasionally she met with great encouragement. In the midst of disappointments in business, Mr. C. and his wife seemed resigned, and were evidently indisposed to murmur so long as they could obtain food and raiment for their dependant offspring. But in addition to adversity, God was pleased to visit them with affliction. Their eldest son, Edward, aged 14, was seized with the small pox, and though he recovered for a time, their robust and healthy servant girl caught the disease, and suddenly expired. Edward only rallied to endure protracted weakness, and after eleven month's suffering, he also died. Immediately a very lovely girl, Mary, gave fearful evidences of failing health, and after her brother's death, became much worse. Her illness involved very distressing sufferings, which she bore with lamb-like sweetness and patience; and within

three months of her brother's funeral she too became an inhabitant of the house appointed for all living. A dear infant brother, called Jabez, had sickened before her death, and died on the 6th of June, or in less than three months after his sister's death.

Another brother, James, now exhibited similar symptoms; and though all means were adopted to save him, after a most protracted series of sufferings for upwards of two years, he also died, aged eight years.

During these repeated strokes, God greatly supported the parents; and it now appeared as if these continued calamities were to be succeeded by peace and sunshine. But, alas! after a short interval of repose, the husband, who had been occasionally annoyed with a cough, now rapidly declined in health. He seemed to feel that an early removal to the country might restore him. A favourable opening presented itself to effect what he so much desired; and in June 1849 he and his wife, and two remaining children, left for a rural village in Essex. But the seeds of death were deeply lodged within, and though change of air seemed to benefit for a while, the complaint was gathering strength, and after a period of most severe suffering, he died on the following November.

The only surviving son, Joshua, now became indisposed, and signs of the disease that had wasted the family before, became too manifest to the anxious mother; and in the following March, the only daughter, Jane, became seriously ill, and despite every attention, and all the efforts of the faculty, lingered only till Sep. 1851, and then died. Joshua's constitution seemed to struggle powerfully with his complaint, and occasionally there seemed hopes of restoration to health; but at length disease gained the victory, and he was called to follow his five brethren, and sisters, and father, through the dark valley of the shadow of death. He was nearly sixteen years of age when he died. And now there survives of this once healthy and interesting group of nine persons, just one—the bereaved widow and mother. Her lot has been one of deep suffering for nearly eight years. She had continually to be watching round the bed of affliction, closing in succession the eyes of her dearly beloved children and her worthy husband; and is now left in comparative

solitude to ponder over the ways of God, which to her have indeed been inscrutable and past finding out. But with this cup of affliction there have been continuous mercies: her children have all given evidence of a trust in Christ Jesus, and some of them have displayed uncommon fortitude and submission to God's will. There is no reason to doubt of the salvation of any of them, for though some of them did not give evidence of piety before affliction, yet even these were at length melted down in the furnace, and the mother's heart was called to rejoice, and to exercise hope in their death. Her husband, too, had long been a firm believer in the Lord Jesus, and had not to seek a refuge when the tempest of affliction began to beat upon him. In the midst of extreme pain and extended debility he held fast his confidence, and died in the hope of an eternal rest and an unfading crown. In a letter I recently received from this beloved and bereaved sister, she says, "And now, my dear Sir, I must close this painful statement. I have glanced over the last seven long years of sorrow, affliction, and bereavements. I have nursed and watched all my beloved ones as they sickened, with all a mother's love, and was with each at Jordan's brink, *and there we parted*. They have crossed the flood, to that better land, from whence no traveller ever returns, where sorrow and affliction are not known. What my own sufferings have been during the last seven years, is only known to Him who sits as a refiner, and watches minutely the process, while his children are in the furnace. The last great day will unfold the good sanctified afflictions have produced. All that the Lord has seen fit to do with me and mine has been done in infinite wisdom by him who cannot err; and my children are much better provided for than I could do for them, even if I had been left with much wealth at my command." Let the reader, while sympathizing with this suffering one of the Saviour's family, never forget that it is not those who are exempt from afflictions who are the truly blessed, "but blessed are those who endure temptations," or trials. No doubt when the family shall be reunited they will, one and all, discover that infinite and unerring wisdom, unbounded love, tenderness and pity have had to do

with this long train of afflictions and bereavements; that there was a *needs be* for the whole, and that God will be eternally glorified thereby.

Happy amidst the storms of life,
If Christ our solace be,
For he will keep the trusting soul
To all eternity.

Our light afflictions soon will end,
And work our real good,
For endless weight of glory 's given,
To the suffering sons of God.

Though friends may sicken here, and die,
The blest Redeemer lives;

And to his dear afflicted ones
The crown of glory gives.

And when the tempest scenes of earth
Have blighted all below,
He will conduct to happier climes,
Where endless pleasures flow.

There shall we meet our friends again
Around the radiant throne,
Where pains and tears, and dying scenes,
Shall never more be known.

Then while we cross life's boisterous sea
We'll look for that better shore,
Where those we lov'd, and still do love,
We'll join to part no more.

A SLAVE SKETCH. NOT IN "UNCLE TOM'S CABIN."

BY MRS. HARRIET BEECHER STOWE.

It may be gratifying to those who desire to think well of human nature, to know that the leading incidents of the subjoined sketch are literal matters of fact, occurring in the city of Cincinnati, which have come within the scope of the writer's personal knowledge—the incidents have merely been clothed in a dramatic form, to present them more vividly to the reader.

In one of the hotel parlours of our Queen city, a young gentleman, apparently in no easy frame of mind, was pacing up and down the room, looking alternately at his watch and then out of the window, as if expecting somebody. At last he rung the bell violently, and a hotel servant soon appeared.

"Has my man Sam come in yet?" he inquired. The polished yellow gentleman, to whom this was addressed, answered, with a polite but somewhat sinister smirk, that nothing had been seen of him since early that morning.

"Lazy dog! full three hours since, I sent him off to B— street, and have seen nothing of him since."

The yellow gentleman remarked with consolatory politeness, that he "hoped Sam had not run away," adding with an ill-concealed grin, that "them boys were mighty apt to show the clean heel when they come into a free State."

"O, no: I'm quite easy, as to that," returned the young gentleman; "I'll risk Sam's ever being willing to part from me. I brought him because I was sure of him."

"Don't be too sure," remarked a gentleman from behind, who had been listening to the conversation, "there are plenty of mischief-making busy bodies on the train of every Southern gentleman, to interfere with his family matters, and decoy off his servants."

"Did'n't I see Sam talking at the corner with the Quaker Simmons?" said another servant, who meantime had entered.

"Talking with Simmons, was he?" remarked the last speaker, with irritation. "That rascal Simmons does nothing else, I believe, but tote away gentlemen's servants. Well if Simmons has got him, you may as well be quiet; you'll not see your fellow again in a hurry."

"And who is this Simmons?" said our young gentleman, who, though evidently of a good natured mould, was now beginning to wax wroth, "and what business has he to interfere with other people's affairs?"

"You had better have asked those questions a few days ago, and then you would have kept a closer eye on your fellow; a meddlesome, canting Quaker rascal, that a' these black hounds run to to be helped to Canada, and nobody knows where else."

The young gentleman jerked out his watch with increasing energy, and then walking fiercely up to the coloured waiter, who was setting the dinner table with an air of provoking satisfaction, he thundered at him, "You rascal, you un

derstand this matter; I see it in your eyes."

Our gentleman of colour bowed, and with an air of mischievous intelligence, protested that he never interfered with other gentlemen's matters, while sundry of his brethren in office looked unutterable things out of the corner of their eyes.

"There is some cursed plot hatched up among you," said the young man. "You have talked Sam into it; I know he would never have thought of leaving me unless he was put up to it. Tell me, now," he resumed, "have you heard Sam say anything about it? Come, be reasonable," he added in a milder tone. "You shall find your account in it."

Thus adjured, the waiter protested he would be happy to give the gentleman any satisfaction in his power. The fact was, Sam had been pretty full of notions lately, and had been to see Simmons, and, in short, he would not wonder if he never saw any more of him.

And as hour after hour passed, the whole day, the whole night, and no Sam was forthcoming, the truth of the surmise became increasingly evident. Our young hero, Mr. Alfred B——, was a good deal provoked, and, strange as the fact seems, a good deal grieved, too, for he loved the fellow. "Loved him?" says some scornful zealot, "a slaveholder love his slaves?" Yes, brother, why not? A warm-hearted man will love his dog, his horse, even to grieving bitterly for their loss, and why not credit the fact that such a one may love the human creature whom accursed custom has placed on the same level. The fact was, Alfred B—— did love this young man; he had been appropriated to him in childhood, and Alfred had always redressed his grievances, fought his battles, got him out of scrapes, and purchased for him, with a liberal hand, indulgencies to which his comrades were strangers. He had taken pride to dress him smartly, and as for hardship and want, they never had come near him.

"The poor, silly, ungrateful puppy!" soliloquized he, "what can he do with himself?" Confound that quaker, and all his meddling tribe—been at him with their bloody-bone stories I suppose—Sam knows better—the scamp—Hal-loa, there," he called to one of the waiters, "Where does this Simpkins—Simon—Simmons, or what d'ye call him, live?"

"His shop is at No. 5, on G. street."

"Well I'll go to him, and see what business he has with my affairs."

The Quaker was sitting at the door of his shop, with a round, rosy, good-humoured face, so expressive of placidity and satisfaction, that it was difficult to approach him with ireful feeling.

"Is your name Simmons?" demanded Alfred in a voice whose natural urbanity was somewhat sharpened by vexation.

"Yes, friend; what dost thou wish?"

"I wish to inquire whether you have seen anything of my coloured fellow, Sam; a man of twenty-five or thereabouts, lodging at the Pearl Street House."

"I rather suspect that I have," said the Quaker, in a quiet, meditative tone, as if thinking the matter over, with himself.

"And is it true, sir, that you have encouraged and assisted him in his efforts to get out of my service?"

"Such truly is the fact, my friend."

Losing patience at this provoking equanimity, our young friend poured forth his sentiments with no inconsiderable energy, and in terms not the most select or pacific, all of which our Quaker received with that placid, full-orbed tranquillity of countenance, which seemed to say, "Pray sir, relieve your mind; don't be particular; scold as hard as you like." The singularity of this expression struck the young man, and as his wrath became gradually spent, he could not help laughing at the tranquillity of his opponent, and he gradually changed his tone for one of expostulation. "What motive could induce you, sir, thus to incommode a stranger, and one that never injured you at all?"

"I am sorry thou art incommoded," rejoined the Quaker. "Thy servant, as thee calls him, came to me, and I helped him, as I would any other poor fellow in distress."

"Poor fellow," said Alfred, angrily; "that's the story of the whole of you. I tell you there's not a free negro in your city so well off as my Sam is, and always has been and he'll find it out before long."

"But tell me, friend, thou mayst die, as well as another man; thy establishment may fall into debt, as well as another man's; and thy Sam may be sold by the sheriff, for debt, or change

hands in dividing the estate, and so, though he was bred easily, and well reared for, he may come to be a field hand, under hard masters, starved, beaten, overworked—such things do happen, do they not?"

"Sometimes, perhaps, they do," replied the young man.

"Well, look you, by our laws in Ohio, thy Sam is now a free man; and as free as I or thou; he hath a strong back, good hands, good courage, can earn his ten or twelve dollars a month—or do better; now taking all things into account, if thee were in his place, what would thee do?—would thee go back a slave, or try thy luck as a free man?"

Alfred said nothing in reply to this, only after a while he murmured, half to himself, "I thought the fellow would have shown more gratitude after all my kindness."

"Thee talk of gratitude," said the Quaker. "Now how does that account stand? Thou hast fed, and clothed, and protected this man; thou hast not starved, beaten, or abused him; it would have been unworthy of thee; thou hast shown him special kindness, and in return, he has given thee faithful service of fifteen or twenty years; all this time, all his strength; all he could do or be, has been given to thee, and ye are about even."

The young man looked thoughtful, but made no reply.

"Sir," said he at last, "I will take no unfair advantage of you. I wish to get my servant once more; can I do so?"

"Certainly. I will bring him to thy lodgings this evening, if thee wish it. I know thee will do what is fair," replied the Quaker.

It were difficult to define the thoughts of the young man, as he returned to his lodgings. Naturally generous and humane, he had never dreamed that he had rendered injustice to the human beings he claimed as his own. Injustice and oppression he had sometimes seen with detestation in other establishments, but it had been his pride that they were excluded from his own. It had been his pride to think that his indulgence and liberality made a situation of dependence on him preferable even to liberty.

The dark picture of possible reverses which the slave system hangs over the lot of the most favoured slave, never oc-

curred to him. Accordingly, at six o'clock that evening, a light tap at the door of Mr. B.'s parlour, announced the Quaker, and hanging back behind him, the reluctant Sam, who, with all his newly acquired love of liberty, felt almost as if he were treating his old master rather shabbily, in deserting him.

"So, Sam," said Alfred, "how is this? They say you want to leave me."

"Yes, master."

"Why, what's the matter, Sam? have not I always been good to you? and has not my father always been good to you?"

"O yes, master; very good."

"Have you not always had good food, good clothes, and lived easy?"

"Yes, master."

"And nobody has abused you?"

"No, master."

"Well, then, why do you wish to leave me?"

"O, massa, I want to be a free man."

"Why, Sam; ain't you well enough off, now?"

"O, massa may die; then nobody knows who get me, as they did Jim Sanford, and nobody to take my part. No, massa, I'd rather be a free man."

Alfred turned to the window, and thought a few moments, and then, turning about said, "Well Sam, I believe you are right. I think, on the whole, I'd like best to be a free man myself, and I must not wonder that you do. So, for aught I see, you must go; but then, Sam, there's your wife and child." Sam's countenance fell.

"Never mind, Sam, I will send them up to you."

"O, master!"

"I will; but you must remember, now, Sam, you have got both yourself and them to take care of, and have no master to look after you; be steady, sober, and industrious, and then, if you ever get into distress, send word to me, and I'll help you."

Last any one accuse us of over colouring our story, we will close it by extracting a passage or two from the letter which the generous Alfred the next day left in the hands of the Quaker for his emancipated servant. We can assure our readers that we copy from the original document, which now lies before us:—

"DEAR SAM;—I am just on the eve of my departure for Pittsburgh; I may

not see you again for a long time, perhaps never, and I leave this letter with your friends, Messrs A. and B, for you, and herewith bid you an affectionate farewell. Let me give you some advice—which is, now that you are a free man, in a free State, be obedient as you were when a slave; perform all the duties that are required of you, and do all you can for your own future welfare and respectability. Let me assure you that I have the same good feeling towards you that you know I always had; and let me say further, that if you want a friend call upon or write to me, and I will be that friend. Should you be sick, and not be able to work, and want money to a small amount, at different times, write to me, and I will always let you have it. I have not with me at present much money, though I will leave with my agents here, the Messrs. W., five dollars for you; you must give them your receipt for it. On my return from Pittsburgh, I will call and see you, if I have time. Fail not to write to my father, for he made you a good master, and you should always treat him with respect, and cherish his memory as long as you live. Be good, industrious and honourable, and if unfortunate in your undertakings, never forget that you have a friend in me. Farewell, and believe

me your affectionate young master and friend. ALFRED B——."

That dispositions as ingenuous and noble as that of this young man are commonly to be found either in the slave states or free, is more than we dare assert; but when we see such found even among those who are born and bred among slaveholders, we cannot but feel that there is encouragement for a fair, and mild, and brotherly presentation of the truth, and every reason to lament hasty and wholesale denunciations. The great error of controversy is, that it is ever ready to assail *persons* rather than *principles*. The *slave system*, as a system, perhaps concentrates more wrong than any other now existing; and yet those who are under and in it may be, as we see, enlightened, generous, and amenable to reason. If the *system* alone is attacked, such minds will be the first to perceive its evils and to turn against it; but if the system be attacked through individuals, self love, wounded pride, and a thousand natural feelings will be at once enlisted for its preservation. We therefore subjoin it as the moral of our story, that a man who has had the misfortune to be born a slaveholder, may be capable of the most disinterested regard, to the welfare of his slave.

FAMILY CIRCLE.

GO AND DO LIKEWISE.

LITTLE Mary was a member of a Sabbath School in Philadelphia, and became, while thus connected, truly converted to God. Her health declining, it was thought advisable for her to take a voyage upon the water.

Her father was a sea captain. His vessel sailed between Philadelphia and France, and with him the little sufferer was to sail. She was now confined to her bed: but she sent for her Sabbath School teacher, to inquire what good she might do, sick as she was, while away from home. She herself suggested that she might distribute some tracts. The pious teacher approved the heavenly ardor of the child, and procured for her a bundle of tracts. She was carried on board, with much exertion, and placed, almost helpless, in her berth. The

voyage proved beneficial; she was soon enabled to look out of the companion-way of the cabin. While here, one day, she heard some of the sailors swearing frightfully. She was shocked, and very much grieved at heart. She began to consider what she could do for them, and she recollected her tracts. The first pleasant day, when she could endure it, taking them, she was borne upon the deck. Sailors are proverbially kind and exceedingly fond of children. They gathered around her, and were charmed with her sweetness. At a favourable moment she selected from her bundle, the "*Swearer's Prayer*," and, handing it to the sailor that had been most profane, very sweetly asked him to accept the little book, and read it for her sake. He could not refuse; but opened it in the presence of them all, and began to read. Soon he hesitated, the tears began

to fall, and he could read no farther. The feeling became general, and the result of the faithful labour of this little girl, but eleven years old, was the conversion of the whole crew. If this devoted child, while sick, could accomplish so much, with the blessing of God, how much good, ought you, my little reader, to do, favoured, as you are, with perfect health? Obtain a bunch of tracts, and circulate wherever you find an opportunity, then pray to God to follow them with his spirit, and no tongue can tell the good you may thus accomplish.

HONOURING THE MEMORY OF PARENTS.

As a stranger went into the churchyard of a pretty village, he beheld three children at a newly-made grave. A boy about ten years of age was busily engaged in placing plants of turf about it, whilst a girl, who appeared a year or two younger, held in her apron a few roots of wild-flowers. The third child, still younger, was sitting on the grass, watching, with thoughtful look, the movements of the other two. They wore pieces of crape on their straw hats, and a few other signs of mourning, such as are sometimes worn by the poor who struggle between their poverty and afflictions.

The girl soon began planting some of her wild flowers around the grave, when the stranger thus addressed them :

"Whose grave is this, children, about which you are so busily engaged?"

"Mother's grave, sir," said the boy.

"And did your father send you to place these flowers around your mother's grave?"

"No sir; father lies here, too, and little Willy, and sister Jane."

"When did they die?"

"Mother was buried a fortnight yesterday, sir; but father died last winter; they all lie here."

"Then who told you to do this?"

"Nobody sir," replied the girl.

"Why then, do you do it?"

They appeared at a loss for an answer; but the stranger looked so kindly on them, that at length the eldest replied, as the tear started into his eyes, "O, we did love them, so!"

"Then you put these grass turfs and wild-flowers around where your parents are laid, because you loved them?"

"Yes sir," they all eagerly replied.

What can be more beautiful than such an exhibition of children honouring the memory of departed parents! Reader, are you an orphan? never forget the dear parents who loved and cherished you in your infant days. Honour their memory by doing those things which you know would please them were they now alive; by a particular regard to their dying commands; by imitating their virtues and piety; and by carrying on their plans of usefulness. Are your parents still spared to you? Ever treat them as you will wish you you had done, when you stand a lonely orphan at their graves. How will a remembrance of kind and affectionate conduct towards those departed friends, then help to soothe your grief and heal your wounded heart!—*Well Spring.*

ALLEINE'S ALARM AND THE INFIDEL.

(From the New York Evangelist.)

MESSRS. EDITORS:—I send you the following incident, as illustrating the power of one of the many instrumentalities with which God has so abundantly furnished Christians of the present age for doing good. One sunny afternoon in June, I took a short walk into the country, from a pleasant village in New Jersey. I took with me a few tracts, and a volume or two of Alleine's Alarm, for use in case of need. The weather was delightful, and the fields were clothed with the richest green. The handy work of God was visible on every side. Amid this scene of beauty I entered one cottage among others, and found the owner, a man of about fifty years old, sitting near the open door. His countenance was pale and dejected, and his whole mien gave indication that the worm was undermining his health, and that the rapid decay of consumption was passing over him. To my kind inquiries he expressed himself sensible of the ravages of disease, but seemed to look forward with dread to the dark uncertainty of the future. And when I inquired what his prospects were for eternity, he replied, we know nothing about eternity. I said the Bible gives us a satisfactory account of the coming world. He denied the Bible, and said in a spirit of great bitterness, it was

written by men who knew nothing of eternity. When his objections were answered, and the truth of his solemn condition in view of his speedy appearance before God, was kindly pressed on his conscience, he said, I was formerly an atheist, though I am now a Universalist, and I do not believe that God made men to punish them in hell forever. I desired him to read Alleine's Alarm, which I gave him, and seriously to examine his prospects, and see if he was not deceived. After about three weeks I unexpectedly saw him again. But how changed! from a hardened Universalist and infidel, to a humble penitent at the feet of Christ "That book" (Alleine's Alarm) said he, "which you gave me, I never read such a book before, It slew me, and I hope that my peace was made with God." He then spoke of his sins, and of Universalism with horror. He lingered a few weeks, spending his strength in prayer and reading his Bible, and died with a calm and cheerful hope of heaven. In the bands of God, this precious volume, published by the American Tract Society, for twelve and a half cents, was made the instrument of saving this wretched man from the eternal woes of the infidel and Universalist. One dollar will purchase eight copies of Alleine's Alarm, with its solemn and searching appeals, and with this small instrumentality how great good might any Christian accomplish, by placing a copy in the hands of irreligious families or individuals.

DIVINITY TAUGHT BY AFFLICTION.

A MINISTER was recovering of a dangerous illness, when one of his friends addressed him thus: "Sir, though God seems to be bringing you up from the gates of death, yet it will be a long time before you will sufficiently retrieve your strength, and regain vigour enough of mind to preach as usual." The good man replied, "You are mistaken, my friend; for this six week's illness has taught me more divinity than all my past studies and all my ten years' ministry put together."

THE EXPIRING MARTYR.

JOHN HUSS, the Bohemian martyr, beheld and acknowledged the hand of

Providence in the time and manner of his death. There was something peculiarly affecting and sublime in his exclamation to his treacherous and brutal tormentors. After he had offered a beautiful supplication on their behalf, in which, like his great Exemplar, he implored mercy and not vengeance upon his murderers, the bishops appointed by the council of Constance stripped him of his sacerdotal garments, degraded him from of priestly functions and university degrees, and put a paper mitre upon his head, covered with the resemblances of infernal spirits, and with this inscription, "A ringleader of heretics." The heroic martyr smiled, and said, "It is less painful than a crown of thorns." His last supplication amidst the flames was, "Jesus Christ, thou Son of the living God, have mercy upon me!"

SIGNS.

SOLOMON said, many centuries ago, "Even a child is known by his doing, whether his work be pure or whether it be right."

Some people seem to think that children have no character at all. On the contrary an observing eye sees, in these young creatures, the signs of what they are likely to be for life.

When I see a little boy slow to go to school, and glad of every excuse to neglect his book, I think it a sign that he will be a dunce.

When I see a boy in haste to spend every penny as soon as he gets it, I think it a sign that he will be a spend-thrift.

When I see a boy hoarding up his pennies, and unwilling to part with them for any purpose, I think it a sign that he will be a miser.

When I see a boy or girl always looking out for number one, and disliking to share good things with others, I think it a sign that that child will grow up a selfish person.

When I see boys and girls often quarreling, I think it a sign that they will be violent and hateful men and women.

When I see a little boy willing to taste strong drink, I think it a sign that he will be a drunkard.

When I see a little boy who never prays, I think it a sign that he will be both a profane and profligate man.

When I see a child obedient to his parents, I think it a sign of great future blessings from Almighty God.

When I see a boy fond of the Bible, and well acquainted with it, I think it a sign that he will be a pious and happy man.

And though great changes sometimes take place in character, yet, as a general rule, these signs do not fail.

THE MOTHER AT PRAYER.

SHE enters her chamber. All is quiet and retired. There is no eye to witness her deep emotions, but that of God; no ear to hear her earnest pleadings, but that of the Almighty. A sweet and sacred solemnity pervades her soul. She feels that she is about to commune with a Being who holds her destiny in his hands, but who, notwithstanding his power and might, encouraged her to come, and will condescend and even delight to listen to her prayer. She bows her knee before him, and lifts her imploring eyes to heaven. Oh, hallowed moment! Oh, interesting sight! Listen to the language of her heart. For what does she plead? It is for her dear children. What does she ask for them? Not the riches of earth, nor the plaudits of surrounding admirers, nor the external gracefulness and beauty of youth. These are, in her estimation, of little value. Instead of these, she asks for her dear ones the protecting care of God, and for strength to discharge her duty toward them. With what anxious solicitude is each one remembered before him, from the absent son on the boisterous ocean, to the unconscious babe of her bosom. She asks, that from the earliest lisplings of infancy, the best tribute of their hearts may ascend to their Creator. With what increased earnestness does she plead, as the recollection of the many snares and temptations which they must encounter, crosses her anxious mind. It is then she feels her own weakness, and her entire dependence upon God. It is then she sees her need of Divine assistance and support, and the vast import-

ance of maternal prayer. It is then she fervently exclaims, "Of myself I can do nothing; Oh, thou who holdest the hearts of my children in thy hand, I bless thee for this resource." I know that the mother's prayer of faith will avail much. When the season of prayer is over, she leaves her chamber with a spirit refreshed and invigorated; with a mind untroubled. She has left all in the hand of God. The serenity of her soul is visible in her countenance. It sweetens every duty, and influences all her conduct. Praying mother, surely thou art blest.

GOOD FEELINGS.

WE knew a blunt old fellow, in the town of Maine, who sometimes hit the nail on the head more flat than the philosophers. He once heard a man praised for his "*good feelings*." Everybody joined, and said the man was possessed of excellent feelings

"What has he done?" asked our old genius.

Oh! in everything he is a man of fine benevolent feelings," was the reply.

"What has he done?" cried the old fellow again.

By this time, the company thought it necessary to show some of their favourite's *doings*. They began to cast about in their minds, but the old man still shouted:

"What has he *done*?"

They owned that they could not name anything in particular.

"Yet," answered the cynic, "you say that the man has good feelings. Now, gentlemen, let me tell you that there are people in this world who get a good name simply on account of their feelings. You can't tell one generous action that they ever performed in their lives, but they can look and talk most benevolently. I know a man in this town, that you would call a surly, rough, and unamiable man, and yet he has done more *acts* of kindness in this country than all of you put together. You may judge peoples' actions by their feelings, but I judge people's feelings by their actions."

THE SUNSHINE.

FROM MRS. ROWITT'S CHRISTIAN LIBRARY.

I LOVE the sunshine everywhere—
 In wood, in field, and glen;
 I love it in the busy haunts
 Of town-imprisoned men.

I love it when it streameth in
 The humble cottage door,
 And casts the chequered casement shade
 Upon the red brick floor.

I love it where the children lie,
 Deep in the clovery grass;
 To watch among the twining roots
 The gold green beetles pass.

I love it on the breezy sea,
 To glance on sail and oar,
 While the great waves, like molten glass,
 Come leaping to the shore,

And when it shines in forest glades,
 Hidden, and green, and cool,
 Thro' mossy boughs and veined leaves,
 How is it beautiful!

How beautiful on little streams,
 When sun and shade at play,
 Make silvery meshes, while the brook
 Goes singing on its way.

How beautiful, where dragon flies
 Are wondrous to behold,
 With rainbow wings of gauzy pearl,
 And bodies blue and gold!

How beautiful, on harvest slopes
 To see the sunshine lie;
 Or on the paler reaped fields,
 Where yellow shocks stand high!

O, yes! I love the sunshine!
 Like kindness, or like mirth
 Upon a human countenance,
 Is sunshine on the earth.

Upon the earth; upon the sea;
 And through the crystal air,
 On piled up clouds; the gracious sun
 Is glorious every where;

SCHILLER.

"Schiller, when dying was asked how he felt
 'Calmer and calmer,' was the reply."

CALMER and calmer! earth doth fade
 As doth a vision, with a shade
 Marring the glory it hath made.

Or a rainbow melting still,
 To fainter glories e'en at will,
 Like beauty that hath quaff'd her fill

Of world-applause, and sated fies
 To life's more stern realities,
 Deeming it nobler to be wise.

Turbid and dark life's wave hath been
 Oft lash'd to tempest fierce and keen;
 Oft shadow'd from the unserene.

A life of conflict, sorrow, sin,
 Turmoil and woe, without, within,—
 Vain yearnings for the bright unseen;

Yet cheer'd by many a sunny ray,
 That, streaming from the Source of day,
 Made glorious that erewhile was clay.

Now tranquil, still,—serenely bright,—
 As a calm, star-illumin'd night,
 Or eventide with kindled light—

Soft, chasten'd; pining for no flush
 Of noontide glory o'er its hush:
 Outwelling with a silent gush

Of happiness intense and high;
 The reflex of His glory nigh,
 Temper'd to my humanity.

Calmer and calmer! yes, my soul
 Is hastening to its glorious goal,
 And earth's dark shadows from it roll.

Through Him, the Crucified, I rise:
 Ransom'd by His sole sacrifice,
 My spirit soareth to the skies!

Christian Miscellany.

PERSEVERANCE.

A SWALLOW in the spring,
 Came to our granary, and 'neath the eaves
 Essay'd to make her nest, and there did
 bring

Wet earth, and straw, and leaves.

Day after day she toil'd
 With patient art; but ere her work was
 crown'd

Some sad mishap the tiny fabric spoil'd,
 And dash'd it to the ground.

She found the ruin wrought;
 Yet not cast down, forth from her place she
 flew,
 And with her mate fresh earth and grasses
 brought,
 And built her nest anew.

But scarcely had she placed
 The last soft feather on its ample floor,
 When wicked hands, or chance, again laid
 waste,
 And wrought the ruin o'er.

But still her heart she kept,
 And toil'd again; and, last night, hearing
 calls,
 I look'd, and lo! three little swallows slept
 Within the earth-made walls.

What truth is here, O man!
 Hath Hope been smitten in its earliest
 dawn?
 Hath clouds o'ercast thy purpose, trust, or
 plan?
 Have Faith, and struggle on!

REVIEW.

THE CASE OF THE MANCHESTER EDUCATIONISTS. *A Review of the Evidence taken before a Committee of the House of Commons, in relation to the State of Education in Manchester and Salford.* By J. HOWARD HINTON, M.A. Prepared and published under the direction of a Committee formed in London for opposing the Manchester Education Bills. pp. 116. JOHN SNOW.

THOSE persons who are anxious to know the kind of arguments used by the parties wishing to establish schools founded on local rates, which should be eleemosynary, and under clerical and government control, will be thankful to Mr. Hinton for the labour and pains he has taken to wade through and digest the bulky volume of parliamentary evidence, &c.

Mr. H. shews that the local bill is superfluous, costly, unjust, uncharitable, and injurious; destructive to voluntary efforts; creates a religious endowment, and violates liberty of conscience in the ratepayer. We commend the pamphlet to the attention of our readers.

WELLINGTON AND UNCLE TOM: *or the Hero of this World contrasted with the Hero in Jesus Christ.* pp. 28. Simpkin, Marshall, and Co. Noble, Boston.

This is a very strange contrast. The author of this small book, assuming, correctly enough we think, that Mrs. Stowe's delineation of her christian negro was drawn from life, shows how much more of real moral glory is displayed in his victory over sin, the temptations to resentment and evil, and over death itself, than in all the martial victories of the Hero of Waterloo: and how much higher and

nobler is the power that the perusal and contemplation of it exerts on the heart and mind of man.

MORMONISM Explained and Exposed. By DAWSON BURNS, Baptist Minister, Salford. pp. 56. Houlston and Stoneman.

The substance of this well-written tract has already appeared in our pages. It is now reprinted, with considerable additions for general circulation. The character of Joseph Smith—Mormonism as a religious system—the spiritual wife question—the analogies of the system—the intellectual genius, evidences, and prospects of Mormonism, are the subjects of its chief parts. We are not aware of any work which presents so full, fair, and correct a description of this polluted, blasphemous, and hateful delusion, in so condensed a form. Let those who wish in a short time to become acquainted with it read this tract.

MASSILLON ON THE DEITY OF JESUS CHRIST. *A New Translation from the Original French.* By the REV. JOHN STACK. pp. 40. Houlston and Stoneman.

Massillon was one of the most eloquent of the Jansenist divines. There are few sentences in this sermon to which a Protestant would object. The excellence of the sermon is asserted when the reader is told that it is one of Massillon's best. It is rendered into idiomatic English.

A PASTORAL LETTER, addressed to the Church and Congregation assembling in Warwick Street Chapel, Leamington. By OCTAVIUS WINSLOW.

Pertinent, affectionate, and pious.

CORRESPONDENCE.

OUR TOWN CHURCHES.

SIR,—It was with much pleasure that I observed in your February number a letter from our respected brother, Rev. S. Wigg, calling the attention of the Connexion to the condition of some of "our village churches." He has certainly presented to our notice a state of things in connection with them which no doubt will astonish many. We trust, however, that as the Midland Conference is about to direct its attention to the subject at its next meeting, something will result which will be the means of improving their condition.

Our brother in the course of his remarks has given some valuable hints, not only in reference to them, but to all our desitute churches, which, if carried out, would be productive of much good. He has also introduced some remarks which call for special notice: they are those referring to the efforts put forth by our Home Mission to establish churches in some of our large towns. He says:—"During the quarter of a century to which I allude, the Home Mission was spending its strength in speculations in large towns and populous cities. 'We must raise the Connexion, we must be better known; let us not spend our

strength and money in hamlets and villages, but go to the mighty population of our land.' This was our watchword. It was done: hamlets and villages were nearly all neglected." "They went—spent thousands of pounds, and what says report? In many places an entire failure."

I think our good brother in his zeal for the "deserted village churches" does not properly appreciate the efforts put forth by our Home Mission. It would almost appear, from the tone of his remarks, that they had done very wrong in directing their attention to those places, and, as a consequence, ought immediately to retrace their steps; for I do not find him speaking in the whole course of his remarks in the least degree favourably of "the large towns, populous cities, and mighty population of our land," as being places at all likely for the establishment of our churches. In this our brother differs widely from the majority of his ministerial brethren; for all with whom the writer has ever conversed on the subject have given it as their opinion that there has not been so much attention paid to them as ought to have been in the past policy of our Connexion; and that it was desirable this should be corrected for the future. If we refer to the testimony of the "Scriptures" on the subject, do we not find that "Jesus, and his disciples" too, were always addressing the multitudes whenever they had the opportunity: they went through "the cities and villages," teaching. Is not this policy fully borne out by the conduct of men, when they wish to promote any cause. "The children of this world are wiser in their generation than the children of light." Take the "Anti-corn Law League," for example. What did they do, in their arduous struggle to accomplish the repeal of the "Corn Laws"? They invariably sent their lecturer to the "large towns, populous cities, and mighty population of our land;" knowing full well, that after they had taken the strongholds, they could the more easily attack the outposts; and that their policy was a wise one, the benefits we are daily receiving fully testify.

This, then, is no doubt the best course we could pursue, as a denomination; but not to the neglect of our "rural churches." We ought not to remain satisfied until we have at least one flourishing interest in every large town in England; and having once undertaken to establish a cause, we ought, if possible, never to withdraw our aid until it has attained an independent position. It is gratifying to see that some of our Home Missions are now, and have been for some time acting upon this very principle. Instance Bradford, (formerly assisted by the Yorkshire Conference, but now independent,) Leeds, Sheffield, and

Coventry; which latter, it is most pleasing to find, has become a self-sustaining church; whereas, had the aid of the Home Mission been withdrawn in the midst of its difficulties, it might now have been struggling for an existence. With regard to the churches at Norwich, Macclesfield, Northampton, and Stamford, (which our brother mentions) I am not in a position to say anything; but there is one about which I wish to make a few observations, and that is Manchester. Had the very excellent advice recommended in our brother's letter, respecting what the Connexion ought to do when our churches are in great difficulties, been carried out in reference to Manchester, at the time when the Home Mission withdrew its aid, and in conjunction with that, had the Mission continued its efforts, and sought the co-operation of such of the members as became separated from the church, as then formed; there is not a reasonable doubt that there would now have been a flourishing interest in this town; but, instead of that being done, all aid was withdrawn—the friends who left had no other church holding the same doctrines and ordinances which they could join; hence, we find that some of them joined the Particular Baptists, some the Methodists, and others the Independents. Of these, most of whom were very worthy individuals, only a very few have ever reunited with the church.* Since that time, a period of about seventeen years, the cause, although occasionally appearing prosperous for a time, has as frequently relapsed, consequent in a great measure upon the pecuniary burdens it has had to sustain, which have deprived it of the oversight of a pastor the greater portion of the time, and prevented plans of usefulness being carried out efficiently. The Manchester church has had not a little to bear in the way of reproach from some parts of the Connexion, which has operated very injuriously in preventing many members of other churches who have come to reside here from uniting with it. I think our ministers might often do much good by recommending members, when leaving their churches, to unite with the church of their own denomination in the place where they are going to reside.

* The parties to whom our correspondent refers are those who retired in 1835, in consequence of the wine question being introduced into the church. We well remember the Report of a Deputation given at one of our Conferences on this subject, but we were not aware till now that they were disposed to be formed into a General Baptist church. It is truly lamentable to observe that though the Temperance Pledge, as it is called, does not require the obtrusion of this matter into church order, so many Home Mission efforts have been impaired or retarded by its introduction.—Ed.

I might say much more that would show how prejudice has operated against the cause here, and how little interest has been taken in Manchester, but I forbear; rejoicing rather, to be able to say that the course which the church has taken, recommended it to the approval of the Yorkshire Conference many years ago; and that the prejudice which once existed is fast dying away throughout the Connexion. I would that it were entirely so, and that instead of there being a few individuals who have continued banded together, scarcely any of whom were members at the time the Home Mission gave up the cause, struggling through all difficulties, anxious for the complete establishment and spread of those principles of divine truth which, as a denomination, we hold so dear, the *sympathy and aid* of the Connexion were extended towards it in order that it might yet be seen that so desirable an event had at length been brought about.

Much might be said in favour of Manchester, to show that the past efforts of the Home Mission had not yet proved a failure in reference to it, and also the desirableness of something being done towards assisting the cause here; but I do not know that I could present a stronger reason than the fact that it contains about 320,000 inhabitants, with only one General Baptist chapel, situated in a good neighbourhood, the church numbering between sixty and seventy members, all of the working class, and some residing in the country, consequently, little more than nominal so far as assistance is concerned. The chapel debt is a little more than £500; the interest on which, together with current expenses, is nearly all that they can raise, so that there is a very small margin left, without foreign assistance, towards the support of a minister, which is so very essential to its prosperity.

I would observe, in conclusion, that my anxiety is to see, not only the cause at Manchester in a prosperous state, but also one established at such large towns as Liverpool, Preston, Lancaster, Bury, &c., all efforts towards which I conceive our brother's letter is calculated to discourage. That such, however, will not be the result, but that it will rather be the means of causing greater efforts being put forth on behalf of both our town and "village churches," is the sincere wish of

Yours very truly,
R. BARGE.

Manchester.

THE USE OF CHAPELS FOR SCIENTIFIC PURPOSES, &c.

To the Editor of the G. B. Repository.

DEAR SIR,—The expression, "our pious

fathers never built our houses of prayer to be lecture rooms for the scientific lecturer," in the letter of your valued correspondent, Mr. Wigg, is one which I think, on reflection, he will not be disposed to endorse. Can there be any incongruity in the "house of prayer," where God is worshipped, being the place where his works of creation and providence are displayed, or where his wisdom and goodness are examined and proved? The Bible, and especially the Psalms, that most devotional portion of the Scriptures, is full of allusions to the wonders of creation; can it be a crime to enable us *intelligently* to join in those expressions of praise? We read of God as surely in science as in the written word; and the church which can be so squeamish as to reject its instruction, inflicts a grievous injury upon itself and a slight upon the Divine Author of all science. Far from a scientific lecture inflicting an injury upon the church of God, it would do great good; and that church, which every year includes a short course of scientific lectures, by its Minister or other friends, in its programme of operations, is worthy of every commendation. The same God that is the creator, preserver, and redeemer of mankind, is the Creator of universal nature; and a religion that would not be rendered more intelligible, rational and fervent, by a correct acquaintance with his universal laws, is unworthy of acceptance. Deeply thankful am I that in the religion of the Lord Jesus Christ there is nothing incompatible with even the highest scientific attainments. Our meeting-houses would be far more usefully employed in being the scene of a scientific lecture, a philanthropic meeting, or any other purpose not at variance with the precepts of christianity, than in standing for the greater portion of the week in desert stillness. "The Most High dwelleth not in temples made with hands," was the declaration of the apostle; and we often are apt to deceive ourselves by cant terms, such as, "the house of prayer," "the house of God," "the sanctuary," &c. God is everywhere ready to receive the worship of his creatures; every place is equally holy; chapels are but built for *our own* convenience. We now do many things never contemplated by our pious fathers; Sunday schools, Missionary Societies, and numerous other agencies, are comparatively modern. The church must always adapt its movements to the state of public feeling. Education is now the order of the day; it rests with the church whether the facts of science shall be perverted to oppose Revelation, or to be made its handmaids and auxiliaries.

The main object of the writer may, I imagine, be attained by the use of lay agency; the local preachers of Methodism have done more for the villages than the

efforts of all other sects. Did we employ the same agency in the same results would follow I do not here give up the independency of the churches; the offices of pastor and preacher are distinct; there is neither authority nor necessity for either relinquishing secular employment; in villages the pastor might be some member of the church residing in the village, in whom are found the requisite qualifications, as detailed in 1 Timothy iii. 1—7 while the preachers might be supplied in the manner of the Wesleyan societies. Church government and the preaching of the gospel would thus be both secured. Sincerely hoping that the great object of the writer may be attained, I am, Mr. Editor, yours faithfully,

JOHN NOBLE, JUNR.

[Though we do not sympathize fully with the views given in this paper, as to the use of chapels for scientific lectures, &c. thinking that other places less objectionable may generally be obtained; yet as our correspondent writes in a candid spirit we insert his remarks, that our readers may have a fair view of the question as contemplated by different persons. There would be, apart from the violation of numerous associations which are of importance, other inconveniences attending such a course as our correspondent advocates, which are perhaps, so obvious as not to require specification.—Ed.]

IMPORTANCE OF STUDY FOR MINISTERS.

To the Editor of the G. B. Repository.

DEAR SIR,—In reading the Memoirs of the late CHRISTMAS EVANS, of Wales, by the Rev. David R. Stephen, I was much pleased with that eminent man's opinion

of the value of industry. Its insertion in the Repository may be useful. On one occasion, in conversation with his biographer, he said, "I am an old man, my dear boy, and you are just entering the ministry. Let me now tell you one thing, and I commend it to your attention and memory. All the ministers that I have ever known, who have fallen into disgrace, or into uselessness, *have been idle men*. I never am much afraid of a young minister when I ascertain that he can and does *fairly sit down to his book*. There is Mr. —, of whom we were talking just now a man of such unhappy temper, and who has loved for many years to meddle in all sorts of religious disputes and divisions; he would long ago have been utterly wrecked had not his habits of industry saved him. He has stuck to his book; and that has kept him from many dishonours, which, had he been an idle man, must have by this time overwhelmed him. An idle man is in the way of every temptation; temptation has no need to seek him; *he is at the corner of the street ready and waiting for it*. In the case of a minister of the gospel, this peril is multiplied by his position, his neglected duties, the temptations peculiar to his condition, and his own superior susceptibility. *Remember this—stick to your book!*"

Ashby Z.

J. G.

QUERY.

Is it right for non-conformists to observe any religious ceremony on the opening of a cemetery? W.

OBITUARY.

MR. JOHN PEPPER.—"The memory of the just is blessed." There are few instances to which this language of Solomon, which so fully commends itself to the mind and heart, can be applied with more propriety than in reference to this worthy and excellent christian. Now he is removed from us to a brighter and better world, for which he was so eminently prepared, our remembrance of him is happy and delightful. Such simplicity of purpose, such integrity of heart, such gentleness of temper, and such love to God and delight in his word and ordinances, as were his characteristics, fill the soul in the recollection of them with heavenly pleasure. His removal from the earth, and from the society of his earthly friends, awakens emotions of tenderness; but, as he was so eminently prepared for a happier state, and lived to a good old

age, our tears are dried up, and we are encouraged by his death to follow in his footsteps, and look for a future participation in his joy. "Blessed are the dead which die in the Lord."

Mr. John Pepper was born at Sutton Bonnington, May 1776. His parents were in humble circumstances, and at the age of seven he was left to the care of a widowed mother, whose great anxiety was that her child might not be dependant on parochial support. The days of his boyhood and youth were spent in the toils and labours incident to farmer's service. When in his nineteenth year he engaged in the labours of the canal, and in process of time became captain of a boat. His industry and integrity induced a gentleman who knew him, to encourage him to purchase a boat; and by his assistance in the loan of money, &c., our friend was thus

enabled to labour on his own account. By diligence and perseverance, with the blessing of God, he succeeded in accumulating, eventually, sufficient capital to enter on a respectable farm at Woodthorpe, near Loughborough, whither he removed in 1813.

When a young man he was in the habit of attending the G. B. chapel at Sutton, and was for a long time under the influence of a deep concern for his eternal salvation. Unfriendly as his occupation was for all spiritual improvement, he persevered; and as he told the writer, he at length obtained relief to his troubled spirit by simply believing on the Son of God. One evening, as he was walking in the fields, overwhelmed with a sense of his helplessness, and with doubts as to whether he ever could, be accepted in the sight of God, "I thought I saw," he said, "Jesus Christ on the cross, and with his arms stretched out, he looked on me, and said, 'Sinner, will not this suffice?'" His intense sorrow and his fathomless doubts now gave way to joy and confidence and peace. He and his wife, for Mr. P. had married some two years before this, were sometime afterwards baptized and united with the church at Sutton. This was in the year 1804; from which period to the day of his death, without reproach or stain, he has honourably and exemplarily lived and acted as an eminently consistent follower of our Lord Jesus Christ.

The occupation of a boatman would sometimes require that he should remain all night at the inns, by the canal side, frequented by persons of his class. Often, when the company was rude or offensive to religious propriety, our friend would retire to the fields and spend his hours in meditation and prayer. There, with the starry sky for his canopy, and the hedges or haystacks for his shelter from the wind, he poured out his soul to God, and held sweet communion with Him, to whom we often sing:—

"Cold mountains and the midnight air
Witnessed the fervour of thy prayer;
The desert thy temptation knew,
Thy conflict and thy victory too."

Blessed seasons! The good old man, ever modest and humble, once referred to them with tears of joy and gratitude, when speaking to the writer of the benefits of watchfulness in professing christians.

After Mr. Pepper had removed to Woodthorpe, he and his family attended the ministry of the late Rev. T. Stevenson; but as he wished to support and counsel the feeble church at Sutton, he did not become connected with the Loughborough church for some years, though he was ever highly esteemed by that distinguished

minister and his friends. At the separation which took place in the Loughborough church, Mr Pepper identified himself with the section which re-opened the chapel in Wood-gate, and he continued, beloved by all, in that connection until removed to the church above.

Some years ago, his family being nearly all settled in life, Mr. Pepper partially retired from business, and left the management of the farm to his youngest son. He then came to reside at Loughborough, that he might be near to the house of God. He was in the habit, however, of walking over to the farm most days, for a series of years; and these walks, while they found him healthful occupation and enjoyment, tended to the general comfort of his children, three or four of whom were occupying farms in the neighbourhood. About a year ago, Mr. Pepper had a serious illness, attended with a slight paralysis, but after several weeks' severe affliction, he was in a good measure restored. He resumed his walks, and though his tottering step and bending frame indicated that the strong man would soon fall, he continued in his accustomed health until Friday afternoon, Jan. 21, when falling into a doze as Mrs. Pepper was reading to him a part of Bunyan's Holy War, he awoke, complained of a pain in his arm and side, and was with difficulty removed to his couch. His consciousness imperfectly continued until the following afternoon, when another stroke sunk him into a kind of death-slumber, from which his emancipated spirit took its flight without a struggle or a groan, on the Tuesday following. He was borne on Friday by his grandsons to the grave, followed by a long train of his descendants and relatives, whose tears and sighs evinced that they had lost a father and a friend. The event was improved on Lord's-day, Jan. 30th, by a discourse founded on Mark xiii, 36-7, "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrow, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch." This subject was chosen by the deceased, that his death might tend to the good of the living.

There were many features in our departed friend which are worthy of remark. He was a strong, tall, and muscular person, able, for many years, to perform with ease the work of two ordinary men. Though his mental cultivation was slender, he had a sound and vigorous understanding, a pleasing vein of quiet humour, and a decided preference for the practical and useful. He was "not slothful in business, fervent in spirit, serving the

Lord." In all the relations of life, as husband, father, master, neighbour, and friend, he was exemplary; he "honoured the Lord with his substance," being ever ready with his purse as well as his heart to promote his glory. He was eminently transparent and sincere, and exceedingly gentle in his language and thoughts to others. He held the cardinal truths of the gospel, as the deity of Christ, his atoning sacrifice, justification by faith, and sanctification by the Spirit, with a firm and tenacious grasp. He was a practical as well as a theoretical christian. He was a lover of good men, a friend of peace; kind, sympathizing, and ready for every good work. The language used at his funeral, though strong, is here repeated, after deliberate consideration. "I have known many good men, but I frankly declare, that I have never known one who more constantly attended all the means of grace, or who had, for the time I have known him, a richer enjoyment of them than our departed friend. His soul, ever flowing from his beaming eyes, entered into every part of the service of the sanctuary; his very presence seemed to inspire those about him with his own spirit. He walked with God. May the members of the church which has thus lost one of its brightest ornaments, and may his children and children's children, honoured with such a parent, remember and emulate his virtues; and may his bereaved widow have for her strength during her remaining days, "God in his holy habitation."

J. GOADBY.

JOHN CLEMENTS, who is the subject of the following observations, was born in the year 1751, at Gillingham, in Dorsetshire; and died Dec, 1852, at the truly patriarchal age of nearly 102 years. He was nine years old when George the Third ascended the throne; and seventeen when Wellington and Napoleon Bonaparte were born. What shifting of the scenes in the eventful drama of nations has not this good old man witnessed! Britain despoiled of her fairest colonies in the West—but acquiring vast possessions in the East. Men once unknown to fame, start to eminence; whilst the mighty were cast down to the dust. Since his early days, most of those splendid manufacturing inventions, which have rendered England illustrious among the nations, have been brought into operation; towns that once appeared to ask permission to exist, have roused their dormant energies, and like the eagle soaring aloft, have left the world wondering after them, or endeavouring to emulate their noble example. He has seen men whirled from place to place, with the rapidity of a tornado; and communications made with distant places with the velocity of light. In his life time, four successive British Sovereigns have been

carried to the house appointed for all living; generation after generation of men have passed away. More events fraught with the highest and most lasting influence and importance have transpired during his earthly pilgrimage than in any hundred years, with one exception, since the death of the apostles. Nor could he be an unconcerned spectator of all he saw; to a mind reflective like his, and beholding, or supposing he beheld, the hand of God in all, every event must to him have been invested with a solemn and important meaning; and as he saw the goodness and glory of man pass away, must have been often led to lament the vanity of human wishes, and the folly of human pursuits.

Our venerable friend, when a youth, went to reside at Bath, from whence he came to Lyndhurst, in the capacity of gentleman's gardener; and during this, his first stay here, became entitled to those parochial rights he after many years enjoyed. From Lyndhurst he went to London, where he was many years employed as market gardener.

From various conversations with him, his friends have learned that he was the subject of religious impressions whilst young, and that he united with the Wesleyans in his 25th year. From that time to the day of his death, a period of 76 years, it has never been heard that he brought any reproach on his christian profession.

For some time after his return to Lyndhurst, he communicated at the established church, according to the directions of the Rev. John Wesley to the members of his society. Dissatisfied, however, on some account with the services of the state church, he attended the ministrations of the Rev. Joseph Heathcote, at the G. B. chapel, where he was baptized, in 1839. Until a few days previous to his baptism, he appears to have had no conviction of the scripturalness of the ordinance, as administered by the Baptists; but standing by the side of the baptistry, as it was being filled preparatory to the administration of the ordinance on the succeeding Sabbath, (after a serious and prayerful meditation) he lifted up his head and exclaimed to a friend standing by, "I see it now; I see it now; that is the way; and if I may be allowed, I'll follow the blessed Saviour in his own way." So fully were the members of the church satisfied of his sincerity, that without the usual delay, he was baptized, with the other candidates.

We have said our aged friend was eminently pious. This was manifested in his earnest attachment to the most important truths of the gospel; he loved to converse on divine subjects; not on the peculiarities of different religious creeds, nor on the abstruse doctrines of religious belief; nor did he appear at all curious in reference to the interpretation of the prophecies (on which so few agree).

The temptations, conflicts, and triumphs of the believer; the joys and glories of heaven; and above all, the love of God in Christ, were subjects on which he delighted to expatiate. A dry lecture on morality, or philosophical disquisitions, would have lulled him to sleep, even in the house of God. Fervid exhortations to holiness and activity, addressed to the christian, would awaken his attention, and deeply interest him: but speak of the love of Christ, as displayed in his advent, sufferings, death, resurrection, ascension, intercession, and eternal life through his atonement, and the good old man would lean forwards in his seat, his eyes sparkling with rapturous fervour, a heavenly smile diffusing itself over his face—and as the subject advanced, an audible "Ah, ah," would at times unconsciously escape him, expressive of the all-absorbing interest of the theme to his soul; affording a beautiful comment on the words of the poet, "How sweet the name of Jesus sounds, in the believer's ear."

He was remarkable for his confidence in the promises of God, and his firm and ardent faith in Christ. He learned his religion at the foot of the cross. "Strong in faith, he gave glory to God." The words of Wesley were the favourite language of his heart,

"I nothing have, I nothing am;
My pleasure is the bleeding Lamb,
Both now and evermore."

Often has he been heard to say, "Oh that I could love the blessed Saviour more as I ought to love him;" but he was not distressed by fears; he took for granted that the word of God was true; and that God would faithfully perform all he has promised. There was a beautiful simplicity in his faith, that attested its genuineness. With holy confidence he could say, "I know whom I have believed, and am persuaded he will keep that I have committed unto him against that day." His was truly a faith that worked by love, humbled him before God, exalted the Saviour, promoted personal holiness, and "overcame the world," enabling him to look forward to eternity with joy.

He was a man of prayer. He prayed at home; and had no fear of his neighbours hearing him; perhaps he never thought of it. "Morning, noon, and night," "yea, seven times a day did he call upon his God." Often, when walking abroad, not thinking himself observed, he has been seen to raise his hand and eyes to heaven. "He prayed always." He prayed by the bedside of the afflicted. No time or place was inconvenient to him. He prayed in the house of God, and with that fervency and humility that could not fail to edify. He prayed as if he expected the blessing, and wrestled with God as though determined to obtain it.

He punctually attended all the means of grace. Let it be told, to the shame of the

young and lazy professor, that this old disciple attended the seven o'clock prayer meeting on the Sabbath morning, all the year round. On bitterly cold winter mornings, mistaking the hour through the brightness of the moonlight, he has been at the chapel by four and five o'clock; discovering his mistake, he would return home, and go again at the right time. His religion was not a matter of convenience, or personal comfort, but the life of his heart. All the services of the house of God were important to him; neither wet nor wind, heat nor cold, prevented him. The presence or absence of others never influenced him in his attendance on the Lord. As the psalmist said, so could he say,—"I have loved the habitation of thy house, and the place where thine honour dwelleth."

Exceedingly temperate in his habits, he retained the use of his faculties, and, considering his extreme age, a surprising degree of bodily strength, almost to the last. On the Wednesday previous to his death, he attended the usual week-night lecture. On the following day he walked out; but finding his strength failing, he returned. The next day he was worse, and his medical attendant pronounced his case hopeless, as he was dying of old age. On the Sabbath evening, the pastor of the church, and his beloved wife, called to see their dear and valued friend. He was scarcely able to speak distinctly; his eyes looked dim, and he was very weak; but was in a most happy state of mind. All would doubtless like to know the dying experience of such a christian. He said but little. What he said to the writer is soon told, in a few words, as well as in a volume. Being desired to ask him if he had any doubts of his acceptance with Christ, or any fears for the future, I said to him, in his own way, What is that you are so afraid of? Throwing out his clasped hands, he turned to me with a strong effort, and with his utmost energy exclaimed, "Afraid of! nothing, nothing; what indeed should I fear? Blessed Jesus." What indeed should he fear? he had committed his soul to Jesus; his Redeemer had accepted the trust. He had "fought the good fight, finished his course, and kept the faith;" and was hourly expecting the heavenly messenger, to put off his earthly tabernacle, and introduce him to the presence of his Lord, to receive the crown of glory promised and laid up for him in heaven.

Our aged and beloved friend fell asleep in Jesus on the following day, Monday, Dec. 1852; and was buried in the grave yard of the G. B. chapel, Lyndhurst. His death was improved on the following Sabbath, from the words, "An old disciple." May we follow him who through faith in Christ, and patience of the Spirit, inherits eternal life.

ROBERT COMPTON.

INTELLIGENCE.

THE NORTH DERBYSHIRE CONFERENCE assembled at Belper, Dec. 25th, 1852. After brother Gray had opened the meeting, brother Ward was called to preside.

It appeared from the reports given, that thirteen had been baptized since last Conference, and twelve remained as Candidates.

The case of destitute Churches in this district being brought before this meeting, led to a discussion of a very pleasing and useful nature, at the close of which it was resolved:—"That the representatives of those destitute churches present at this meeting, be a committee to make an attempt to raise funds unitedly, for the support of a minister or ministers, to attend to the spiritual supervision of the destitute churches in this Conference; and that this committee meet in this chapel this day month, at four o'clock."

The next Conference to be at Langley Mill, on Good Friday, at two o'clock; and brother Townend of Milford to preach in the evening.

After tea a revival meeting was held, when addresses were delivered, which it is hoped will be productive of good, by brethren Gray, Ward, Higdon, Leaf and Bush. R. A., Sec.

THE YORKSHIRE CONFERENCE assembled at Birchescliff, Dec. 27, 1852. At half past ten a. m., Mr. Jos. Barrow Lockwood opened the public worship, by reading the Scriptures and prayer, and Mr. Tunnicliff preached a very edifying sermon, from Exod. xxxiii. 11.

The meeting for the transaction of business was commenced at two, p. m. Mr. James Hodgson was requested to open it, by singing and prayer, and Mr. John Sutcliffe of Stalybridge was called to the chair, as Mr. H. Hollinrake was incapacitated by affliction.

The church in Manchester presented its grateful thanks for ministerial supplies.

The second church in Bradford presented an encouraging report of the increase of their congregations and Sabbath school. They had invited Mr. John Sole, of Market Harborough, to become their minister, who has entered on his new sphere of labour. They are making efforts to reduce the debt on their new chapel.

In a letter from the church at Denholm, we received an encouraging account of the state of religion amongst them. They desired advice on the propriety of purchasing land for the enlargement of their premises. The Conference approved of their making a purchase while the opportunity offered.

The church at Waterfoot, but now of Bacup, informed the Conference of the cause of their removal. They stated a difficulty, to which the Conference gave them a definite reply. They occupy a large room at present, and are crowded with hearers. For the satisfaction of those who had entertained incorrect views, the Conference passed a unanimous resolution of its opinion and advice; viz, that the church at Waterfoot, now at Bacup, is the same church; and it is hereby recommended that all who wish to unite with it, obtain their dismissions from other churches for this purpose.

Mr. R. Hardy received the thanks of the Conference for discharging the duties of Secretary for the Home Mission so very well the last year; and he is requested to continue in office the ensuing year.

It was recommended that the financial statement of the Home Mission be printed.

Statistics.—Second church in Leeds, they have three candidates. Bradford, first church, baptized five and have a few candidates. At Shore they have given Mr. Joseph Horsfall a call to be their minister; the congregations are good and they have a few enquirers. Heptonstall Slack, a small improvement. At Lineholm, baptized five, received two, and have a few inquirers. Burnley Lane, baptized six; in other respects the same, Salford, baptized one; the tract and other societies in active operation. Stalybridge, received one, and have a few hopeful inquirers. Northallerton, baptized three. At Bacup, good congregations, and a promising Sabbath school. No visible change at Allerton, Clayton, Queenshead, Halifax, Birchescliff, Todmorden, Manchester, or Gamble Side.

The next Conference to be in Manchester, on Good Friday, March the 25th, 1853. The preacher, Mr. R. Horsfield, Leeds. In case of failure, Mr. J. Horsfall, Shore. JAMES HODGSON, Sec.

THE WARWICKSHIRE CONFERENCE was held at the old chapel, Longford, Jan. 11th, 1853. During the morning service brother Salisbury gave out the hymns, brother Lewitt read suitable portions of Scripture and prayed, and our highly esteemed brother Cheate delivered a comprehensive and earnest exhortation to christian steadfastness, founded on 1 Cor. xv. 58.

Met in the afternoon for business, and appointed Mr. Jos. Wright Secretary, *pro tem*. The minutes of the previous meeting were read and confirmed. Verbal as well as written statements were given as to the state of religion connected with the

respective churches composing this district, from which it would seem that although in several churches there are some hopeful indications of the seal of Divine approbation attending the ministry of the word, yet the general aspect of them was by no means flattering.

A question arose as to the propriety and practicability of establishing a General Baptist Mission in Australia. After considerable discussion on the subject this meeting was convinced of its importance; but had not sufficient data relative to its practicability; it was therefore resolved that the Editor of the Repository be requested to allow that miscellany to be opened for discussion, with a view to ascertain the propriety of embarking in so important an enterprise; and that Messrs Salisbury and Chapman be requested to bring the subject before the attention of its readers.

Cradely Heath.—The brethren appointed to see to this case had, for reasons assigned, omitted attending to it. Brethren Salisbury and Chapman were requested to attend to it and report at the next Conference. The case of the Madiai was introduced, and excited considerable feeling. It was resolved, that we deeply sympathise with them in their present sufferings for conscience sake, and earnestly request the churches in this district to make their case the subject of special prayer to Almighty God.

At this meeting brother Salisbury was appointed Secretary for the usual term. Next Conference to be at Wolvey. Brother Salisbury to preach; and in case of failure, brother Stenson, senr. In the evening brother Stenson, junr., preached, from Rom. i. 16. JOSEPH WRIGHT.

CHESHIRE CONFERENCE.—the churches concerned are desired to remember that the Cheshire Conference will meet at Cogleton, on Good Friday next. Public service at half-past ten in the forenoon.

R. Stocks, Sec.

BAPTISMS.

NOTTINGHAM, *Stoney St.*—On Lord's-day February 6th, four females and three males were added to the church by baptism, after a sermon by Mr. Wallis, tutor of the College. In the afternoon, brother Wallis administered the ordinance of the Lord's-supper to the church and the newly-baptized. It was a time of refreshing, and we hope will be productive of much good. Mr. Hunter, who is much better in health, preached in the evening. B. W. Y.

HATHERN.—On Lord's-day, Feb. 6th, the friends at this place were cheered and strengthened by the addition of two young

men to their number. Brother Marshall of Loughborough preached in the morning, after which the ordinance was administered; in the afternoon the same friend administered the Lord's-supper, and gave the right hand of fellowship to the newly-baptized.

CASTLEACRE, *Norfolk.*—On Lord's-day, Feb. 6th, after a sermon to an attentive audience, from Mark i. 27,—“What new doctrine is this?” a young man was baptized into Christ, who had formerly been a Primitive Methodist. In the evening he was received into the Church, along with one who had long backslidden from the ways of the Lord, but now restored. They were both gladly welcomed to our fellowship and communion.

SMALLEY.—On the last Lord's-day in January, six persons were baptized, three males and three females, after a sermon by Mr. Fearyhough of Nottingham; and in the afternoon five of them were received into fellowship with us; the other was a son of the late Mr. Purcell, once minister at Ilkeston and Smalley, and will unite with our friends at Mansfield. It is a pleasing fact, that four of these were once scholars in the Sabbath School, and two youths not more than eighteen years of age. May the great Shepherd of the sheep kindly protect these lambs of his flock. J. C.

GRANTHAM.—On Lord's-day, Feb 6th, four believers put on Christ by baptism; and it is a pleasing fact, that these dear friends were two husbands and their wives, who thus set out together for the kingdom of heaven. They were received in the evening. Our friends at Bottesford kindly lent us their chapel for the occasion.

BOSTON.—We are happy to record a revival in our church. On the last Lord's-day in September, eleven candidates received the ordinance of baptism; in December, three; and on the 30th January, after an impressive sermon from our pastor, from the words, “One baptism,” eight believers thus put on Christ;—four others have also been recently received. It is a pleasing fact that the majority of these disciples are young persons—formerly scholars, and now teachers in our Sunday schools. It is our prayer that we may be fitting instruments in the promotion of their spiritual growth.

SHEFFIELD, *Eldon St.*—On Feb 13th, one female was baptized, the wife of the friend who was baptized in October.

STOCKPORT.—On Lord's-day morning, Feb. 6th, our minister baptized three can-

ldates, and in the evening they were received into the fellowship of the church, at the Lord's table. Others are giving in their names to follow their example. May the Lord still go on to increase us.

ANNIVERSARIES.

CLAYTON.—On Shrove-Tuesday our annual tea meeting for the liquidation of the debt on our place of worship was held. Nine trays were furnished gratuitously by our friends, and the proceeds amounted to £16 13s. 6d; this, with the subscriptions of the last year, amounted to something more than £24 towards liquidating the debt.

After tea a very interesting meeting was held, when our minister presided; and appropriate addresses were given, by Messrs. Leeming, Dewhirst, Tyas and Farnel, enlivened at intervals by the choir performing a selection of sacred music.

THE FLEET AND LONG SUTTON CHRISTIAN FUND.—The eighteenth anniversary of this institution was held at Long-Sutton, on Wednesday, Jan 19th, 1853. Many are the changes it has experienced during the period of its existence. Its founders are now no more. "Our fathers, were are they? and the prophets, do they live for ever?" Since its establishment there has been distributed amongst its members, in cases of sickness, births of children, and losses in stock and otherwise, more than £7000. Notwithstanding the loss it has sustained through the insolvency of its late Treasurer, it is enabled to give 9s per week to its sick members, for a limited period; and we hope, bids fair for usefulness in time to come. The minister appointed to preach the annual sermon was prevented by affliction in his family; the one appointed in case of failure could not come because of a previous engagement. A sermon was preached by one of the members, from, "And thou shalt remember all the ways which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or no." At the close of the day the state of the fund was found to be rather better than was expected. J. E.

OPENINGS.

LOUTH, *Walker-gate*.—For some time the friends assembling at Walker-gate chapel, Louth (the branch of Maltby) have seen the necessity of increased accommodation for their Sunday scholars; they have therefore enlarged the school-rooms to about double their former size. The expense of this undertaking will, we believe, be en-

tirely liquidated by the contributions of kind friends, including some of every Protestant denomination in the town, and by the proceeds of a tea-meeting, which was holden in the new room on Tuesday, the seventh instant. This meeting, after being opened by our pastor, Mr. Kiddall, and its object explained, was addressed by the superintendent, Mr. Newman, who read the statistics; and by the Revs. J. T. Barker, (Indep.) J. Bond (Wes.) W. Marlow (P. M.) Messrs. Catley, Hoyle, Dales, &c., who gave most interesting addresses. The trays were all gratuitously supplied. WILLIAM.

MISCELLANEOUS.

SALFORD, *Broughton Road*.—The G. B. church worshipping here presents an "eligible ministerial opening" to a thoroughly devoted, undefatigable and disengaged servant of JESUS CHRIST, whose primary and sole object must be the extension of religious knowledge and the salvation of souls.

The chapel is neat and commodious, and capable of great enlargement and extension—situate in the centre of a densely populated neighbourhood. The members and congregation are not large, but increasing; are united, and "dwell in peace." Various auxiliary institutions connected therewith, particularly the Sabbath School, give great promise of usefulness and extension. Remuneration adequate for comfortable maintenance and support would be given; payment guaranteed quarterly, in advance. All communications to be addressed to the deacons as above.

From a Correspondent.

LOUGHBOROUGH, *Wood-Gate*.—On Monday evening, Feb. 7, the Rev. Mr. Palmer, of London, delivered a lecture on behalf of the society for promoting the conversion of the Jews. The attendance was not very good, but the lecture, comprising a rapid and learned sketch of the history of the treatment of Jews by professed christians from the second century, their proscriptions, sufferings &c, with reference to their present numbers, localities, and the efforts made for their conversion, and their success, &c, was deeply interesting, and was listened to with attention. A collection was made for the society at the close.

A tea-meeting was also held in the above place on Tuesday, Feb 8th, the profits of which were devoted to the tract distribution. The attendance was good, and the addresses, especially those of Mr. F. Stevenson and the Rev. Mr. Palmer, of the "Jews Society," were excellent, The Revs. E. Stevenson, Thomas, &c., also took part in the meeting.

MISSIONARY OBSERVER.

BERHAMPORE CONFERENCE.

Cuttack, Dec. 1st, 1852.

MY DEAR BROTHER,—I sit down with pensive feelings, to pen a brief account of our recent annual gathering. For eight years I have been wont to do this; and the present must be, for a season, the last time. No wonder that I feel inclined to begin in a sober, thoughtful, solemn mood. Yet why should I be sad? The grace of Christ is sufficient for us, and his promise to his faithful servants is most precious. "Lo, I am with you alway, even unto the end of the world." My mind often dwells with sacred delight on these gracious words. You know how the text reads in the original—"all the days, even unto the end of the world"—days of suffering and days of enjoyment—days of meeting and days of parting—days of depression and days of joyous and jubilant feelings. Christ is with us wherever we go—will be with us unto the end of our course, and with those who succeed us unto the end of time. Blessed truth. Believing it we may go any where, and enter on any service, however arduous, at the bidding of such a Master.

But I must not, amid these pleasing thoughts, forget that my present design is to tell you of our Conference, which has just been held at Berhampore. It commenced on the 15th, of Nov., and continued four days. All the brethren were present: most of the married sisters were necessarily detained at home; but dear Mrs. Sutton, who had not visited Berhampore for *twenty years*, was happily able to attend; though I regret to state that the latter part of her sojourn was beclouded by indisposition, which necessarily protracted her stay several days. The state of the churches, as reported to this meeting, presented, as usual, a chequered aspect; and the remembrance of the changes and trials that had occurred since our last meeting produced very chastened feelings; still it was felt that in some respects, it had been a year of peculiar mercy; at Berhampore the addition had been larger than in any former year: as many as twenty had been added to the church, most of them from the asylum, which continues to be efficiently conducted by our estimable sisters at that station. At Cuttack the attendance on the usual means of grace had been as good as in any former year; it was thought indeed by some, better; but the addition by baptism had been smaller than usual; seven however had been added to the flock of Christ in the good old way. There had been trials arising from some who had

not walked according to the holy commandments delivered to them. I need not tell you that 1 John ii. 19 is applicable to large churches all the world over, and especially to those gathered from amongst the heathen. "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour and some to dishonour." At Choga, it had been decided to enlarge the chapel to double its present size. Piplee had witnessed much preparatory work done; and the brethren had rejoiced in the gathering of some precious fruit from the heathen. The state of the churches at Balasore and Jellasore, where our American brethren labour, as compared with the past, called for lively gratitude. At the former place it was believed that the church was in a more prosperous state than it had ever been: seven had been baptized. The asylums had been very useful. Miss Crawford's labours in the Female asylum had been diligent and persevering; and their native preacher, Rama Das, (who, it was regretted, had not a colleague) had acquitted himself very satisfactorily. In the vicinity of Jellasore a new Christian village was being established: the funds for this purpose,—500 Rs (£50) had been contributed, and several families were already located. All this indicates progress, and should lead us to thank God and take courage. Nor should the local contributions for the work of the Lord at the different stations be overlooked in this condensed and necessarily imperfect survey. At Berhampore 1000 Rs. (£100) had been contributed during the year: at Cuttack we have received not less than this sum; and at Piplee 200 Rs. (£20) have been collected. This is gratifying. If friends on the spot, with our operations before their eyes, are so liberal, friends at a distance must not slacken.

The public services were, it is trusted, interesting and useful. Bro. Bailey preached in Oriya from 1 Peter, ii. 5, "A holy priesthood" &c. He noticed that christians were a holy priesthood—that they offered spiritual sacrifices—that these sacrifices were acceptable to God through Jesus Christ, and enforced, in the application, the holiness of the gospel. The observations under those heads were pertinent and Scriptural. At the communion service Bro. Stubbins spoke in Oriya, on our being strangers and sojourners upon earth, and referred to the affecting changes which had occurred amongst us. After

"All hail the power of Jesus' name,"

had been sung, Bro. Wilkinson delivered an

address in English, on the precious benefits obtained by the death of Christ. The memorial of Christ's death is always welcome and profitable. The English sermon was delivered by Bro. Sutton, on Christ being the missionary's great exemplar, from Hebrews iii. 1.—"Wherefore, holy brethren," &c. The subject was appropriately selected, and the discourse carefully prepared, and full of important thought. I did not take notes of the sermon, but remember that, among other points, he adverted to our Lord's personal appearance and relative position as resembling in some respects our own—spoke of him as an itinerant preacher—enlarged on the power of his preaching with the elements of that power—referred to the subject matter of his preaching—dwelt on his aptness to teach—the plainness of his preaching—his appealing to the understandings and hearts of his hearers—the manner in which he answered gainsayers, and the faithfulness with which he discharged his work, notwithstanding the general rejection of his message. These several points were pertinently applied to the way in which missionaries should deliver their message; and though Christ exercised his ministry among those who worshipped the one living and true God, and we among idolaters; and though this rendered necessary a difference in the *mode* of presenting divine truth, yet it was proved that the *principles* of the one applied to the other. The *results* of Christ's teaching were shewn to be glorious beyond all computation, though after his resurrection an upper room contained the chosen band, and the number of the names was but 120. This consideration was regarded as adapted to encourage us. It devolved on me to deliver the annual sermon to the native preachers; and in harmony with the subject of the discourse to ourselves, I addressed them on the apostle Paul as a model for preachers to the heathen, from I Cor. xi. 1, "Be ye followers of me, even as I also am of Christ."

The importance of the business that engaged our attention will be seen from the minutes sent to the Committee. Erabban having completed his course as a student, was accepted as a native preacher. Various matters affecting the comfort of our dear native brethren were considered and decided upon. The question of a supply of students for the academy was entertained; and, it is trusted, the prospect is somewhat brighter than it has been. Much time was usefully devoted to the tract department; and, I am thankful to say, the Lord of the harvest continues to bless the diffusion of divine truth by means of Scriptures and tracts. Much regret was expressed at there being no missionary candidates. We renewed our annual protest against the government connection with Juggernaut. Alas! we seem doomed only to

disappointment in this matter. A year and a half ago, the draft of an Act for dis severing this connection was published; it was just to the proprietors of the shrine, and it granted all that we had asked; but it has not been passed. Many other things, not necessary to be here adverted to, occupied serious attention.

The sacred enjoyment of the last Lord's day we spent together was greatly augmented by a baptismal service. Komie Das, a man of the weaver caste, and an inhabitant of a village nearly midway between Cuttack and Berhampore, professed Christ on this interesting occasion. He had obtained a copy of the Gospel of John, and several tracts, which by the Spirit of God enlightened his mind; and when six weeks ago brethren Stubbins and Wilkinson first met with him, he appeared not far from the kingdom of God,—indeed they believed him to be a converted man. He came to Berhampore as he had promised to do, and wished to be baptized. Who could "forbid water" in such a case? The last relic of idolatry was given in the baptismal stream to the brother who administered the sacred rite. It is a very-encouraging case.

While at Berhampore we all visited the new location, and were exceedingly delighted with what we saw. Three years ago it was a complete jungle; now the jungle has been cleared, the land brought under cultivation, and the smiling crops promised well to repay the labours of the husbandman. It is a literal fulfilment, on a limited scale, of the words, "The wilderness and the solitary place shall be glad,* and the desert shall rejoice and blossom as the rose. It shall blossom abundantly." Besides several christian houses there is a comfortable place of worship, and a house for the missionaries when they visit the place; both of them "founded upon a rock." The surrounding scenery, as seen from the rock on which the chapel is built, presents an aspect of wild grandeur. Our party strolled to a stream which was said to present some of the appearances which at the "diggings" indicate the existence of the precious ore; we did not, however, find any gold, but we suffered divers discomforts, and were much wearied with our walk, especially as the sun was getting high; nor were our garments improved by coming in contact with the thorny, jungly places of the way. We were all prepared to do justice to a substantial breakfast; for we had risen early, and rode six or seven miles. While we stayed, I visited the christian families settled here; one

* I omit with design the words "for them," given in the English Bible. See Poole, Lowth, Boothroyd, &c. The construction requires the omission, and the ancient versions justify it. It is omitted in one of the early English translations, as well as in the Septuagint and Vulgate.

of the christian women, who had been married from the asylum, inquired of her former teacher with great affection, and wept to bear of her sufferings. It is gratifying to notice the indications of gratitude and affection on the part of those who have been rescued from idolatry. These fruits do not grow on the barren soil of heathenism.

I had intended giving you some particulars of our journey to and from Berhampore, but find myself unable to do so now. Probably I may do so another month, if the hurry of preparation for a long voyage should admit of it; if not, accept the will for the deed. Pray for us, that we may "come unto you with joy, by the will of God, and may with you be refreshed." Ever yours affectionately.

J. BUCKLEY.

The following letters from the American Freewill Baptist brethren were forwarded to the Conference.

To the brethren of the Orissa Conference, assembled at Berhampore, November, 1852.

BELOVED BRETHREN,—At your last annual meeting it was my privilege to form one of your number. My spirits were cheered and refreshed by the pleasant interview; but the present year, important duties at home, together with the cost of time and money requisite for making so long a journey, prevent my meeting with you. I, however, desire to assure you of the deep interest I feel in the objects which call you together; and pray that you may be blessed with a harmonious, prosperous and joyful season; that all your discussions and resolutions may be characterized by the spirit of Christ, and tend to promote his glory, in the furtherance of the Gospel in benighted Orissa and throughout the world.

The past year has been one of many and great mercies, as well as of severe trials, with us at Jellassore. We have renewed occasion for devout gratitude and praise to the Giver of all good, for the continued preservation of life and health, both to ourselves and the members of our native community. In the former part of the year three persons were baptised and added to the church; a number of others are regarded as candidates for the ordinance. Meantime there has been a lack of zeal and harmony among our church members; and two have fallen into sin, and been suspended. Two families from among the heathen have joined our christian community the past year; others seem on the point of doing so; a good influence favourable to the spread of the gospel it is believed is being exerted. It however detracts not a little from our joy to perceive that people are more ready to assume the garb of christianity, and make an open profession of the gospel, than

they are to receive it into their hearts and practise it in their lives. Not a few of this character were met with in different parts of the district during the past cold season. Our labours to spread the gospel among the heathen have been much the same as in former years, during the past cold and hot weather. The want of a boat, to enable us to move about the district during the rains, has very much circumscribed our efforts in the past wet season, especially as the rains have been more than usually severe. We are now taking measures to provide ourselves with a boat against the next rainy season, none at all suitable for our purpose being to be had in the place on hire.

Our efforts to establish a native christian village, where our people will live together in peace and quietude, mutually aid and assist each other, enjoy the fruits of their own labours, and worship God according to the dictates of their own consciences, have been thus far quite successful. We have obtained a valuable lot of good cultivable land, at a low annual rent, connected with which there is a high and airy spot forming a beautiful site for the village, where preparations are now being made for the erection of a small bungalow and several native houses. Six families have already signified their desire to become settlers, and others are likely soon to follow their example. We have also been much encouraged by the cheerful promptness with which funds have been contributed for this object. The sum of nearly five hundred rupees has already been given; and we have the sympathies and good wishes of our generous donors for the success of the undertaking. All these circumstances, together with the favourable opinion among the people generally towards the object, seem to say to us, "Go forward, trusting in God."

There is one subject which I would like to propose for the consideration of the Conference, viz., whether the time has not come, when it would be both proper and practicable to adopt some more systematic and well digested means for providing our Vernacular schools with a complete and thorough series of school books, adapted to their present and prospective wants? It has been biuted that the want of funds would prevent much being effected in this way, but I certainly think this should not deter us from making an effort. Let us have a well digested plan laid down, a list of books most needed made out in a regular series, some plan for a division of the labour of preparation fixed upon, and then make our appeals, and bring our several mites together, and see what can be done in the way of supplying funds for printing. The object certainly is an important one, and worthy of serious consideration. If we take hold of it unitedly and energetically much good may be accomplished.

In conclusion, I trust, beloved brethren, that we have a share in your sympathies and prayers, that the God of all grace may be with us and crown our feeble, imperfect labours for the promotion of his glory on earth with abundant success. Yours in the bonds of the gospel. J. PHILLIPS.

Tent, Santipur, 10th November, 1852.

Balalore Oct. 22nd, 1852.

To the Cuttack Conference in session at Berhampore.

MY DEAR BRETHREN,—It would have afforded us very much pleasure to have been able to accept the very kind invitation to meet you in the present session of your conference. We shall long remember with pleasure the interesting and profitable season we enjoyed with you in your conference two years ago, though two of the dear number who contributed to make that session one of interest have since gone to their rest—(peace to their sacred memories!) we trust that your present session will not be wanting in interest. May the Lord whom we serve, and for whose sake we have come to this country, be with you, and make your present meeting together a season of deep interest.

The interests of the Redeemer's cause at this station, we think, require us to deny ourselves the privilege of meeting you this year in Conference.

It has refreshed our hearts to learn of the prosperity of your mission during the past year, and that there has been so goodly a number added to your church. Surely the Lord has marked this idolatrous Orissa for his own; and his kingdom is yet to triumph here. I trust I need not say to you, my brethren, and seniors, and pioneers in this great work, be of *good courage*. We also are permitted to speak of some revival and ingathering into our little church, which greatly encourages us, especially as we witness their steadfastness and zeal in their christian courses. Seven have been baptized here since March last; four of them from our school, and the other three from our christian community. One, Prasuram, (known doubtless to most of you, being formerly a preacher) has been restored, and is now giving good evidence of being devoted to the Lord. A number more in our school, we trust, are devoting their hearts to the Lord; but we are waiting for them to become more established before they are admitted to the church. So that on the whole we think that our little church was never in a more prosperous state than at present.

We have nothing of special interest to speak of in our labours among the heathen, except in an increased interest, so far as we can judge, in hearing the gospel and receiving our books. One family has broken caste, and

joined our community, within the few months past. The family consists of the man, wife, and two sons. The sons are in our school and doing well. The man had been an inquirer for some time previous to his final separation from heathenism. He takes part in our Oriya prayer meeting; and will, probably, ere long be received into the church. Though our labours out of Balasore have not been very extensive during the past year, yet multitudes from the surrounding country have received books at our hands, and heard the gospel here. We uniformly get a good hearing in the bazars here.

Rama, our much esteemed native preacher, has acquitted himself nobly in preaching the gospel during the past year. We regret that he has not a colleague with him in this sacred work. Japhet, who was with him a part of the year, did not prove a promising preacher, so has returned to Calcutta. We are becoming satisfied that we must depend upon raising up preachers in our own midst. We had hoped to see some preachers come up from the Khund boys in our midst; but our hopes seem to be shaken, as there has been manifested a determination to have them return to their native hills.

We should like to know the views of your Conference on the propriety of submitting to such a measure, without the feelings of the children being consulted in the case. We had always, until recently, the understanding that it would be optional with them, when they were dismissed from our schools, to return or not. It becomes a practical question with us now, as one of our eldest and best boys is desirous of marrying one of our Oriya girls at once, and of course settling here. Now what is our duty in such cases? We have remonstrated with Col. Campbell; but it seems he is somewhat decided in his plans. We have said to him that we would hinder none who were desirous to return.

Dear brethren, please excuse this hasty epistle, and believe me, yours affectionately in Christ,

R. COOLEY.

SECOND MISSIONARY EXCURSION BY DR. SUTTON.

(Continued from page 98.)

We turned our prow up the Brahmunes this morning. The only village visited was Goomoo; but the houses in all this part of the country are so scattered, that nothing like a continuous street can be met with; and hence no good preaching place except at markets and festivals.

In the evening, to our mutual surprise, as we were making fast for the night, at Un-guispoor, we met with Seeboo and Jugoo. They could get no boat, and hence had walked from Khundittur, with little or no

expectation of meeting with us. However, so it is, and here we are altogether. Our friends from Khundittur report all well there. Seeboo's wife has partially recovered her eyesight, and the other sick people are better.

Sep. 19th.—A wet, stormy, unprofitable sabbath. We waited till nearly two o'clock in the afternoon at this place for the market called Rampoor Buranga, but on account of the rain few attended. All spoke a little, and a few books were distributed. While crossing the river it blew a gale, with torrents of rain, which rendered us somewhat uncomfortable. However, it cleared off after a time, and we reached our roosting place safely.

Sep. 20th.—Burree. Here Seeboo and Juggoo left us to return home, taking several villages in their way. They were to have brought a boat, and in that case continued their journey to the junction of the Brahmunee and the Khursua, and thence returned home. But a boat could not be obtained, and the country is too wet and muddy to prosecute their journey on foot. Our own force is sufficient for the work we have to do, and hence their longer continuance is unnecessary.

Started early, made two parties, and took the hamlets on both sides the stream as far as Baleekhantiga. Here we rest for bathing, dinner, &c.

In my walk met a Brahmun, who said he was cultivating some land for another in order to live. I of course told him this was far more honourable than begging, as too many of his brethren do. Overtook Seeboo and Damudar, the latter, as we passed a party winnowing corn, asked them what they did with the chaff. The reply was, we burn it. He then aptly applied Matt. iii. 12. Farther on we met an astrologer. He said he was Grabaportra, a son of the planet. We asked him which? He replied, Bruhispati. We told him how he might become a son of God. The people are distressingly ignorant, and unconcerned about their souls. Found one large family of Brahmans who were more intelligent, to whom we gave books, which they took with some contempt. However I warned them faithfully of their responsibility for making a good use of them. At Kullakhand waited for the boats.

Afternoon, pursued the same course as in the morning, and thus visited several small villages on either side the river. Came to at night opposite Banksae.

Sep. 21.—Burhumburdar. This is another of the bungalow stations, about a dak stage from Khundittur, on the banks of the Brahmunee. The country looks dry and pleasant, especially after emerging from the swampy region of Indeepore. The fine weather doubtless contributes to its cheerful appearance. There are several markets within easy

distances, and hence this should be a place of resort for us in our missionary excursions. We have some distance yet to go against the stream ere we can reach home, and cannot therefore now make a protracted stay. Perhaps by keeping on the move we shall be able to hit upon the days for the chief markets. We have at least another day's work up this stream before we can get into the downward current of the Khiloova. No one here could tell the bungalow by its usual name, but called it chowrie. I had not before heard this word so applied. At Khakooryia Khord spoke to a few people at the Ghat, and gave books. Bunddhya, Jhalpura, and other principal villages in our route were also visited.

Sep. 22nd.—As I suspected, so it proved, that we could not stay at Berhamburdar with advantage, so we prosecuted our journey. The bazar once established at this place, being on the old high road to Juggernath has been entirely abandoned. And the ferry boat lies on the banks, going to ruin. The bungalow is not in very good repair, and I cannot learn that it has been occupied by any one this year, perhaps not last. Still it may afford acceptable shelter to the missionary, for though trade and commerce have been turned into another channel, there are many precious souls living and dying without Christ all around.

We made fast for the night on a sand bank, and are now working our way up the river, in order to reach its junction with the Khiloova branch, that we may turn back again toward Cuttack. Several villages have been visited this morning.

Reached the junction of the rivers soon after ten o'clock. Another illustration of the delusive character of native statements as to distance; we had before been much disappointed in the length, as in this case of the shortness of the distance which we had to work our way. Here we shall remain to day, as Damudar wishes to visit his brothers in a neighbouring village—Rajindrapoor. There are several populous villages in this neighbourhood.

Sep. 23rd.—Damudar went, as intended, to see two of his brothers yesterday; the younger one was absent, the elder secreted himself, and refused to see his brother. Such is the influence of Hindooism, and such is one of the trials our Hindoo brethren have to endure. Damudar is of a very affectionate disposition, and such treatment must pierce him through and through.

Made fast for the night at Bhubanpatna, a small village on Kimirrya, or Kelova river, for it is called by both names, the former chiefly at this end of it, the latter where it unites with the Beroopa.

Moved on early for Kama market, at Nuisingpoor, where I moored my boat for breakfast; had a good auditory, to whom I gave

several tracts and volumes. I shall be prevented by streams of water lying between me and the market from attending to day, but the native brethren have started. Their dress enables them to pass through mud and water with little inconvenience.

The market was pretty well attended, but the people did not hear very well.

While the brethren were gone, the cooly arrived from Cuttack, bringing letters, Friend of India, and a proof to correct. The latter kept me busy all the heat of the day, when I again dismissed the cooly for Cuttack.

In the evening we continued our course down the Kinirrya; gave away a few books and tracts by the way, and at night came to opposite Bhagabanpoor.

Sep. 21th.—Friday. To day entered the Gungootee, paid a visit to Souriah and other villages, and made fast for bathing. &c., opposite Chundiya. The people at Souriah were very scurrilous. Gave books to a few stragglers by the way.

Sep. 25th.—Saturday. We made but poor progress yesterday, both in our work and in our journey, and to day our prospects are by no means bright. We have had a storm without and a storm within. One of our boatmen has been so lazy, that his companion could stand it no longer, and therefore, in no very honied accent, told him what he thought of him. We have two men and a youngster for each boat, who have for their pay, including the boat, one shilling a day; that is, two shillings for both boats and the six hands. We, however, have the chief expense of fitting up the boat for our accommodation.

Came to last night at Orikonna, a large village which our brethren visited this morning, but the weather was extremely wet, and the whole place extremely muddy, so that much could not be done; indeed we do not expect to do a great deal more except at one or two markets.

Sep. 26th.—Lord's day. Continued our course all day yesterday, calling at several villages, though very rainy, but reached Eruckpore in good time in the evening. We find there is a market in this neighbourhood to day, held close by the junction of the little and great Gungortee rivers. We intended resting here for a quiet sabbath, but must forego our plan or lose opportunities perhaps never to recur, of preaching to the benighted people of this neighbourhood. The name of this market is Bais Mozee hát. There is another we find held near a place we passed, called Azumgiri hát, because held near a mountain of that name. It is very desirable to have a list of all the markets, annually corrected, as they often decline in one place, and are then removed to another, or an opposition market springs up and destroys the other.

We all attended the market, and all spoke

but Indapadban. The people heard very well for a time, but an hour and a half was sufficient to exhaust their patience. It was grievous to see how attentively they listened when the gods and moral duties were spoken of but, how listless they became, and many even turned away, when Christ and his salvation where the theme. I suppose there were about 400 people at the market. We left our scriptures and tracts among them, and departed in order to attend another market to morrow.

The river is rising, and fills the whole bed up to the green bank, and the afternoon is fine, so that the rural villages seated along both sides of the river look extremely pleasant. As Dr. Marshman used to repeat with enthusiasm, "Oh India only needs the gospel to make it a happy country." Alas, hope deferred makes the heart sick.

Sep. 27th.—Monday. Here we are, at Chompapoor, within a koss of the great Juggernaut road, and the people are gathering for the market. There is in fact a double market, one (the largest) at Chompapoor, the other at Gotha Mooka, on the opposite bank of the river. I had no idea the banks of this little river were so pleasant and so populous.

We had about two hours good work at Chompapoor market. The other was not worth crossing the river to attend. The people on the whole heard very well, and the addresses were good and evangelical, chiefly turning on sin as the disease of the soul, and Christ as the good physician. One took up one point and one another, till the subject was pretty thoroughly applied. At the close we had half an hour's discussion, which we rather invited than repressed. This is one of the largest and best markets we have attended, though inferior to Koonth Typoor.

We afterwards turned our faces homewards, and after six hours' labour gained about a mile. The river is rising, and both stream and wind are against us. We came to a place called Koodpoor. We shall probably have a tedious pull to get home. However our work is pretty well done, and we have accomplished the journey contemplated before we set out.

From these two brief journeys it will be seen that we have scattered the seed of the gospel along the banks of the Katjuree, the Soroobah, and the Deb rivers, (these three rivers are connected together,) also along parts of the Beroopa, the Brahmunee, to the Gengootees, the Khelsa or Kelooa rivers. All these streams are connected with the Beroopa and the Beroopa with the Mahanuddi. These journeys, though brief, are interesting to us in marking out the land surveyed and visited, and will be probably more so to our successors. May the Lord of the harvest own and bless these efforts. We reached home the last day of the month.

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ON THE PREACHING OF FREE GRACE.

MORAL suasion is no substitute for the agency of divine grace. In every instance in which an immortal soul conforms itself to the law of holiness, and becomes truly converted, there has been an antecedent action of the Holy Spirit in conjunction with that of "the truth of the gospel." The Scriptures are very explicit in speaking of this inward work, as circumcising the heart and the ears, removing obduracy, effecting a new creation, and constituting christians "living epistles, to be known and read of all men." When the New Testament mentions the increase of members in the church, its language is, "The Lord added to the church daily such as should be saved." When the apostle Paul accounts for the change which had taken place in him, his declaration is, "By the grace of God I am what I am." Every christian, in the present day, delights to speak of the same agency in teaching his feet to tread the heavenly road, and assisting him both to persevere, and to combat successfully with the power of temptation. He may remember, indeed, the forms of truth which brought light to his understanding, and consolation to his heart; he may recollect the mental struggles which preceded these enjoyments; and the period of his life when they were first realized; but there are also those

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numerous recollections of evidences of a once predominant carnality, of consequent failures in resolutions to amend, and of instruction and strength apparently given in answer to prayer, which compel him to refer what he hopes are his present more efficacious convictions of duty and privilege, to the power of a Divine operation. There are few hymns sung by our brethren with more apparent delight, than that which concludes with the following stanza:—

"Grace all the work shall crown,
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

But it does not follow from these statements, that all kinds of truth are equally adapted to attain spiritual ends; that some modes of presenting the gospel are not more fitted to do good than others; or that the Spirit does not, as a rule, succeed those most which are fittest and best. Grace means free favour. It is a word which expresses enlarged, pure, and consistent benignity, both in disposition and action. To preach the free grace of God is to proclaim the glorious graciousness of his character, operations, and gifts: it is especially to make known Jesus as the unspeakable donation of his grace, the one great propitiatory sacrifice, and to affirm that through his mediation, pardon,

acceptance, and the beginning of everlasting life and blessedness may be enjoyed. It is to show how in this way, without tarnishing the glory of his throne, God has provided medicine for the sick, spiritual food for the hungry, and an invitation to all men to come and partake of this provision by repentance and faith.

In making the proclamation, two extremes are to be avoided: one, that of so exhibiting it as to encourage inactivity, and a vain expectation of some sort of physical power to come on men and constrain them to decision of character; and the other, that of substituting for it various forms of merely ethical instruction. We propose to advert to each of these extremes, and to confirm our suggestions by a brief glance at the manner in which the apostles referred to the action of divine grace.

I. We do not wish that the ministry should operate as a spiritual narcotic or anodyne; or as a soothing sound for the transgressor. The moral faculties of men require to be addressed, and their connection with God and eternity forcibly declared. The ministry is designed to be the means of renewing hope towards God; but rather may it be as the thunders of Sinai, or as that voice which made Moses exceedingly fear and tremble; rather may it invest the conscience with whips and scorpions, for preventing the appearance of lethargic indifference; rather may it cause the imagination to agitate the heart by evoking terrors from the past, and filling the future with images of ever-enduring storms and tempests of Divine wrath; rather may it constantly lay open the abodes of the lost, from which doleful sounds of woe are ever sent forth from despairing souls; rather may it give intensity, violence, and concentration to these and many other sources of alarm, than encourage a disposition to make light of sin, to trifle with salvation, and say, "Peace, peace, where there is no

peace." The necessity of repentance must be maintained, the claims of God asserted, and the practical concession of them enforced. The faithful preacher will lay open the spirituality of obedience, and fearlessly assert that sincere repentance is incompatible with an intention to persist in any one known act of transgression. Let infidels say what they may about his error in preaching free favour to the unworthy, it is certain that he does not encourage sin, that grace may abound, God forbid.—Rom. vi. 1. Neither does he overlook the moral ability of man. They who have been most successful in the conversion of souls, have addressed invitations and exhortations to the most ignorant, unlearned, and debased of men; urging them to the exercise of immediate repentance and faith. In this respect are they not our models? Assuming that when the truth is made known to men they have an ability to yield to the force of its internal and external evidence, and to decide in favour of its demands, ought we not to ply them with motives, arguments, and persuasions, and urge them to enter that gracious kingdom which God has set up? The most unlettered, ignorant, and debased among them have ability, when they hear the truth, to receive it in the love of it. They who have been most accustomed to do evil, can learn to do well under the ministrations of the gospel. Ideas are given them, impressions are produced; and if they do not act in conformity with these impressions, the guilt of unbelief lies upon them. Nay, when no other form of truth than that of the law is set forth, the mind has ability to convict itself, and to perceive the justice of the penalty annexed to transgression. This remark, however, leads us to notice the other extreme to be avoided.

II. The substitution of merely ethical instruction for evangelical truth. It is the gospel which sheds

a light over the moral condition of sinful man, teaches him "to live soberly, righteously, and godly in this present evil world," scatters the clouds which hang over the sepulchre, and gladdens him with the hope of a blessed immortality. When preached with spiritual ends in view, it will be found to pierce hearts which have been impervious to every other kind of address. We may say of it what David said of Goliath's sword, "there is none like that."

It must be absurd to substitute ethics in the room of the doctrines of grace. How ridiculous to speak of the prospective advantages of virtue to a condemned criminal. The culprit makes a rational enquiry, when he asks, "But is there any hope for me with regard to past transgressions? If there be not; and if in a short time the officers of justice will take away my life, what good can accrue to me from your precepts on truth, benevolence and honour? And what care I for the welfare of that society which has decreed my painful and ignominious death?" The inspiration of hope, and the manifestation of grace are requisite to produce the disposition of obedience. Even where there are no causes of guilty fear arising from infractions of the civil law, there may be terrible apprehensions arising from the remembrance of sins committed against God. The mind awakened to reflection may pursue this train of thought. "A righteous man can justly claim the protection of the Divine government, and an exemption from spiritual evils; but as I am not righteous I have not the least claim either to protection from foes or exemption from punishment. I feel moreover that sin ought to be punished under a just administration. How dark, therefore, and gloomy is the prospect before me!" Now, though there may be a vague anticipation of Divine mercy in conjunction with these ideas, the salvation of the soul, which is the interest at stake, is so great, and the danger of losing it

so vast, so imminent as to make it needful for *him*, not less than for the criminal above described, to have a permanent source of consolation, and "a good hope through grace." In the absence of them his heart will be liable to be agitated by a fear of coming wrath, and to feel as the consequence, a rebellious tendency. Nor does it appear to the writer, what other remedy there is for this fear, than the doctrine of justification "by grace through the redemption which is in Christ Jesus." The charm of the evangelical statement is this, that the ground of acceptance is distinct from our own worthiness, and that before good works actually performed, we may through faith obtain an interest in promises which shall originate hope, kindle love, and secure the life and succour requisite for obeying the Divine will.

Among the scornful taunts which Celsus cast on the christians of his day, one was in these terms:—"Let us hear the invitation of these people. Whoever is a sinner, they cry; whoever is foolish, unlettered, in a word, whoever is wretched, him will the kingdom of God receive." Unhappy man! he had no discernment of the glory of Divine grace. He did not detect the admirable suitableness to man of that system which offers liberty to the captive, purification to the polluted, health to the sick, and life to those who are dead in trespasses and sins. The men whom he despised were treading in the footsteps of Him who came not to call the righteous, but sinners to repentance; and whose Spirit, acting with his Word, rendered it effectual to salvation. The invitations and exhortations which he contemned are needful, not only to the anxious enquirer, but even for the established believer, whose increasing abhorrence of sin causes him to look back on his past life with increasing humiliation; and who loves, therefore, to hear of free admission to privilege and dignity, "through Him who hath loved us,

and washed us from our sins in his own blood." The hour will never come when the sound of free grace, or in other words, of pardon and acceptance through the blood of the Lamb will cease to be welcome to the ears of christians.

We have left ourselves but little room to notice the stress laid by the apostles on the freeness of grace. Section after section is occupied by Paul in showing that the justification of a sinner, from the very nature of the case, must be traced to this source; and though he mentions faith as necessary to bring us within the terms of promise, he strongly insists on the fact that it gives no legal claim. The introduction of the believer to this state is still an act performed for the *ungodly*. Rom. iv. 5. Judging from the writings of the apostles we infer that they took delight in dwelling on the riches of Divine grace. The formation of the purpose of their salvation, and every successive step in the execution of it, was by them gratefully referred to these glorious riches; and they directed other believers to make the same thankful reference: nor did they ever attempt to divide the honour with God, or rob him of any portion of the glory due to his name. But it does not follow from these statements that they left out of view the responsibility of man, or neglected to inculcate his obligation to obey the call of the gospel, and consecrate himself to the service of the Saviour. Paul never preached as if God was the only responsible agent in the universe; or as if man's actions were the mechanical consequences of Divine volitions. Every hearer was told by him to regard himself as an accountable agent, to consider his actions as productive of injurious or beneficial influence, and to prepare to give an "account of the deeds done in the body, whether good or evil." It is emphatically true that he loved to expatiate on the affluence of grace, to preach Christ as the hope of glory; but it is equally true that he insisted

on repentance, and spoke of faith in Jesus as a vital, renovating principle, which is productive through the Spirit, of "all the fruits of goodness, righteousness and truth." Nor ought we to omit the frequently repeated statement, that in the end of his epistles. He states at large the several branches of relative duty; and enforces the observance of them by the sweetest of motives.

Our conclusion, therefore, is as we have already stated, that in proclaiming doctrines of grace there ought to be a union of appeals both to the conscience and to the heart. It is not necessary, as our forefathers used to say, to preach first the law and then the gospel in every sermon. The moral faculty may have been previously quickened into action by personal affliction, domestic sorrow, or the various adversities of life. The troubled mind may have been brought to that state in which the sound of mercy through the blood of the Lamb falls on the ear like the very music of heaven.

We finish with the sentiment with which we began; the inefficiency of oratory, without the concurring operation of Divine grace. Often does God give to the prayers of his ministers the success, which he denies to their eloquence and most laborious cogitations. O man of God! live much in the atmosphere of devotion. Have your regular hours for ascending that sacred mount, where, lifted up above the cares of this world, and the storms of passion, you shall hold converse with God as Moses did; and where you shall, in some significant sense, obtain a portion of the heavenly radiance. In that blessed seclusion pray, not only for yourself, but for the various characters which compose your church and congregation; and, if it be possible by pleading the promise of a blessing on the use of the means, pledge Omnipotence itself to render you "a burning and a shining light," a "blessing in your day and generation." J. WALLIS.

ON THE PHILOSOPHY OF SCRIPTURE DIFFICULTIES.

BY A DOUBTER RECLAIMED.

IT is sound in policy and in principle, in combating the arguments of infidels, to state fairly the whole case of Revelation by the Scriptures. If true, they will bear this treatment; and the adoption of a contrary course indicates a want of faith in their contents, or a want of skill in dealing with the arguments of unbelievers. The Bible challenges the most impartial investigation of its evidences, facts, and doctrines: and although it contains "things hard to be understood," they will be found, on examination on fair principles, to be no insuperable barrier to the admission of the claims of the Bible as genuine, authentic, and inspired. It is decidedly improper to impugn the moral integrity and piety of the man, who feels in all their force, the arguments against the divinity of the Scriptures, arising in, and suggested by, the difficulties they contain. We offer no apology for scepticism, we throw no shield over unbelief when we say, that he whose mind is unexercised on this subject, does not know *all* the grounds on which true faith rests, and is by no means fitted to do battle with the pestilent errors of the day. If he has passed through that stern ordeal awarded to some minds, to which nought remains but an honest desire to know and serve God, he will be more indignant at an *improper method of stating doubts*, than at the man who utters them. What is most objectionable in the unbelief now prevalent is its existing apart from that philosophic temper, whose main elements are perseverance in search of truth, candour in the examination of its claims, and cordial acceptance of it on the principles on which men accept a historical or scientific fact or theory. If sceptics would but treat the Bible *fairly*, its difficulties would not deter them from believing its statements;

if christians were more enlightened, their faith would not falter because they cannot answer all the objections to the Scriptures their opponents are wont to urge. Let it be admitted then without hesitation, that there are some, yea many things in the divine word we cannot understand or explain; and the question for consideration will present itself thus, "are these difficulties fatal to the pretensions of the Bible as a religious and inspired instructor, and sufficient to train men for the bliss of heaven?" It will aid our discussion if we proceed

I.—To point out the sources in which the difficulties of Scripture arise.

It demands to be observed here, that if we view the Scriptures as the genuine and authentic productions of men only, we must be prepared to expect the existence of difficulties in them; they will carry on their pages the marks of all human productions, though the writers, as in other cases, may be worthy of credit. In the great antiquity of the Scriptures, we discover one source of the difficulties that characterize them. This observation is specially applicable to the Old Testament, the first five Books of which were written by Moses, about 1500 years before the christian era. These Books are the oldest records in the world. The remainder of the Old Testament was composed between the period above stated, and the end of the Babylonian captivity, which occurred 536 years before the birth of Christ, with the exception of the narratives of Ezra and Nehemiah, and the prophecies of Haggai, Zechariah, and Malachi: which last were written about 420 years before "Shiloh" came. The spirit of prophecy then left the Jewish church and nation, and the thick darkness gradually set-

tled over them, which the breaking forth of "the dayspring from on high" was designed to disperse. Now as change is the law of all earthly things, language is not exempted from its rule; nor do habits of thought escape its influence. Words and their combinations alter somewhat with the roll of ages; phrases once popular grow obsolete, and figures of speech become almost unintelligible. Besides this, each age and country has its peculiar idioms. Countries in the vicinity of the equator have ideas and representations of joy and sorrow unlike those lands which are contiguous to the polar circle; and this remark is capable of very extensive application. Nor are all minds constructed and disciplined alike. In some, imagination predominates; in others judgment and keenness of perception prevail. Now since the Bible was composed in different countries, by various persons, who seem to have had little in common but intelligence, patriotism, and piety, it is reasonable to suppose that their writings would contain many things not in harmony with modern trains of thought and modes of expression.

The languages in which the Bible was written are not now in common use. The Hebrew tongue in which the Old Testament is written (with the exception of a few chapters in Chaldee) ceased to be spoken at the time of the captivity. This ancient and primitive language has no literature but the Bible and the Talmuds. Its idioms or forms of speech are often incapable of correct illustrations from any other language; its vocabulary is scanty, and its grammar of very peculiar construction. Nor is the Greek tongue, in which the greater part of the gospels, Acts of the Apostles, and the Epistolary portions of the New Testament were penned, entirely exempt from similar observations. The language in which the Septuagint and the New Testament

are composed had become the medium of communication among the Jews after the Hebrew ceased to be a living tongue. It was a mixed language: Jewish modes of thought were cast in a foreign mode of expression. Difficult phrases are to be looked for in such writings; nor can the study of profane authors elucidate them all; and as our vernacular tongue differs greatly from that in which God has been pleased to communicate his will to mankind, it is impossible but that the Bible should contain some things obscure and difficult of interpretation. And we have but a limited knowledge of the social, political, and religious systems, that prevailed in the ages and nations in which God revealed himself to his creatures. There is no writer contemporary with Moses. He is not only the most ancient, and the only Jewish writer of the age in which he lived, but he wrote nearly a thousand years before Herodotus, the father of Grecian History; though probably not before the Egyptian hieroglyphic, or picture writing, was used. Hence our acquaintance with the primitive condition and gradual development of the Hebrew race, both in its social, political, and religious aspects, is principally drawn from the records of the great Jewish legislator. Modern science and discovery have poured much light on his scanty history of the kingdom of Egypt, and confirmed his accounts in nearly every particular; and the heroic Layard has done much to illustrate and corroborate the Scriptural account of Nineveh. Our knowledge of Greece and Rome is much more extensive; but antiquarians, philologists, and historians, are by no means agreed on all points, as to the domestic institutions, and religious usages, that obtained in these classic lands. From all this it is evident, that a perfect understanding of the social and religious institutions mentioned in Scripture, and especially

those existing in primitive times, cannot be arrived at; and if we reject the Biblical account of them, both in reference to their origin, principles, and aim, we are farther from satisfaction than before. And if we remember the wide extent of ground over which the sacred writers have travelled: that they treat of every age and of almost every people who have risen to eminence since the world began; that they record the fortunes of men before the flood; trace the course in which the stream of population flowed after that world-known event; relate the history of Abraham's favoured race, and its connection with the empires of Egypt, Assyria, Babylon, Persia, Greece, and Rome: are we not justified in saying that an acquaintance with all the subjects required to illustrate the historical and preceptive parts of Scripture, would defy the efforts of one single mind, though its course on earth much surpassed the age of man?

Many of the difficulties of Scripture arise in the prophetic character of some of the books of which they are composed, and of the predictions scattered over many of their historical sections. The Bible not only records the most prominent facts of the past, but tells what shall be the burden of coming times. A judicious writer has remarked,* "The general object of predictions is not so much to inform the mind with certainty of what is to come, as to excite its attention by partial discovery; and to speak in a language possessing such mingled gleams of light and shades of darkness, as may at once enable us to

conjecture when and where we should look for the fulfilment of a predicted event, and give us a sufficient assurance upon reflection, that the fulfilment was foreseen." We can imagine other motives for the bestowment of the prophetic gift. It may have been granted to shew the foreknowledge of God, and the extent, perpetuity, and stability of his government, but for the most part we are "told before it come to pass, that when it is come to pass we might believe." The choice of language in which to convey the prophecy must be left to him who thus to the eyes of man lifts the veil that shrouds future things from view; and his servants have uniformly adopted a figurative language, sometimes precise, and at others ambiguous; and it may have resulted from the force of their own genius, or been suggested by the immediate inspiration of God; while surrounding circumstances have doubtless conspired to give softness and tenderness to their utterances, or wing their words with flame. Prophecy spurs all human laws; its spirit no conventionalities can bind. It now rages like the tempest, and now speaks in zephyr tones; it is by turns wild as the storm on Judea's mountains, and gentle as the evening breezes that fan its quiet vales. To interpret its expressions, to question its records satisfactorily, and to evoke their meaning, require a rare combination of fancy, feeling, judgment, and piety.

The grand feature of the Bible is its peculiar claim as the record of redemption, in its plan of salvation through a Mediator; and "thoroughly furnishing unto all good works" a fallen and helpless humanity. This is the object of all revelations. It is the "record God hath given us of his Son;" its parts are numerous, but all related to each other. It relates man's creation in the Divine image; its defacement by sin; pronouncing in stern tones a curse on the fallen one; but whispering hope through the seed

* The writer of this paper feels bound to confess his great obligation to the author of the Hulsean Lectures, for the year 1822 on the subject here treated of. The principles enunciated in this book, were of signal service to me when "in heaviness through manifold temptations," and I have not scrupled to make free use of them in the composition of this article, to aid the thoughts of those who may be passing through the same "deep waters."

of the woman that was to bruise the serpent's head. All the remaining parts of the Bible are gradual developments of the promise that rung through Eden's faded bowers. The history of the world becomes from this time the history of redemption; and all the works of God's power, and revelations of his purposes, are more or less essential to, or connected with, the advent of the Saviour. To him gave all the prophets witness; the law was our schoolmaster to bring us to Christ. Hence the Bible enters into minute details on subjects, which, but for their connection with the coming Redeemer, would scarcely have been related—such, for instance, as the history of Joseph, and its consequences to the family of Jacob, from which Shiloh was to spring. As this idea of redemption was progressive, it is still progressive; and the history of the future will be as much the history of divine mercy as was the past, though written on different materials; renewed hearts, happy homes, peaceful, prosperous and righteous nations, shall be the scroll on which Jehovah's pen shall trace the unfolding glories and increasing triumphs of the Incarnate One. We ask now, who shall decide accurately the influence of every former event, and sit in judgment on every historical personage whose life and character were connected with a scheme so comprehensive and grand. There must be in such a book many things "hard to be understood;" and since redemption and sin have placed man in a new relation to God and the universe, and have therefore imposed upon him new and different duties, by which in innocency he was not bound, we shall find in the great mystery of Godliness, many things which baffle ingenuity and try our faith. All the relations of moral duties to these facts of sin and salvation, and all their modifications and influences must successfully challenge our endeavours to unravel and comprehend them. "How little a portion do we know of them."

And now let us contemplate for a moment the wide range of subjects, to elucidate and discover which, the lamp of revelation lends its beautiful and heavenly rays. The Bible treats of physical facts, as well as moral principles. It was not intended to teach science, but theology, and will be found to state scientific facts in popular language. It tells how this fair earth was created, its original chaotic mass reduced to order, and its seas and continents formed by God. It tells of the rushing deluge which covered the vales and mountains, and predicts their future changes in concert with the whole material universe. It announces the transformation that is to pass upon the creature, for whose coming the world was made and furnished with light and beauty; that the dust shall return unto the earth as it was, and the spirit unto God who gave it; but that that dust shall be raised again; and nought but the Bible has taught us authoritatively and clearly the resurrection of the body. Now to the investigation of these facts, and the discovery of their mode of existence, human industry may apply all its skill, and philosophy all its resources. Let science light her torch and plunge into these regions of enquiry, and she will soon be confounded by the variety and magnitude of the objects that rise upon her vision. In trying to compare these scriptural statements with present appearances, and to observe how they confirm or confute each other, so as to clear away all difficulty from them, her eye will be dazzled, her step falter, her brain reel, and with unwilling tongue she will confess her incompetency for the task: that for a work so sublime there must be another world and a wiser teacher than herself. But this is not the limit of the teachings of the Scriptures. They wing us away to higher and brighter realms and worlds; conduct us through ranks of lofty minds, of angel and seraph, till they place us,

overpowered by the discoveries, before the blazing throne of the eternal God. They speak of ministering spirits, of principalities and powers that have maintained their allegiance, while others were expelled from their blissful seats; and now, marshalled under the prince of darkness, and inspired with his malignant hate to the government and glory of God, seek the everlasting ruin of the children of men. This book records the wondrous deeds of the Saviour in behalf of our ruined race: the operations of the Comforter in applying the work of Christ to the soul of man, and training it up for heaven. While it beckons to the grave as the portion of all men, it declares that its silence shall be broken by the archangel's voice, and that all the dead shall awake and receive their sentence from him to whom the Father hath committed all judgment, and at whose awful fiat heaven shall receive the holy ones as its inhabitants; and hell, the wicked as its tenants, to be undenized for ever. Now with a sweep so lofty and so wide, can we

expect all the contents of the Bible to be understood? Yea, our minds would be incompetent to know a thousandth part of what the doctrines above-mentioned imply. And here we must not forget, that all we have spoken of is contained in *one volume*. Compression and sententiousness are therefore features of divine revelation. The Bible is truly a book of *seed thoughts*; from single passages what magnificent productions grow. The glories of heaven are illustrated by things of earth. We are told more of the works of God than of his essence; more of the duties and destinies of the human spirit than of its nature; the *facts* of divine law rather than their *mode* of operation are depicted; the way to the throne is described rather than its burning glories; a practical tendency characterizes all the statements of the word of God; and we are told that what is now obscured shall at length be made plain. Let us be content with the promise, and believe in its fulfilment.

(To be continued.)

“PASTORAL THEOLOGY.”*

THE Protestant Cantons of Switzerland, once so pre-eminently distinguished for their avowal of evangelical doctrines, have severely suffered, for more than a century, from the effects of rationalism and infidelity. The Church of Geneva, the glory of the Reformation, is a mournful instance of spiritual deterioration. In a letter from Voltaire to Diderot, dated Sep. 28th, 1763, the writer says, “In Calvin's own town there are none now but a few beggarly wretches that believe in the divine nature of Christ.” The Arian and Socinian doctrines pre-

viously imbibed and taught by the pastors of the church and the professors of the university, prepared the way for the progress of French infidelity. At the close of the last century, when the goddess of Reason was the only object of worship in unhappy France, Switzerland, (the residence, at intervals, of Voltaire, Rousseau, and Gibbon) was also brought to bow at her shrine. “The leaven of iniquity” still operates. To the present time it has continued to exert its deadly influence on the intellect and morals of *all* classes. Many who deny the fundamental doctrines of Christianity, nay, the existence of God, receive the Lord's-supper from the hands of the national clergy. The

* PASTORAL THEOLOGY: The Theory of a Gospel Ministry. By A. VINET, Professor of Theology at Lausanne. Translated from the French. Edinburgh. T. & T. Clark. pp. 316.

Geneva Catechism and Confession of Faith, compiled by the Swiss Reformers, and intended to express the creed of the church, are now set aside; the definite system of theological instruction, once existing, is abolished; and, in the public teaching, the most latitudinarian sentiments are inculcated without censure. A second reformation has, however, began, the beneficial influence of which has been already extensively felt. The late Mr. Robert Haldane, especially known in Scotland for "his works of faith and labours of love," visited the continent of Europe in the early part of the present century, and resided for some time at Geneva. Deeply affected with the prostrate condition of religion, he began at once to employ means to check the rationalistic and neological views imbibed by the students then receiving instruction in the Theological School at Geneva. By the blessing of God on the conversational and devotional meetings he established, several young men abandoned their scepticism, and, enlightened by the word and Spirit of God, originated a powerful religious movement. Felix Neff, afterwards pastor of the High Alps, and Dr. M. D'Aubigne, author of the History of the Reformation, with several others, were then brought to understand the doctrines of vital christianity, and to experience their saving and sanctifying efficacy. After the visit of Mr. Haldane "the word of the Lord grew mightily and prevailed." Many of the clergy signified their adhesion to evangelical sentiments, and some of them even ventured, in opposition to the existing law, to discard the modern Geneva Catechism and Confession of Faith, because the divinity and atoning work of Christ were not therein recognized. Persecuting restrictions were enacted by the government. Each newly imposed yoke became more oppressive, until, at length, disruption followed, and many of the pastors, with their flocks, left the national church, to establish a free

evangelical church in the Canton de Vaud. In the meantime, under the auspices of the Evangelical Society at Geneva, a new Theological School was originated, of which Dr. Merle D'Aubigne was appointed president, in which Gausson, Pilet, and other professors of European reputation have employed their sanctified energies, and from which many pious and well qualified ministers have already gone forth to labour with almost apostolic devotedness.

Among the "burning and shining lights" of the new Evangelical Church, Vinet, the author of the work at the head of our notice, held, during the latter part of his life, a prominent place. He was born 17th June 1797, in the beautiful city of Lausanne, on the banks of the Lake of Geneva, formerly the favourite residence of the celebrated Gibbon, and in the precincts of which he wrote his "History of the Decline and Fall of the Roman Empire." Vinet was distinguished, in very early life, for his scholarship and genius. At the age of twenty he was appointed professor of the French language and literature in the University of Basle, which office he honourably held, with the exception of a short interval, till the year 1837. In addition to his regular duties he assiduously devoted himself to the defence of the leading principles of the Gospel. Eminently qualified for such a task by the wide range of his acquirements, the splendour of his genius, and his thorough acquaintance with moral science, his productions soon obtained for him a wide-spread fame, and passed through several editions. Two volumes of his essays, the perusal of which we cannot recommend too strongly, have been translated into English, and published in Collin's cheap and excellent series. "Vinet's Discourses," says the translator, "are like deep and beautiful rivers, passing with calm, but irresistible majesty, through rich and varied scenery, now gliding round

the base of some lofty mountain, then sweeping through meadows and corn-fields, anon reflecting in their placid bosom some old castle or vine covered hill, taking villages or cities in their course, and bearing the commerce and population of the neighbouring countries on their deepening and expanding tide." "They abound in the seeds of things and possess a remarkable power to quicken and expand the mind. On this account they ought to be read, or rather studied, slowly and deliberately. Like the works of John Howe, which Robert Hall was accustomed to read so frequently, they will repay many perusals." In 1837 Vinet was appointed professor of Theology in the Academy of Lausanne, his native town, which office he held for two years, but at length resigned it from conscientious convictions of the unscripturalness and impolicy of the union of church and state. His great work "On the manifestation of religious convictions, and on the separation of Church and State," written about that time, is unanswerable. When first translated into English, it was admitted by the editor of the Quarterly Review, to be the most formidable weapon ever directed against national establishments. The people, however, by whom Vinet was greatly respected, were still anxious he should retain his professorship. Compelled at length, by the persecution and intolerance of the government, to relinquish his position, he afterwards fully identified himself with the Free Church of the Canton de Vaud, of which he continued a distinguished ornament till his death, which took place suddenly, on the 4th May, 1847, at Clarens, near his native city. "It was the death of the christian," says the editor of his Essays, "calm and beautiful as the last rays of sunset upon the mountains of his native land."

Having given this necessarily hasty sketch, which we hope will induce the reader to cultivate an acquaintance with the works of the christian philo-

sopher of Switzerland, we proceed to our review of his "Pastoral Theology." It is posthumous, and consists of notes used as the basis of a course of lectures prepared for the students of the academy at Lausanne. The translator, having had access to several original manuscripts, has been enabled to make his work as complete as circumstances would allow, and has presented to us, in an English dress, one of the most valuable contributions to the department of pastoral theology ever penned. Whilst very considerable attention has been directed to the study of dogmatical theology and polemics, the province of pastoral theology has been lamentably overlooked. We can call to mind only a very few works at all extensive which specifically treat on this particular subject. Among these Baxter's Reformed Pastor, and Bridges on the Christian Ministry, are perhaps the best known. The appearance of this work, emanating from a man so distinguished as the late professor Vinet, is, therefore, peculiarly opportune. We especially recommend it to the student of theology, since it will afford him a comprehensive acquaintance with the duties he will be called to discharge in his future sphere, and furnish him with many practical hints and suggestions, which, at the commencement of his career, will prove very serviceable. We recommend it to ministers of the gospel. Full of wise counsels and pre-eminently suggestive, its perusal and occasional re-perusal will not fail to be attended with benefit. We also recommend it to our readers in general, as a work which will enable them to form a clear and comprehensive view of the duties of the pastorate, and thus excite their sympathies and prayers on behalf of those who are called to a work so onerous. To justify our recommendation, we proceed to furnish an analysis of its contents, together with several brief extracts.

In the Introduction, which is divid-

ed into seven sections, the following subjects are discussed;—What is the minister of the gospel? Necessity of the gospel ministry. Its divine institution. Does the ministry constitute an order in the church? Excellence of the ministry. Difficulties and advantages of an evangelical ministry. Vocation of the evangelical ministry. *These* topics are treated of with consummate skill and ability. Two of the sections claim, from their intrinsic value and special importance, the perusal of those who are about to engage in the ministerial work. In the one, an attempt is made to draw up a balance sheet of advantages and disadvantages offered by the ministry, and in the other the question of *vocation* is fully discussed. The life of the pastor is thus described,—“His life is a life of devotedness, or it has no meaning whatever. His career is a perpetual sacrifice, into which he introduces all that belong to him. His family, as a consecrated family, belongs to the ministry, and shares in its privations. As Jesus came into the world, not to be ministered unto but to minister, so with the minister, and this is his glory. ‘To serve God is to rule with him.’ He seeks the glory of God directly, yet does he seek it as the servant of man, for to serve man from love to God is to serve God. The minister is a man of benevolence and compassion. And no one is deceived in him. Every one, even the natural man, asks charity of the minister, every one reproaches him if he displays hardness, avarice, and unkindness. This is peculiar to christianity. In nations which are not christian, even among the Jews, the priest has not this character, and sometimes he is regarded as a formidable and malignant enemy. But now the greatest unbeliever yet believes christianity to be a religion of kindness. A minister is a man to whom God has said, ‘Comfort ye, comfort ye my people.’ He is among men the representative of a thought

of mercy, and he represents it by making it incarnate in his own life.”

The remainder of the work is occupied with the consideration of the duties of the pastor. The plan adopted strikes us as comprehensive and profoundly philosophical. The pastor's own spirit is the author's centre and point of departure. Several concentric circles are traced around it. Certain rules are given which belong, I. To the pastor's individual and interior life. II. To his social and domestic life. III. To his pastoral life, and IV. To his administrative or official life.

In the first part, relating to the individual and interior life, after presupposing the pastor's holy vocation, and insisting strongly upon the importance of his renewal of that vocation, that is, of frequently bringing back himself to the dispositions by which it was originally decided, the author proceeds to give practical directions concerning the government of the individual life in solitude—the duty of prayer—study in general and of the Bible in particular, and the practice of asceticism. In the following extract, the obligation and necessity of study are set in a peculiarly striking light. Those who have hitherto been at a loss to account for the decreasing efficiency and usefulness of many ministers, who, in the early part of their career, were possessed of promising talent, will meet here with a satisfactory solution of their difficulty. “Apart from practice, thought will become impoverished without study. The most active and fertile minds have perceived this. We cannot derive all the nourishment we need from ourselves; without borrowing we cannot create. It is true that there are other methods of study besides reading. When we have learned anything from books, and in the best of books as well as in others, we must make use of our native powers, in order to assimilate it, as also we assimilate nourishment for

the body. But when, without the aid of books, or in the absence of facts, we labour in solitude, on what materials shall we labour unless it be on those supplied by recollection? Whence do our thoughts arise, except from facts or from books, or from social intercourse?—a great volume which also demands our careful study. We must, therefore, study in order to excite and enrich our own thoughts by means of the thoughts of other men. Those who do not study will see their talent gradually fading away, and will become old and super-annuated in mind before their time. Experience demonstrates this abundantly, so far as preaching is concerned. Whence comes it, that preachers who were so admired when they entered upon their course, often deteriorate so rapidly, or disappoint many of the expectations which they have excited? *Very generally the reason is, because they discontinue their studies.* A faithful pastor will always keep up a certain amount of study. While he reads the Bible he will not cease also from reading the great book of humanity, which is opened before him; but this empirical study will not suffice. Without incessant study, a preacher may make sermons, and even good sermons, but they will all resemble one another, and that increasingly, as he continues the experiment. A preacher, on the other hand, who keeps up in his mind a constant flow of substantial ideas, who fortifies and nourishes his mind by various reading, will be always interesting. He who is governed by one pervading idea and purpose, will find in all books, even in those which are not directly connected with the ministry, something that he may adapt to his especial aim." The contents of this golden paragraph ought to be indelibly impressed on the minds of all who are contemplating a permanent engagement in ministerial labours. We hope every student in our academical

institution will "read, mark, learn, and inwardly digest it." We, hope, too, that its perusal will induce those ministers who have "lost their first love" of study, and, as a *natural consequence*, are now suffering the effects of their own negligence, to "repent and do their first works."

We proceed, now, to the second part of the work:—the consideration of the pastor's relations to society. The author shows, in various ways, the importance of consistency in the pastor's life, that is, of the correspondence of his general conduct with the office he sustains. "It is important for the minister to keep a strict watch over himself in his social relations. He is a city set on a hill; he is, in the eyes of the world, the representative of christian ideas, and the great majority of people judge of christianity by his presentation of it. This, perhaps, is no excuse for their neglect of christianity, but it may involve a heavy accusation against him." The principal features are then enumerated and enforced which the conduct of the minister ought to present, in his general relations to society, namely, gravity, simplicity, modesty, pacific temper, mildness, fidelity, uprightness, candour, disinterestedness. Having shewn the style of deportment becoming a pastor, the question is then asked and answered, "What are, apart from his pastoral duties, his relations to society in general?" The second chapter treats of the domestic life of the minister, and embraces the following topics:—the comparative advantages and disadvantages of marriage and celibacy—the pastor's wife, her duties and responsibilities—the government of the family—the house and household economy of the pastor. We are tempted to make several extracts, but want of space forbids us.

The third part is occupied with the consideration of the pastoral life. After some preliminary reflections on the choice of the parish, and on

changes, the author comprises his remarks and directions under three general sections,—worship—teaching, and the care of souls, or pastoral oversight. The second section, in which the important functions of teaching and catechising are considered, will be read with special interest. Under the head of “teaching,” the following topics engage the author’s attention:—importance of preaching among the functions of the ministry—principles or maxims to be observed with reference to preaching—object of preaching—unity of preaching—different classes united in the same audience—popularity, familiarity, authority, unction—form of preaching—sermons on special occasions and festivals—miscellaneous questions relative to preaching. The following remarks “on the fruits of preaching,” may afford consolation and encouragement to those who have laboured long, without any apparent indications of success:—“It is important we should not prescribe conditions to God, that is, only consent to sow, on condition that we shall reap. We must be content to give thanks that we have been permitted only to sow, even when we are not allowed to reap. The spirit of the minister has in this, as in many other respects, been admirably exhibited in the Gospel of John. ‘He that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together. Herein is the saying true, one soweth and another reapeth.’ And, still more must we be willing to wait; it is necessary that the prayerfulness and fidelity of our spirit should be tested by waiting. Constant success, a harvest that should always have the same growth, would be fatal. Do not be discouraged by the unproductiveness of your cares and instructions among the people. God does not always reward the zeal of his ministers with a speedy and visible success; continue to cast the holy seed abroad, cultivate it, water it; he who giveth the increase will certainly cause it to spring forth into life in his own time. We would have our toils recompensed by a sudden and visible fruit, but God does not allow this, lest we should attribute to our own feeble

efforts a success which can be the work of grace alone.” The function of catechisation next engages the author’s notice. This is a duty incumbent on the pastors of the Reformed Church of Switzerland, before the confirmation of the young, and the reception of candidates into communion. The practice of catechisation, which existed in primitive times, was revived at the Reformation, and has been observed by the Lutheran Church, the Reformed Churches of France and Switzerland, the Church of Holland, the Church of Scotland, and the Church of England, ever since their establishment. The catechism used is generally based on the creed or confession of faith of the church, and is a summary and systematic digest of its recognized doctrines. Though we do not sympathize with the method of initiation into the church sanctioned by many of the Protestant communions in Britain and on the continent; yet, the function of catechisation does not thereby become, with us, the less important. We would not, on any account, substitute for the instruction of the young a creed-book in the place of the Bible. The Scriptures ought to occupy the most prominent position in a system of religious instruction. But, *after the Bible*, we think a manual of christian doctrine and practice, presenting its teachings under a small number of principles and fundamental ideas, might be of considerable use to more advanced scholars. No minister can have failed to observe the lamentable ignorance of the truths of religion prevalent among the junior portion of his church and congregation, not even excepting those who have enjoyed, for many years, the advantages of Sabbath-school instruction. Without intending to deprecate the efforts of the Sabbath-school teacher, we would ask whether a more definite and a more extensive acquaintance with the truths of religion would not have been communicated, by a *steady* and *systematic* adherence to catechetical instruction, based upon a well-compiled manual? We are quite aware that such instruction is not entirely neglected, but, its importance, in respect of more advanced scholars, is, we fear, to a great extent, overlooked. The catechetical

training of young persons, systematically conducted, and having special reference to first principles, will, under God's blessing, be followed by important results. It is particularly necessary as a preservative against prevalent errors. Though we are not accustomed to recognize Sabbath-school instruction as the pastor's work, because his attention is called, on the Lord's-day, to other important duties, yet it cannot be doubted that occasional visits to the school, and occasional employment in the catechetical work, whenever an opportunity offers, will be followed by results beneficial to himself, to the teachers, and to the children. In addition, we would suggest to those teachers of the school or members of the church who are qualified for the task, the propriety of devoting a portion of their time, on the Sabbath, in the instruction of young persons in the doctrines of christianity, according to the method to which we have referred.

The author, in the chapter before us, dwells on the importance and aim of catechization, its general characteristics, and furnishes wholesome advice to the pastor in respect of this duty.

The third section treats of "the care of souls, or pastoral oversight." In the first chapter its relation is shown to preaching—its fundamental principles are pointed out—objections to the exercise of the duty answered—the qualifications required for the care of souls enumerated—and the relations which the pastor sustains to the school, to families, and to individuals, considered.

In the introductory part of the second chapter, a distinction is made between individuals according as they differ among themselves *externally* in their circumstances, or *internally* in their states of mind and heart. The various individuals whose internal states are referred to as demanding pastoral attention, are those decidedly pious—the newly-converted—the awakened—the troubled—orthodox—sceptics—the indifferent—infidels—rationalists and Stoics. Those whose external states are referred to, as claiming the minister's regard, are the sick—those suffering from mental maladies—those embroiled in domestic quar-

rels—and the poor. The following hints on the interference of the pastor with dissensions, may be useful. "It is a delicate matter to assume the position of a third party, without being invited to be so, in domestic quarrels. It is best when we can do it, to take the part of each of the contending parties. It is dangerous to allow long narrations, by which each party rekindles and nourishes his hatred, and which makes the intervening party a voluntary instigator in the quarrel which has begun; it is also undesirable to propose questions, the answers to which are perhaps obvious enough in a moral and religious point of view, but which are dangerous, because of the difficulty that is often felt in answering them; a difficulty which, when it is perceived or discovered, enfeebles the authority of him who desires to conciliate. However, although partizanship is always wrong, we must not shut our eyes to evidence, nor our hearts to justice—this would be discreditable to us."

The fourth and last part, the last of the concentric circles drawn around the pastor, and which includes an area in addition to the three previously named, is the pastor's "administrative or official life." It includes Discipline.—Conduct towards different religious parties.—Relation of ecclesiastics among themselves.—The pastor in his relation to authorities. We could have wished for a fuller discussion of the several topics enumerated in this division. For instance, the subject of "discipline," one of the greatest importance, is very briefly passed over. This may perhaps be accounted for, from the little attention paid thereto by a church in which the unconverted are allowed to partake of the Lord's Supper, and are regarded from their birth, as members of the religious community. The following maxims which the author quotes from Harms, a German writer, are worth remembering. Even those which appear the most microscopic may supply important suggestions. "Avoid undue familiarity." "Do not contract too many obligations." "Do not begin with too ardent demonstrations of attachment." "Be not hasty in introducing important changes." "Do not aim at eclipsing your col-

league." "Look well to your wife, children, and servants." "Be the avil rather than the hammer." Among other useful notes in the appendix are "Bengel's thoughts on the ministry," a treatise full of excellent advice, the perusal and re-perusal of which will fully recompense the pains of the student.

Having now completed our analysis of this valuable work, it behoves us to inform our readers that allusions occasionally occur therein to the ecclesiastical constitution, and observances of the particular church with which the author was connected when his lectures were delivered. These, however, do not obtrude themselves upon the attention. Where the word "parish" occurs the word "church" being substituted, the author's remarks will often apply equally well to our own religious spheres.

The admirable arrangement of its materials, its searching analysis, its freshness and originality of thought, and its perspicuity, and sometimes, eloquence of style, combine to render the volume not a little attractive to the earnest student. Every part thereof affords ample evidence of that acuteness and intellectual vigour for which Vinet was so remarkable, whilst at the same time the reader cannot fail to mark the deep religious feeling by which it is pervaded. Though we cannot fully coincide in every sentiment or opinion advanced, we have no hesitation whatever in affirming that a more philosophical and a more useful work was never written on the important, but much neglected department of Pastoral theology.

J. S.
Longford.

CHRISTIANITY NOT THE FOE OF PROGRESS.

"CHRISTIANITY, as a spiritual system, is always superior to every visible institution. The facts, the leading elements of truth, the principles, are given. In carrying them into effect there may be diversities of operation. The progress of christianity must consist in the more adequate apprehension and efficient working of truth, which is changeless, by thought and effort, which are changeable.

In this subjective sense our christianity is susceptible of continual improvement. In those respects to which we have adverted, religion and science differ widely. But considered with reference to the objective reality lying before each, the spirit of progress is not more appropriate to science than to religion, however separate their province, however diverse may be their method. We do not amend the universe by our science, or reform by our discoveries the majestic code of nature. We do not, in our religious progress, rise above the spirit of the Redeemer, or outpass in our performance the precepts of Paul. In either case it is our relation to the object, and not the given truth or given fact and law, which constitute the object itself, that we improve. We investigate the statistics and the law of storms, not with the hope of caressing into tame-

ness those steeds of the tempest, the clouds, whose necks are clothed with thunder—of charming the heavens to a quiet order, which shall never rudely shake our feebleness—of banishing rough weather from the circle of the obsequious seasons—but that we may avoid or divert their fury; that, discovering their circuit, we may place our nutshell craft, if possible, in their wake, rather than athwart their path, and may so enter into the plan of nature as to be carried forward, and not crushed, by the revolutions of her mighty wheel. So the christian labours evermore to enter into, to bring his nature into harmony with, the divine law of life. In either case, a definite ordinance is given, to which we have to adapt ourselves. It would be quite as just to accuse science of finality because she cannot make the universe any larger, as to bring that charge against religion because no higher duty, or better course towards its fulfilment than that given by revelation, can ever be devised by man. That Mr. Macay should have overlooked truths so obvious as these we can only attribute to the fact that he mentally resembles that species of flat fish called by naturalists, *Pleuronectes*, which has both its eyes on one side of its head."—*British Quarterly Review.*

LIGHTS OF THE CHURCH.

APOSTOLIC.—No. 3. PAUL.

"I am a man—a Jew of Tarsus, in Cilicia—a citizen of no mean city;" and these words, pronounced by Paul as he was carried up the stairs of the tower of Antonia, transport us to an antecedent period, and to another place, of which, under fancy's fairy touch, the prospect breaks upon us. A bright liquid sky is overhead, and on every hand a rich display of temples in all the pride of column and façade; of mansions tenanted in consort by luxury and wealth; and of lyceums, where sciences and arts are taught to crowds of emulous and admiring youth—where the study of philosophy and rhetoric has attained a renown which makes proud Athens and learned Alexandria fear—and where a peculiar style of oratory has been born and nurtured; (extemporaneous epigrammatic, epithetic, energetic)—which, rising like a sudden and rapid flood, bears the judgments and passions of popular audiences away. But with temples, mansions, and lyceums, scenes and signs of many-handed industry thickly intermingle. Traffic occupies its favourite walks; a numerous skilful artizan population toil away from the public streets; while the clear, cold Cydnus, making a channel through the midst, rolls on to the "great sea" of the royal Psalmist, where floats many a richly-freighted ship bound for this emporium of merchandize and commerce.* The senses, the fancy, the imagination, and the taste, are captives in the train of so fair a vision. How very beautiful! we exclaim, as we appear to see the rising sun lavishing his golden garniture on marble fanes and murmuring fountains, or the moon emptying her silvery horn of cooler light on the heated yet busy city. Oh! we soliloquise, if but God's truth were in her mind and His love in her soul, how altogether beautiful would Tarsus be—"the joy of the whole earth!"

* By some scholars Tarsus is thought to have been the Tarshish to which Jonah sought to flee; but others, as Gosenius, are in favour of Tarsus, founded by a Phœnician colony in Spain.

But Jehovah is not altogether unknown in Tarsus. It is now the seventh day of the week; and following close a stream of people, distinguishable from the men of business and men of pleasure, we enter a spacious synagogue where no image of the One Invisible and Ineffable is seen. With reverential faces, and lips that utter with deep emotion the full "amen," prayer is presented to the God of the patriarchs that he will remember Zion, and bless his inheritance,—the law and the prophets are read,—and a word of exhortation is addressed. Observe that youth, spare and short, with the protruding brow and the kindling eye—how grave his countenance, how sedulous his attention, how scrupulous in every attitude and act. His name is Saul, he is of pure Hebrew pedigree, of the tribe of Benjamin, and entitled from birth to all the privileges of a Roman citizen. Already he begins to be known as the young pharisee of Tarsus; but his love of learning has made him conversant with the literature of the Greeks—he has drunk into the poetry of Aratus, Epimenides, and Menander,† and possibly has pursued his gentle reading farther than his orthodox father would approve. But did we not observe how affected he seemed to be when the service of the synagogue concluded, and how he lingered the last of all the worshippers? He could not refrain from tears when the doors were shut, and we saw him walk away with heaving breast and lingering

† The quotation in Acts xvii. 28.—"Gar kai genos esmen" (for we also are His offspring) is from Aratus, a Cilician poet, who lived 280 years B. C.; and, with a slight alteration, the words occur also in a sublime hymn of Cleanthes to Jupiter. 1 Cor. xv. 33.—"Phtheirousin êthe chrêsth homilias kakai" (evil communications corrupt good manners) is a line from Menander, B. C. 320; and the quotation avowedly made in Titus i. 12.—"Krêtes aei pseustai, kaka thêria, gasteres argai" (the Creteans are always liars, evil beasts, slow bellies) is taken from a work on oracles, by Epimenides, B. C. 596. Dr. Adam Clarke considers it probable that in 1 Tim. vi. 15. the apostle alludes to a passage in Eschylus—in verse 6, to another in Sophocles, and in 2 Tim. iv. 7, to one in Euripides (tragedy of Alcestis, v. 644) where the expression "ton agôna ton kalon zôgnismai" (I have fought the good fight) appears verbatim.

step. This will be explained if by a certain hour to-morrow we are at his father's house, for he is then to leave his native city and go up to Jerusalem to perfect his education in the principles and details of the Jewish law.

Years have revolved, and Jerusalem—not the city of David and Solomon, but the city of Nehemiah, the Maccabees, and Herod the Great—is before us. We have ascended the summit of Olivet, and beheld the vast metropolis in its length and breadth—its walls and towers and palaces, and its fortress; and above all its temple, so capaciously and solidly constructed, as if able and destined to become “a house of prayer for all nations”; and coming down from the mount we make our way to one of the approaches of this marvellous edifice, that we may examine it with greater care. It is still early in the day, but emerging from the temple a figure passes us, on which we have to look but once to recall to mind a form we met at Tarsus. It must be he—the same short stature—the same grave countenance—the same sharply chiselled lineaments, more set and manly in their expression, but not to be forgotten as identical with those seen in the Cilician Synagogue. He has been into the temple to pray at the hour of the morning sacrifice (9 a.m.). How conspicuous on his turban and his arm are the phylactery-scrolls—most orthodoxly broad; and as he walks, the deep fringes of his upper garment sweep superbly in the wind. We ask a loiterer near—do you know *him*? and the tone in which the last word is echoed confirms our conjecture before a second is pronounced. It is Saul, more studious, sedulous, and superstitiously scrupulous than ever—known throughout Jerusalem as having no rival among his equals in age [so the term “equals” (*sunêlikiotas*) in Gal. i. 14 means,] in the prosecution of Jewish learning. Gamaliel, the chief doctor of the day, and a leading member of the Sanhedrim, has been his teacher; and having such a pupil has gladdened the old rabbi's heart. Saul is always in his mouth when he wants to stimulate the dull and slothful. The zeal of this young man for the traditions of the elders is most

intense, and his strict performance of the most onerous duties they prescribe, is the glory of his sect. The pharisees pride themselves much on such an adherent, and promise themselves yet more from his maturer years. According to a custom common among literary youth, he is acquiring a mechanical profession—that of a tent maker; but our informant, who can tell us nothing of his proficiency in that employment, is even sceptical that it can be very great when an eager student and sectarian zealot is concerned—but he may be wrong. Of Saul's family connections he is ignorant, except that he has a sister to whom it is reputed he is attached with more than a brother's tenderness; and this we can believe. Hours afterwards escape as we survey the wonders of Jerusalem, so “beautiful for situation—the city of the Great King;” and on again arriving in the vicinity of the temple, we perceive a concourse of people collected round the council-house in which the Sanhedrim is used to meet. We enquire the cause, and are informed that a ring-leader of a new sect is being arraigned before the High Priest and the supreme court of justice, and that he is making a long defence. “What sect?” we ask, and a clear firm voice behind us, answers “Nazarenes we are misnamed; disciples and brethren we call ourselves.” “Disciples of whom?” “Of Jesus the Messiah and Son of God.” “And who is this man who is now being tried—what is his imputed crime?” “His name is Stephen, a newly-appointed deacon of our church, a man full of faith and of the Holy Ghost, who has been disputing with some Cilicians,* and other Jews, and, unable to refute him, they have suborned false witnesses to charge him with blasphemy against Moses and against God.” And this answer is scarcely given before the council doors are thrown sharply open, and with furious shouts the assembly within bursts out, bearing their prisoner with them;—the populace around join them in the shout of “Stone him, stone him”; and he, unresisting, is borne violently along, with the perjured witnesses

* Hence, perhaps, one cause of Saul's participation in his slaughter.

close behind, and with them—can it be?—Saul himself! His cheek is flushed—his keen eye glows—his lips are tightly closed—his gravity has darkened into impassioned gloom. Rapidly we contrast his appearance with that of the gentle captive, the natural expression of whose countenance is quite unchanged, except that a mild *aurora* seems to overspread it—the prelude of a celestial day. The excited multitude press beyond the city walls, where illegally* and barbarously they proceed to slay the faithful martyr; and for this end the witnesses throw aside their outer garments, which they commit to the custody of Saul, who with savage exultation watches them begin to stone the patient Stephen, until wounded and fainting he kneels down and exhausts his remaining strength in the outspoken prayer, “Lord, lay not this sin to their charge;” breathing which, he “falls asleep,” and his mangled body is left to be lamented over and interred by those who loved and honoured him for his piety and zeal.

Turning with a bruised and bleeding spirit from this dark tragedy, we deplore the spell under which the ardent Saul is held—the spell of a perverted conscience, which we anticipate will goad him on to further deeds of ruthless wrong against the innocent “disciples.” And so it comes to pass.

A band of travellers from the South are on the highway to Damascus; their journey of more than 150 miles is drawing to a close; and the leader of the party, in his anxiety to reach the city slackens not his speed though it is near noontide, and the glare of a Syrian sun is hard to bear. Surely his business, which will not brook the usual mid-day rest, is of vast importance to himself or to the state. To the state, doubtless, for he carries on his person letters of credit and authority from Theophilus, the High Priest at Jerusalem, to the authorities of Da-

* With the loss of the sceptre the Jews forfeited the power of inflicting capital punishment, as they confessed to Pilate. Luke does not say that the Sanhedrim had convicted Stephen or ventured to assume the prerogative of death. The martyrdom of that saint was not even *judicial*, but the result of a mobbish uproar which the Council made no effort to suppress. It proves what a horrible influence pharisaism could exert, that Saul “consented to Stephen’s death,” though effected in so arbitrary and unjust a manner.

mascus; and there is no mistaking it, that however this enterprize may be viewed by others, he sees a prodigious value in it. It is of his own election, and he prosecutes it with an ardour such as some seraph feels when employed on an embassy of love. But his errand is not one of love precisely, despite his own affection for it. And who is he? The same!—Gamaliel’s pupil—the zealous student—the zealous pharisee—and now, the zealous persecutor. Since he held the raiment of those who sent the martyr whom they stoned to exchange his name (*stephanos*—a crown) for “a crown of life which fadeth not away” he has been possessed by a demon spirit of monstrous and exhaustless antagonism to the followers of Jesus of Nazareth, against whom he has deemed it a religious obligation to do many things—all things to outrage and blaspheme. He has turned many a Jerusalem home into a “house of weeping”—he has subjected many to beatings in the synagogue to compel them to execrate the name they love; and many others, men and women, he has committed to imprisonment, whence, being led to public trial, he has given his vote with eagerness, condemning them to death.† But, uncircumscribed by the capital, he has extended his search to other cities of Judea, and has grown so “exceeding mad” on hearing that the hated sect had taken root in Damascus, that hastening to the High Priest, he obtained orders under the seal of the Sanhedrim, to bring back bound to Jerusalem all the “disciples” he can find, regardless of the severance of family ties, and of the severities they must endure. The news of this mission has preceded him, and many are on the watch to learn when this cruel inquisitor arrives (not cruel by nature, but by a darkened conscience)—and are not many likewise praying that the Great Shepherd will interfere, so that this rapacious wolf may not beyond *all measure*, persecute and waste his harmless flock?—And “the prayers of the righteous avail much.” The persecutor and his attendants are thinking only of the city which lies before them, half-visible

† *Kataphoreitōn psephōn*—(Acts xxvi. 10.) to give one’s vote readily and with alacrity.

through the horizon's azure veil; when they are enveloped by a light brighter than that of the sun in his meridian strength—so insufferable that the whole company fall upon the earth to protect their faces from the blazing splendour; whence rolls a voice, of which the words are Hebrew, and the tone is thunder—"Saul! Saul! why persecutest thou me? It is hard for thee to kick against the pricks."* "Who art thou, Lord?" responds the prostrate Saul. "I am Jesus whom thou persecutest," returns the voice; and as the benignant Saviour proceeds to direct the trembling sinner what to do, and to predict what should be done by him in coming days, Saul gathers boldness to lift his eyes and fix them upon the radiant revelation of the Redeemer's person—subdued in order that he may behold it with the eye of sense and live—which was thus last of all seen by him as by one born out of due time;—by one, that is, brought irregularly and without previous instruction into a state of subjection to Christ's word and ordination to his service. His companions during these transactions having regained their feet, stand speechless and afraid—too terrified to look up and too bewildered to understand what passes—hearing, yet not hearing; †—and when the firmament resumes its natural look and stillness they assist their chief to rise, and discover that the seal of blindness is upon him. Led, therefore, by the hand, he is conducted into Damascus: and who would surmise that saw this sad procession, seen perhaps by some christian hearts with pity, that the sightless, helpless man before them was the dreadful persecutor whose name the saints of Damascus could not hear without a shudder and a prayer?

Taking up his residence with a certain Judas, in a street called Straight (to which a successor, straight, broad and long, and opening upon the Jerusalem road, still exists,) Saul refrained from eating or drinking during the three entire days that his blindness

* *Kentra*, *i.e.*, points; hence applied to stings of animals, or goads made of wood with an iron point attached, and used for driving cattle. The phrase, "to kick against the goads," which was proverbial among the Greeks and Romans, denoted a blind and self-injurious resistance.

continued; until Ananias, a christian Jew, and who was directly sent by the Lord—yet went not without a parley which exposed his defective faith—paid him a healing and baptismal visit. The succeeding three years were spent—partly in Arabia, where, most likely in some calm retreat, he completed his intellectual and inspirational education for the christian apostleship—and partly in Damascus, where in obedience to the heavenly vision, and without conferring with flesh and blood, he "straightway" preached the Messiahship of Jesus, awakening the animosity of many, and the astonishment of all. What proportion of these three years was divided between Damascus and Arabia is not explained; but on his return from Arabia (how long after is not said) a plot was formed to kill him, in which his own countrymen and the governor of Damascus concurred; but by a contrivance of his friends and the succour of Providence, he escaped out of their hands, and went up to Jerusalem, where the christians received his advances with misgivings and distrust—thinking, no doubt, that he was now acting the serpent as before he had imitated the wolf. But Barnabas stood his friend, † and having introduced him to the apostles, Peter and James the Less (the kinsman of our Lord, and son of Alpheus) he remained in the house of the former fifteen days, using well the opportunity to preach Christ, and boldly refuting the "Grecians" (Jews whose parents and themselves were born out of Palestine) who resented their inability to answer his arguments by scheming to destroy his life. This circumstance, combined with an imperative injunction of the Saviour delivered to him in a trance

† "Hearing a voice," says Luke (Acts ix. 7.) "but seeing no man"—hearing a pealing sound but not observing any person from whom it came. "But," states Paul (Acts xxii. 9.) "they heard not the voice of him that spake to me"—did not hear what was spoken—articulated—the rational sense of what was uttered. A parallel instance is recorded in the Life of Christ.—John xii. 28—30.

* Barnabas was a native of Cyprus, an island situated opposite the Cilician coast; and remembering this, does not the unprejudiced manner in which Luke relates the assistance extended by him to Saul, make it highly probable, that they had been acquainted prior to the conversion of either to the christian faith?

in the temple (Acts xxii. 17—21.)—suspended Saul's intercourse with the Judæan believers; so that he remained unknown, except by gladsome report, to the various churches; and being conveyed by the brethren to Cæsarea, he proceeded into Syria, and on to Tarsus, where it cannot be doubted that he was actively employed on his Master's business.

About this period (some think during the trance mentioned above) he was favoured with that extraordinary ecstasy which left him afterwards uncertain whether or not his soul had temporarily been separated from the body; (2 Cor. xii. 1—5) when, with paradise around, indescribable glory was open to his view, and words unspeakable fell upon his ear. But to preserve the balance of his faculties, he was permitted to be visited by "a messenger of Satan," "a thorn in the flesh;" and comparing what is here said with the "temptation in my flesh" (Gal. iv. 14.) and the "base" and "weak presence," (2 Cor. x. 1, and 10) the apostle's meaning seems to be, that after his beatification Satan was allowed, as in the case of Job, to inflict upon him some physical infirmity, painful to the mind, and threatening to cripple the efficiency of his public labours. Hence the Divine assurance was given, "My grace is sufficient for thee, for my strength is made perfect in weakness"—a standing remembrance to the apostle that the "excellency of the power" with which his ministry was attended was "the power of Christ," out-poured, and resting upon him.

After an indefinite period, certainly not shorter than several years, Barnabas came to seek Saul at Tarsus. The apostles had sent him from Jerusalem to Antioch, where "much people was added unto the Lord"; but being exalted above all miserable jealousy, he was wishful to bring the superior powers of his friend into request; and having taken him to Antioch, they co-operated harmoniously and successfully for a year in that celebrated city where "the disciples were first called Christians" (by the heathen, probably in contempt); but Agabus, a prophet from Jerusalem, having predicted a universal dearth, contributions were made by the church for the re-

lief of the saints at Jerusalem, and this bounty was conveyed by Saul and Barnabas to its proper destination. On returning from this journey they were set apart, by the Divine appointment, to the Foreign Missionary work; and the course taken by the apostle and his companion was Salamis and Paphos* in the isle of Cyprus, and on the peninsula of Asia Minor, Perga, Iconium, Lystra, (where he barely escaped the two opposite states of defecation and death,) and Derbe, after which they returned to Attalia, and by ship to Antioch. In this first mission excursion Paul must have travelled in all 1200 miles at least. At Antioch he "abode long time with the disciples," and it is Paley's opinion† that during this interval he took that journey to Jerusalem mentioned Galatians ii., which the majority of commentators refer to the close of this "long" period. Nothing in the arch-deacon's reasoning makes it necessary in our judgment, to consider that more than one journey was performed, viz., the same when he and Barnabas were appointed deputies from Antioch, to bring the great question of gentile exoneration from the Levitical law before the council of apostles and elders. The details and decree of that council are recorded Acts xiii. 6—29; and it suggests itself to us that Paul took this opportunity to confer, especially with Peter, James and John, on his views of the gospel "mystery;" (Eph. iii. 1—6) and found that they could "add nothing" to the fulness and clearness of the "revelation" he had received; but this conference resulted in their cordial recognition of him as the apostle of the Gentiles.

On his re-arrival at Antioch, that memorable schism of feeling (not of doctrine) occurred between himself

* Sergius Paulus, the Roman Pro-consul, here became a convert, and as Luke henceforward ceases to use the name Saul (a Hebrew word, meaning asked or desired) and begins to use that of Paul (a Greek word, signifying little), it is thought by some that the apostle adopted the latter name in remembrance and honour of the Pro-consul. Be this as it may, it admirably comports with the physical appearance attributed to the apostle, and still more so with that lowliness of mind which prompted him to say in after years that he was the "least of the apostles," and "less than the least of all saints."

† *Horæ Paulinæ* chap. Galatians, section 10.

and Barnabas, which stands out as an enduring monument of human infirmity, and of scriptural fidelity.

With Silas as his companion, Paul went through Syria overland into Cilicia, confirming the churches, and forward to Derbe and Lystra, meeting with Timothy, who had been converted on his former visit; thence, striking due north, he proceeded into Phrygia and Galatia, but being divinely prohibited entering Asia Proper, or Bithynia, he journeyed westward to Troas,* and over the Archipelago into Macedonia, where for the first time his foot trod European soil. Philippi, Thessalonica and Berea, were successively visited, and Athens at length reached, where he was left for a time entirely alone.

We cannot allow it to be supposed that the ambassador of the cross would be insensible, either from incapacity or inattention, to those attractions with which historical and then existing associations mantled the city of Theseus and Codrus. He was not ignorant nor oblivious of the fact that concerning what was renowned in arms, sublime in genius, and beautiful in art, she was the empress-city of the world. He knew, as an eminent critic has expressed it, that "the mental culture of the Greeks was a finished education in the school of nature," and that even the popular superstition "cherished the arts by which it was adorned," so that "its idols became the models of ideal beauty." But while capable of admiring in Athens a city laden with the richest spoils of *such* greatness and *such* glory, Paul recognized in man himself a creature more wonderful than any of his own creations; and knowing that man was a moral, responsible, and immortal creature, and that God was a holy, sovereign, and immutable Creator, would he not mourn in Athens the absence of all proof that these eternal truths were understood and acknowledged with the heart? She was the metropolis—of a race, among whom, to quote the same great critic† "human nature was all-sufficient, conscious of no defects, and aspiring to no higher perfection than that which it could

actually attain by the exercise of its own energies"—of a mythology "in which the gods, compared with infinitude, were on an equal footing with man," and of a religion, which being "a religion of the senses, sought no higher possessions than outward and perishable blessings," and in which "immortality, so far as it was believed, stood shadow-like in the obscure distance, a faint dream of this sunny, waking life." Therefore, the spirit of Paul "was stirred" more with sorrow for what Athens had not, than with admiration of what she had: and being stirred, he talked and discussed with the Jews in the synagogue, and with others in the great forum or public market, where the Athenians amply sustained their old repute for inquisitiveness and gossip. At last the Stoics—whose celebrated *stoa* was at hand—and the Epicureans, encountered him.* Some exclaimed, "What will this babbler say?" (babblers—"spermologos," seedpicker—chatterer, a term of utmost contempt once applied by Demosthenes to Æschines his rival) and others, having heard him speak of Jesus and the resurrection, mistook these names for those of two minor divinities, whose worship Paul was anxious to introduce into Athens. In order, however, not to lose something new, they agreed to convey him to the place where the court of the Areopagus held its sittings. Here he made a formal and elaborate address. With surpassing ease and skill he strikes out into his subject by stating the impression made upon him from a view of the idolatry of the city, connected as this was with the altar raised to the Unknown God (*Agnosto Theo*); and the

* Epicurus was born in Attica, B.C. 342, and is said to have written 300 volumes. The fundamental principle of his practical philosophy was, that virtue consists in the pursuit of pleasure; a maxim which he is said to have construed more virtuously than his followers. The Epicureans degenerated into effeminate and voluptuaries; and as a sect rejected the doctrine of Providence. Zeno, born B.C. 364, founded the Stoical school, so called from *stoa* (a porch), where he instructed his disciples. He inculcated a belief in iron Fate. The central principle of his philosophy was, that since there is nothing good and evil except virtue and vice, truth and error, men ought to cultivate an utter indifference to all other things. How the Stoics practically failed is known to every reader. As much as other men they were affected by external circumstances, but showed it in another way. Hence, when Diogenes stamped on Plato's carpets, saying, "I trample on Plato's pride," the pupil of Socrates serenely but sarcastically answered, "With greater pride, O Diogenes."

* Luke seems to have joined Paul here. See Acts xvi. 8, 10, where the change of person from "they" to "we" occurs.

† Augustus Wm. Schlegel.

learned have expended great applause on the manner in which the apostle assails—first, the error of the populace by asserting the unity and immateriality of God; then, the error of the Epicureans, by indicating His proximity and interest in human affairs; and then the error of the Stoics, by declaring the moral agency and responsibility of man. Luke's report of this oration, particularly towards the close, is evidently a bare abstract or outline of the harangue itself, at the conclusion of which some mocked—some promised future enquiry, and a few "clave unto him," among whom, a judge of the Areopagus, and a lady, are distinctly mentioned.

Passing over the isthmus of Corinth to the city of that name, "the eye of Greece," and renowned for its magnificence and vice, Paul remained a year and three months, preaching to Jews and Greeks, and by the impartiality of Gallio, the Pro-consul of Achaia, and a brother of Seneca, escaped the injury intended against him by his insurgent countrymen. Taking ship at Cenchrea, nine miles east of Corinth, the apostle sailed "into" Syria, (*i.e.* "for" or "towards" Syria) making Ephesus in his way, where he preached once and left his Jewish friends, Aquila and Priscilla, continuing his course by sea to Jerusalem; and having saluted the church and kept a certain feast, he returned to Antioch, thus completing his *second* missionary tour, in which he must have traversed 3000 miles.

Having "spent some time" at Antioch, Paul again put on his apostolic sandals and "went over the country of Galatia and Phrygia, in order, strengthening all the disciples;" and westward to Ephesus, where he baptized some of John's disciples, performed astounding miracles, and remained more than two years; until after the tumult occasioned by Demetrius; he commenced a second visit to Macedonia and Greece, and remained at Corinth three months; when, to frustrate a Jewish plot, he retraced his former course, and so over the sea to Trons, where Eutyclus was restored to life, and on to Miletus, where the elders of the Ephesian church assembled to bid him farewell. Anything more powerful in vindication and solemn in admonition cannot be conceived than his

appeals to them; and having kneeled down and prayed (how one longs for a copy of that prayer!) the separation followed amidst tender caresses, streaming eyes, and dissolving hearts. After his passage to Tyre (where a second farewell scene transpired) he went by Ptolemais to Cæsarea, where Agabus again appears as a prophet of evil; but Paul resists the remonstrances of his weeping friends not to visit Jerusalem, and on arriving there is gladly welcomed by James and all the elders; to whose persuasions, and to refute the charge that he had induced the Jews to forsake the law and customs of their nation, he consents to fulfil a Naziritish vow, with four other persons;* but being seen with them in the temple, some Asiatic Jews, mistaking one of his companions for a Gentile—(for Luke acquits them of wilful falsehood, Acts xxi. 29.—another example of Scripture fairness) caused by their outcry that the temple had been profaned, a violent commotion in the city, which brought Lysias the Roman officer in command, with a troop of soldiery, to the scene; by whom Paul was delivered from his infuriated foes, and carried upon the steps of the fortress of Antonia, where, obtaining leave to address the multitude, the apostle began a speech in the modern Hebrew dialect, to which they listened patiently until, having offended their national exclusiveness and pride, they became so madly boisterous that the tribune† ordered him to be removed into the castle: and with the closing of its iron gates upon the brave christian champion, we have the termination of his *third* missionary engagement, embracing a period of about four years, and an extent of 5000 travelled miles.

(To be continued.)

* Much anxiety has been shown to vindicate the apostle from the imputation of inconsistency and timidity in this transaction. But with what reason? Paul's doctrine was that the Gentiles were not bound, and ought not to comply with ceremonial ordinances of the law; and that Jews might either comply or not, just as they pleased. The accusation, therefore, of *persuading* Jews to forsake Moses, and of denouncing it as *unlawful* in them to keep the law was wholly false, and to refute this indictment he cheerfully, and without any resignation of his high principle, acceded to the wishes of James, and the assembled elders.

† The Roman tribune was set over ten centuries, six of which formed a legion. Hence, Lysias is designated by Luke, *chiliarchos*, *i.e.* the commander of a thousand men.

THE BIBLE AND ITS INFLUENCE ON THE INTELLECT.

AN inspired volume! A Revelation from the eternal God! How full of intense meaning, of thrilling interest, of momentous truth, are these utterances. An infinite being communicating his will, unfolding his infinite attributes and glorious character, proclaiming his laws to his subjects! If Jehovah speaks what higher allegations are conceivable than those which prompt us to listen! If he commands, what stronger duty than to obey! If he invites, or exhorts, or warns, what can more vitally concern our interest than to heed the message!

The Bible has been called the Book of books, and justly so; for its weighty themes, its wondrous unfoldings of the mysterious future, the breath of inspiration that pervades it, and gives life to every doctrine, and beauty to every thought, and infallible truth to every utterance, entitle it to this pre-eminence. It is a compendium of all knowledge, embracing history, poetry, philosophy, theology, and prophecy. As a history it is prospective as well as retrospective. Not only does it take us back over the waste of ages, to the infancy of our race, marking every important event and epoch in the character of man, but it takes us forward, pointing out the changes and revolutions that are to prepare the way for the universal spread of the truth. Its poetry, in purity, sublimity, exquisite imagery and deep pathos, is unsurpassed by any human pen. All the resources of nature, the powers of the intellect, the warmest sympathies, and deepest feelings of the heart contribute to its excellence. Its theology lifts the mind into the regions of immortal thought, conducts it to the fountain of all being and blessedness, leads the soul through the portals of eternity, and reveals the glories of heaven, and the miseries of the regions of despair. Around us are heard prophetic voices uttering great truths and solemn warnings, and over us angel voices calling us to bright mansions above.

The Bible is a mine of inexhaustible treasures. The deeper we penetrate the more costly are the gems, the more rich and brilliant are the truths that we discover. From this mine we gather jewels of a purer lustre, and rubies of far more value than princes can furnish. We gather ornaments for a more beautiful

robe and diamonds for a more enduring crown than ever adorned an earthly potentate.

Can any book have a higher mission, a loftier purpose? Can any greater boon come from the Supreme Father to his children, from a Creator to his dependent creatures, from an infinite Sovereign to his subjects? It is full of blessings too, as well as truths. It sheds light upon the pathway of the ignorant; offers pardon to the penitent, hope to the despairing, rich consolation to the afflicted, and confidence to the dying. It throws its radiance across the dark valley of death, and bathes the surrounding mountains in beautiful light. It is to the departing saint a telescope through which he descends the golden city with its palaces, temples, and thrones. The eye of faith rests upon scenery of richer hues, and wider extent than any that are open to human view; upon objects glowing with a more dazzling lustre than that produced by a thousand stars. This blessed volume fills the dark valley with sweet whispering voices, "Fear not, for I am with thee." "In my Father's house are many mansions." "I am the resurrection and the life."

But besides moral advantages the Scriptures confer the highest intellectual benefits. No person can study the sacred volume without having his mind enlarged, his mental powers strengthened, and his taste refined. Whether we consider the literary merits of the book, or investigate its historic record, or examine its great doctrines, or seek to unravel its mysteries, we cannot fail to feel sensibly its influence upon the intellect. Let any one truth be selected, any one attribute of the Deity,—as for instance, his eternity, and let it be made the object of profound and protracted thought; let the mind attempt to grasp this one truth and run back ages upon ages to find, if possible, the beginning of the Divine existence. Passing the period when the first atom of matter floated in space, let the mind travel on and on, and whatever point it may reach, it will still see an infinite distance beyond. This traversed, still infinite rises upon infinite down the dark measureless track of a past eternity.

Though baffled, let the mind return

and attempt to measure a coming eternity. Let it carry with it the consciousness that its own being will run parallel with the Divine existence, that age after age, it must live on and on, finding no termination; seeing one star after another go out, and one solar system after another vanishing from the firmament, and yet eternity stretching away in the far, far distance; and though the mind is almost crushed and overwhelmed by the thought, yet it will experience the rich benefits of such a meditation. It will realize that there is power in such a revealed truth to expand the mind, and stimulate its aspirations beyond any human thought. It will feel that it can never return to the contemplation without benefit.

Or let the mind attempt to grasp the power of the Almighty. Let it begin with the manifestations made in the structure and organization of the minute animalculæ, millions of which find ample accommodations in the space represented by a grain of mustard seed. Let the mind from this point ascend upwards through the various orders of beings, visiting in its course the busy multitude gathered upon the leaves of the forest, or those sporting in a drop of water; and after completing its examinations of terrestrial objects, let it visit other regions, and journey among the stars. Let it attempt to compass the power that by the utterance of a word has strewed immensity with the floating receptacle of life and happiness, that has spread out so vast a universe, that the destruction of all that is visible, and even of that portion of the empire that is brought to view by the aid of telescopic power, would be no more to the whole than the fall of a leaf would be to the forest, or the removal of a grain of sand would be to the sea shore, and although the mind would utterly fail of accomplishing its purpose, yet it would be strengthened by the effort. Its powers would be invigorated, its perceptions would be rendered keener, and every time that the mind returned to its task, its view of the Divine power would be enlarged, and it would take in a wider field of the Creator's works.

Or if one prefers, let him grapple with the profound mysteries of revelation. Let him attempt to fathom the thought of an incarnate Deity, or unfold all the vital principles or relations of the scheme

of redemption, or reconcile the doctrine of free agency with the divine sovereignty; and though the mysteries will remain, the intellect will make progress in every stage of the investigation. It will derive from the study a development and culture that will prepare it to investigate other themes and grapple with other difficulties.

It is a law of the human mind, that it is affected by whatever truths or objects it is brought in contact with. If these objects are low and grovelling the intellect becomes narrow and contracted. If one continual round of daily duties is the only circle in which an individual moves, the mind becomes habituated to this; and is a stranger to all other departments and to all improving ennobling themes. But let one search the Scriptures, let him walk amid the grandeur of this sacred volume, and open his intellect to its sublime truths; let him mingle in the society of patriarchs, prophets and apostles, and he will gather the richest intellectual as well as moral advantages.

THE POWER OF SUNDAY SCHOOLS.

IN his recently published sermon on Sunday Schools, the Rev. Dr. Erskine Mason observes of the design of the institution:—

It is to bring the youthful intellect, and the youthful heart of our whole country under the developing influence of religious truth. In aiming at this particular class of our population, it is in strict keeping with the spirit of our age. For there is no peculiarity for which the present day is more distinguished than its devotion to youthful culture. The varied sciences, which but a few short years since were contained only in ponderous volumes, accessible to few, and then presented in such a form as that they could be comprehended by ripened intellects, have now been simplified and brought down almost to the level of the infant's mind, and generally diffused. So remarkable is our day for the facilities of obtaining information, so accessible are the sources of knowledge, that there is truth in the remark so often uttered in a spirit of satire, "that all our boys are men;" it is a fact that they are men in mind at an age when their parents were but chil-

dren. It is a natural result of the present system of things. As we look then at the crowds of young immortals, who throng our streets, the inquiry is an interesting one, what character are they to develop in the circumstances in which they are placed, and what is to be the sphere and nature of their future action. We know that those energies are all to be brought forth, and to tell in some direction with great efficiency, and that in their hands are lodged the means of the ruin, or the glory of the community. They may prostrate in an hour, all that has been consecrated by past generations to truth, virtue and happiness, or they may lay their foundations deeper, and send their influence far beyond the limits within which they are now confined.

Statesmen and philosophers understand this matter perfectly—hence the simplifying of knowledge, and the facilities for its attainment which are so wondrously multiplying—hence the system of national instruction which has sprung up, and is maintained by public sentiment, and by public resources. The days of ignorance in this land have gone by—the days of light have come. There will be mental development. You might as well try to roll back the Atlantic, as stay the advancing tide of intelligence. Yes, and we may glory in this, as one of the peculiar features of our age, and he is not a man, much less a christian, who would wish it changed; and yet, amid all the appliances of mears of intellectual culture, which abound so greatly, there is no influence which determines the character of that development which they certainly secure—there is no assurance, in any of our civic arrangements, that the mind which we are thus educating will not be a wild and ungovernable mind; an instructed mind, but uninstructed in righteousness; with powers fitted for mighty achievements, but wholly ignorant of the moral influence which alone can direct those powers to right ends.

The church of God would be recreant to her trust if she should be behind the spirit of the age, or fail to furnish the great desideratum of education, which the circumstances of the times, now, more than ever, demand—A RELIGIOUS TUTELAGE. In reference to this matter we have not been wholly inactive, nor can we say that more effective measures

than any which have hitherto been put forth might not be adopted. As it is at present, the SUNDAY-SCHOOL service constitutes the means upon which we are mainly dependent to affect even the children of the church herself, and wholly dependent to affect those who are without its pale; and though the service is a noiseless one, it tells with effect wherever it reaches.

THE SABBATH SCHOOL TEACHER.

THE peculiar circumstances and relations of his department of labour give cheering promise of speedy and large success. He has the most susceptible, and therefore the most hopeful class of subjects to operate upon. His intercourse with them is of the most free and familiar kind, giving him so intimate an acquaintance with each, that he may know just how to divide and apply the word of truth. With so small a number that he can feel a deep interest in all and each without distraction, he can scarcely fail to realize that each pupil is a soul entrusted to his especial charge; to be made through his instrumentality a "vessel of mercy," or to become, through his remissness, a "vessel of wrath." In the mean time, his anxieties and efforts and prayers in their behalf bind them to his heart by the cords of love, and perpetually deepen his interest in their well-being.

In some of these particulars, he has the advantage of the minister of the gospel, by a very great difference. If he is true and faithful to his sacred trust—if he is what his sphere of labour is adapted to make him, he will not labour in vain.

In accordance with this conclusion are the results of Sabbath school and Bible class instruction during the last few years. I have no doubt the statistics on this subject, if fully collected and brought before us, would not less surprise than delight us. It is confidently believed that the truth developed would be: First, that this institution is doing more for the maintenance of law and social order than all our systems of police, and courts of justice, and houses of correction combined; and,

Next, that salvation and enlargement to the church, come chiefly through the

medium of her Bible classes and Sabbath schools.

I ask again, then, what rank in the scale of comparative importance is due to these means of instruction and salvation? Without attempting to answer definitely I hazard nothing in affirming that the present common estimate is far too low. Even those engaged in this interesting department of labour may not have their eyes fully open to see how elevated and responsible is their sphere. They may not duly appreciate their high privilege, nor feel always the assurance of success which faithfulness would warrant.

But, however that may be, there is proof, derived from another source, that the common sentiment of the church is too low. Look over your congregations and see how many and who they are that profess to have devoted all to Christ, and whose age and health and attainments and circumstances in other respects are such, that you might reasonably expect to find them—heart and hand with untiring energy and zeal—devoted to the Sabbath school. Then go and see how many of them you find there. The spectacle that will meet your eye will deepen the impression already in your heart, that there is a want of that deep and living sympathy with the Sabbath school cause, and that earnest co-operation to which it is entitled.

MAGNIFYING GOD.

THE ensuing passage in his own history, is said to have been at times recited by Rev. Dr. Backus, of Bethlem, Conn., and always with solemn interest.

Early after his settlement as successor to the renowned Dr. Bellamy, he was returning on horseback from abroad, and overtook, just before reaching the village, a venerable negro, whom, without being recognized, he at once identified as a godly member of Bethlem church. Anxious, as we may suppose, to know how his own ministrations were relished after the distinguished labours of his predecessor, he accosted the humble parishioner beside him, and a dialogue, substantially the following, occurred:

Mr. Backus. What place is this before us, my friend:

Negro. Bethlen, massa.

B. Ah! Dr. Bellamy used to preach

there, I think: who have they now to succeed him?

N. Massa Backus.

B. And what sort of a preacher is he?

N. Bery good, massa, bery good.

Massa Backus he nice man.

B. Well, but which do you like best for a preacher, your new minister, or the old one?

N. (With a shrug, and reluctantly,) Ah Massa, Massa Backus he good preacher, he bery good man: but Massa Bellamy HE MAKE GOD SO BIG! SO BIG!!

That sublime and just comment on the preaching of his venerable predecessor, dwelt ever on the heart of Backus, "I felt in it," said he, "what must be the grand scope of my ministry."

Just so. Man is always big enough in his own conceit. Self chokes the heart, overshadows the whole man, and excludes the glory of the blessed God from irradiating, warming, animating the soul. The grand point to be effected is, to reduce pride—to humiliate man—that God may be all in all. Then alone is the office of a minister dignified—when he exalts and glorifies God. Then alone can faith triumph, and ask great blessings—when it has the most impressive sense of the divine majesty and fulness. "*I am JEHOVAH, thy God, that brought thee out of the land of Egypt. Open thy mouth wide and I will fill it.*" Losing that vast thought of JEHOVAH, we sink all. Devotion needs more than a co-operating Deity. The sin-stricken and broken-hearted would despair without an *Omnipotent Saviour*. It is then that peace fills the lowly trembling spirit, and doubt yields to ineffable assurance,—when in all, over all, God is realized—sovereign—infinite—"so BIG!!"

AN EXCELLENT, USEFUL BOOK.

THOSE who wish to put a good book into the hands of serious youths, religious inquirers, and persons halting in regard to religious profession, will be delighted with a small volume of 182 pages, entitled "*THE GOSPEL GUIDE, or the Truth as it is in Jesus.*" By Mr Thos. H. Milner, Editor of the *Evangelist*, a Scottish Baptist penny magazine. It contains seventy-five short essays, on the way of salvation, and the objections of persons to immediate personal religion.

As for instance,—I am not so bad. I have a good heart. Waiting for God's time. Waiting for God's drawing I am doing my best. Trusting to the mercy of God. Trying to feel right, &c., &c. Houlston and Co. are the London Publishers.

Next to preaching the gospel there is no way of doing so much good as by circulating really good books; and this is one that will not fail to be useful under the Divine blessing.

FAMILY CIRCLE.

HOW TO REPRESS PASSION.

AN excellent man, for many years a useful and honoured member of the church, had inherited a temper of peculiar violence.

He became easily excited with anger, and his passion, when aroused, was almost uncontrollable. He struggled manfully against the propensity after he became a christian, but not with the success that he desired and sought. At length he hit upon the following expedient.

Procuring a suitable book for the purpose, he determined, whenever he had been overtaken by passion, to record the fact, with all its causes and circumstances; what others had said, what he had replied, and what the issue had been.

He thought, and properly, that as he undertook to reduce to writing the causes of his anger, they would be resolved before his mind into their true insignificance; that he should thus have the grounds of self abasement, and penitence or prayer, brought more distinctly to view; that his watchfulness would be increased, and that he would be made familiar with the points of peculiar temptation.

As he thought, so it was. By his sudden death the record which he had always designed to destroy when he should have ceased to use it, came into the hands of his children; and they were able to trace there the mighty inward struggles through which the change had been wrought, that as visible in the life had stolen upon them imperceptibly. At first the record had sometimes been of anger, excited more than once in the day, and repented of, and resolved against; and then it would be once in two or three days that the record would be opened; and afterwards but once in the week, or in several consecutive weeks; and at length, but once per-

haps in the whole progress of the year.

And so the good man had "fought his fight," had slowly, with difficult but steady and resolute steps, ascended the steep; and reached its summit at last, and gained his crown! How many are there who might do likewise?

THE BLIND GIRL.

LET me give you a short account of a little blind girl. Her name was Julia. She had never in her life seen anything. When she became old enough, and strong enough to walk, she was led around by her brother Charles, who was two years older than Julia. Charles used to take notice of almost everything which could be seen, and try to tell his little blind sister about it.

One pleasant summer day he took her by the hand, and they wandered down in the smooth pleasant fields together. He talked to her as they went along about the green leaves and the soft green moss, and the beautiful flowers, and the bright sunshine, and everything he could think of to make her happy. By and by she was weary—for it is hard work to walk when you cannot see—and they sat down under a large shady tree to rest a while. For a few minutes they sat quite still, and listened to the song of a little bird. Julia spoke first.

"Charles," said she, "how long a time that sweet bird sings. He must be full of joy. Can you see him, and is he as beautiful as his song is sweet?"

"Yes, dear Julia, he is a very pretty bird, and looks very happy as he swings about in the air on the very end of that long limb."

The little girl sighed, and a large tear rolled down her face as she said,

"Charley, I wish that I could see. You tell me about the flowers of all colours, the green leaves, the little birds, the blue sky, and so many beautiful

things, that I long to see. I know, as you and dear mother often tell me, that I can hear and feel, and enjoy a great many things, but O! it must be delightful to see. But I shall always be blind, shall I not?"

She wept then, and throwing her arms about his neck, whispered,

"Charley, if I could only look upon your loving face and our dear mother's, and all my sweet friends, I should not so much mind being shut up in darkness to everything else."

Charles comforted her as well as he could; but when he looked upon her pale face he felt very sad, and loved her more and more.

Not long after this, little Julia became very sick, and her mother and brother watched over her, and prayed earnestly for her, but her heavenly Father was about to take her to a better home on high. The day before she died, she lay for a short time in her mother's lap. Her brother Charles stood by and held her hand in his, and looked sorrowfully upon her sweet face. She was very weak, but talked a little in a low voice. But her gentle spirit rejoiced in the prospect of seeing her friends in heaven.

AN EPISODE IN THE LIFE OF A CRIMINAL.

THE following, under the head, "the Colporteur in prison," is an interesting episode in the life of a criminal, related by Her Von Wedderkop, chamberlain to the Grand Duke of Oldenburgh:—

"I am a judge of the criminal court, and all prisoners come under my notice, being connected with them through my office, and love to their souls. There is a man in one of our gaols condemned to imprisonment for life, for murder, committed when attempting robbery, and whose former life was one of unmitigated crime. He came to us at a time when our prisons were a complete pest—the school for all iniquity. What he there saw and heard excited in him, at length, an horror for his former deeds which he had never felt before. He became thoughtful, showed symptoms of a repentant spirit, and chose the way of salvation. He now worked day and night in order to earn some dollars to purchase Bibles, which he gave his fellow-prisoners. On account of this he

was hated, despised, mocked, beaten, and spit upon; but he, nevertheless, continued his labours of love. He acted in this way during *twelve* years. A new governor of the prison was appointed, in order to re-organize it, and he soon found out the worth of this prisoner, and made him his right hand man. The governor did not hesitate to say of this criminal, "I stand ashamed of myself in his presence." This man is now fifty-six years old. His chains were at length taken off him, and the Grand Duke made him a present of fifty dollars, which he expended in enlarging his library. As he received the permission to go where he liked in the prison, he collected the juvenile prisoners about him, and continues till now to instruct them, and to show them the way of salvation through word and deed. He received, a few years ago, a letter from a brother in America, intreating him to ask of the government his pardon, and offering to support him in America. After many days of inward combat he asked the Director for his advice. He would immediately have received permission to emigrate, if he had requested it. At last he declared, that notwithstanding the great temptation, he felt it his duty to labour for the poor prisoners, and not to lead a life of idleness in America. He is now happy that he is without the dress of a prisoner, and that he wears clothes like other persons. He goes alone in the city, in order to labour and care for the prisoners under him, and is never happier than when among them, directing them to our Lord and Saviour. The power of the gospel in his conduct works with great effect on others. As an instance of this, it may be mentioned, that another prisoner has fifteen under him, to whom he shows the way of salvation."

TO PASS AN UNPLEASANT SUNDAY.

THE thing is easy—nothing easier. Experience will confirm the plan, even if she has not done it already, to any reader.

1. Rise late in the morning—if possible, so late as to make it impossible to attend to your private devotions before breakfast, and inconvenient to do it afterwards. This step, properly attend-

ed to, will make every succeeding one plain and easy. It will probably make the labour of preparing for church just hurried and business-like enough to assimilate it to week-day employments; for one grand distinction between the Sabbath and the other days of the week is, that it is a day of *rest*.

2. Very probably, if the day is begun in this manner, you will be late to church. You will miss the first singing, and perhaps half the prayer. In that case, you cannot join heartily with your pastor and your faithful brethren in asking the blessing of God on the services, and his Spirit to apply the truth to your mind. If, however, you are punctually in your place, (and it is not utterly impossible,) sit very erect, and take notice of all that goes on around you. As some 'worship God in the great temple of nature' on the day of rest, you may be contemplating the lineaments of divers countenances—you know man was made in the image of God. Human nature is a profitable study.

3. When the sermon begins, if you chew tobacco, (and I know of *some* who defile the house of God with that weed,) be sure to load up. If you do not, as I hope, then you can fumble your hymn-book, recline your head, and content yourself with such fragments of the sermon as can find their way over the back of the next slip.

4. Talk politics at noon with those who loiter about the porch. You will thus get the "mind of the people."

5. Spend the afternoon service as you did the morning, only you may possibly sleep a few minutes during the *application* of the discourse.

6. While the benediction is pronouncing, be engaged in looking for your hat and gloves, ready to rush out as soon as the pastor says, Amen.

7. At home criticise the sermon, and wonder what makes Mr.— so dull. Add a few reflections on the execrable singing, the condition of the meeting-house, and the unendurable weather. Excuse yourself on the plea of weariness from attending the conference meeting, if one should be appointed, and go to bed an hour earlier than usual.

Such are some of the means by which the Sabbath may be made as unpleasant as one can well desire. And by pondering these hints another lesson may

be derived—which will make it unnecessary to publish any directions just now for gaining a HAPPY Sabbath.

ONE WHO HAS TRIED IT.

MAKING CALLS ON THE LORD'S-DAY.

ANOTHER clearly forbidden form of Sabbath recreation is the practice of making or receiving idle, unnecessary or fashionable calls. We especially warn you against making them; we have known several instances where families just on the point of asking their way to Zion, with their faces thitherward, have had their early resolves thwarted, their Sabbath arrangements broken in upon, the first breathings of the spiritual life extinguished, and the green shoot of hope and promise, whose growth the wife or the child had encouraged with many a prayer, and watered with many a tear, driven back into the earth again by ill-timed visits from some Sabbath triflers, who would not enter into the house of God themselves; and those who would have entered they hindered. Your doors should be open to none on this day but to those who are connected with you, either by the ties of kindred or by the ties of grace; and to them only under such limitations as should secure to you the uninterrupted freeness of spiritual communion, whether in the closet, to be alone with God, or in the sanctuary, where your voices are to mingle with those of the great congregation.—*Rev. D. Moore.*

THE HEAD AND THE HEART.

Here is a beautiful thing from the pen of Mrs. Cornwall Barry Wilson.

"Please, my lady, buy a nosegay, or bestow a trifle," was the address of a pale, emaciated looking woman, holding a few withered flowers in her hand, to a lady who sat on the beach of Brighton, watching the blue waves of the receding tide. "I have no half-pence, my good woman" said the lady, looking up from the novel she was perusing, with a listless gaze; "if I had I would give them to you." "I am a poor widow, with three helpless children depending on me,—*would* you bestow a small trifle to help

us on our way?" "I have told you I have no half-pence," reiterated the lady, somewhat pettishly. "Really," she added, as the poor applicant turned meekly away, "this is worse than the streets of London; they should have a police on the shores to prevent such annoyances." These were the thoughtless dictates of the HEAD. "Mamma," said the blue-eyed boy, who was playing on the beach, flinging pebbles into the sea, "I wish you *had* a penny, for the poor woman *does* look hungry,—and you know *we* are to have a nice dinner, and you have promised me a glass of wine."

The HEART of the lady answered the appeal of her child; and with a blush of shame crimsoning her cheek at the tacit reproof his artless words conveyed, she opened her reticule, placed a half crown in his tiny hands, and in another moment he was bounding along the sands on his errand of mercy. In a few seconds he returned, his eyes sparkling with delight, and his countenance glowing with health and beauty. "O, mamma, the poor woman was so thankful, she wanted to turn back, but I would not let her, and she said, "God bless the noble lady, and you too, my pretty lad; my children will now have bread these two days, and we go on our way rejoicing."

The eyes of the lady glistened as she heard the report of her child, and her heart told her its dictates had bestowed a pleasure the cold reasoning of the head could never bestow.

PRAYER BETTER THAN LAW SUITS.

When Samuel Harris, of Virginia, began to preach, his soul was so absorbed in the work, that he neglected to attend to the duties of this life. Finding upon a time, that it was absolutely necessary that he should provide more grain for his family than he had raised upon his own farm, he called upon a man who owed him a sum of money, and told him he would be glad to receive the money.

The man replied, "I have no money by me, and cannot oblige you."

Harris said, "I want the money to purchase wheat for my family; and as you have raised a good crop of wheat, I will take the article of you instead of money, at a current price."

The man answered, "I have other uses for my wheat, and cannot let you have it."

"How then," said Harris, "do you intend to pay me?"

"I never intend to pay you until you sue me," replied the debtor, "and therefore you may begin your suit as soon as you please."

Mr. Harris left him, meditating: said he to himself, "What shall I do? Must I leave preaching and attend to a vexatious law suit? perhaps a thousand souls may perish in the mean time for want of Jesus! No! I will not. Well, what will you do for yourself? Why, this will I do; I will sue him at the court of Heaven." Having resolved what he would do, he turned aside into a wood, and on his knees laid the matter before the Lord. Mr. Harris felt such an evidence of divine favour; he felt, to use his own expressive language, that Jesus would become bondsman for the man, and see that he was paid if he went on preaching. Mr. Harris arose from prayer, resolved to hold the man no longer a debtor, since Jesus had assumed the payment. He therefore wrote a receipt in full of all accounts against the man, and dating it in the woods where he prayed, signed it with his own name. Going the next day by the man's house, on his way to meeting, he gave the receipt to a servant, directing him to give it to his master. On his return from meeting, the man hailed him, and demanded what he meant by the receipt he had sent him in the morning.

Mr. Harris replied, "I meant just as I wrote."

"But you know, sir," answered the debtor, "I have never paid you."

"True," said Mr. Harris, "and I know you said that you never would unless I sued you. But, sir, I sued you at the Court of Heaven, and Jesus entered bail for you and has agreed to pay me; I have therefore given you a discharge!"

"But I insist upon it," said the man, "matters shall not be left so."

"I am well satisfied," answered Harris, "Jesus will not fail me. I leave you to settle the account with him another day. Farewell." This operated so effectually on the man's conscience, that in a few days he discharged the debt.

POETRY.

HYMN OF THANKSGIVING.

I thank thee, Father, that I live !
I thank thee, for these gifts of thine—
For bending skies of heavenly blue,
And stars divine :

For this green earth where wild, sweet airs,
Like freest spirits joyous stray—
For winding streams, and trees, and flowers
Beside its way.

But more I thank thee for true hearts
That bear sweet gifts of love to me,
When mine enfolds, and feels that this
Is love of thee.

Warm from their spirits spreads around
An atmosphere serene—divine—
Magetical, like golden haze,
Encircling mine.

To-day I bless thee most for power
(It draws me, Father, nearest thee)
To love all thine, although they give
No love to me.

In stillness deep, I walk a land
Where spirit-forms my footsteps greet,
And beauteous thoughts an angel band
Chant low and sweet.

I thank thee, Father, that I live !
Though wailing fill this earth of thine ;
To labour for thy suffering ones
Is joy divine !

And even I, so weak and poor,
May hear some word of life from thee :
A beam of hope may reach some heart,
Even through me.

CHILDREN'S SONG.

AIR—" *Auld Lang Syne.*"

The farmer ploughs and sows his seed,
'Tis all that he can do ;
He cannot make the dry seed grow,
Nor give it rain and dew.

God sends the sunshine, dew and rain,
And covers it with snow ;
Then let us thank him for the gift,—
To him our bread we owe.

Whene'er we view the waving grain,
Or eat our daily food,
Let grateful thoughts to God arise ;
Praise him, for he is good.

The youthful mind is like a field ;
Our teachers sow the seed ;
But when instruction's work is done,
There's something more we need.

Then let us pray that God may add,
His blessing to their toil ;
Then our young minds and hearts will
prove
A rich productive soil.

THE ANGELS' BRIDGE.

Whene'er a rainbow slept along the sky,
The thoughtful child expected angel bands
Would glide upon its gorgeous path of light,
With half furl'd wings and meekly folded hands.

For he had dreamed the rainbow was a bridge,
On which came bright ones from the far off shore—
A strange and pleasant dream—but he *believed*—
And his young heart with love's sweet faith ran o'er.

How full of dreamy hopefulness his face,
How many tender welcomes filled his eyes,
When for celestial visitants he watched,
In mute and holy converse with the skies.

The saintly child grew very wan and weak ;
And as he lay upon the bed of pain,
One day of storm, he only gently said—
" When will the ' Angels' Bridge' reach down again ?"

In musing trance while gazing on the clouds,
A flood of sunlight lit the humid air,
And springing forth as if from God's own arms,
A lustrous rainbow shone divinely there.

A tender smile played o'er the child's pale lips—
" Down the bright arch the white robed Angels come,
O see their shining pinions!—their sweet eyes!"
He said—and, 'mid their soft embraces, floated home.

CORRESPONDENCE.

CANADA THE CANAAN OF THE AMERICAN SLAVE; OR, A
CONFIRMATION OF "UNCLE TOM'S CABIN."

To the Editor of the G. B. Repository.

DEAR BROTHER,—The following extract is from the *Monthly Missionary Notice*, of the Methodist New Connexion. The writer, I was intimately acquainted with in the days of my youth. He too, was a youth at the same time. He was intelligent and pious, the son of a father who was a lover of civil and religious liberty.

The impression that "Uncle Tom's Cabin," has made upon the public mind in this country, and especially upon the mind of the religious public, will not be lessened by the extract, which I hope you will have the kindness to insert in our periodical. Before I give you the extract permit me to insert a paragraph from "Uncle Tom's Cabin."

The Authoress says, page 364, of the best edition,—“The note-book of a missionary among the Canadian fugitives contains truth stranger than fiction. How can it be otherwise, when a system prevails which whirls families and scatters their members, as the wind whirls and scatters the leaves of autumn? These shores of refuge, like the eternal shore, often unite again in glad communion, hearts that for long years have mourned each other as lost. And affecting beyond expression is the earnestness with which every new arrival among them is met, if by perchance, it may bring tidings of mother, sister, wife or child, still lost to view in the shadows of slavery.”

The truth of Mrs. Stowe's remarks will be fully borne out by the remarks of Mr. M'Clure Missionary in Canada.

I am, affectionately yours,

Nottingham, Feb. 1853. H. HUNTER.

Mr. M'Clure says,—

“By the way, a line or two relating to the people of colour, in whose temporal and spiritual welfare, I feel a deep interest, and in both of which, our friends in England feel warmly. You know it is quite a popular thing to denounce slavery, and apostrophize liberty—to pity the poor slave, and announce ourselves his friends; but it is not so popular for him who has the temerity to visit the coloured man in his cabin—ask him to his table—sit in the same pew with him—speak of and act toward him as a man and a brother.

He who does so, will meet with many a scornful look, get many a solemn caution, and have many a strange hint suggested. We here in Canada have imbibed much of American prejudice and hatred against colour; and were it not for the tide of British feeling annually setting fresh in upon us with the emigrations from that land, no fugitive from the United stripes of our neighbours would be safe here. Thank God we have an increasing band of consistent men and women, who will not themselves be deterred from “doing to others as they would that others should do unto them,” and who do not recognize in the accidents of colour, either any necessity to be a heathen and a slave, because the skin is black; or a christian, a tyrant, and an oppressor, because it happens to be white. I very much wish my brethren in the ministry and our community generally, would take a deeper interest in the welfare of the coloured people. I have frequent intercourse with them in this place, and find much to interest me. They are generally poor, and when pious, most simple and frank. They have peculiarities of manner, but which would soon be cured by intercourse with more favoured people. One man, named J. D., with whom I often take sweet counsel, is a preacher among his brethren; and he labours much for their souls. He is paid nothing—supports himself on a piece of land, and has an industrious, intelligent wife and family. He was born and brought up a slave in the South—made his escape several years ago—and is much respected by all who know him. He is a tall and was a powerful man. When he was a lad, he used to gaze for hours together at the stars, and wonder what they were, and what they were for. The first information he obtained on the matter, was from a preacher at a camp meeting, who told them, God made the stars, and moon, and sun; that they were all his, so was the earth; and that this

God was very good to all—loved the slaves, and wanted them to serve *him*, in order that he might make them very happy. J. D. went away filled with surprise, that such a master should love him, and ardently wished this good massa would come and buy him; or if he even knew where *He* lived, he would go and ask God to come and buy him. He wondered how good massa got stars put so high up, and thought, that in the morning, God kindled the moon up into a blaze of heat and light, and in the evening, blew out the blaze, and then she was moon again, shining all night; and still as he gazed above, and philosophized, he would weep, "because he no belong to this great and good massa, and wish him come and buy poor J. D." A few times hearing of the gospel, made known to this brother, Jesus and his cross, who had already bought poor J. D., and Oh! with such a price! that Jesus had not bought him for a slave, but to be a son! and that Jesus would rather save poor sinners than make stars; and so soon as this was known to J. D., his heart and life belonged to *Him* for ever. But this, now Christian slave, ardently panted after freedom. His old master bestowed him on the young master, who took him about with him from place to place. Master was kind to him, but gay, and lived expensively. Wherever he took his slave, traders in human flesh were wanting to purchase from him, offering large sums. Once he saw a dealer offer his owner half a bushel of dollars for him; it was refused. This alarmed J. D.—for he feared his master might be tempted so as to sell, and then, **THE SOUTH!** Oh death was far better than go there. The next time his owner was going where such tempting prices had been offered him, J. D. refused to go; his owner could not brook opposition to his will, and resolved to force the slave. The irons to bind him were prepared, he heard of it, and that night fled into the woods. Next day, the dogs were got ready, and chase was made; but the other slaves deceived their owner, and led him in the very opposite route to which the slave had fled. This gained him time, and saved him. But whither could he fly? He had heard

of Canada, and wanted to be there, but was utterly ignorant of the way. Kneeling down, he committed his way to God, and felt at once relieved of doubt, as to the way. As he passed along, a man with a broad hat spoke to him, asked him if he knew the way, and took him in to rest and get refreshed. While doing so, a female from behind a closed room door, gave him full and very correct instructions, both of the way to go, and houses to call in; adding, "I must not see thee, lest thy owners should call and enquire if I saw thee." He was hurried away again, with a well provisioned wallet; and encountering terrible difficulties, totally fearless of wolf, or bear, or panther, only terror-stricken for the man-hunter at his heels. He travelled five hundred miles in the short space of eight days, and then he was no more a slave. He has preached the gospel to his coloured brethren ever since, and is still a strong, healthy man, preaching once or twice every Sabbath day.

It would have interested you much to have accompanied me the week before last, to a wedding party, in the bride's father's house. She is a tall, elegantly formed woman, of twenty-one years. Her father first bought himself at a high price; then his wife; then his two daughters; then his three sons. He has yet two sons in slavery, and is now settled in London. Be assured neither he nor his family are deficient in either manly form or intellect, or good manners. The bridegroom, (at least in person,) is worthy of his bride. Only five months in London—escaped from slavery last summer—travelling by night, fourteen hundred miles; cutting his way, on one occasion, through a posse of eight man-catchers. His only weapon was a bowie knife. After marrying them, I stopped for supper—had much profitable conversation, indeed quite a pleasant time. Hope to be useful to them; and through them am still more a hater of slavery, and more ashamed of the pro-slavery churches of the States, and the incongruous unity of the word *liberty* on the same flag with *stripes*.

Yours, affectionately,
W. M'CLURE.

Goadby, and cordially received into the church. After this union she was ever fearful lest in her life she should not adorn the profession she had made; and while mourning in secret over her imperfections, sought, with the divine blessing, to attain unto a more perfect conformity to the image of Christ. Not satisfied with what she already knew of the oracles of God, she was constantly striving for a more perfect acquaintance with them, and had daily seasons for reading and prayer. Though often prevented by her laborious and manifold duties from attending the house of prayer, she eagerly availed herself of all the opportunities afforded, and was never absent when able to attend.

During the month of September, 1852, fever entered the family circle, and seized successively five of its number. The cares of our friend were thus greatly increased, and her health, though generally robust, gradually failed. With an energy, however, for which she was eminently distinguished, she strove to forget her own indisposition; and, while nursing with ceaseless care one of the sufferers, was herself attacked with fever. Her disposition urged her still to bear up, until she was completely prostrate; and that, together with her previous anxiety, increased the violence of the attack. The physician, nevertheless, expressed no fear as to the certainty of her recovery, from the strength and vigour of her frame; and thus lulled the fears of her friends. But change followed change; and each appeared to leave more delirium and greater pain. The moments of comparative ease were spent by our friend in fervent prayer; and in spite of her sufferings, she sometimes, with a pathos and importunity that melted the heart of her nurse, continued in prayer through the whole night. While her friends were flattering themselves that she would soon recover, her days were quickly passing away. But two days before her death, she felt that her end was approaching; and afterwards expressed a willingness to depart. Still hope kept up the hearts, and calmed the suspicions, of those who were loath to give up one whose life appeared so valuable, and whose absence would leave a void never to be refilled. During the last night of her six weeks of suffering, a rapid change came on; and conscious herself that death was near, she called for two of her brothers, whom she urged, with an earnestness which those who heard can never forget, to read the word of God, to pray for mercy, and to pray *now*, since it was unwise and unsafe to delay. She then sunk upon the pillow, and appeared to doze from weariness and exhaustion. But as the bodily

senses decayed, the spiritual faculties appeared more acute. After a few minutes she opened her eyes, and raising her hands, exclaimed with holy joy,—“Mother, the angels! the angels!” She then calmly fell asleep in Jesus, Dec. 21st, 1852. The same week she was buried in the beautiful Cemetery on the outskirts of Leicester. Her death was improved to a large and attentive congregation, at Archdeacon-lane chapel, Leicester, on Lord's-day evening, Jan. 2, 1853, by the Rev. T. Stevenson, from Heb. iv. 7.

As a disciple our departed friend was full of zeal and glowing with love. She was equally anxious for the spread of the gospel at home and abroad. Her hold of the truth was firm and constant, and the promises of the gospel were her chief support. When writing to one of her most intimate friends, some years after her public profession she gave utterance to the following sentiment, which her last moments fully established: “Whatever may be the trials through which we are called to pass, may that religion attend us, which can sweeten the bitter cup of life, afford us joy in the vale of tears, support us in nature's last extremity, and conduct us to the heavenly Canaan, where undisturbed happiness will reign for ever.”

Christianity expanded and sanctified her naturally amiable disposition. She was humble, modest, and retiring; and strove to conceal her many acts of kindness and love. There was a transparency and warm affection in her character that won for her many friends, and a steadiness and uniformity of deportment which kept them. At home, her conduct showed the living power of the truth; and as a daughter, her sorrowing parents and bereaved family can bear witness to her worth. She has left a name which is “as ointment poured forth.” Though cut off in the bloom of life, she has left many who mourn her loss, and whom death alone has taught the strength of their love. “Blessed are the dead which die in the Lord. . . . Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” J.

MR. WILLIAM SHORT, of Lyndhurst, died Dec. 1852, aged 42 years. Our departed friend was always somewhat delicate in constitution, and during the latter years of his life was generally so great a sufferer, that (all things considered) it was perhaps somewhat surprising he should have continued so long with us.

During his early life, he resided at Ewern, in Dorsetshire, at Brockenhurst, Hants, and at Lyndhurst. In the year 1830, he was united in marriage with

Miss Martha Golden, of Lyndhurst, and commenced business as chemist and druggist in the same place. Considering that he was almost self-taught, his attainments in this business were of a highly respectable character, and his conduct as a tradesman was distinguished by that probity and punctuality, always honourable in every station of society.

Our friend became the subject of religious convictions in early life, but did not make a profession of godliness till the year 1849, when he was baptized by the Rev. Joseph Heathcote, and in a few months after was called to the office of deacon, in the G. B. church, Lyndhurst, in connection with the late John Storey, and Jos. Short, his esteemed cousin, and only surviving deacon. The duties of this office he discharged faithfully, and with general satisfaction; and it is a pleasant recollection to the writer of these reminiscences, that whatever temporary differences of opinion might at any time exist between him and his deceased friend, such differences never produced any serious derangement of those feelings of brotherly love that ought ever to prevail between the pastor and the officers of the church.

Our friend engaged in Sabbath-school tuition, when able to walk to the house of God, and attended all the services there when it was possible to do so. Having a good ear for music, and being a skilful player on the flute and violin, he often assisted in conducting the singing—that delightful part of divine worship.

The manners of our excellent friend were polite and obliging—his disposition amiable and kind. Though conscientiously a dissenter, and firm in his adherence to the principles of his own sect, his spirit was eminently catholic. His re-

spect for the views and feelings of others in religious things, united with a general courteousness of conduct, tended to dissolve the icy chains of prejudice, and to discover those blossoms of kindly feeling that exist more or less in the bosom of all. It is not exaggerated praise to say, that he adorned the denomination to which he belonged; for if an eulogium may be pronounced on departed worth, it should be of him of whom "all men spoke well,"—whom "all delighted to honour."

To describe the bodily sufferings of our friend in his last illness is scarcely possible; but he enjoyed peace within, "the peace of God which passeth understanding." Animated with the prospect of eternal rest, he bore his sufferings with the patience of a true believer, accounting his present afflictions as instrumental in working for him a far more exceeding and eternal weight of glory.

I have not any particular recollection of the dying sayings of my friend, except that they all expressed submission to the will of God, and a humble but confident reliance on the atonement of Christ for salvation. To say this, and to add (using an often abused expression,) that he died in sure and certain hope of a joyful resurrection to eternal life, is saying perhaps all that need be said. Important as the final testimony of the believer is, I would rather study and approve the christian's life than witness and applaud his dying moments. "Let me live the life of the righteous," then shall my last end be like his.

May the Lord be the comfort of the widow, and the guide of the fatherless who deplore their irreparable loss.

ROBERT COMPTON.

Lyndhurst, Feb. 10. 1853.

INTELLIGENCE.

BAPTISMS.

STOCKTON-ON-TEES.—*Baptism of a Wesleyan minister.* On Wednesday evening, the 16th of Feb., Mr. J. B. Rotherham, Wesleyan Association minister, of Stockton, was publicly baptized, in the Baptist chapel of that town, by Mr. Leng, the minister of the place. Previous to his baptism, Mr. Rotherham, in a clear, temperate and judicious discourse, founded on the commission of Christ, gave the reasons which induced him to change his views on the subject of christian baptism, which was listened to by a large congregation, including a considerable number of his own hearers, with great attention and in-

terest. Mr. Rotherham is a young man of considerable promise; and as he has resigned his connection with that branch of the Wesleyan body of which he was an accredited minister, he is open to an invitation from any church holding the views which he has now embraced. We trust that his conscientious regard for the truth, and the sacrifices which he has made of personal friendship and the means of subsistence will commend him to the sympathy and attention of Baptist churches, and that he may ere long meet with a sphere of labour in strict accordance with his present views, in which he may successfully employ those abilities for usefulness which God has given him.

W. L.

LINCOLN.—On Lord's day, Feb. 13th, 1853, six persons were baptized at Lincoln, four females and two males. One of the females has been for upwards of twenty years, a highly approved member of the Primitive Methodists; but has now seen it her duty to obey the Saviour in the ordinance of baptism. One of the males, Mr. J. Lawson, has been many years a very acceptable local preacher among the Wesleyan Methodists. His mind has been unsettled on the subject of baptism many years. Being very desirous to find sufficient authority for the system of sprinkling, in which he had been trained from infancy, he read all the best works in support of it, that he could find; but still he found no real satisfaction on the subject. Whilst in this state of mind he met a baptist minister, and asked him which was the best work on baptism. His answer was, "The best work on baptism is the New Testament." This assured our enquirer, that the Baptists evidently had confidence that the Scriptures supported their views; for he had never met with any person in favour of sprinkling who had recommended him to read the Scriptures on the subject. He therefore searched the Scriptures with great earnestness, to understand the subject of baptism; and the result was a full and complete assurance that there is not the least divine authority for the system of sprinkling. A painful struggle followed this discovery, between the flesh and the spirit; but a sense of duty enabled him, by the grace of God, to sever his most cherished connexions, rather than violate his conscience by acting contrary to the word of God. He has now confidently and cheerfully followed the Saviour in baptism. He has withdrawn from the Methodists, and has united in fellowship with the Baptists. He resides in Todmorden, but has consented to unite in fellowship for a time, with the infant church now meeting at Pudsey, near Shore.

In the afternoon of the day on which he was baptized, he preached a very appropriate and interesting sermon, at Lincoln, from the baptism of Christ.—Matt. iii. 13—17. After noticing, from this subject, the doctrine of the Trinity, he shewed the subjects that are proper for baptism, from the age and conduct of Christ; the mode of baptism, from the import of baptism, from the place where it was administered, and Christ coming up out of the water; the importance of baptism, from Christ coming from Galilee to Jordan to attend to it, from Christ calling it a fulfilling of righteousness, from the heavens opening unto him and the Spirit descending and lighting upon him like a dove, from the voice from heaven, saying, "This

is my beloved Son in whom I am well pleased," when he was baptized. Thus may the Lord's people soon all become enlightened on the subject of baptism.

BURNLEY, Anon Chapel.—On Lord's-day evening, Feb. 27th, 1853, five persons, three males and two females, were baptized by Mr. Batey.

ROTHLEY AND SILEBY.—On Lord's-day morning, Feb. 20, four persons (from Sileby) were baptized at Rothley, on a profession of faith in the Lord Jesus Christ. Brother E. Stevenson, of Loughborough, preached a suitable and impressive discourse on the occasion, from Acts viii. 12, to a large and attentive audience. The ordinance of the Lord's-Supper was administered by brother Stevenson in the afternoon, when the newly-baptized were cordially welcomed to our fellowship. Several of the Cropston friends also partook with us of the emblems of the Saviour's dying love. Our prayer is that we may have many more such seasons of hallowed joy; and that our friends, thus planted in the house of the Lord, may flourish in the courts of our God, until called to that better land where the trees of righteousness shall bloom with immortal fragrance, amid the noontide splendours of eternal day.

JOHN.

DERBY, Sacheverel-Street.—On Sunday, March 6, eight young persons were baptized by the Rev. W. Underwood, in the presence of a crowded congregation.

ANNIVERSARIES.

DERBY, Sacheverel Street.—The annual sermons in behalf of the Sunday School, were preached by the Rev. J. Corbin, Independent, and the Rev. W. Underwood, minister of the place. On the following evening, a tea meeting was held, which was numerously attended, when, in addition to several ministers of the town, we were favoured by the help of the Revs. W. R. Stevenson and J. A. Baynes, of Nottingham. The speeches were all of a most appropriate character, and those who heard them were unanimous in declaring that they had never attended a better meeting.

PETERBOROUGH. Anniversary and Ordination Services.—On Lord's-day, Feb. 27th, 1853, the first anniversary services were held in the new General Baptist chapel, West Gate, Peterborough, when the Rev. J. Wallis, of Leicester, preached in the morning and afternoon, and the Rev. J. B. Pike, of Bourne, in the evening. On the following day, the Rev. T. Bar-rass was publicly ordained to the pastoral office. In the morning, at half-past 10

o'clock, the Rev. J. B. Pike opened the service with reading and prayer: after which, he delivered an eloquent introductory discourse, proving in the most conclusive manner, that a National Establishment Church is *unscriptural, unnecessary and injurious*. The Rev. J. Jones, of March, proposed a series of questions, which were responded to by the minister of the place; and also offered, on his behalf, special prayer. An impressive charge was delivered by the Rev. J. Wallis, from 2 Tim. iv. 5, in which the duties and responsibilities of a christian pastor were forcibly described. In the evening, the Rev. J. Goadby, of Loughborough, preached a sermon to the church and congregation, which contained many important cautions, and was richly fraught with practical suggestions. The several services were well attended; and our hope is that they will issue in the increased devotedness and usefulness both of minister and people. On the Monday, a godly number partook of *Tea* in the Corn Exchange; the trays having been gratuitously furnished.

T. B.

[We earnestly hope that some efficient means may be devised to warm the chapel. What with the coldness of the ride to Peterborough, and the extreme coldness of the chapel, we were made exceedingly ill by our visit.—Ed.]

REMOVALS.

REV. J. B. ROTHERHAM. REV. B. WOOD.—At a full meeting of the Committee appointed by the Association for examining the Testimonials of Ministers who seek admission into the Connexion, the case of the Rev. J. B. Rotherham was considered, when it was resolved,—“That having heard the Testimonials of Mr. Rotherham, we consider them satisfactory, and commend him to the confidence and esteem of the churches.” A communication was also received from the Rev. B. Wood, now minister of our church at Stockport, and also from the deacons, both of which were of a satisfactory character. It was resolved,—“That as Mr. Wood has been a member of one of our churches for some time, and has received an invitation to become the pastor of another, we do not regard his case as one requiring our attention, but recommend that his name be placed on the Minutes of the Association.

J. STADDON, Sec.

Quorndon, March 18, 1853.

MISCELLANEOUS.

BURNLEY, *Enon Chapel*.—Opening of a *New Organ*—On Lord's-day, Feb. 20, two sermons were preached by the Rev. J. Batey, to celebrate the opening of a new organ. The instrument has been built by Mr. M. Booth, of Leeds, and is in the Corinthian style, to correspond with the

chapel. Mr. J. Rhodes (professor of music), of Pontefract, presided. Several pieces of sacred music from the best masters were performed, which gave great satisfaction. The spirit of the morning text, “Make his praise glorious,” was sweetly and harmoniously displayed. The congregations were large, and the collections good.

ARNOLD.—On Sunday afternoon, Jan. 30th, 1853, we had the pleasure of dismissing from our Sabbath-school, eight male and seven female scholars, after an address by Mr. Severn, from the words, “Come ye children hearken unto me, I will teach you the fear of the Lord,”—Psalms xxxiv. 11,—when a copy of the holy Scriptures was presented to each, with the assurance of it being able to make them wise unto salvation. Some pleasing remarks were made, and a few anecdotes related, very appropriate for the occasion. The congregation evinced deep interest in the proceedings, while the classes of scholars gazed on with wonder. It was a seasonable opportunity for watering the precious seed that had already been sown. Most of them will become teachers, and our hopes are blooming with respect to them becoming pillars in the house of the Lord. Some of the females appear to be on the very threshold of life and liberty. The sincere desire and prayer of the writer is that they all may become polished stones in the spiritual building.

J. L.

RELEASE OF THE MADIAL.—Those of our readers who have not yet heard, will be glad to learn that these two victims of papal intolerance have at length been released from imprisonment, and have embarked at Leghorn, most probably intending to take refuge in this country. At the time of our going to press we have not been able to learn any further particulars; but the above facts were stated by Lord John Russell in the House of Commons, on Friday Evening, the 18th inst. Altogether the imprisonment of Francesco and Rosa Madial has lasted a year and seven months: and this for the crime of embracing and propagating what even their enemies admitted in their indictment was the “pure gospel”!

REMARKABLE MOVEMENT AMONGST THE JEWS.—A remarkable change, it is said, is in progress among the Jews in almost every country. Rabbinitism, which has enslaved the minds of the people for so many ages, is rapidly losing its influence. Multitudes are throwing aside the Mishna and the Talmud, and betaking themselves to the study of Moses and the Prophets. Among the Jews in London there is at

the present time great demand for copies of the Old Testament. The subject of their restoration to Palestine, and the nature of the promises on which the expectation is founded, are extensively engaging their attention. In examining into these matters, they have obtained considerable assistance from a continental Rabbi, who has lately arrived among them, and exhibited a manuscript, in which he has endeavoured to prove from Scripture, that the time has come when the Jews must set about making preparations for returning to the land of their fathers. The said manuscript has been printed in Hebrew and English, and a society has been formed to further the movement proposed by the learned Rabbi."—*Patriot*.

KIRKBY. *Testimonial of Esteem*.—Lord's-day, March 13th, 1853, was a very interesting one to the children of our Sabbath school. This day was selected to present to the church, a Testimonial of their regard and esteem, for the place and people. It consisted of a large morocco Bible and Hymn Book, for the use of the pulpit, in the chapel at Kirkby. They had given their pence, half-pence and farthings, for the purchasing of this valuable gift; it being £1. 8s. 6d. The most elegant edition issued by the British and Foreign Bible Society was purchased; and the Hymn Book is in Morrocco, and extra gilt. The time chosen for the presentation was on the Sabbath evening; and they selected one of the Superintendents to present it in their behalf. After the sermon was over, it was announced what was about to be done; and all who thought well to witness the order were invited to stop, when the whole congregation, with

one or two exceptions, kept their seats. The Superintendent then gave a short address, relative to the testimonial itself—the contents of the testimonial—what it had done for us as a nation, and what it was able to do for us individually; and then the place it was to occupy; when one of the deacons responded in behalf of the church, after which,

"May this blest volume ever lie
Close to my heart and near my eye," &c.

was sung, and prayer offered. The congregation broke up, never having witnessed such a sight before. May the children who have given their mites towards the purchasing of this God-like testimonial, so hear the word of life dispensed from it that their souls shall eternally live, is the desire of
A SPECTATOR.

RELIGIOUS LIBERTY IN NASSAU.—A remarkable illustration of the theory of confessional liberty, as understood in Nassau, is reported from Dillenburg. A cabinet-maker named Christ, a zealous minister of the Baptist communion, had lately a child born to him, which according to the principles of his sect, he forbore to bring to the baptismal font. The Dean, in company with two or three ecclesiastical officers, repaired to the house of the recalcitrant, and set about the christening without more ado. Christ opposed this proceeding, and seizing in one hand the child, and the other the Bible, fired at the deacon a volley of Scripture texts, unfavourable to infant baptism. The deacon saw that he had to deal with "an obstinate fellow who would not listen to reason," and forthwith sent for an officer, who carried off the father and lodged him in prison.

REVIEW.

AUTOGRAPHS FOR FREEDOM. By MRS. HARRIET BEECHER STOWE, and *Thirty-five other Eminent writers*. London: *Low and Son, and John Cassell*. 1853.

This little work originated with the Rochester (U.S.) Ladies' Anti-Slavery Association. It is the joint contributions, solicited by that society, of American ladies and men of mark. Each in their own way testify their abhorrence of slavery. There are, for example, tales, letters, odes, impromptu stanzas, anti-slavery sketches, and brief essays, &c., &c.; and though none of the contributions are lengthy, and some of them not of the highest order, yet each evinces, in one form or other, a hearty repugnance to the traffic in human flesh, and its inseparable

horrors. The readers of "Uncle Tom's Cabin" will eagerly turn to "The Two Altars; or Two Pictures in One," by Mrs. Stowe, and those who remember Frederic Douglass to "The Heroic Slave." At the end of each contribution is appended a fac-simile of the autograph of the writer.

The proceeds of the sale of the work in America, "will be devoted to the dissemination of light and truth on the subject of slavery" in that country. Though the same thing is not affirmed of the English edition, yet as the protest of American ladies, ministers, historians, professors, and statesmen, against the inhuman system of slavery, it cannot but be interesting to all our readers.

MISSIONARY OBSERVER.

LETTER FROM REV. W. MILLER.

Tent Wimpurra, Dec. 26th, 1852

MY DEAR BROTHER GOADBY,—It is just a fortnight to day since Mrs. Miller, myself, little girl and two native preachers' left home for a missionary tour. We first encamped at Balakatee, eight miles north of Piplee, and in the midst of several villages, and near to a large market.

During our stay as many of the former as we could go to were visited, and the gospel proclaimed in their midst. Little opposition was manifested, and we would fain hope that among those who listened attentively and received tracts, good was done. In the market we had good congregations, and were heard with more attention than on former occasions. Many persons came to our encampment for books, with whom much time was spent in conversation and discussion. Having heard from several individuals that at a village named Rathpen, one mile distant, there was a man of the Fisherman caste, who spent all his leisure in reading our books, and was well versed with their contents, we gladly proceeded to the place to have an interview with him. After preaching to about forty of the villagers, we enquired for the fisherman, and were told that he had that morning gone on business to a village ten miles off. We however went to his house, and found his wife and aged mother at home. The old lady at once recognised us, and said that her son had entirely forsaken the gods and shastres, and now did nothing but read christian books. At my request she went and brought, carefully wrapt up in cloth, his stock of books. There were perhaps twelve altogether; they had evidently been received at different periods, as 1839 was the year in which some of them had been printed, while others were of 1840, 1845, 1850.

A poetical tract, entitled "the Life of Christ," appeared to have been first received, and most used, though all bore unmistakable marks of having been a great deal read. I felt quite disappointed in not meeting with the man, as he must from what his neighbours and mother stated, have a good knowledge of christianity, and be courageous in making it known to others. He is notorious in his own and the surrounding villages for his aversion to idolatry and attachment to the religion of Christ. The neighbours often

gather around to hear him read, and consider him quite clever in explaining any thing that may appear difficult to them, as well as engaging with and silencing an opponent. I was pleased to observe that the mother quite approved of her son's conduct, and carefully folded up with the others a gospel I left for him.

We next encamped at Caleanta, six miles further north, and near to the Pooree road. There being but few villages or markets within reach, our stay was brief. The day after our arrival a young man begged of us to accompany him to his village, to preach; accordingly we went with him to an isolated, jungly spot; but where we found a large village. In a very short time our guide collected most of the male population around us, and we had a very pleasing, and I trust useful, opportunity of making known the way of salvation. Many of our hearers were aged men, and appeared to feel seriously that they had lived until now without God and without hope in the world. O that they may act according to their convictions, and take refuge in Him who is able and willing to save.

Among those who came to the tent for books and conversation, was an intelligent young man, a shopkeeper of the adjoining bazar. He knew brother Lacey well, and had received tracts from him, which he had carefully read, and was familiar with most of their contents. He knew most of the particulars of the crucifixion, and the object of Christ's death; and regards him as alone worthy of his trust. Alas, however, he cannot yet command courage to come over wholly to the Lord's side, though his rejection of idolatry and respect for christianity have made him many enemies; and on one occasion well nigh affected his ruin, as far as his present position in society is concerned. A short time ago a clay idol of an adjoining temple fell from his throne and smashed his head and arms. This young man, having some knowledge of image making, was applied to by the priests to repair the unfortunate god. On going to examine his lordship he expressed his views of the folly and sin of repairing and worshipping a lifeless image, incapable of preserving itself from destruction. The priests were astounded and indignant, and denounced him an apostate, and a wretch unworthy to live. Vowing vengeance, they repaired to the principal man of the village

and represented the case, and begged of him to interfere and throw the offender out of caste. Fortunately the party appealed to was liberally disposed, and refused to interfere, otherwise the young man would have been reduced to beggary.

Phatagar, a place eight miles distant, was our next stage. Soon after our arrival a large market assembled close to our tent. Having partaken of a little refreshment, we went among the people and proclaimed the "unsearchable riches of Christ," answered questions, argued, conversed until quite exhausted, and our throats sore.

We next met with some very zealous worshippers of Choitanya, a Hindoo reformer who lived about 250 years ago; they insisted, notwithstanding unanswerable arguments to the contrary, that he was an incarnation of the true God, and able to save them. Some haughty bramhins turned away in disgust at the idea of salvation *only* being obtainable through faith in one who was crucified. Many however paid great attention, and gladly received tracts. The following two days were spent in visiting and preaching in five of the surrounding villages, also in addressing those who came to the tent.

In one village an aged, respectable man furnished me with a cigar, spread a mat, and invited me to sit down. He then went into the house, and soon returned with a copy of Matthew's gospel, which he appeared to prize as great a treasure. He said he had had it several years, and was anxious to have some parts of it explained. I had therefore the pleasure of making known to him and his friends what had proved difficult, and exhorting them to repent and put their trust in Him who was the sum and substance of the book. I left another book with the old man, for which he seemed very grateful; and we parted on the most friendly terms. Before our departure I went to see the Principal, or Mahant, of a math near to our encampment. I found him surrounded by about twenty of his disciples, male and female, who had come to see him and present offerings. He was just

engaged in prescribing medicines for diseases from which some of them were suffering. He invited me to sit down, and with his friends paid great attention while I made known the inability of man to be saved by man, and the folly and wickedness of trusting in any one save the Lord Jesus for salvation. He is one of the most humble, communicative and obliging men of the class that I know. He was very much attached to brother Lacey, and made many enquiries about him, and seemed quite sorrowful on hearing of his decease. The Lord grant that he may not have known and conversed with our dear departed brother in vain, but soon forsake his wicked calling, and become a sincere and devoted disciple of the blessed Saviour.

I am reminded that this was the first place we encamped at on the first tour I made with brother Lacey. Though now nearly seven years ago our visit is as fresh on my memory as if it were yesterday. I have him now before my mind, standing as he did then, in the midst of the market, surrounded by a large congregation, making known in his own peculiarly attractive and impressive manner, "Christ and him crucified," while his hearers, with eyes intently fixed on him, alternately smiled, sighed and wept. Honoured and beloved brother! how often hast thou traversed these jungles and plains, gazed upon these scenes, and proclaimed the gospel to the inhabitants of these regions; though now thy work on earth is finished, and thy crown of glory is obtained. Fragrant and precious indeed is thy memory, nor will it soon be forgotten in Orissa; generations yet unborn will with gratitude refer to thee as most worthy to be denominated, the apostle of their once idolatrous but then evangelized country.

Jan. 1st, 1853.—I have been unable to write more, and it is now the last safe day for overland letters, so I must close, and give you an account of the remainder of our tour next month. With kindest regards, I remain, affectionately yours,

W. MILLER.

REMARKABLE MOVEMENT IN SIERRA-LEONE.

CASTING AWAY OF IDOLS, AND REVIVAL OF RELIGION.

WE are thankful to insert the following extracts from the Wesleyan Missionary Notices.—Ed.

The state of the popular mind at Sierra-Leone, indicated by so general an abandonment of idol-gods as is here narrated, is a signal evidence of the effect certainly

produced, sooner or later, by the steady maintenance of the testimony of Christ. We may hope that such a movement will spread in the adjacent parts of Africa; and, coupled with the recent advices from the Gold Coast, the details of our present publication hold out the most cheering prospects for the Western portion of that long-

unhappy continent. Missionaries in other countries will see, in what has occurred in Sierra-Leone, cheering evidence that, in their fields also, after the seed-time has been faithfully improved, a time will come when, by special influence of the Holy Spirit, they will suddenly reap a great harvest.

It is necessary for our readers to bear in mind that the peculiar observances of idolatry here referred to were practised, especially with a view to obtain luck, or to send ill-luck to enemies, and were, therefore, a source of considerable profit to the parties who kept the "country fashion," and to whom others resorted for the exercise of their influence with the occult powers. So debasing are the effects of this superstition, that, by a law in existence in Sierra-Leone, the practice of it is proscribed, just as fortune-telling is among ourselves. But it appears that this law had fallen into disuse, so that many openly followed their rude necromancy, and still had sufficient credit among the people to make numbers of dupes. In reading the recital of the surrender of so many instruments of the most degrading form of "the black art" known in the world, many will be reminded of what is recorded respecting Ephesus; "And many that believed came, and confessed, and shewed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver." The negro wizards are not sufficiently advanced to have books of their art; but it is cheering to see them abandon to shame and destruction the miserable idols whereby they had deluded so many, and kept up a system which could not exist without being a curse.

Rev. Richard Fletcher, Freetown, Dec. 27, 1852, writes:—

"As a mail is leaving for England to-day, I feel it to be my duty to write to you again before the close of the year, and to give you an account of the great stir which has recently taken place among the idolaters of Freetown and other places, in the surrendering of their idols. The movement was such as was never known in this colony before, and I believe never anticipated on so large a scale. It commenced on the 17th of Nov., at Aberdeen. It was my turn to visit the place, and, as usual, I called upon many of the people before the evening service, accompanied by some of the Leaders. Two of the parties upon whom we called were idolaters, one of the Poh-pob, and the other of the A-ku, nation. We spoke to them upon the folly and wickedness of idolatry, its degrading influ-

ences upon them, and urged them to give it up at once, and allow us to take the objects of their worship away, so that they might have a clear course to the house of God. To our surprise, they permitted us to take them. Often they had been spoken to, but never yielded. They were both old men, sick and infirm, and long residents at Aberdeen; and one, in particular, a notorious character among the people, and a leading man among his profession. When I went into his idol-house, he followed me, but uttered not a word of objection. I took out his wooden god, &c., called *O-batalla*, and carried it into his house, and was putting it down in order to pray with him; but he said, "No! go carry 'em, go carry 'em." We put them on one side, then sung two verses, and three engaged in prayer on his behalf, that God would enlighten, bless, and save him. Afterwards we made preparation for the service, had a very large congregation, and great attention was paid to the word preached. On the following morning, after we came out of the prayer-meeting, we went round to the other idolaters, and succeeded in getting the "country fashions" of four other men, who had long been addicted to them. In the afternoon we took idols from two other old men, leading characters, and men of influence over others. I had several times visited them before, secured their confidence, and had got them to go to the house of God; but I had never pressed them much to let me take their idols; and to do so now I found was not necessary: I had only to tell them, that, as they went to meeting now, they must give them up, or God could not bless them. The reply made by the priest was, "Daddy, you savy where they live, go take 'em." I did so; and they also gave us their drums. One of the idolaters I found was so afraid, that, during the night, he threw his things away into the sea. The following are the names of some of their gods: namely, E-fahs Shango, A-sew, Os-saun, Opella, O-batalla, Ojuga, &c. So remarkable a day of the kind had not been seen at Aberdeen before. The attention of the people was aroused to what was going on, and many have been led to feel after God, and to enquire what they must do to be saved.

SPREAD OF THE MOVEMENT TO MURRAY TOWN.

Knowing that the news would spread from Aberdeen to Murray town, which is near, about the idolaters giving up their "country fashion," I saw it was the time to do something; so on the 19th of Nov., after I returned from Aberdeen, I went there in the afternoon, communicated my design to the Leaders, who were quite

ready to co-operate with me, and had been wishing to see me. The first person we went to, was a "head woman," or priestess. After conversing with her some time, she most freely gave them up; we prayed with her, and encouraged her, and then removed her idols away. The people saw them as they were conveyed through the streets, which alarmed them, and induced some who were not willing to give their idols up to run away with them and hide them in the bushes; but others did not remove theirs, and without any objection let us take them. They had heard about Aberdeen, as I expected; and I found some had thrown theirs into the sea already. We went from house to house, and collected a great mass of rubbish and filth, with some few carved images, and a number of drums used by them on their sacrificial days. On the following Sunday, the 21st, many of the idolaters attended the house of God, and in the afternoon others went to our schoolmaster to say they were then willing to give theirs up, if the white man would come and take them.

On the 25th of the same month we held a special prayer-meeting; persons came from different places, the chapel was crowded, much of the Divine presence was felt, and more than twenty declared their saving interest in the merits of Christ. Public and private prayer-meetings are still zealously kept up, and a gracious work is going on in the place. The change which has taken place in this village is most wonderful; and constrains us to acknowledge the power and infinite mercy of God, and to stand astonished at what He hath wrought. No place in the colony was so notorious for idolatry as this; once it was a type of hell, but now it resembles a little paradise; not a "country-fashion" drum is to be heard, which once annoyed the whole town.

Rev. R. Gilbert writes:—

"On Monday, Nov. 22, I thought something might be done among the mass of idolaters in Freetown, and was fully convinced that the present was a providential and most favourable time; so, in company with one of our Catechists, I went in the afternoon, and called first upon one very old woman near the Mission-house; but we found she had removed her things, having heard what had recently taken place. She said she had thrown them one night into the sea, though we could scarcely credit her statement, as we found a few things in her idol-place. What there was she gave us permission to take. We then proceeded to another notorious idolater, who had abundance of things; but he told us to take them all, and was afraid that we

should leave any. Several times he said, "Now, look'em good: look'em good;" and when he thought we were leaving any thing, cried out, "Carry'em all: carry'em all." The news rapidly spread, and wherever we went the people were prepared to let us take them without raising an opposition, regarding it as a matter of necessity.

How many of the idolaters whose chains we have loosed in Freetown have joined our Society, I have not been able to ascertain; but a number of them have. Mr. Beale has almost doubled the members of his church out of them. Of a truth God is with us, making bare His arm and reviving His work; sinners are made to feel the truths of religion, and there is a spirit of enquiry after salvation. In our special prayer-meetings, which we are still carrying on by the help of the Lord, I may safely say we have had hundreds of conversions; and O that we may have the happiness to see thousands yet! Last week at our various services we had not fewer than from sixty to seventy conversions. Our expectations run high; we are looking for greater manifestations of the saving power of God; a spirit of prayer and of faith is in exercise, and we are resolved to labour on, and count nothing dear unto us, that we may win souls."

Again:—

"The Committee will be glad to hear that the idolaters of Sierra Leone are casting their idols to the moles and the bats. "The kingdom of Satan is falling as lightning to the ground." A few weeks since, Mr. George, our schoolmaster at Murraytown, came to the Mission-house, and requested that one or two Missionaries would come immediately to Murray town, as the idolaters were giving up their idols. As it was past five on Sunday evening when he came, we postponed it until the next day. On the following morning Mr. Reay and myself rose at four o'clock, and started off to this village. We arrived there just as it was getting light. We at once proceeded to the constable's house; and we were rather surprised to find his piazza full of idols and other superstitious stuff, which had been brought to him the day previous. He very kindly took us to the houses of these idolaters. We talked to them about their souls, and exhorted them to look to Christ as their Saviour, Redeemer, and God. One man, who voluntarily gave up his idol to us, said, that he had been an idolater twenty-five years, but now he intended to go to chapel. On Sunday, the 12th of this month, I went to Murraytown, and preached to those people who had lately given up their idols. The chapel, which had just been rebuilt, was crowded; all paid great

attention while I enforced these words,—“Little children, keep yourselves from idols.” On the same day I baptized twenty-eight males and females, twenty-five of whom were adults; and I received forty-seven on trial: but some of these were backsliders. As I looked upon these people, as they knelt down to be baptized, my feelings overcame me. To think that these persons, a few weeks since, were bowing down to gods of wood and

gods of stone, and many of them worshipped the devil!—who can despair of converting the world while we have such facts as these?—facts which encourage your Missionaries in this land of sickness, toil, and death; and they must cheer the friends of Missions at home.

This extraordinary movement seems to be happily extending. May all idols be ‘utterly abolished!’”

RESULTS OF MISSIONS IN INDIA.

Some months ago we gave a statement of the results of missionary operations throughout the whole of India and in the island of Ceylon. Since that was prepared, a second and more complete inquiry has been made, and the statistical results brought down to the end of the year 1851. From the *Calcutta Christian Observer* we

The agents of	22 missionary societies.
These include	443 missionaries,
of whom	48 are ordained natives,
Together with	698 native catechists
These agents reside at ..	313 missionary stations.
There have been founded ..	331 native churches,
containing	18,410 communicants,
in a community of	112,191 native Christians.
The missionaries maintain ..	1,347 vernacular schools,
containing	47,504 boys.
Together with	93 boarding schools.
containing	2,414 Christian boys.
They also superintend	126 superior English day schools
and instruct therein	14,562 boys and young men.
Female education embraces ..	347 day schools for girls.
containing	11,519 scholars;
but hopes more from its	102 girls' boarding schools,
containing	2,779 Christian girls.
For the good of Europeans ..	71 services are maintained.

The entire Bible has been translated into ten languages, the New Testament; into five others, and separate gospels in four others. Besides numerous works for christians, thirty, forty, and even seventy tracts, have been prepared in these different languages suitable for Hindoos and Musselmans. Missionaries maintain in India *twenty-five* printing establishments.

This vast missionary agency costs £190,000 annually, of which *one sixth*, or £33,500 is contributed by European chris-

take the following summary which we are sure will give to our readers the most gratifying evidence that the labours of missionaries in India have not been in vain:—

At the commencement of the year 1852, there were labouring throughout India and Ceylon:—

tians resident in the country.

By far the greater part of this agency has been brought into operation during the last *twenty years*. It is impossible to contemplate the high position which it occupies, and the results which it has already produced, without indulging the strongest expectations of its future perfect success; and without exclaiming with the most fervent gratitude,—

WHAT HATH GOD WROUGHT!

Baptist Magazine.

A DARK SPOT IN IRELAND.

The following account of the condition of the inhabitants of Inniskea, on the north-west coast of Mayo, discloses a state of matters which calls loudly for assistance, and exhibits a community

but little, if at all, removed from paganism.

“The Islands of Inniskea form the northern point of entrance to Blacksod Bay, and are inhabited by a population of

380 human beings, who support themselves chiefly by fishing and the produce of their potatoe plots; the most infirm and indigent deriving their principal subsistence from shell-fish and sea-weed. They all speak the Irish language, and among them is a trace of that government by chiefs, which in former times existed in Ireland. The present chief, or king of Inniskea, is an intelligent peasant, named Cain. His authority is universally acknowledged, and the settlement of all disputes is referred to his decision. But his people are indeed a wild race, skilled only in the semi-barbarous customs of their forefathers. Occasionally they have been visited by wandering schoolmasters; but so short and casual have such visits been, that there are not ten individuals who ever knew the letters of any language. To this dark spot the light of the gospel has never been permanently extended; and, save during the few and necessarily short visits of the clergymen of the parish, seldom have they heard of eternal life as the free gift of God through Jesus Christ; and even these visits were unprofitable, from their total ignorance of English. Though nominally Roman Catholics, these islanders have no priest resident among them; they know nothing of the tenets of their church, and their worship consists of occasional meetings at their chief's

house, with visits to a holy well, called, in their native tongue, 'Deriula.'

Gloomy as is the description already given of this people, there is yet a darker shade to be unfolded. Here the absence of religion is filled with the open practice of pagan idolatry, as fearful to contemplate as that prevalent on the banks of the Ganges. In the south island, in the house of a man named Merrigan, a stone idol, called in the Irish, *Neevongi*, has been, from time immemorial, religiously preserved and worshipped. This god, in appearance, resembles a thick roll of homespun flannel, which arises from the custom of dedicating a material of their dress to it whenever its aid is sought;—this is sewed on by an old woman, its priestess, whose peculiar care it is. Of the early history of this idol, no authentic information can be procured; but its power is believed to be immense. They pray to it in time of sickness; it is invoked when a storm is desired to dash some helpless ship upon the coast; and again, the exercise of its power is solicited in calming the angry waves, to admit of fishing, or visiting the main land."....."Such is a brief outline of the melancholy state of this portion of the west of Ireland. It speaks too forcibly to an enlightened community to need comment."

JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

THE biographer of the Rev. Thomas Charles, of Bala, after noticing the failure of various attempts to obtain the Scriptures in Welsh, from the Christian Knowledge Society, and other sources; states, "Mr. Charles, in December, 1802, took his annual journey to London, intending to lay certain plans for securing his object before several charitable friends, particularly the Committee of the Religious Tract Society, of which he was then a member. The subject was much on his mind; and while awake in bed, as he told me himself, the idea of having a Bible Society established in London, on a similar basis to the Religious Tract Society, occurred to him. He was so cheered by the thought that he instantly arose, and went out to consult some friends on the subject." The first person he met was Mr. Tarn, who was then on the Committee of the Tract Society. They discussed the subject together for a considerable time. At the next meeting of the Society, held on Tuesday, the 7th December, 1802, Mr. Charles was introduced. On this occasion, the Rev. Matthew Wilks occupied the chair, and the following friends were present: The Rev. Messrs. Steinkopff, Townsend, and Hughes; also Messrs. Pellat, Alers,* Mackenzie, Gouldsmith, Shrubsole, Preston, Fresh-

field, Reyner, Hamilton, Fowler, Shotton, and Tarn.

Mr. Tarn, after the regular business of the Committee was finished, mentioned the particulars of his conversation with Mr. Charles, when the latter fully unfolded his plans, and urged assistance in the attainment of an object which had long occupied his mind. How deeply important was the hour devoted to this conversation! Surely the Lord was in the midst of the little assembly, suggesting holy thoughts to his servants! At the moment when Mr. Charles was appealing for Bibles for Wales, it occurred to Mr. Hughes, "Surely a society might be formed for the purpose; and if for Wales, why not also for the empire, and the world?" He mentioned to the friends, that it appeared to him desirable to extend the plan suggested by Mr. Charles, so as to facilitate a general circulation of the Scriptures. In these views all present united, and instructed Mr. Hughes to make the following entry in the Minute-book of the Tract Society:

"Mr. Charles, of Bala, having introduced the subject, which had been previously mentioned by Mr. Tarn, of dispersing Bibles in Wales, the Committee resolved that it would be highly desirable to stir up the public mind to the dispersion of Bibles generally, and that a paper in a magazine to this effect may

* Now W. Alers Hankey, Esq.

be singularly useful. The object* was deemed sufficiently connected with the object of the Society thus generally to appear on the minutes; and the Secretary, who suggested it, was accordingly desired to enter it."*

This was the first minute recorded in the books of the Religious Tract Society, which led to the formation of the British and Foreign Bible Society. Its commencement was indeed humble, but its results have been glorious,—far beyond the most sanguine expectations of its devoted founders. The expenditure of the Society, from its commencement, has been the large sum of 3,855,486*l.* 4*s.* 1*d.*; it has circulated the Scriptures in 148 languages, of which 121 have been entirely new versions; and its issues have reached the vast number of 25,402,309 copies of the Scriptures. If to these be added the circulation of the independent Society in America, and of the Continental Societies which depend upon their own resources, the entire and grand total will amount to no less than 43,344,132. Who can forbear to exclaim, "What hath God wrought!" The effort has no parallel in the records of the Christian church; and if it be indeed the fact, as the most competent to form an opinion have estimated, that at the commencement of the Society's labours not more than 5,000,000 of copies of the sacred volume were in existence, what gratitude do we owe to the Author of all good, that he has led the Society, formed more immediately for Wales, to embrace the world, and to bring about such a magnificent result?—

Christian Spectator.

MADAGASCAR RE-OPENED.

The vast, populous, and beautiful island of Madagascar has long been an object of intense interest to the Christian mind. It is thirty-five years since missionaries first landed on its shores, where they were welcomed and encouraged by Radama, one of the most remarkable potentates of his day. The gospel was preached, numerous schools were established, and the printing-press was actively employed, partly at the cost of the Religious Tract Society. In 1828, king Radama died, and with the accession of the present queen all this promising commencement was darkened; at length, in 1835, the edict was issued which repelled both Christianity and civilization from Madagascar; the ports were then closed against European ships. The persecuted missionaries were compelled to flee to other regions, the religion of Christ became a crime punishable with slavery and death, the congregations were

dispersed, and forty or fifty of the converted Malagasses were martyred; five hundred of them escaped to the Mauritius. During the reign of terror, we are told that tens increased to hundreds, so that thousands continued to study the Holy Scriptures, to sanctify the Christian Sabbath, and to meet on the mountains and in the caves of Madagascar, uniting in acts of love, obedience, and worship to God and to the Redeemer.

So late as 1851 persecution was renewed, and the sufferings of the native disciples were great. The accounts received of their fortitude, when brought forth to martyrdom, appeal to the most tender feelings of the heart.

The surviving believers have at length their reward: "The only child of the queen and heir to the throne, upon whom the government has now devolved, has learned the faith in which the martyrs died; and the only son of the late persecuting prime minister, the bitterest foe of the converts, has professed himself their friend." With Christianity, civilization returns, and the ports of Madagascar are to be opened to the missionaries, and, at the same time, to the commerce of the world.

The professing Christians are still numerous. At Tanarivo they are said to be five thousand, while others are prepared to listen to the gospel. It is now for those who once laboured and prayed for the conversion of Madagascar to move forward promptly, and avail themselves of the door which is thrown open for their admittance. If there be any hesitancy, the Romish priests will anticipate our movements, and supplant us in our former scenes of usefulness, while the hearts of the simple-minded believers, who have long cried to God, and look for our return, will be discouraged.

The Religious Tract Society is prepared at once to move in co-operation with the London Missionary Society. The new editions in Malagasy, of the Hymn-Book, and "Pilgrim's Progress," translated by the late Rev. J. J. Freeman, will be immediately put to press; and editions of the following works, translated by the Rev. D. Griffiths, will be got ready without delay, and at an early day despatched to instruct, revive, and cheer the minds of the interesting people of this far off isle: "James's Anxious Inquirer;" "Come to Jesus," and "It is I," by the Rev. N. Hall; "The Sinner's Friend." Several tracts will also be reprinted.

Who will help in this good and pressing work? Already two or three friends have kindly stepped forward with donations; but we must appeal for prompt and more extended assistance. The sum required, we trust, will be liberally supplied; not only to defray the charge of the works above stated, but for others which may be called for by future openings in Providence.

* That is, the circulation of the Bible throughout the world.

THE SOCIETY FOR THE DELIVERANCE OF HINDOO APOSTATES.

[As a proof of the influence exercised on the Hindoo mind by Missionary labours, it is refreshing to read the following. There are signs of progress, when the enemy takes alarm.—Ed]

In order to entice back again into the bondage of Hindooism, attempt is being made to relax the stringent regulations of the Sbastras, with respect to those who have renounced the religion of their ancestors. One of these Hindoos thus speaks:—

"A fortnight since, in this city of Calcutta, many learned friends established a society called, "A Society for the deliverance of Hindoo Apostates." the object of which is to reintroduce into society, on the performance of certain ceremonial rites required by the Shastras, those young men who, by the evil counsels and wills of the missionaries, may become Christians.—*Samachar Chandrika*, 16th August, 1852.

The followers of pure Hindooism abandoning their apostate children remain ever after clothed in mourning for them. Now, however, their sons, who have embraced Christianity and discovered its real worthlessness, on perceiving a way to escape, will be anxious to be delivered from it, that is to say, they will thus think, "Having fallen into the net

of the missionaries we have taken refuge in a false creed, but now we will return to the eternal religion of the Hindoo." Now if it can be arranged that such individuals, after purification from the crime of having partaken forbidden meats and drinks can, according to the Shastras, be again received into Hindoo society, then the envenomed tooth of the missionaries will be broken. For this purpose about one hundred wise and excellent gentlemen, during the last three Sabbaths, at the house of a learned friend at Surtir Bagan, Calcutta, have established the above-named society, and from the determination manifested by its members, we have no doubt something important will result.

The missionaries must now be watchful, or they will be no longer able (successfully) to spread their deceitful nets. The young Bengalis of their own schools are rending asunder those nets; for Babu Isharcbandra Nundee, an accomplished scholar of Dr. Duff's institution, in a recent small work, has completely exposed the snares of the English (missionaries,) and thereby spoiled the beauty which attracted the eyes of some, and broken the charm of the sounds which bewitched the ears of others.

MISSIONARY INTELLIGENCE.

DEPARTURE OF WESLEYAN MISSIONARIES.

—On the 20th of January the Rev. Messrs. Beach and Cox, and Miss Wannop, embarked at Southampton for China; also Mr. Burgess for Madras, Mr. Barber for Jaffa, North Ceylon, and Miss Holmes and Miss Jackson for South Ceylon. On January 17th, the Rev. David Barley and family, with Messrs. J. Smith, Moses, and Rising, embarked for the West Indies.

PARTICULAR BAPTIST MISSIONS.—We are happy to learn that this society is proposing to send over twenty additional missionaries to India. This will speedily nearly double their strength, and we doubt not will be followed with the divine blessing.

ANNIVERSARIES.

MARKET HARBOROUGH.—The annual missionary sermons were preached on Lord's-day, Jan. 30, by the Rev. J. F. Winks, of Leicester; and on the following evening a very interesting missionary meeting was held, Mr. Bennett in the chair. Speakers,—Mr. Reed, Rev. J. B. Pike, Rev. J. F. Winks, Rev. T. Blackbourn, Rev. — Webb, P. B.; and Rev. H. Toller, Indep. Collections and subscriptions, £10, 13s. 1½d. F.S.S.

NOTTINGHAM, *Stoney St.*—On Lord's day,

Feb. 21, the Rev. W. Underwood, of Derby, preached our annual sermons on behalf of the foreign mission. In the afternoon a juvenile missionary meeting was held; when the Revs. W. Underwood and J. Goodall gave addresses. This department had realized during the year more than £10, our young friends apparently taking a great interest in its success. Last year they agreed to support a native minister. On the Monday following, the public meeting was held—the mayor in the chair. The Revs. W. Underwood, J. G. Pike, W. R. Stevenson, J. A. Baynes, and H. Hunter, addressed it. Total amount collected, nearly £15. B.W.Y.

BARNEY, *Norfolk*.—Our annual Missionary services were held in this place Nov. 23rd, 1852, when we were visited by Rev. W. Jarrom, who preached in the afternoon, and in the evening gave some deeply interesting information relative to China and its prospects. His address was listened to by a very full chapel with the most intense interest. Addresses were also delivered by Rev. G. Short, (P. B.) and Mr. Humphrey. Collections &c., with the whole proceeds of a public tea, were £7 14s.

On the following Thursday evening, November 25th, Mr. Jarrom visited Castleacre, and addressed a good congregation.

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THE MISSION OF THE CHURCH ON EARTH.*

BY REV. C. SPRINGTHORPE.

"Ye are the salt of the earth."—Matt. v. 13.

AMID the diversity of human opinion and religious belief characteristic of the civilized world, there has always existed a general concurrence in the sentiment, that the man Christ Jesus was the ablest expounder of moral and spiritual verities that has ever appeared among mankind. Now, as formerly, the opponents, in common with the abettors of christianity, endorse the memorable and eulogistic comment, "Never man spake like this man." Nearly all agree, that for sublimity of thought, beauty of diction, and grandeur of aim, the oral instructions of Christ are incomparable. But the christian makes an advance upon this position, and regards the author of the passage just quoted as the Great Teacher sent from God, his divine instructor, his infallible guide; and in seeking to discover the will of heaven, he considers that his most befitting posture is to sit at the feet of Jesus and hear his words.

Beloved brethren, to this endeared and consecrated spot we now repair. Turning from the heartless and specu-

lative theories of men, how cheering to the soul are the sweet and gentle words of Incarnate Love. Seeing the multitudes, his feeling heart yearns with pity and compassion towards them, and dispensing with established forms and current usages, he ascends the adjacent mount, and discourses to the congregated throng in winning and pathetic strains.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the pure in heart," &c. In reflecting on this series of beatitudes, one cannot forbear the exclamation: "O that all the recognized propounders of christianity, ancient and modern, had caught the spirit, and imitated the example of their Master; for that spirit, and that example, clearly demonstrate that Jesus came, not to execrate and denounce, but to enlighten and bless the family of man.

Directing the attention of his numerous auditors, first to those moral dispositions of the soul which constitute the essence of true piety, our

* The substance of the following excellent discourse was delivered at the Midland Conference, at Rothley, March 20th, 1853, and is inserted at the earnest request of several who heard it.—Ed.

Lord next proceeded to describe their practical operation, the external developments and uses of the inner, spiritual life, intimating that his words, when properly regarded, were quick and powerful; adapted to rouse the soul to a just contemplation and vigorous prosecution of its high destiny in the universe of God.

Speaking of his immediate disciples, and of all who hereafter should believe on his name, Jesus thus continued, "Ye are the salt of the earth. Ye are the light of the world." To you as a community of holy brethren, is entrusted one great branch of that moral conservative power, by which the sweeping torrent of corruption is to be stemmed, and the Divine purposes accomplished in the world.

The mission of the church on earth is the topic here suggested for our consideration. We propose to discuss the objects and agencies of that mission.

Our first remark is:—

That the maintenance and extension of God's rights is a primary object of the church's mission.

As the Creator and moral Governor of the world, Jehovah possesses certain grand prerogatives which form the glory of his character, secure the stability of his throne, and demonstrate the universality of his rule. From his august and majestic abode the High and Lofty One has proclaimed his will, the purport of which is, that man should love the Lord his God, with all his heart, and mind, and soul, and strength; and his neighbour as himself; the Deity thus presenting an exclusive claim to the homage of our heart, and the obedience of our life. It might be supposed that a requirement so obviously just and reasonable, would have met with a cordial response in the creature's breast, and the fact that it did not, necessarily supposes some anterior moral defection. Most assuredly to love the best of all beings is

the dictate of pure, enlightened human consciousness. Now, omitting any reference to the Mosaic account of the fall, does not all history, both sacred and profane, abundantly prove, that there is an innate tendency in our race to forget God, a deep-seated aversion to his holy character and law, a repugnance to his sovereign authority and control? Had man's physical potency been equal to his cherished inclinations and degenerate instincts, long ere this, creation would literally have become a blank, and the Deity blotted out of existence. Again and again, a million times over, "the fool hath said in his heart, there is no God." Hostility to the righteous claims of the Holy One, then, forms a radical element in human nature, which, unless subdued, gradually augments in force and modes of manifestation. Hence, a fearful alternative arose in the Divine economy of the world. Either revolt must continue and speedily annihilate rational existence on the earth, or a new conservative agency must be grafted on the original constitution of things. Infinite wisdom and benevolence adopted the latter course. Then it was that the fountains of eternal love and mercy gushed forth in profuse and inexhaustible streams from a parent's swelling bosom, to purify, to reclaim, and to bless his revolted offspring. Among other remedial agencies, a novel organization is created. The shattered temple of humanity is reconstructed. The heart of the child again vibrates in harmony with the suasive yet commanding tones of its heavenly Father. It becomes apparent that thus transformed man, in his individual and associative capacity, shall constitute an important agency, through whom the invisible Supreme will exhibit his perfections, and secure the universal recognition of his claims.

Impartial and multiplied historical references would warrant this conclu-

sion. Was not the preservation of Divine knowledge among the antediluvians owing to the action of the church then existing? Is it not written that amidst abounding corruption, Enoch, Noah, and others, "walked with God?" Was not the Abrahamic race chosen from the rest of mankind for the same purpose?

Following the true church in all her wanderings throughout this sin-stricken and God-dishonouring world, do we not find that wherever located, she is a witness for God, incessantly uttering a stern and indignant protest, both against the absurdities of Polytheism, and the crudities of false philosophy? Facts in abundance might be adduced to prove that indifference or cruelty are the governing associations of the human intellect, when it would by searching find out God, and compare a likeness to him. The sages of the east, and the profound philosophers of the west, never did arrive at the true knowledge of God. "Professing themselves wise, they became fools." "The world by wisdom knew not God." It is therefore evident that one grand object of the church's mission on the earth is to maintain and extend God's rights. In keeping with this exalted purpose, christian communities have despatched the heralds of truth abroad to warn the world of sin, and summon the nations to behold their Saviour and their God. As a branch of this conservative agency, is there not reason to fear that some among us are losing sight of their vocation? "From India's burning plain," the Macedonian voice salutes our ears, "Come over and help us." The bulwarks of the ancient faith are yielding under the melting power of the truth. The great Moloch of the east is retreating before the martial hosts of Zion's King. God is fighting for us; our foes dispersed are fleeing away; but, alas! the soldiers of the cross are passing from the field of conflict to the plains of tri-

umph. Where are the men upon whom their mantle has fallen?

Yes, we repeat, where is the man who from the depths of his soul responds: "Here am I, send me?" May the Lord God of the prophets undertake for us, that as a denomination of christians we may fulfil this part of our mission on the earth.

The promotion of man's interests is a second object of the church's mission. That the claims of God and the well-being of man are one and undivided, is a fundamental axiom in sound christian philosophy. It is therefore contended that the heirs of heaven are the truest benefactors of earth. Each has a mission to his fellow. "Thou shalt love thy neighbour as thyself." "Do unto others as ye would they should do unto you." "Do good unto all men." In the name of our holy faith and common sense, we protest against the attitude which modern scepticism has assumed: "Christianity *versus* Secularism." Had the church been true to her living Head, intent upon effecting the designs of her existence, a discussion like the one recently held in the metropolis of our land, could not have taken place in the nineteenth century. Long ago, the universal sentiment would have settled the controversy raised by popular unbelievers. Our text evidently teaches, that the disciples of Christ embrace that system of truth, and wield that moral power, which alone can civilize, ennoble, and render man happy; showing him "how to make the best of both worlds," and that to work out this reforming process, is a primary object of their mission.

The principle here enunciated is in harmony with the economy of the universe. Every created thing is sent forth for some special purpose; to do some one or more thing for which it is specially created or endowed. There are countless suns: Jehovah sends them to give light and heat

and binding power to stars that roll around them. That is their mission, splendidly do they fulfil it. "He bringeth out their hosts by number; he calleth them all by names in the greatness of his might; for that he is strong in power, not one faileth." "The earth," remarks a living writer, "has her maternal mission, to bring to birth, to nurse, and educate the various types of life; to unfold ceaselessly God's infinite ideas of beauty, love, and power."

Rising in thought to an advanced stage of created existence, have we not reason to believe that archangel, seraph, principality, and power, each has his own endowment, fitting him for special work? The same sentiment pervades the inspired word. To the "Father of the faithful," Jehovah said, "I will bless thee, and make thy name great, and thou shalt be a blessing." The eulogiums pronounced upon the harper of devout poetry are indicative of this thought. God's testimony to him is, "I have found David the son of Jesse, a man after mine own heart, who shall fulfil all my will." Again it is written, "For David served his own generation according to the will of God." Is it not recorded of the Lord's messenger, "John fulfilled his course"? Did not the blessed Jesus come to do the will of God? O, listen, ye men of this generation, to his burning utterance. "I must work the works of him that sent me, while it is day; the night cometh, when no man can work." Disciples of Christ, "ye are the salt of the earth." 'Tis yours to recover the world to God, to carry the might of his loving sway into regions where revolt prevails, and where foul and tyrannous usurpers occupy his throne. Ye have to rear again the dilapidated temple of the Lord, whose dome covers all lands, and gather into it a godless world, to uplift the standard of truth and to fight its battles, to infuse into the thinking of the world great religious

ideas, and into the life of the world great religious principles. This is now the church's mission.

The conservation of society's well-being is a third object of the church's mission. In developing this thought we take our stand on the fundamental axiom, that the church of God in all ages has been the pioneer of true civilization, scattering in her train the greatest social blessings, promoting the prosperity of nations, and aiming at the peace of the world. It is readily admitted, that under the civilizing tendencies of commerce, several pagan nations of antiquity arose to a high degree of refinement; but it is contended, that theirs was not a true, noble civilization, fruitful in all those sterling virtues, and softening amenities, which beautify the human character, promote the happiness, and secure the stability of society. References are often made to ancient Greece and Rome, for the purpose of shewing that there may be civilization without christianity. But if by the term be meant the moral and social cultivation of a people, the position is false, the proof being incomplete. At the rise of christianity, Rome was in the zenith of her power and glory, having attained the highest state of civilization, as it could exist in a heathen land, perhaps with the exception of Greece, which was already on the decline. Where, we would ask, were the indications of her boasted refinement? Look at the theatres of Rome; witness the gladiatorial shows, and contests of men with wild beasts, which were there exhibited; and bear in mind that such spectacles of cruelty constituted the *amusements* of the Roman public, eye, and of the most polished and distinguished of the population. Let it be remembered, moreover, that in Rome there were none of those humane and charitable institutions which adorn christian lands, and the conclusion cannot be resisted, that the civilization of the classic heathen was no-

thing better than a splendid barbarism. At the expiration of a few ages, christianity obtains the ascendancy, and these atrocities disappear. Coming down to later times, we see many illustrations of the same principle. The points of distinction and superiority between the state of those European nations where the truth of God prevails, and the nations of Asia, are so broad and obvious, as not to require any comment. The results of modern missions render the position we have assumed impregnable. It matters but little whither the messengers of the churches direct their course: in every case man is civilized, and society advantaged. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." Yes, christianity offers the only true universal remedy for the world's woes. Society will never reach the apex of civilization and happiness till saturated with the purifying and invigorating waters of life.

Erratic theorists and vagrant demagogues may pour forth torrents of eloquence about political reforms, "new moral worlds," "national land chemes," the "science of secularism," &c., but no such outward material appliance can remove the main sources of a people's suffering. We say, evangelize the masses. Does not the Gospel inculcate a class of truths which are applicable to the improvement of man in every relation of life? and is it not the church's duty to get them deeply imbedded in the popular mind? Our opinion is, that the principles of the Gospel are destined to become the governing principles of the world's life, to form the groundwork of civil society, and that the church must feel that its mission is, to be the great reformer and ameliorator of the world. The reform-

ing power of this heaven-born community is not destructive, but conservative of man's temporal interests. "Ye are the salt of the earth." Has it ever been known that the progress of pure religion in any nation was attended by a corresponding diminution in secular benefits? Is there any history extant which records the decline and fall of a truly God-fearing people? A single well-authenticated instance would be a departure from the great principles of God's moral rule as propounded in the holy oracles. The words of Jesus in our text would not have a universal application, and for aught one could tell, the apprehensions of a certain class of politicians in reference to the approaching decline and ultimate ruin of Britain, might be well founded.

The noble and magnanimous Hungarian, Kossuth, once gave utterance to the sentiment, "Christianity, the only safety of nations." This proposition we regard as consonant with the current testimony of the Divine word, and most assuredly, if the church of Christ in our midst carries out the purposes of her adorable Head, our beloved country will long remain powerful, prosperous, and free. Talk of a French invasion, the thing is next to impossible. Never can I believe, till facts demonstrate, that a righteous God will permit a tyrannous usurper to invade our shores, demolish our sanctuaries, and enslave our people. In my view Providence has a mighty work for Britain yet to achieve in the world. Her sons are destined to take a distinguished part in the approaching struggle of the nations of the earth. We forbear the prosecution of this theme, trusting enough has been advanced in proof that the three primary objects of the church's mission are God's rights, man's interests, and society's weal.

(To be concluded in our next.)

GOD: THE CLAIMS AND CHARACTER OF HIS WORSHIP.

It will have occurred repeatedly to every reader of the series of papers on the attributes of Jehovah, now brought to a close, how just, as well as beautiful, is the language of Zophan the Naamathite: "Canst thou by searching find out God? canst thou find out the Almighty to perfection? It is as high as heaven; what canst thou do? It is deeper than hell; what canst thou know? The measure thereof is longer than the earth, and and broader than the sea."*

There is, in the infinity of God, in his eternity, his immensity, his wisdom, power and moral attributes, that which will forever surpass the comprehension of finite beings. There is a height to which they can never soar, a depth they will never fathom, a length and breadth beyond their line. This truth, while it is abundantly obvious, being taught both in holy writ, as well as by the works and dispensations of God, and the nature of things, presents the Deity to our minds as infinitely worthy of our confidence, obedience and love; as every way adapted to be the supreme good of his intelligent creatures, and as claiming our profound and reverential homage and worship. "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." "From the rising of the sun unto the going down of the same the Lord's name is to be praised." He is "glorious in holiness, fearful in praises, doing wonders."†

It is a fact worthy of notice that there exists in the hearts of men an inward sentiment or feeling prompting them to acts of worship. They seem as if they know by intuition that it is their duty to engage in acts of worship and homage to the Supreme. Hence, though men are fallen and

have lost the true God, there is no nation without religious worship of some kind. An ancient heathen ‡ observed "that if one travel the world, it will be possible to find cities without walls, without letters, without kings, without schools and theatres, but a city without a temple or that useth no worship, no one ever saw." The correctness of this statement is sustained by the more extended discoveries of modern times. Religion in some form, or a regard to some invisible powers which are above us and independant of us, seems to be a characteristic of our race. Now what does this teach, but that man was made to be a worshipper, and that there is a being who is its proper object? The fact of men having become debased and ignorant, demonstrates their lapsed condition; while the circumstance of their sense of dependance, leading them to acts of homage and fear, even though these may be performed before imaginary and false deities, shows that worship and homage were originally intended to be characteristics of our race; and if so, who but Jehovah was to be the object of adoration and praise? This tendency to acts and sentiments of a religious kind may be regarded as the element of man's original nature, which, though fallen and misguided, still leads our thoughts to Him who created man for himself, and intended him to derive his highest enjoyment from communion with the infinite supreme. Of the original race at first, as of his renewed people afterward, the Creator might justly say, "This people have I found for myself, they shall shew forth my praise."§

That God has claims on our worship and homage, is therefore apparent from this original and almost indestructible element in our nature. But

* Job xi. 7-9. † Ps. cxlv. 3.-cxliii. 3. Exodus xiii. 11.

‡ Plutarch, § Isaiah. xliii. 21.

man is a being capable of reflection, and there are other considerations which demonstrate this claim. The recollection of what God is in himself, when his attributes and character are in some measure known and apprehended, leads to the conviction that it is right to honour and worship him. He is the Supreme. His power is infinite; his knowledge is without bound; his presence is everywhere; and in him all moral perfections concentrate and unite. There is no being like him. He transcends our highest thoughts. His power awakens our awe; his holiness, our reverence; his benevolence, our love; his wisdom, our admiration; his immutability and fidelity, our confidence. In what way can these, the highest and best emotions that can fill the mind, be expressed or manifested more naturally or appropriately than in the act of worship? When the sons of men, enlightened as to the character and attributes of the infinite Jehovah, lift up their souls in secret, in the act of praise, or when they come together in a place set apart for that very purpose, that they may "give glory and honour and thanks unto him that is on the throne, who liveth forever and ever,"* they do but give utterance to the sentiments which a knowledge of God produces within them; and their worship is kindred to that of the angels above. As they who know God will trust in him; so they will also render him adoration and blessing and praise.

The relation which the Most High sustains to his creatures and the innumerable favours he has conferred on man, demonstrate his claims on our homage. He is the Creator of all things. The heavens, the sun, moon, and all the starry hosts are the works of his fingers. The earth with all its beauty, its fruits, its fulness, are the productions of his power and skill. Angels and men are the offspring of

his creative wisdom and almighty benevolence. Their various faculties and powers, their innumerable sources of enjoyment, demonstrate his goodness and his power. Who, when contemplating the wide universe which is the creature of God, the innumerable scenes of loveliness and beauty which everywhere appear, the countless hosts of happy beings who people every part, from the highest angel to the meanest worm, does not feel himself prompted to praise him who made the heaven, earth, and sea, and all that in them is? His are the claims, too, of a constant superintending providence. The rising sun, the changing seasons, the fertile earth, and his watchful care in whom "we live, and move, and have our being,"† demand the praise and homage of his creatures. And in his works of grace how unspeakable are his claims upon us! We are a fallen and lost race. He did not destroy us, but devised the means for our deliverance; means which display the depths of his infinite love, which honour and secure his justice, and which open our way to his favour and to heaven. How boundless are the blessings of his grace! Here is pardon, sanctification, peace, and joy. Here is the spirit of adoption and the hope of an heavenly inheritance. "The gift of God is eternal life, through Jesus Christ our Lord."‡ How intense are those emotions of gratitude, love, and praise produced in the heart of the believer, when contemplating the blessings of redeeming grace! The various dispensations of God to us are a just occasion for praise. We do not always see his purpose in them; and his dealings with us at times thwart our plans and disappoint our expectations; but we *know* what is the general end to which all his conduct tends, "We know that all things work together for good, to them that love God, to them that are the called ac-

* Rev. iv. 9.

† Acts xvii. 28. ‡ Rom. vi. 23.

ording to his purpose."§ Though "clouds and darkness are round about him, righteousness and judgment are the habitation of his throne,"* and therefore we are called to trust in him at all times, and in the midst of trials and afflictions to praise him. But when we are enabled to see the good to which his dispensations have mysteriously conducted us, as we are at times even in this life, our harps are tuned afresh, and our songs of praise ascend with delight to his throne. How full then will be the gratitude and joy of heaven, when the ways of God are revealed and his people discover how "all the paths of the Lord were mercy and truth"‡ unto them.

Let it be impressed on our hearts that God has claims on our worship and homage; and that we are only in a right state of mind as we cheerfully and earnestly present it at his feet. The heathen display their ignorance and depravity by the vile idols they worship with polluted rites; the irreligious, their hardness of heart by their neglect of divine ordinances; but the people of God manifest their love to him, their knowledge of him, and their piety, by the spiritual and cheerful homage they offer to his name. They adore and bow before him in private. They do not neglect the ordinances of the Lord's house. With the Psalmist they exclaim, "I will bless the Lord at all times, his praise shall continually be in my mouth."§

The majesty of the great Being who thus claims our homage, suggests to us that "reverence and godly fear"|| should be a characteristic of our worship. To approach unto him who is "glorious in holiness," who "searches all hearts," and knows all things, whose smile is heaven, and whose frown is hell, in any other than the posture of humility and profound awe, is manifestly unsuitable in itself, as well as offensive to God. The disparity subsisting between his creatures and himself suggests the same sentiment. The most exalted beings he has made, "the angels who excel in strength,"¶ are at an immense distance from God. Their

power is weakness, their knowledge ignorance, compared with his. They are finite, he is infinite. Their worship is ever humble. Hence they veil their faces with their wings, while they reverently cry, "Holy, holy, holy, is the Lord God of hosts."*** What then is the becoming attitude of fallen, sinful, but favoured man, when he approaches God? How, but with the deepest self-abasement, self-annihilation, and the profoundest awe, should we who are "of yesterday, and know nothing, whose foundation is in the dust,"†† approach unto him?

In the deliverances which God effects for his people, and which call for their gratitude and praise, there is often so much of divine judgment as fills the mind with the most awful reverence for his name. When Israel was delivered from the Egyptians, how much was there in the Divine vengeance poured out on their enemies to awaken emotions of this kind. Moses dwelt on this view of God in the song which illustrates the emancipation of his people; hence his language, "Who is like unto thee, O Lord, among the gods, who is like unto thee, glorious in holiness, fearful in praises, doing wonders."‡‡ In the deliverance of Judah from the king of Assyria, how much was there to fill the mind with awe! How appropriate the psalm supposed to have been written on this occasion:—"The stout-hearted are spoiled; they have slept their sleep; and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, even thou, art to be feared: and who may stand in thy sight when once thou art angry? Thou didst cause judgment to be heard from heaven; the earth feared, and was still."§§ In relation even to our own redemption, the praises we offer are mingled with sacred awe. We see the incarnate Son, his agony and bloody sweat, his cruel, shameful death, all declaring God's awful justice, as well as his infinite mercy. And so in heaven, when God shall have vindicated his ways, con-

§ Rom. viii. 28.

* Psalm xcvi. 2. + Psalm xv. 10.

‡ Psa. xxv. 10. § Psa. xxxiv. 1.

|| Heb. xii. 28.

¶ Psalm ciii. 20.

** Isaiah vi. 3.

†† Job viii. 9, iv. 10.

‡‡ Exodus xv. 11.

§§ Psa. lxxvi. 5-8.

signed the wicked to their own place, and raised his saints on high, the same sentiment will prevail, for "true and righteous are thy judgments, O Lord, God Almighty."||

God expressly requires reverence from those who approach him. How frequently have we words like these: "Serve God with reverence and godly fear." "Sanctify the Lord of Hosts himself, and let him be your fear and your dread." "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all that are about him."* To require less than this would be inconsistent with his character, and with the position of his people. God has given fearful proofs of his displeasure towards irreverent worshippers. Cain was rejected, Nadab and Abihu were slain for this; and his word severely condemns irreverent and merely outward homage.

In proportion to the knowledge his people have of God, and their nearness of access to him, is their humble reverence. Who on earth are the humblest in their worship, and have the deepest awe of God, but the most holy, obedient, and devout? What are the seasons when even they experience most of this sacred fear, but when he permits them to come nearest to his feet? So Isaiah, when he saw the king in his beauty, felt himself humbled and undone.† So the disciples feared greatly when the shekinah, the cloud of glory, came over them on the mount of transfiguration.‡ So in heaven the nearness to God which will be there enjoyed, and the ever astonishing and glorious discoveries which will be made by his saints of his unfathomable nature and his ways, will for ever render their love for him more ardent, their fear more profound, and their homage more reverent and humble.

How impressive and beautiful in this view is the language of a late most eloquent preacher.§ "The Deity is intended to be the everlasting field of the human intellect, as well as the everlasting object of the human heart, the everlasting portion of all holy and happy minds, who are destined to

spend a blissful but ever active eternity in the contemplation of his glory. We shall ever be conscious that we know little, compared with what remains to be known of him; that our most rapturous and lofty songs fall infinitely short of his excellence. If we stretch our powers to the utmost, we shall never exhaust his praise, never render him adequate honour, never discharge the full amount of claim which he possesses on our veneration, obedience, and gratitude. When we have loved him with the greatest fervour, our love will still be cold compared with his title to our devoted attachment. This will render him the continual source of fresh delight to all eternity. His perfection will be an abyss never to be fathomed; there will be depths in his excellence we shall never be able to penetrate. We shall delight in losing ourselves in infinity. An unbounded prospect will be extended before us; looking forward through the vista of interminable ages, we shall find a blissful occupation for our faculties, which can never end; while those faculties will retain their vigour unimpaired, flourish in the bloom of perpetual youth.....and the full consciousness remain, that the being whom we contemplate can never be found out to perfection.....that he may always add to the impression of what we know, by throwing a veil of indefinite obscurity over his character. The shades in which he will for ever conceal himself, will have the same tendency to excite our adoring wonder as the effulgence of his glory; the depths in which he will retire from view, the recesses of his wisdom and power, as the open paths of his manifestation. In the contemplation of such a Being, we are in no danger of going beyond our subject; we are conversing with an infinite object..... in the depths of whose essence and purposes we are for ever lost. This will probably give all the emotions of freshness and astonishment to the raptures of beatific vision; and add a delightful zest to the devotions of eternity. This will enable the Divine Being to pour in fresh accessions of

|| Rev. xvi. 7.

* Heb. xii. 28, Isa. ix. 13, Ps. lxxxix. 7.

† Isaiah vi.

‡ Luke ix. 34.

§ Rev. R. Hall.

light; to unfold new views of his character, disclose new parts of his perfections, open new mansions in himself, in which the mind will have ample room to expatiate. Thus shall we learn, to eternity, that, so far from exhausting his infinite fulness, there still remain infinite recesses in his nature unexplored, scenes in his counsels, never brought before the view of his creatures; that we know but "parts of his ways;" and that, instead of exhausting our theme, we are

not even approaching nearer to the comprehension of the Eternal All. It is the mysteriousness of God, the inscrutability of his essence, the shade in which he is invested, that will excite those peculiar emotions which nothing but transcendent perfection and unspeakable grandeur can inspire." With these sentiments, and without any other reflections, we conclude our series of papers on the being and perfections of God. J. G., L.

THE PHILOSOPHY OF SCRIPTURE DIFFICULTIES.

BY A DOUBTER RECLAIMED.

(Concluded from page 161.)

II. We proceed to enquire whether "the things in Scripture hard to be understood," are fatal to the pretensions of the Bible as the inspired Word of God.

To admit the claims of the Bible as the revelation of God, is in fact to admit its inspiration; for revelation implies inspiration. The argument for the inspiration of the Scriptures is drawn from the following sources:—The nature of the facts and doctrines they reveal; the spirituality and elevation of their purpose; the simplicity and majesty of their style, so unlike all purely human compositions; the agreement of their various parts; the influence and efficacy of their truths upon mankind; the candour, disinterestedness, and uprightness of their writers; the astonishing preservation of these records through so many centuries, and amid so many social changes and revolutions; the many and splendid miracles wrought to confirm the doctrines they reveal; and the fulfilment of their numerous predictions, combine to prove "that the prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Ghost." To this must be added, in reference to the New Testament, the explicit promise of the Saviour to his apostles, "He shall teach

you all things, and bring all things to your remembrance, whatsoever I have said unto you." From this promise of the Holy Spirit, it follows, most conclusively, that the discourses and writings of the Apostles were inspired; and when we have ascertained the genuineness and authenticity of their writings, we have proved their inspiration. Into the nature, mode, and extent of this inspiration, it is not the design of the writer of this paper to enter. It is sufficient for all practical purposes to know that the Bible is the Word of God. Now let it be observed that the Scriptures, if inspired, are something more than a human composition; they differ from it, and far transcend it, both in authority, contents, and importance. The momentous question here arises, whether, having accounted for the existence of difficulties in the Bible, viewing it in the light of a human production, we can justify them as found in a Book which we cordially believe to be the *Word of God*. It should be premised here, that the question at issue is not whether a revelation free from things defiant of human understanding *could have been given* by Jehovah to man. The power of God is not brought into debate; he could, had it pleased him, have filled every human understanding with certain and sufficient religious

knowledge, without regard to mental attainments, social state, or geographical position. We repeat it, the question is not one of *power*, but of *propriety or expediency*. It is to be stated thus: Would it have been morally right, and accordant with the end for which the Bible was designed, to have allowed no difficulty to have been found on its pages? We use the word "expedient," not in the wretched popular sense of "utility," for neither in political nor moral science are we admirers of what Carlyle calls "the Gospel according to Jeremy Bentham;" but in the sense of moral right, considered in relation to the principles on which God governs the world, and promotes the unfolding and perfecting of human character. Our position is, that if it can be shewn, all things considered, that the presence of things in the Scriptures "hard to be understood" is more advantageous than otherwise; and that these difficulties are not really a hindrance to the achievement of the purpose for which the Bible was given, we have made out a clear and satisfactory case for the exercise of inspiration in the precise form it has taken.

And the influence of these difficulties upon the culture of the human understanding, and the popular sciences, demand our first consideration. There is scarcely a department of literature upon which they have not shed a most salutary and useful influence; and but for their existence, we confidently state, notwithstanding the matters of controversy they have introduced, the human mind would have been centuries younger than it now is, in the extent of its acquirements. They have induced the linguist to study with greater ardour and accuracy the languages in which the Scriptures were written, and of all the countries contiguous to Palestine. They have excited the attention of the poet, added fire to his genius, and breadth and loftiness to his aspirations. As he has mused on the ideas and gazed

on the brilliant imagery of the prophetic page, his spirit has been stirred within him, and though urged on to imitate, he has freely confessed that he could not rival the "Bards of the Bible." What would modern Poetry have been without Scripture Psalmistry and Prophecy? These difficulties have turned the footsteps of travellers and antiquarians to regions which, otherwise, would scarcely have been visited. The Spirit of Prophecy beckoned Porter to the ruins of Babylon, caused Volney to linger amid the ruins of Tyre, aided the dauntless Belzoni to unseal the treasures of the pyramids of Egypt, and impelled Botta and Layard on the course which has brought to light the sculpture and palaces of Nineveh, after their entombment for more than 2000 years beneath the sands of the desert.

And physical science must own its obligations to obscure sections of the Word of God. The natural philosopher has gathered much wisdom from investigating the Biblical account of the earth's formation, and the geologist has been led to investigate fossil beds and subterranean deposits, for their silent testimony to the scriptural narrative of the Creation and Deluge. Within the last few years the beautiful and modern science of Geology has made rapid and brilliant advances; and it is greatly indebted for them to the *apparent discrepancies* between the Mosaic narrative, and the structure of the earth's crust. We might enlarge here, but must check ourselves. We demand, then, "Have not the difficulties of the Bible supplied oil to the lamp of science, and largely contributed to her generous mission to man?" They have enlarged the circle of human ideas; augmented man's knowledge; furnished him with much innocent pleasure; and adorned his spirit with polite acquisitions of thought and feeling. They have extended his acquaintance with the past; softened his prejudices; refined and improved his tastes; and

dignified his whole character. We claim the credit of this for the difficulties of the Bible: to them much glory is due, and that not the less, because their influence has been induced, and their agency operating in silence.

Nor must we overlook the connection between these difficulties and the credibility of the Bible. Belief must rest on satisfactory and sufficient evidence. Truth is the principle of belief. One class of proofs for the credibility of the Scriptures consists in the internal structure of their contents. The Bible professes to be ancient, and the peculiarities of its style and language corroborate its pretensions. It claims to have had an Eastern origin, to record the fortunes of Asiatic personages and nations, and the extraordinary facts and customs it relates, make out its claims. While the further modern enquiry is carried, the stronger is the proof that the Bible was originated in Eastern lands. Now, had it been so constructed, that men of every age, and country, and capacity, might have understood all its contents, its composition could not have been proved in different periods and by different persons. Suppose the Bible with no obscurity upon its pages, and the christian loses at once one of the most powerful and satisfactory evidences of its authenticity. It is no answer to say that if these internal evidences had been omitted, the historical proof would have been satisfactory. The christian feels that so deep is the depravity of his heart, and so strong the temptations to unbelief with which he is sometimes assailed, that he cannot abate one jot of evidence that he has not followed a cunningly devised fable, nor cast off one motive to faith in the word of his Saviour and God. Now let us imagine the Bible free from the class of difficulties now mentioned. How would the unbeliever then act? Truly he would say, "the modernness of its style proves

it a modern composition; therefore it is not true; for all other writings in eastern dialects and of ancient times, abound in difficulties of language and style." Nor would he take a more favourable view of their prophetic portions, and of the evidence of their credibility thence accruing. Had every prediction been distinct and clear, he would have affirmed it to have been written after the event, as Porphyry did, in order to account for the accurate fulfilment of some of the prophecies. He would have said that the persons had fitted themselves to the prophecy; that some one knew all the particulars of the overthrow of Babylon, and framed the prediction to accord with the facts of that dreadful desolation—that Cyrus was conversant with Isaiah's writings, and adapted himself to the character there marked out for him, as the deliverer of the people of God. In the same way the unbeliever would treat the foretellings of the overthrow of Jerusalem, and the dispersion of the Jews, and every prophecy contained in the Scriptures. From this it is clear, that if a man rejects the Bible because of the difficulties existing in connection with its peculiarities just specified, he would not believe it if those difficulties were removed.

And though it may appear strange, it is nevertheless a truthful assertion, that the very things which perplex the mind of man have lent no small and unimportant aid to the faith of the believer in the Bible. The efforts of science and scholarship are every day elucidating the difficult portions of the Word of God, and thus invigorating and refreshing our confidence in its veracity, and exposing the ignorance and want of candour of the opponents of Revelation. Infidels have scoffed at prophecy; but when Volney, after the flight of twenty-six centuries, saw fishermen's nets spread out on the ruins of Tyre, as God had foretold by his servants, an

additional proof was furnished to their inspiration. It was once the fashion to affirm, that if the records of the Chinese empire were explored, the mosaic history of the creation and deluge, and of the peopling of the earth after the latter event, would be disproved. Those records have been explored, and the result is that those which are trustworthy, do not extend further back than about 550 years before Christ. And comparing their assumed dates with known ones, and especially with astronomical observations they have recorded, it is demonstrable that no historical fact exists which can be traced further back than the time of Abraham, (see *Introduction to Universal History*, by Sir John Stoddart. Article, China). It was said that the antiquities of Egypt, if carefully searched, would contradict the statements of the Bible with reference to that kingdom; but the resting places of the dead have corroborated the history of Joseph, and the Biblical account of the famine that afflicted all lands in his day. The infidel author of the *History of the Hebrew Monarchy* affirmed that wine was not produced in Egypt, (see page 123 of that book, and Genesis xl. 9—11, and Numbers xx. 5). But the monuments of that ancient and interesting land, prove, that vines have been cultivated, and wine manufactured in Egypt, according to the accounts of Scripture; and in one of the oldest tombs, viz., at Eimai in Gizeb, the whole process is represented. (See Kendrick's *Egypt under the Pharaohs*) On the recent discoveries at Nineveh, we need not dwell. All these, and many other facts which might be mentioned, substantiate the credibility of the Word of God, and strengthen the faith of the christian in its divinity; and the progress of science and discovery will still be in the same direction. Many difficulties have already been explained, but many more remain. We feel almost inclined to hazard the assertion that their number

was necessary, so that their gradual elucidation might narrow the ground of scepticism, and give wider foothold to faith. Every new unveiling confirms the confidence of the believer, and strikes a blow at scepticism; shews, that though it is the growth of every age and every period of civilization, it is the offspring of the feelings of man rather than of his understanding.

The harmony of these difficulties with the moral nature of man must not be omitted. We are placed in a trial state, are endowed with intelligence and will, and have to choose between virtue and vice. Our belief in the Bible is a moral act, and follows the exercises of the understanding upon the evidences examined. If then all doubt were taken away, and all ground for it were obliterated; *if we could not but believe the Bible*, piety would be a necessity, and religion an impossibility. Presuming for argument's sake that the Bible is true, do not its contents accord with our actual condition and character? Does it not reveal a scheme of moral government suited to moral natures? Thus its difficulties are wisely adapted to try our faith; and as our life is probationary, what arrangement could be wiser than that the hard things of the Scripture should excite enquiry, employ and improve the intellect, and confirm the soul in its trust in the Word of God.

We do not imagine this paper perused by a septic, or we would demand of him, "Why do you insist on the nonexistence of difficulties in the Word of God? Is there any path you tread in life in which analogous hindrances are not found, and felt by you most painfully? Is natural religion free from them? Can you understand what is meant by the spirituality of God? Can you explain his eternity and omniscience? Has moral philosophy no things hard to be understood? Can political science boast exemption from them? Is our

imaginary reader a believer in bald atheism? a votary of the system which talks of laws, but denies a law-giver; which rejoices in the eternity of matter, but cannot define matter, but sometimes calls matter a quality of mind? Gentle reader! tell us what nature is, as you are her worshipper; disclose to us the laws by which she operates. Don't you see now, that your very terms surrender your position, for you cannot speak of laws without supposing the existence of mind? Well, there are difficulties in the way to your faith; but you decline to adopt ours on the very ground on which you believe your own. Your position logically is disbelief of everything, even of your own existence and your own unbelief."

Now from the considerations above urged, we hope it has been made clear to the candid and honest mind, that the claims of the Bible as the inspired Word of God are not abated in force by the fact that difficulties are scattered over its pages; and that it would not have been expedient, *i.e.*, morally right and accordant with the course of God's government of his creatures, to have prevented their existence; and that inspiration and difficulty are compatible.

But here arises another enquiry, and we present it thus, "Do these difficulties incapacitate the book in which they are found for being a competent religious instructor?" The professed design of the Bible is to teach us religious truth; that is, truth as to God, ourselves, our duty, and our destiny; to furnish the man of God thoroughly unto all good works. It was not given to impart literary and scientific instruction, nor to teach us all religious truth, but only such as is suited to our present character and condition; in a word, to make us wise unto salvation and eternal life. Now, we ask, are the revelations of this book so obscure that this life cannot be found, or that but few can find it? Is it dark and

uncertain on those points, the knowledge of which is most important? Is its morality defective and dangerous? If these things cannot be proved, it cannot be shewn that the hard things in the Scriptures, whether philological, historical, or religious, are incompatible with the claims the Bible has advanced to be our guide for the life that now is, to that which is to come.

Let the book itself reply. It has difficulties on its pages, but it contains clear and sufficient information on religious doctrines to correct our knowledge on divine subjects, and meet our desires for religious instruction. The information we most need is as to what God is, what we are, and how we may be reconciled to the character and government of Him whom we know and feel that we have offended. Accordingly the response of the oracle is, that God is an all-perfect being; that man is a sinner deserving of wrath; that his redemption must be effected through faith in the slain Lamb, whom God had set forth to be a propitiation through faith in his blood; and that all who believe in him and obey him shall not perish, but have everlasting life. Equally clear are its directions as to duty. It bids us keep our heart with all diligence; to guard our thoughts and words with scrupulous care; and to abstain from the very appearance of evil. It bids us do justice, love mercy, and walk humbly with God; love our neighbours as ourselves; preserve his reputation, life, property, and happiness. It denounces all domestic vices, and commands the cultivation of all domestic and social virtues. We can understand all this; the wayfaring man, though a fool, cannot err therein. Should it be said that these are hard sayings? the promise of the Spirit is given to stimulate and confirm us in a course of obedience. Hence you will perceive that the Bible is gloriously practical—a mark of a true revelation;

and that it does not stoop to gratify curiosity—a sure mark of a false one.

Let experience reply. See what the Bible has done, wherever its pure and blessed truths have been diffused. Interrogate the past, and its awakening echoes will remind you of nations enlightened, of idolatries overthrown, of barbarians civilized, of temples deserted and demolished, of shrines neglected and altars forsaken, at which people had paid a long and superstitious worship. It will tell you, that this book raised within the precincts of the Roman empire a dominion wider and more lasting than the Cæsars; made “the name everywhere spoken against” the hope and the watchword of the world. It will tell you that this volume banished slavery from the civilized world, after it had existed for centuries; re-organized society when it fell with the disruption of the proud dominion of the Cæsars, when Hun and Vandal tore his purple and trampled his diadem in the dust. It was the new power that reconstructed the social fabric when shattered by Goth and Gaul in the 5th century; made the church the protectress of the poor during the existence of feudalism, whose mission was to change slavery into serfdom,* and obtain for woman that place in society for which God had destined her—the companion and the helpmate of man. This good old book, the Bible, wrought the mental and spiritual revolution of the 16th century; for without its aid the debasement of intelligence and morals by the papacy would not have been destroyed; and the noonday splendour of freedom, intelligence, and religious privilege of England would not now have filled her horizon. The Bible!

* The difference between slavery and serfdom was, that the latter allowed the sacredness of the marriage tie, and preserved the sanctities of home. It was, therefore, a vast step in advance of the former, and an important era in the civilization of Europe.

what has it not done? It broke the vile fetters which cupidity had put on the limbs and the mind of the negro of the West Indies; scattered the seeds of knowledge and piety over the fertile isles that gem the bosom of the wide Pacific; and though slowly, yet effectually is sapping the foundations of the hideous idolatries of India. *It has done all this, despite its difficulties*, and like a giant gathering up his strength, is in the hand of God preparing for a deadly conflict with the remaining abominations which are the bane and the curse of humanity. The Bible does this; nothing else is competent to the task. By its divine truths men are renewed, society regenerated, and the world shall be saved. It is evident from these world-known facts, that despite the things in the Scripture we cannot unravel, what we can learn is adequate to the work for which revelation was given. It has proved itself so, from its glorious results on all shades of character, and in all epochs of civilization. The mightiest intellects have confessed its efficacy; the most debased have felt its transforming power; “it saves to the uttermost;” nothing is too hard for it. Its rejection, therefore, because of the difficulties it contains, is the greatest folly a man can perpetrate.

One more remark. The hard things of the Bible never lead to immorality. We cannot understand some of its revelations, nor reconcile others, but they do not betray us into sin. Bible difficulties do not make a man a blasphemer, a tyrant, an adulterer, a bad husband, father, or citizen. They are conservative of character, rather than destructive to it; they have kept many near to Christ; and none with a teachable disposition have ever by their influence been driven from the hopes of the Gospel. It is the want of a childlike disposition, which is the condition of mind to which God will look with complacency, that has caused any to run from

the truth because they cannot unriddle all the contents of the Scriptures. Be it ours to take a philosophic and christian view of them. If properly regarded these difficulties will suggest to us the propriety of exercising a cautious judgment in all matters about which we have but partial information; and that God may have reasons for his conduct which, if made known to us, would, in our view, fully justify all his ways. They teach us, that to require a clearing up of all these matters, which are too high for us, is in fact to demand a knowledge of all

the principles, parts, and provinces of the divine government; a knowledge which in our present state, we could neither comprehend nor apply. Thus these mysteries are calculated to make us humble before God; to fill our spirit with profound reverence, while we contemplate "parts of his ways," and to induce us to wait with patience for the unveiling, in that world where we shall attain to loftier conditions of being, of "the deep things of God." Then let us seize the lamp, and walk by its guiding light, and it will conduct us to a blessed immortality.

HIPPOLITUS : A MARTYR OF THE THIRD CENTURY.

TESTIMONY AS TO BAPTISM.

Chevalier Bunsen, the Prussian ambassador, a learned theologian, has recently published four volumes entitled, "Hippolytus and his Age." The learned Prussian, though a pædobaptist, gives a strong testimony as to the non-existence of infant sprinkling in that age. We subjoin a few extracts.

"Magic infant baptism, or the doctrine that the effects ascribed by the apostles to the solemn profession of the faith in the Father, Son, and Spirit, and to its external seal by the Jewish rite of immersion, were to follow the baptism of infants, was still more foreign to his christianity. He scarcely knew pædobaptism at all; his baptismal sermon, though highly mystical, contemplates exclusively the baptism of adult catechumens: not even is allusion made to any other. Hippolytus could not have subscribed the formula of the catechismus Romanus or any one like it. And as to certain Anglican views of baptism, which are now to be made by some the badge of communion with Christ, and are praised as the bulwark of the Church of England, so little would Hippolytus acknowledge them as apostolic doctrine and practice. . . . the Church adhered rigidly to the principle, as con-

stituting the true purport of the baptism ordained by Christ, that no one can be a member of the communion of saints, but by his own free act and deed, his own solemn vow made in the presence of the Church. It was with this understanding that the candidate for baptism was immersed in water, and admitted as a brother, upon his confession of the Father, the Son, and the Holy Ghost. . . . It was a vow to live for the time to come to God and for his neighbour, not to the world and for self; a vow of faith on his becoming a child of God through the communion with his only begotten Son in the Holy Ghost; a vow of the most solemn kind, for life and for death. The keeping of this pledge was the condition of continuance in the Church: its infringement entailed repentance or excommunication. All church discipline was based upon this voluntary pledge, and the responsibility thereby self-imposed. But how could such a vow be received without examination? How could such examination be passed without instruction and observation?"

[How this agrees with the practice of Baptist Churches we need not state.—ED.]

LIFE ATTAINABLE BY EVERY GOSPEL HEARER.

By THE REV. JOHN HAMILTON CARLUKE.

He that believeth on the Son hath everlasting life."—JOHN iii. 36.

LIFE is one of the most precious blessings we enjoy. Man will part with anything rather than give up his life. See a man on the bed of sickness, and how gladly does he welcome returning health. See the mariner tossed to and fro amid a storm, and how joyfully does he reach the haven of safety. Look at the criminal in his dreary, cell waiting the day of execution, and how gladly does he receive a full and free pardon. "All that a man hath will he give for his life." And if temporal life be a blessing so anxiously sought and highly prized, what shall we say of spiritual and eternal life? It is to that invaluable blessing your attention is solicited. "He that believeth on the Son hath everlasting life." Here observe three things; first, the blessing; second, the means of attaining it; third, the time when attained.

I. *The blessing itself*—"Everlasting life." This does not mean everlasting existence. Existence is a blessing you possess whether you believe in Jesus or not. The man who is daily living in unbelief and sin possesses existence; and though he should live and die in that state, he would not cease to be. While enduring mental agony and keen remorse in the prison of despair, he shall live on. "He may seek death, but it will flee from him." He may cry to rocks and hills to crush him to annihilation, and hide him from the face of God and the Lamb, but in vain—he shall live on, suffering the due reward of his deeds through eternity.

Life, then, in our text, must mean something more than mere existence. All exist whether they believe in Jesus or not. Life in my text means existence in purity, love and joy—a pure, holy, happy existence,—life in union with God—life with the soul basking in the rays of the Sun of Righteousness—bathing in the ocean of celestial love. Life is often used to express true, solid happiness. Thus Jesus says, "A man's life [enjoyment] consisteth not in the abundance of things

which he possesseth." A man may live in a palace and yet be mentally unhappy, while one may be poor as Lazarus and enjoy sweet fellowship with God. David says "In his favour is life"—that is, sacred, solid, mental felicity. "Weeping may endure for a night, but joy cometh in the morning." Life, then, means existence in union with God—producing peace, love, purity, and joy. And mark its duration. Everlasting life; it shall last forever—it shall continue to be enjoyed by the Christian while in the church below, and in heaven it shall be perpetuated to eternity. So shall we ever be with the Lord.

II. *Consider now the way of attaining the blessing: life is attained by "believing on the Son."* Observe, 1, It is not said, He that believeth on the Father hath life: it is right to do so, and the man who does not believe on the Father is depriving himself of spiritual life—yet a man may profess faith in the Father and reject the Son. So did many of the Jews. At the very time they were saying "we have one Father, even God," they were rejecting the Messiah. It is well to believe on the Father and also on the Holy Spirit, but that is not enough—we must believe on the Son in order to life. Observe, 2, It is not said, He that believeth many things about the Son hath life. A man may believe many things about Jesus—he may believe that he is divine, that he became man, that he magnified the law, died on the Cross, ascended to glory, and will come the second time without sin to salvation; all that, and much more he may believe about Jesus, and neither be believing on the Son nor in the enjoyment of spiritual life. Satan himself believes all these truths about Jesus, and yet he is neither happy nor believing on the Son.

But why is believing on the Son so essential to life? What is there peculiar about the Son? Has he done anything on which the mind may safely rest, and, resting there, enjoy life? Yes! for you the Son left celes-

tial bliss—assumed a holy humanity—magnified a broken law—brought in everlasting righteousness—agonised in the garden, and bled and expired on the tree, saying, “It is finished.” Then he laid a foundation on which your mind may safely rest; and resting there, enjoy a sweet sense of Divine love. “I lay in Zion a foundation; and whosoever believeth on him shall not be ashamed.” That is life—and that perpetuated is everlasting life. Observe, 3, How simple and easy God’s method of attaining life. It is by believing on the Son. God has made the attainment easy for two reasons—(1.) That any one, whatever his circumstances in life, mental abilities or moral character, may reach the blessing. If its attainment were difficult, requiring much physical or mental exertion, then many might fail though anxious for the blessing. But believing on the Son being a simple act of the mind leaning on Jesus, and on his finished and accepted work, eternal life is thus, in the mercy of God, placed within the reach even of a little child. God has made the attainment of life easy that all may live. (2.) God has made the attainment of life easy that he himself may justly reap the whole glory. If it were difficult, requiring great bodily and mental effort, then the man who succeeded would have whereof to glory. He might say, “Mine own hand hath gotten me the victory.” Nor could he join the saved above and sing, “Worthy is the Lamb: thou didst redeem us to God by thy blood.” His song would be, Worthy am I and the Lamb. But no. God must have *all* the glory. When the saved remember that they are the mere *recipients* of blood-bought blessings,—all flowing to the soul by rich, free, matchless, sovereign grace—then pride is hidden from man, while the entire glory redounds to a Three-One God.

“O, how unlike the complex works of man,
Heaven’s easy, artless, unencumbered plan!
Legible only by the light they give,
Stand the soul-quickenings words—*Believe and live.*
Too many, shocked at what should please them
most,
Despise the plain direction, and are lost.”

III. Consider now the time when the soul begins to enjoy life. Is it at death, or at the day of judgment, or when the sinner believes on the Son? Some

say, Not till death. Many a good Christian, we are told, has been in doubt and darkness all his days—and yet when he died, no doubt, went to heaven. Now, in regard to such cases I would say.

1. How did survivors come to know that such persons went to heaven? How did they get the information?

2. Does the Bible record any such cases? If so, where are they? I should like to know the chapter and verse. Was it not the testimony of all the disciples of Jesus—*We have peace with God: we rejoice in hope of the glory of God?*

3. Can such an idea be consistent with God’s benevolent character? Here is a man supposed to be a loving, obedient child of God, yet his Heavenly Father, to prove his sovereignty, is supposed to keep that person in doubt as to whether God loves or hates him—whether he is a child of Satan or a child of God—or whether he is going to heaven or hell, leaving him to find out the secret only when he comes to die. Is this like the character of Him whose very name is love? What would you think of an earthly father who could use his child in that way? And God is the best of fathers. “As a father pitieth his children, so the Lord pitieth them that fear him.”

4. The question may well be asked, Why are men so anxious to be sure, as early as possible, about temporal life, and so willing to remain in doubt as to spiritual life? Two causes may be assigned. (1.) The *theory* is wrong. A man has got the notion into his head that the Book of Life is a secret book filled up ere time began—and since no one is allowed to see that book, all or nearly all, must be uncertain of life till they die. (2.) The second cause is *practical*. A cold formalist finds his conscience uneasy. It whispers faithfully—life is not enjoyed. Conscience must be quieted. He reads—Many a good man was in darkness all his days, and yet got to heaven—the book is closed—conscience set asleep—and in hell he discovers the sad delusion.

5. What says the text?—“He that believeth on the Son hath life.” It is not *shall* get it when he dies—but begins to have it when he believes, and by believing on the Son. Reader, have you life now? Seek life in God’s way.

LIGHTS OF THE CHURCH.

APOSTOLIC.—No. 3. PAUL.

(Continued from page 175.)

AFTER the Apostle's fruitless examination before the Great Council—fruitful only in factious uproar—he was placed in imminent peril by the murder conspiracy of forty Jews, the detection and exposure of which by his nephew, led to his prompt transference from Jerusalem to Cæsarea, a city more Grecian than Jewish in its public aspect; situated on the Mediterranean coast, and the official residence of Felix, the Roman Procurator.* Together with an armed escort, Lysias, the commander of the Jerusalem garrison, despatched a letter to Felix, which the historian has preserved; a document displaying soldierly directness and Roman dignity, but in which the writer strained the truth for the sake of gaining more credit than he fairly deserved. In less than a week following, a troop of Paul's bitterest enemies, stimulated by vexation and malice, performed the journey of 70 miles to prosecute their suit before the governor's tribunal; but the oily tongue and mendacious charge of their hired advocate, Tertullus, did not avail against the

manly defence of Paul. The exasperated Jews were put off with an evasive decision; and Felix, with his nominal wife, Drusilla—daughter of Herod, (Acts xii.) and sister of Agrippa and Bernice—gave Paul a private interview, and heard him expound the nature of the christian faith. "Righteousness, temperance, [self-restraint] and a judgment to come," were so preached by the fervent apostle, as to make the procurator tremble. He who had been noted for his magisterial severity, was compelled to feel the severity of truth, and to quail as a criminal rather than dictate as a judge. But the sermon, bold and searching as it was, more affected its hearers than reformed them—neither of whom became more righteous and temperate, or more influenced by fear of the judgment to come. The bravery of Hugh Latimer, in sending that vicious monster, Henry VIII. a New Testament, with the leaf turned down at Hebrews xiii. 4, was a counterpart of the Apostle's courage; and a still closer parallel exists, as to position and impotent result, in the fact of Louis XIV. listening delighted to the eloquent denunciations of the celebrated Bourdaloue. Had Felix been asked, he might have complimented Paul as the French monarch did his chaplain, when he observed that in hearing Bourdaloue he always lost sight of the preacher in the truth he was proclaiming.

Paul continued in a loose and honourable state of *surveillance* for two whole years, and was frequently admitted to intercourse with the governor;† but the latter having been

* Felix was a freedman of the emperor Claudius, and on the death of Herod Agrippa, (Acts xii. 23,) was appointed procurator of the united districts of Judea, Samaria and Idumea. *Procurator Cæsaris* was the name given to the chief superintendent of revenue in each of the Roman Provinces; but where a province was very small, or too large to be ruled by one governor, the Procurator exercised the powers of a governor-general. At this time the chief governors were divided into two classes—pro-consuls, (*anthupatoi*) nominated by the Roman Senate, and proprætors (*legati Cæsaris*), appointed by the Emperor; from whom all procurators, whether revenue superintendents or governors, held their commissions. On this account Pilate was "the more afraid" when the Jews said that if he released Jesus he would not be Cæsar's friend. *Hégemon* was a title given to all provincial governors, even to procurators, when, like Pilate and Felix, they had the capital authority in their hands.

† The common idea, which is quite canonized among popular opinions, that the "convenient time" mentioned Acts xxiv. 25, never arrived, is contradicted by verse 26. To apply this instance by way of warning to the unconverted, that the *opportunity* of hearing the Gospel may never recur, is therefore, a clear mistake. Felix afterwards enjoyed many opportunities of being

superseded in his office by Porcius Festus, "left Paul bound," to conciliate the Jews. More snares were now set for the innocent apostle, and to escape them he claimed to be judged by the reigning Cæsar—Nero; who had not then exhibited himself in his fiendish malignity—and from whom more impartiality might be expected than from a flattered and tormented procurator. Before, however, his voyage into Italy, another occasion was presented of self-vindication, and the apostle did not let it escape. His defence before Agrippa,—who has not read it once and again, and with every re-perusal felt his admiration and love increase for one who spoke so aptly, so convincingly, so prudently, and so nobly? Comment and encomium are superfluous here.

And now the brave-minded man is on his way to Rome, going thither under circumstances contrary to the hopeful anticipations he had formed when writing the close of his epistle to the christians there. (Rom. xv.) The hindrances had been removed, but how unexpectedly!—and his project of a Spanish journey was "like a dream when one awaketh." But while pacing the deck of the vessel, used as a transport for part of the Julian cohort, did his heart falter and fail? It did not flutter! It beat with heroic steadiness—the hope by which it was anchored was fixed in the mercy-seat, within the heavenly veil—and if his voice could have sounded from the port of Cæsarea across to the seven-hilled city, its greeting to

made wise unto salvation, but he never had been earnest and anxious about it. Covetousness held him as its thrall. Spiritually viewed, the evil and danger of procrastination are powerfully illustrated by his delay, contrary to his convictions, to release Paul. The undeniable deduction from this narrative is, that duty deferred is always duty made more difficult, and generally will become duty neglected altogether. Sin indulged is stronger than conscience. After Paul's first discourse it would have been easier for Felix to release him, than it became after all the following interviews. The time of trembling was not, to him, one of convenience to do right—and the moral inconsequence grew even with the increase of privileges which succeeded.

the believers would have been, "I am sure that I am coming unto you in the fulness of the blessing of the gospel of Christ!" But this was not to be attained without perils by sea and land. In the fierce euroclydon, the boiling sea, the darkened air, the wreck, the soldiers' plan to kill the prisoners, the venomous viper, we have danger collecting from every point, but danger which cast nothing but its shadow on the great apostle. Patient, hopeful, cheerful, inspiring, energetic, he not only saved his own life, but the lives of all that sailed with him. He was a sacred talisman of safety to the whole. After a three months' stay at Melita (Malta), Paul's company resumed the voyage, and after passing in sight of Etna, through the straits of Rhegium, landed at Puteoli, a port much frequented by Alexandrian merchants, and which, after seven days' entertainment by christian friends, he quitted to depart for Rome, where the news of his arrival at Puteoli had created among the faithful a tumult of excitement and joy. Would not a special church-meeting be called to deliberate what to do? And what was done we know. A band of disciples travelled to the Three Taverns, about thirty miles from Rome, while others, stronger and more impatient, advanced to Appii Forum, ten miles further. This mark of affection and respect could not but make the magnanimous apostle glad and grateful. The spirit of the act was in happy unison with his own warm-heartedness. "He thanked God, and took courage."

What emotions would thrill his bosom as he looked for the first time on Rome! Had he any prophetic presages of those revolutions through which she was to pass—her extending empire, her persecutions of the saints, her partial christianization, her decadence and decay, her gothic subjugation, and her endowment with a spiritual despotism dabbling in blood and dealing in words of dreadful blasphemy? Or were his impressions simply those which as a christian confessor and apostle he could not fail to receive, when he saw temple rising above temple, and the greatest city under heaven devoted to idolatry? We may at least, without presumption, yet posi-

tively, conclude, that a feeling peculiar to so vast a panorama, would not be absent from his breast. Greatness magnetically excites great emotions in the great; and the majestic spectacle of outspread Rome, "*pulcherrima Roma*," would inevitably exert on a mind like Paul's, a bracing and energizing influence. He had been the standard-bearer of the cross in Damascus, Jerusalem, Tarsus, Antioch, Ephesus, Athens, and Corinth, and he was now brought face to face with Rome, the mistress of those cities and a thousand more—" *toto quæ præsidet orbi*." He had thus arrived at the height of his sanctified ambition—he was proceeding to the attack of the world's metropolis, where spiritual wickednesses were enthroned and worshipped on the loftiest places of the earth; and with an ardour none the less intense because unmingled with self-complacency, he could repeat to himself the language of anticipative triumph—"The weapons of our warfare are not carnal, but are mighty through God to the pulling down of (these) strongholds!"

At Rome the apostle was treated with considerable leniency, being suffered by the colonel of the Pretorian troops (Burrhus Afranus) to reside by himself, chained to a soldier-guard. Three days after his arrival he prudently and patriotically invited the visits of some of the leading Jews of the city, and held next day a conference from morning till evening, which resulted in the conversion of some and the spread of free enquiry and discussion among the body of his countrymen. For two years the apostle remained in the same place, using the liberty accorded of "preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ." Luke here terminates his admirable epitome of Paul's travels and achievements, and we are consigned to speculation and incoherent tradition for all further account of his life and labours.

The continuation generally deduced from those sources is to the effect that at the end of these two years he was released from imprisonment and made in the next two years a rapid visitation of the churches in Judea, Asia

Minor, Greece, and perhaps Spain,* and thence to Rome again, where, in the terrific persecution Nero directed against the christians, by charging them with setting fire to Rome, he suffered decapitation, on the 29th of June, A.D. 66, at *Aquæ Salvæ*, three miles from the city, and was interred in the *Via Ostensis*, one mile nearer. Constantine the Great erected on this burial spot a church to the apostle's memory—a proof that the tradition, whatever its intrinsic worth, was credited in the fourth century of our era. But his memory possesses a consecration more substantial and glorious than wood and stone, silver and gold, can furnish. The vital influence he has exercised for eighteen centuries after his decease is a memorial which kings and emperors might envy, and weep in vain to secure; and an influence in its results so blessedly eternal! He slept in Christ—went to be at home with the Lord; and Stephen, perchance, was the first to bid him welcome as a denizen of that city into which for thirty years he himself had been admitted.

PAUL'S INDIVIDUAL CHARACTERISTICS may be variously viewed:—

I. To the *man* Paul, the voice of antiquity has denied *physical* comeliness and vigor. Lucian, the scoffing satirist of the second century, describes him as the "high-nosed, bald-pated Galilean;" but these features associated with a clear and fresh complexion and with a snowy flowing beard—both which rumour has assigned him—would not appear to disadvantage. Yet without diminishing our respect we can believe him to have been the subject of some corporeal infirmities, and may readily allow that he could not have successfully competed with Alcibiades in gracefulness of form, or with an amphitheatrical gladiator in respect to stalwart muscular development. *Intellectually* he brings to mind his royal namesake, who stood a head and shoulders above his

* Clement, the Bishop of Rome and friend of Paul, says that the apostle travelled as far as "*termates duséos*" (the bounds of the west) which Neander says is an expression which "can hardly be understood as referring to Rome—indeed it most naturally applies only to Spain."

brethren. He was one of the mental Anakim and athletes of the world—born for distinction and dominion. There was a remarkable combination in his mind, of acuteness and breadth, agility and strength, subtlety and sublimity. Comparing it to an eye it was that of an eagle, bright and penetrating, and capable both of discerning the minutest object and of sweeping the horizon at a glance. The properties of the microscope and telescope—clear-sightedness and far-sightedness,—united intellectually in him. Though apparently discursive in his reasoning, he had eminently the capacity of logical analysis and induction; and this was in conjunction with a fertility of suggestion and a grandeur of conception which have been sources of admiration and inspiration to myriads of human minds. In the æsthetical capacity lay, we are inclined to consider, his principal deficiency. An absence of this, cannot be truthfully asserted of him, neither can it be said that he was distinguished for that exquisiteness of taste, that delicate susceptibility to the beautiful, which finds an analogy in the curious flower, that is said to evince an instinctive sensitiveness to the approach of a foreign object. His early removal from Greek culture may have impeded and dwarfed the growth of this æsthetic quality. Naturally, in fact, his style of mental structure was more Doric than Ionic; the oak and not the aspen was his most appropriate emblem. And this much may be said, that the most excessive refinement of his taste would have been ill-purchased at the expense of higher qualities of mind, and would certainly have precluded that rugged negligence which nobly harmonized with the independent individuality so strongly engraven on all he was and did.

His *moral predispositions* were full-formed and forcible. The affections of humanity were manifested in him with unusual completeness. He was a thorough man—a good hater, and a good lover, too; all he did he did heartily, never tamely. ‘Fervent in spirit,’ was his principle, whatever the spirit itself might be. His feelings always exhibited a tendency towards the superlative. The mean qualities of envy, spite, jealousy, and finesse,

were alien to his nature. Counter to these, he was richly imbued with the sentiment of honour, which in morals answers to taste in art. Disinterestedness, magnanimity and generosity, involving practical benevolence and a deep spring of ardent tenderness, were his cherished virtues. And over all a lofty conscientiousness rose predominant, which in the days of his ignorance cast darkening shadows athwart the softer and brighter qualities of his heart. It was this which prepared him at all hazards to do what he believed to be right, and made him a bigoted pharisee under pharisaic training and a heroic christian when converted to the truth as it is in Jesus. Remembering this it is no wonder that in the days of his enlightenment he displayed the law as exceeding broad and perfect—that he referred so often to his “good conscience” as a possession which he prized most dearly—that he was so offended with John Mark’s vacillation—that he reprov’d Peter’s timid inconsistency—that he defended his own right so uncompromisingly against Judaizing calumniators—and that he described so vividly that moral struggle (Rom. vii.) which only a highly conscientious man ever undergoes. Like all men, Paul as a man, transgressed and came short of the glory of God. Before conversion pride was doubtless the sin by which he was chiefly enslaved, and from his own earnest effort, after conversion, to “keep his body under,” and other notices of the kind, it may be inferred, that notwithstanding his pharisaic strictness he was far from unacquainted with the tyranny of those appetites and passions which so easily obtain and tenaciously retain the lordship of the world within.

To Paul’s mental organization in general there doubtless appertained great energy, elasticity, activity, and persistency; and superadded to these traits was a profound introspectiveness, (faculty of self-acquaintance,) and an extraordinary degree of that power by which the human soul intuitively recognizes and appreciates its personal relation to the transcendental realities of Infinity, Eternity, and Divinity.

II. Of Paul the *Apostle* it is noticeable that he existed beyond the circle

of "the twelve," which was constituted by Christ, and restored prior to the day of Pentecost;* and that he stood throughout his life connected with the apostolic system more as a comet than a planet. From first to last his position as an apostle was unique. The unusual manner in which he had received his commission gave scope to some officious teachers to deny its validity, or at least, its equal authority to that under which the twelve were ordained; and the influence of this Anti-Pauline spirit continued to be perpetuated for many years in the sect of the Nazarenes or Ebionites. Yet Paul never flinched from the maintenance of his lawful position, but claimed to be every whit equal to the chief apostle, whether Peter, or James, or John; and this was not done by assumption or declamation, but by the allegation of reasons drawn from facts; (1) that he had literally seen the resurrection body of the Lord; (2) that he had been directly invested by Him with apostolic prerogatives; (3) that his supernatural endowments, and the ability of communicating them, was up to the apostolic standard; and (4) that his ministerial success was of a kind testifying to the plenitude of that divine influence which he enjoyed, and which would not have been conferred if he were arrogating a rank to which he had no just pretension. Whatever opposition, indeed, he encountered from false apostles, it is undoubted that he possessed the confidence and friendship of the true ones; who were so convinced of his pre-eminent powers, that they cheerfully made over to him the Gentile world as his special sphere of visitation, evangelization, and supervision. "The apostle of the Gentiles," henceforth became his peculiar designation—one which his writings have preserved, not as a

* The reason for filling up the vacancy caused by Judas' death did not hold good in the case of James the brother of John; and there is no evidence that in the strict and proper sense there were any successors of the apostles even by apostolic appointment. Romanism, Anglicanism, Irvingism, and Mormonism, in their dogma of modern apostleship, are only nursing a figment of their own invention.

fossilized, but as a living, fact to this very present day. In the *exercise* of his apostolic functions, we find him preaching, gathering disciples, teaching them, imparting to them spiritual gifts, ordaining officers among and over them, holding correspondence with them, taking a jealous care of them as their spiritual parent, and in his personal absence claiming the same obedience to his letters as was rendered to his oral communications. The *spirit* in which he discharged his apostleship cannot be over-estimated or made too much an object of contemplation, and of imitation as far as necessary differences allow imitation at all. What simplicity!—of *subject*, "Christ Jesus and him crucified;"—of *manner*, "not with words of man's wisdom;" not pompously and sophistically, but clearly, cogently, appealing to recognized principles, and to the natural relations and reason of things;—of *purpose*, that souls might be saved, sanctified, instructed, established, perfected, and glorified. What sagacity! never seen acting blindfoldedly, fancying that a good thing might be done in any way, but studying men's peculiarities—complying with innocent weaknesses—making himself by turns everything lawful, that he might win all—refusing presents or accepting them, as was expedient—and adapting the tenor of his exhortations to the tone and temper of the minds with whom he came into contact. Keen observation and careful adaptation belonged to the apostle Paul.† What self-denial!—shewn in the negation of self except as the instrument of Divine truth and grace, and in the labours performed, sacrifices made, toils endured, and dangers braved; and this for year upon year, even to old age. What ardour!—bearing him across half the civilized world, and making him pant to erect the banner of the Gospel on the Atlantic-washed shores of Spain. Like

† This sagacity was the "craft" and "guile" which he ascribes to himself, not the kind taught by the Society of Jesus (a name that might be improved into the Society of Judas), which consists in confounding right and wrong, and accommodating every grade of sinners with plausible excuses.

Mercury, to whom the Lystrians compared him for his eloquence, he might on account of his ardour be represented as a winged messenger, not crawling or pacing forwards, but flying on his mission of light and love. What humility!—occasioned by experience of his own sinfulness, and of his indebtedness to the Redeemer, and rendering him in his own eyes honoured in being the servant of all saints. What perseverance!—which neither infirmities, treacheries, desertions, persecutions, nor depressions, could abate; and which was sustained, as it could only be, by the strongest faith in Christ, and the warmest affection for him. This, and more than this, was Paul the Apostle; and in what he did, and what was done by him, he may be pronounced, without derogation from the rights of his associates, the greatest of them all. The materials for a minute comparison are not afforded, the “Acts,” being a fragment, both as to history and biography; but there is no reason to suspect that this verdict, deduced from what is recorded, could be modified if the record were twelve times larger than it is.

III.—Paul the *orator* is placed by Longinus the critic in the highest class. If his “infirmity” affected, as some have conceived, his organs of speech, constant practice would give him a certain control over this impediment to success. In gesture, we should prejudice, he would not offend against the laws of taste, of which we have a virtual proof in the fact that no umbrage was taken against him in this respect by the fastidious Athenians. In Raffaele’s cartoon of his preaching on Mars Hill, we see him in an attitude of easy dignity, which we can have no reason for doubting to be a delineation as faithful to fact as it is masterly in artistic execution. At the same time we are confident that so many a man as Paul would despise and disown those prettinesses and trickeries of gesture, in which many public speakers, ancient and modern, have indulged. If the apostle’s tone and manner were even more unpolished and ungainly than we are willing to concede, Chalmers has shewn how the detractive effect of these, even when excessive, can be

counteracted by the force of feeling and the swelling rush of mind. And in the substantial requisites of an orator, self-possession, clearness of arrangement, mixed homeliness and elevation of style, fluency of language, pointedness and emphasis of appeal, and striking aptness of illustration and remark (directed to local or individual peculiarities), none will dispute Paul’s proficiency and eminence.

IV. Paul the *author* may be regarded in the literary merit of his compositions, which, like his speeches, are distinguished for manifold excellencies, and some defects. For majesty and might of diction he stands second only to Him who spake as never man spake. Glowing and glistening, sometimes, the words flow from the furnace of his soul, and pour themselves over the imperishable page. No plagiarist or copyist was Paul. He did not strain after novelty of idea; and that wondrous novelty of expression which abounds in his writings came to him easily and freely, as the inarticulate lipings of a babe. He was happy, it is true, in having a language like the Greek, to make the exponent of his thoughts; and in his grasp that opulent and ductile tongue surrenders up hidden wealth, and submits to a sublime compression unknown before.* The flexibility of Paul’s style is also wonderful, as displayed in numberless transitions between the pathetic and logical, the speculative and applicative, the practical and august, the suave and sarcastic. Still it would be downright contradiction to deny that occasional obscurities and irregularities prevail. The irregularities are chiefly of method, from frequent parenthetical digressions. The obscurities are those springing from this source, and from others, such as He-

* As an example, “*Kath’ hyperbolén eis hyperbolén aiónion baros doxés,*” — (2 Cor. iv. 17) of which “a far more exceeding and eternal weight of glory,” is a weak and attenuated rendering. “An eternal weight of glory immensely immeasurable,” “excessively excessive,” or “superabounding beyond all bounds,” would better transfer the original signification; but our language cannot phraseologically represent the combined grandeur and condensation of idea contained in the “*Kath’ hyperbolén eis hyperbolén.*”

brew idioms, with which Paul's Jewish birth and training had tinged his style—uncertain collocation of terms—the suppression of some processes of thought on which what is expressed depends—and the circumstances of the age and of the persons to whom he wrote, and those of Paul himself. Yet these obscurities (which some from dullness never perceive, and some from indolence never examine,) serve very important purposes, such as authenticating the productions of the great apostle, and shewing by a comparison of manuscripts and versions, how jealous the primitive christians were of the apostolic *verba ipsissima*, while they demonstrate that occasional verbal difficulties can no more obscure the radiance of Gospel truth displayed in the writings of Paul, than the presence of a few clouds and cloudlets in the upper sky can

seriously dim the affluence of light which streams in summertide from the orb of day.

In the general structure or texture of his epistles, that difference exists which might be expected from the reasons which suggested their production. To enlarge here would lead us far beyond our limited space. A consultation of any commentator, or of the epistles alone, will give the necessary information—information which, if private christians would do themselves the favour to obtain, would render their perusal of this section of the sacred volume more profitable than we fear it usually is. A suitable appendage to these observations will be a complete list of the Pauline epistles, according to the place and date of their composition, with a reference to the historical record of contemporary events.

		A. D.		
1.—1 Thessalonians	Corinth	}	52 or	early
2.—2 Thessalonians	„			
3.—Galatians	„	}	in 53	} . . . Acts xvii. 1—18.
4.—1 Corinthians	Ephesus			
5.—Romans	Corinth	}	58 or 59	} Acts xix. 22—41. } Acts xx. 2, 2. } Acts xx. 6.
6.—2 Corinthians	Macedonia*			
7.—Ephesians†	Rome			
8.—Colossians	„	62 or 63		
9.—Philemon	„	69		
10.—Philippians‡	„	69		
11.—Titus§	„	}	Troas or	} 53, 56, or 64
12.—1 Timothy§	Nicopolis			
13.—2 Timothy 	Rome	61 or 66.		
14.—Hebrews	Italy¶	63 or later		

* Probably Philippi.

† The hypothesis broached by Archbishop Usher has found many learned supporters,—that this Epistle was designed to be a circular address to all the churches of that region, and may thus be identified with "the Epistle from Laodicea," to which Paul alludes in writing to the Colossians, iv. 16.

‡ It is the opinion of Josiah Conder (Literary History of the New Testament—1850) that at the time of sending this Epistle Luke the Evangelist was dead. The abrupt termination of the Acts, and the silence of Paul respecting him, coupled with the fear that Epaphroditus's death would have been "sorrow upon sorrow," are the reasons assigned.

§ The most learned critics are at issue on the question of the date of these Epistles, which were written, it is universally granted, about the same time. The gist of the controversy is, whether they were penned before, or during Paul's imprisonment. The arguments against the latter date resolve themselves into the facts, that Timothy was still "young;" that Crete could not have been left so long without the gospel, nor Ephesus without pastors; and that Paul would not, if a prisoner, have used such confident language as "Till I come," &c., (iv. 4). To this it is replied, that for the important office here assigned him, Timothy might still be considered young—the period of youth being extended up to 46 by the Greeks; that Paul might have been acquitted by Nero just before writing the letter; that the office of Titus and Timothy (that of apostolic deputies) does not suppose Ephesus and Crete to have been without the Gospel or constituted churches; and, by way of attack on the early date, it is further alleged that the cautions, &c., to Timothy, against heresy-mongers, would have been inapposite two years before Paul's visit to Miletus, when he declared, "After my departure grievous wolves shall enter in," &c., virtually affirming their previous immunity. Paley, Horne, and Conder may be consulted by the biblical student.

|| This discrepancy of date arises out of the question whether the epistle was written during the Apostle's imprisonment mentioned in the Acts, or during a supposititious second one, and just prior to his martyrdom. Lightfoot, Lardner, Conder, &c., hold the first view, and the second is defended by Macknight, Michaelis, Paley, Horne, &c. It is difficult to judge which view has the balance of probabilities in its favour. The collateral arguments on either side are exposed to considerable exception.

¶ Probably Rome.

It may hardly be necessary to warn our readers that the notes at the end of the Epistles are of no authority—some of them are obviously false. Paul's custom appears to have been to employ an amanuensis; and therefore notice is taken of his departure from this practice in the case of the Galatians (vi. 11.) The dates assigned above are not those in which all the learned coincide—the unsettled chronology of the period gives an indeterminate character to the computations adopted. The only points, however, of important difference are those referred to. Whether the Apostle wrote any other Epistles than those preserved (which some have strongly argued as to the Corinthians, from 1st Ep. v. 9.) is a question which will probably have to remain undecided as long as the world lasts. That he did, there is no satisfactory evidence; and that he may have done, there is nothing irrational or heterodoxical in supposing, even on the theory of verbal inspiration, unless its advocates are inclined to contend that every inspired word ever uttered is contained within the covers of the Bible.

It is not satisfactorily known why the Epistles of Paul are arranged in the non-chronological order in which they now appear, and which was observed in ancient times. Those to the Romans and Corinthians were assigned the precedence, it is said, because of the rank of their respective cities; the one to the Galatians came next because addressed to several churches; to the Ephesians next because their city was the chief in Asia Minor; to the Philippians because their city was a Roman colony; and to the Colossians before the Thessalonians, because of the brevity of the two Epistles to the latter. The general arrangement plainly was, those to distinct churches first; those to private persons second; and that to the Hebrews, because of its general character, and perhaps also because of its dissertational form, third.

THE EVIDENCE TO THE TRUTH OF CHRISTIANITY from the conversion and subsequent life of Paul, is of a striking and conclusive character. The evidence from his *conversion* is elaborately and powerfully set forth by lord Lyttleton, with whose treatise every christian would do well to make him-

self familiar. Skeletonized, the argument is the following:—

1. It must be granted that Paul was once a bitter enemy to christianity and became a devoted friend, and that he ascribed his conversion to the supernatural events described in the Acts.

2. If those events transpired the truth of christianity is established.

3. That they did transpire is certain on any supposition, except that of Paul's insincerity, (which would be the most incredible of all) for either the events did transpire or he imagined them. But he could not have imagined the whole, because part were witnessed by his companions, nor the other part, because (1) only an enthusiast could have imagined he saw a form and heard a voice, and Paul was not an enthusiast, and because (2) if he had been an enthusiast he would infallibly have imagined a Divine interposition in favour of his present cause and not adverse to it. It may be pronounced a psychological impossibility that an enthusiast in Paul's situation should have imagined *such* a revelation. The history of mankind affords no instance of the kind. As the events, then, could not be imaginary, whether Paul was an enthusiast or not, they must have been real; and if real, christianity is true.

The *subsequent life* of Paul yields, likewise, an argument no less convincing; for (1) he preached the same gospel as the other apostles—but he did not receive it from them. Either, therefore, he invented it, or received it by inspiration of God. That he could have invented it, is entirely improbable, and that he did so is entirely inconsistent with his veracity; therefore he supernaturally received it, and christianity is true. And (2) he believed that he possessed, exercised, and imparted supernatural gifts; he made others believe the same; and confidently appealed to these in order to suppress disorder and intimidate opponents (2 Cor. xii. 12, and xiii. 2, 3) but either he and they were mistaken, or they were not. That they all could be mistaken was not compatible with their possession of common honesty or common sense; and if not mistaken, christianity is true.

Hundreds of volumes have been composed in exposition, illustration, and discussion of what has been styled **PAULINE THEOLOGY**. In our narrow space a few lines are barely possible on this interesting theme. Substantially, Paul and the other apostles were of one mind; but from his isolated situation, and mental constitution, his manner of presenting the doctrine of Christ was different from that adopted by the rest—more argumentative, more varied, more concerned with the profounder principles of the Divine economy.

Beset as he was with those who clung to the Mosaic ceremonialism, and wished to twist it round the necks of all believers, he was compelled, in justifying his principles and practice, to go deeply into the whole subject of the relation between Judaism and Christianity. On the part of Judaism this relation, he shews, was one of preparation and prefiguration; *preparation* by training the mind to a knowledge of personal duty, of sin (from which its law could not justify) and of the divine character; and *prefiguration* by symbolic sacrifice, typical personation, and prophetic declaration. The relation of christianity to Judaism was, he taught, one of realization and assimilation; *realization* of symbol, type and prophecy; *assimilation* by taking the moral elements of Judaism into a vitalising union with the revealed "grace and truth, which came by Jesus Christ," and by means of christian faith giving them a more perfect embodiment in the human life than they had ever before received. Now in asserting and arguing out this doctrine, Paul touches upon, and teaches, by implication or direct assertion, every thing necessary to make the believer perfect in the knowledge and imitation of Christ. Occasionally, too, as in the former part of the Epistle to the Romans, he deals with the casuistry of crafty adversaries, and is conducted by the course of his reasoning to the assertion of principles that have been the subject of egregious perversions, which some have bottled and labelled as the condensed and precious essence of the Pauline theology! Attentively considered it will be seen that Paul's dogma of predestination is not identical with, but the contrary to, that dogma

which has passed current as his with millions, and by which the arbitrary selection of a few to faith, salvation, and eternal glory, has been substituted for the Scriptural doctrine of God's gracious and merciful pre-determination to save in one particular method all who are willing to be saved; to which therefore all must conform, whether Jews or Gentiles, or they cannot hope for salvation; and by which they will be eternally saved if they make their election sure by diligence and perseverance to the end of life. Such is the central principle of Paul's theology, which he triumphantly defended and evangelically illustrated by his speeches and his pen. For long has "the tongue of the eloquent orator" been dumb, and the pen long fallen from his hand, but that theology was the word of life to thousands in his own age, and in succeeding ages it has been a word of life to millions of every colour and nation and tongue. The apostle himself survived to a green old age, and before his departure many of his converts had preceded him through the outer gates of death into the mansions of immortality. And believing, as the writer does, in the conscious existence of the soul before the resurrection, and the recognition by departed saints of one another, how pleasing to regard it, not as a picture of the fancy, but as a realized fact, though realized we know not how, that a great multitude would be awaiting him, and would ecstatically salute him on his entrance into the heavenly state. And again, our delight in this contemplation deepens and enlarges as we consider the continuous arrival of spirits in heaven for eighteen centuries, who have been converted, edified, and sanctified, by the divine truth contained in his sacred compositions, and all giving honour to him as the greatest minister of the Lord of all. Even should this recognition be deferred till the solemnities of the judgment have elapsed, what a "crown of joy" will then diadem the brow of Paul—the heaviest and brightest of those crowns unnumbered which shall be laid at the feet of Him on whose head are "many crowns." Then also the apostle will not stand in need of another thorn, "lest he should be ex-

alted above measure through the abundance" of the glory thus contributed and conferred; but without fear of pride, presumption, or imperfection, he will continue one of the greatest

"Lights of the Church" in heaven; and as having turned so many to righteousness, he "will shine as the brightness of the firmament for ever and ever." AQUILA.

THE ELEVENTH COMMANDMENT.

T. S. Arthur tells us a good story, we heard years ago, about a loving couple in New Jersey, who belonged to the Methodist Church.—A new presiding Elder, Mr. N., was expected in that district; and as the ministers all stopped with brother W. and his wife, every preparation was made to give him a cordial reception. The honest couple thought that religion, in part, consisted in making some parade, and therefore the parlour was put in order, a nice fire was made, and the kitchen replenished with cakes, chickens, and every delicacy preparatory to cooking.

While Mr. W. was out, at his wood pile, a plain looking, coarsely dressed, but quiet-like pedestrian came along and enquired the distance to the next town. He was told that it was three miles. Being very cold, he asked permission to enter and warm himself. Assent was given very grudgingly, and both went into the kitchen. The wife looked daggers at this untimely intrusion, for the stranger had on cow-hide boots, an old hat, and a thread-bare, but neatly patched coat. At length she gave him a chair beside the Dutch oven, which was baking nice cakes for the presiding Elder, who was momentarily expected, as he was to preach the next day at the church a mile or two beyond.

The stranger, after warming himself, prepared to leave, but the weather became more inclement, and as his appetite was roused by the viands about the fire, he asked for some refreshments, ere he set out on a cold walk to the town beyond. Mrs. W. was displeased, but on consultation with her husband, some cold bacon and bread were set on an old table, and he was then somewhat gruffly told to eat. It was growing dark, and hints were thrown out that the stranger had better depart, as it was three long miles to town. The wife grew petulant, as the new preacher did not

arrive, and her husband sat whistling the air of "Auld Lang Syne," while he thought of the words of the hymn—"When I can read my title clear," and felt as if he could order the stranger off without any further ado.

The homely meal was at last concluded—the man thanked them kindly for the hospitality he had received, and opened the door to go. But it was quite dark and clouds denoting a storm filled the heavens.

"You say it is full three miles to D——?"

"I do," said Mr. W. coldly, "I said so when you first stopped, and you ought to have pushed on, like a prudent man. You could have reached there before it was quite dark."

"But I was cold and hungry, and might have fainted by the way."

The manner of saying this touched the farmer's feelings a little.

"You have warmed me and fed me, for which I am thankful. Will you not bestow another act of kindness upon one in a strange place, and, if he goes out in the darkness may lose himself, and perish in the cold!"

The peculiar form in which this request was made, and the tone in which it was uttered put it out of the power of the farmer to say no.

"Go in there and sit down," he answered pointing to the kitchen, "and I will see my wife, and hear what she says."

And Mr. W. went into the parlour where the supper table stood, covered with a snow white cloth, and displaying his wife's set of blue-sprigged china, that was only brought out on special occasions.

The tall mould candles were burning thereon, and on the hearth was blazing a cheerful fire.

"Hasn't that old fellow gone yet?" asked Mrs. W. She heard his voice as he returned from the door.

"No, and what do you suppose?"

He wants us to let him stay all night!"

"Indeed we'll do no such thing! We can't have the like's of him in the house now. Where could he sleep?"

"Not in the best room, even if Mr. N. should not come."

"No, indeed,"

"But really, I don't see, Jane, how we can turn him out of doors. He doesn't look like a very strong man, and its dark and cold, and full three miles to D——."

"It's too much. He ought to have gone on while he had daylight, and not lingered here as he did till it got dark."

"We can't turn him out of doors, Jane, and it is no use to think of it. He'll have to stay somehow."

"But what can we do with him?"

"He seems like a decent man, at least, and doesn't look as if he had anything bad about him. We might make him a bed on the floor somewhere."

"I wish he had been at Guinea before he came here!" said Mrs. W., fretfully. The disappointment and conviction, that Mr. N. would not arrive, occasioned her to feel, and the intrusion of so unwelcome a visitor as the stranger completely unhinged her mind.

"Oh, well," replied her husband, in a soothing voice. "never mind, we must make the best of it. He came to us tired and hungry, and we warmed and fed him. He now asks shelter for the night, and we must not refuse him, nor grant his request in a complaining and reluctant spirit. You know what the Bible says about entertaining angels unawares."

"Angels! did you ever see an angel look like him?"

"Having never seen an angel," said the farmer, smiling, "I am unable to speak as to their appearance."

This had the effect to call an answering smile to the face of Mrs. W., and a better feeling to her heart. It was finally agreed between them that the man, as he seemed a decent kind of person, should be permitted to occupy the minister's room, if that individual did not arrive, an event to which they both looked with but small expectancy. If he did come, why the man would

have to put up with poorer accommodations.

When Mr. W. returned to the kitchen, where the stranger had seated himself before the fire, he informed him that they had decided to let him stay all night. The man expressed in a few words, his grateful sense of their kindness, and then became silent and thoughtful. Soon after, the farmer's wife, giving up all hope of Mr. N.'s arrival, had supper taken up, which consisted of coffee, warm short cake, and broiled chicken. After all was on the table, a short conference was held as to whether it would do not to invite the stranger to take supper. It was true they had given him as much bread and bacon as he could eat, but then, as long as he was going to stay all night, it looked too inhospitable to sit down to the table and not ask him to join them. So, making a virtue of necessity, he was kindly asked to come to supper—an invitation which he did not decline. Grace was said over the meal by Mr. W., and the coffee poured out, the bread helped and the meat carved.

There was a fine little boy of six years old at the table, who had been brightened up and dressed in his best, in order to grace the minister's reception. Charles was full of talk, and the parents felt a mutual pride in showing him off, even before their humblest guest, who noticed him particularly, though he had not much to say. "Come, Charley," said Mr. W. after the meal was over, and he sat leaning back in his chair, "can't you repeat the pretty hymn mamma learned you last Sunday?"

Charley started off without further invitation, and repeated very accurately two or three verses of a new camp-meeting hymn, that was just then very popular.

"Now let us hear you say the commandments, Charley," spoke up the mother, well pleased at her child's performance.

And Charley repeated them with the aid of a little prompting.

"How many commandments are there?" asked the father.

The child hesitated, and then, looking up at the stranger, near whom he sat, said, innocently,—

"How many are there?"

The man thought for some moments, and said, as if in doubt,

"Eleven, are there not?"

"Eleven!" ejaculated Mrs. W., in unfeigned surprise.

"Eleven?" said her husband, with more rebuke than astonishment in his voice. "Is it possible, sir, that you do not know how many commandments there are? How many are there, Charley? Come, tell me—you know, of course."

"Ten," replied the child.

"Right, my son," returned Mr. W., with a smile of approval on the child. "Right! There isn't a child of his age within ten miles who can't tell you there are ten commandments.—Did you ever read the Bible, sir?" addressing the stranger.

"When I was a little boy I used to read it sometimes. But I am sure I thought there were eleven commandments. Are you not mistaken about there being only ten?"

Sister W. lifted her hands in unfeigned astonishment and exclaimed,

"Could any one believe it? such ignorance of the Bible!"

Mr. W. did not reply, but rose and going to one corner of the room where the good book lay upon a small stand, he put it on the table before him, and opened at that portion where the commandments are recorded.

"There!" he said, placing his finger on the proof of the stranger's error, "There! look for yourself."

The man came round from his side of the table, and looked over the farmer's shoulder.

"There, ten, d'ye see?"

"Yes, it does say ten," replied the man; and yet it seems to me there are eleven. I'm sure I have always thought so."

"Doesn't it say ten here?" inquired Mr. W., with marked impatience in his voice.

"It does certainly."

"Well, what more do you want? Can't you believe the Bible?"

"O yes I believe the Bible, and yet it strikes me somehow that there must be eleven commandments. Has not one been added, somewhere else?"

Now this was too much for brother and sister W. to hear. Such ignorance

of sacred matters they felt to be unpardonable. A long lecture followed, in which the man was scolded, admonished and threatened with divine indignation. At its close he modestly asked if he might not have the bible to read for an hour or two before retiring for the night. This request was granted with more pleasure than any of the preceding ones.

Shortly after supper the man was conducted to the little spare room, accompanied by the Bible. Before leaving him alone, Mr. W. felt it to be his duty to exhort him to spiritual things, and he did so most earnestly for ten or fifteen minutes. But he could not see that his words made much impression, and he finally left his guest, lamenting his obduracy and ignorance.

In the morning he came down and meeting Mr. W. asked him if he would be so kind as to lend him his razor, that he might remove his beard, which did not give his face a very attractive aspect. His request was complied with.

"We will have prayers in about ten minutes," said Mr. W. as he handed him the razor and shaving box.

The man appeared and behaved with due propriety at family worship. After breakfast he thanked the farmer and his wife for their hospitality, and departing, went on his journey.

Ten o'clock came, but Mr. N. had not arrived. So Mr. and Mrs. W. started for the meeting house, not doubting that they would find him there. But they were disappointed. A goodly number of people were inside the meeting house, and a goodly number outside, but the minister had not arrived.

"Where is Mr. N——?" inquired a dozen voices, as a little crowd gathered around the farmer.

"He hasn't come yet. Something has detained him. But I still look for him—indeed, fully expected to find him here."

The day was cold, and Mr. W., after becoming thoroughly chilled, concluded to go in and keep a good look out for the minister from the window near to which he usually sat. Others, from the same cause, followed his example, and the little meeting house

was soon filled, as one after another came dropping in. The farmer, who turned towards the door each time it was opened, was a little surprised to see his guest of the previous night enter, and come slowly down the aisle, looking from side to side, as if searching for a vacant seat, very few of which were now left. Still advancing he finally got within the little enclosed altar, and ascending the pulpit, took off his old grey over coat and sat down.

By this time Mr. W., was at his side, and had his hand upon his arm.

"You must not sit here. Come down and I will show you a seat," he said in an excited tone.

"Thank you," replied the man in a composed voice, "It is very comfortable here," and the man remained immovable.

Mr. W., feeling embarrassed, went down, intending to get a brother "official" to assist in making a forcible ejection of the man from the place he was desecrating. Immediately upon doing so, however the man rose, and standing up at the desk, opened the hymn book. His voice thrilled to the finger-ends of brother W., as in a distinct and impressive manner, he gave out the hymn beginning—

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel a brother's care."

The congregation rose after the stranger had read the entire hymn, and had repeated the first two lines for them to sing. Brother W. usually started the tunes. He tried this time, but went off on long metre tune. Discovering his mistake at the second word he baulked, and started it again; but now he stumbled on short metre. A musical brother here came to his aid, and led off with a tune that suited the measure in which the hymn was written.

After singing the congregation knelt, and the minister—for no one doubted his real character—addressed the throne of grace with much fervour and eloquence. The reading of a chapter in the Bible succeeded. Then there was a deep pause throughout the room in anticipation of the text, which the preacher prepared to announce.

Brother W. looked pale, and his hands and knees trembled. Sister W's face was like crimson, and her heart was beating so loud that she wondered whether the sound was not heard by the sister who sat beside her. There was a breathless silence. The dropping of a pin might almost have been heard. Then the fine, emphatic tones of the speaker filled the crowded room.—

"And a new commandment I give unto you, that ye love one another."

This was the *Eleventh Commandment*.

Brother W. had bent forward to listen, but now sank back in his seat.

The sermon was deep, searching, yet affectionate and impressive. The preacher uttered nothing that could in the least wound the brother and sister, of whose hospitality he had partaken, but he said much that smote upon their hearts, and made them painfully conscious that they had not shown as much kindness to the stranger as he had been entitled to receive on the broad principle of humanity. But they suffered most from mortification of feeling. To think that they should have treated the presiding Elder of the district after such a style was deeply humiliating, and the idea of the whole affair getting abroad, interfered sadly with their devotional feelings throughout the whole service.

At last the sermon was over, the ordinance administered, and the benediction pronounced. Brother W. did not know what was best for him to do. He never was more at a loss in his life. Then Mr. N. descended from the pulpit, but he did not step forward to meet him. How could he do that? Others gathered around and shook hands with him, but still he lingered and held back.

"Where is brother W.?" he at length heard asked. It was the voice of the minister.

"Here he is," said one or two, opening the way to where the farmer stood.

The preacher advanced and catching his hand said,—

"How do you do, brother W., I am glad to see you. And where is sister W.?"

Sister W. was brought forward, and the preacher shook hands with them

heartily, while his face was lit up with smiles.

"I believe I am to find a home with you," he said, as if it was settled.

Before the still embarrassed brother and sister could reply, some one asked,

"How came you to be detained so late?—You was expected last night. And where is brother R.?"

"Brother R. is sick," replied Mr. N., "and I had to come alone. Five miles from this my horse gave out, and I had to come the rest of the way on foot. But I became so cold and weary that I found it necessary to ask a farmer not far from here to give me a night's

lodging, which he was kind enough to do. I thought I was still three miles off, but it happened that I was much nearer my journey's end than I supposed.

This explanation was satisfactory to all parties, and in due time the congregation dispersed, and the Presiding Elder went home with brother and sister W.

The story never got out until some years after the worthy brother and sister had passed from their labours, and it was then related by Mr. N. himself, who was rather eccentric in his character.

POETRY.

ATHEISM.

IN THREE SONNETS.

FAITH.

"They which shall be accounted worthy to obtain that world, and the resurrection of the dead."—JESUS.

Beware of doubt—faith is the subtle chain
Which binds us to the Infinite: the voice
Of a deep life within, that will remain
Until we crowd it thence. We may rejoice
With an exceeding joy, and make our life,
Ay, this external life, become a part
Of that which is within, o'erwrought and rife
With faith, that child-like blessedness of heart.
The order and the harmony inborn
With a perpetual hymning crown our way,
Till callousness, and selfishness, and scorn,
Shall pass as clouds where scatheless lightnings
play.
Cling to thy faith, 'tis higher than the thought
That questions of thy faith the cold external
doubt.

REASON.

"For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath."—JESUS.

The Infinite speaks in our silent hearts
And draws our being to Himself, as deep

Calleth unto deep. He, who all thought imparts,
Demands the pledge, the bond of soul to keep:
But reason, wandering from its fount afar,
And stooping downward, breaks the subtle chain
That binds it to itself, like star to star,
And sun to sun, upward to God again:
Doubt, once confirmed, tolls the dead spirit's knell,
And man is but a clod of earth, to die
Like the poor beast that in his shambles fell—
More miserable doom than that, to lie
In trembling torture, like believing ghosts
Who, though divorced from good, bow to the
Lord of Hosts.

ANNIHILATION.

"What is a man profited, if he gain the whole world, and lose his own soul?"—JESUS.

Doubt, Cypress-crowned, upon a ruined arch
Amid the shapely temple overthrown,
Exultant, stays at length her onward march.
Her victim, all with earthliness o'ergrown,
Hath sunk himself to earth to perish there;
His thoughts are outward all his love a blight,
Dying, deluding are his hopes, though fair—
And death, the spirit's everlasting night.
Thus, midnight travellers, on some mountain
steep,
Hear far above the avalanche boom down,
Starting the glacier echoes from their sleep,
And lost in glens to human foot unknown—
The death-plunge of the lost come to their ear,
And silence claims again her regions cold and
drear.

Mrs. Elizabeth Oakes Smith.

REVIEW.

SECULAR TRACTS. *By the Rev. J. H. HINTON, M.A.*

No. 1.—*A lecture delivered at the Royal British Institution, Cowper Street London, March 3rd, 1853, on the conclusion of the discussion between Mr. G. J. Holyoake and the Rev. Brewin Grant. Samuel Morley, Esq., in the chair.*

No. 2.—*The reasonableness of prayer vindicated.*

No. 3.—*Godliness profitable for all things, or the secular aspects of Christianity.*

Houlston and Stoneman.

MR. J. G. HOLYOAKE REPUTED IN HIS OWN WORDS. Nos. 4 & 5. *By SANDERS J. CHEW, Leicester. Houlston and Stoneman.*

We have sometimes doubted whether the extraordinary attention paid to the bold, atheistic, and ever-shifting fallacies of Mr. Holyoake, has not tended to invest him and his errors with an undue importance. His wretched partisans, like himself, are most anxious not to believe the Bible, and they consequently resort to every double, and quibble, and miserable subterfuge which their fertile inventions can devise to annoy and perplex their opponents, if not of any service to maintain their own position. The discussion which took place in London recently, and which has led to Mr. Hinton's secular tracts, appeared to us to amount to little. The secular atheist would confine himself to no point, but preferred a kind of pop-gun tactics, by which he was enabled here and there, either by caricature or misrepresentation to attack at random any of, what may seem to him, the vulnerable points of the christian system. In vain was he recalled to the question; on that his "discretion of silence" was remarkably and adroitly displayed. The perusal of the reports of these discussions led us to the conclusion that Mr. Holyoake, in point of fact, has nothing to propound which is deserving the regard of considerate men; and that in his onslaughts on christianity, and indeed on all religion both natural and revealed, he is not actuated by any love of truth, or by any principle entitled to the least respect. That any of his adherents were recovered from the error of their ways by the earnest and pungent appeals of his talented antagonist, we seriously doubt;

while weak minded christians might feel their confidence somewhat shaken by the cool assurance and the daring language of the professed atheist. The truths of christianity are too well established, its doctrines are too sacred, and its morality is too holy, to be bandied about in controversy with every reckless desperado who may choose to challenge them. It would suffer less, in our opinion, if its professors and friends were to pass by the whole host of Robert Owens and G. J. Holyoakes in silence, than it does by the exhibition of their combative propensities, in being willing to meet them on any arena that they may approve. Owenism flourished as long as it was opposed; at least, its mercenary lecturers obtained better audiences and more money; but when the good sense of the christian public induced them to despise and disregard it, it fell to pieces of itself. So, we opine, it will be with the "secularism" of Mr. Holyoake, which is mainly a reproduction of Robert Owen's communism.

We do not in the above remarks, condemn the publication of the tracts mentioned above. We think it was wise, when the discussion had taken place, that Mr. Hinton should take up some of the more remarkable features of Mr. Holyoake's expressions (we cannot call them doctrines), and shew their fallacy and unfairness: and the perusal of these tracts will, we believe, cause our readers to cherish the same sentiment. In the first pamphlet, Mr. Hinton shews that Mr. Holyoake's scheme has no doctrinal basis, that it appeals to the passions and not to the understanding, and that the position he assumed, that "science is the sole providence of man," was so shifted and modified, as at length to convey only a wholesome and well-known truth. In his objections to christianity, the would-be-great infidel shewed more zeal than power or discretion. He assailed it by mere quibbles, unworthy of a sensible critic; and his objections to the doctrine of future punishment, to faith, to the atonement, &c., are here very fairly disposed of. The second tract is a brief defence of prayer; and the third shews

that "Godliness is profitable" as to this life, as it qualifies man for its duties, by "rectifying his attitude," by "increasing his fitness" to discharge them; by "elevating his motives," by "providing a resource in trial," and by "preparing him to quit the present scene."

Those readers who are acquainted with the nerve and good sense of Mr. Hinton's writings, will not require our commendation of the tracts before us; and to those who are not, we sincerely commend their perusal.

Mr. Chew's pamphlets have already had our hearty commendation. He has taken, what appears to us, the only right course with Mr. Holyoake, shewing that his writings are full of contradictions, and therefore that both he and his teachings are utterly unworthy of confidence.

WATER FROM THE WELL-SPRING, for the Sabbath hours of afflicted believers: being a complete course of morning and evening meditations for every Sunday in the year.
By EDWARD HENRY BICKERSTETH, M.A.,

Rector of Thirton Martill, Dorset. Tract Society. 12mo. pp, 188.

This rather quaint and antiquated title introduces us into a very useful religious book of brief meditations on select passages of Scripture. They are arranged for the morning and evening of the Lord's-day, and are so brief that an invalid may either read or hear one of them without weariness. They derive a value and excellence from the fact that many of them were periodically written for the comfort of a pious invalid sister.

VENICE: PAST AND PRESENT.

THE INQUISITION IN SPAIN.

THE GREEK AND EASTERN CHURCHES.

Tract Society. (Monthly Series.)

This history of the origin, progress, prosperity and prostration of Venice is well written: that of the Inquisition in Spain and other countries, is condensed and comprehensive; and the third is a compilation well worthy the notice of the student in ecclesiastical history.

CORRESPONDENCE.

REPLY TO A QUERY ON PRAYER.

To the Editor of the G. B. Repository.

Sir,—I beg to direct your attention to a few suggestions occasioned by the following query, proposed in the number for April, 1853.

"In the pulpit ministrations of ministers, is it scriptural to exhort unconverted sinners to pray?"

It is well known that unconverted men may be the subjects of serious thought, and deep conviction. An unconverted man may know, and feel, that he is leading a life which, if persisted in, must terminate in everlasting perdition. His judgment and conscience are on the side of religion; but his affections, and passions, are on the side of sin; and are carrying him away: he feels that he is being led captive, and is deeply concerned. Under these circumstances, what is more natural, and proper, than that he should pray for help to break the bonds, by which he feels himself enslaved?

An unconverted man should read the word of God, and try to understand it; with the book of God before him, would it be unscriptural for him to pray, "Open thou mine eyes, that I may behold wondrous things out of thy law?" "Give me understanding in thy truth?" An unconverted man should hear the gospel, attend

the house of God, &c. Can it be wrong that he should pray, that he may not hear the word of God, and attend his house in vain?

Finally, an unconverted man must repent or perish: between repentance and everlasting woe, there is, for him, no alternative, for the mouth of the Lord hath declared it. And shall he not pray, "Lord help me?" If he is aware of his danger, and sensible of his awful condition, can he do other than cry, "God be merciful to me a sinner?" Would it be, in any way, unscriptural for him to do so? If then it would be right for him to pray, can it be wrong to exhort him to it?

It should be recollected that, if an unconverted man is exhorted to pray, *sincere prayer* is what is enjoined. It is not the prayer of the hypocrite, nor the prayer of the wicked, who is resolved to live in sin, but the prayer of one who, at least, sees his danger, and desires to escape. If men were exhorted to pray for salvation without repentance toward God, and faith in our Lord Jesus Christ, then, indeed, they would be urged to do what is opposed to the will of God; or were men taught to consider prayer as a substitute for repentance, then they would be bound to reject all such counsel, with deep abhorrence. But, it is presumed, your correspondent has nothing of that kind in view. When

he speaks of prayer, he is supposed to mean the kind of prayer which Montgomery so well describes, when he says,

"Prayer is the soul's sincere desire,
Uttered, or unexpressed."

To exhort any man to pray, therefore, is the same thing as urging him to cultivate a right feeling of heart, and to let that feeling ascend to God in prayer. And what if any one, feeling his *need* of a new heart, should make this his prayer, "Create in me a clean heart, O God, and renew a right spirit within me?" It may be the man is not converted, but only feels the *necessity* of having a new heart, and right spirit; but ought such a man to wait any longer before he prays? May not he pray for what God has promised, and which he feels so necessary? If I am not greatly mistaken, most persons pray before they are converted. How many are the subjects of deep conviction, and great anxiety, before they receive the truth in the love of it? But where shall we find one of these that has not prayed? And shall we say they have done wrong to pray? There may indeed be something left undone, which they should have done; but, the question is, have they done wrong to pray before

they did that something else? The Scriptures seem to me to encourage the unconverted to pray. The following passages may be taken as a sample:—"Seek ye the Lord while he may be found, call ye upon him while he is near."—Isaiah lv. 6. "Ask and ye shall receive, seek and ye shall find," &c.—Matt. vii. 7. Is it not the will of God that every man should be a man of prayer? Does he not exhort all to come to the throne of grace that they may obtain mercy, and find grace to help? Is there not more hope of a man who is impelled to pray, than of one who through the pride of his heart will not call on God?

From the persuasion that these questions must be answered in the affirmative, and for other reasons, stated in this paper, I cannot but conclude that all men should be exhorted to pray, and that it is right and scriptural for ministers to exhort unconverted sinners to pray.

Should you, Mr. Editor, deem these thoughts suitable for your valuable publication, their insertion will oblige,

Yours, with much regard,

THOMAS SCOTT.

Norwich, April 7th, 1853.

OBITUARY.

MR. GEORGE DEAN died July 8, 1852. He was born Feb. 19th, 1782, near Stanton-under-Bardon, Leicestershire; and at his death, therefore, he was a little more than seventy years of age. The subject of religion occupied his attention at an early period of his life; and having—as it was believed—given himself unto the Lord, he was baptized and received into the church at Hugglescote, July 29, 1800. He was a professor of religion, therefore, for the long period of fifty-two years; and generally speaking, a consistent professor. Not without fault, either before God or man, but a humble, prayerful, spiritually-minded, penitent believer, manifesting a decided attachment to the house and worship and cause of God; and giving pleasing evidence that his "fellowship was with the Father and his Son Jesus Christ." Like all the subjects of divine grace, he was anxious to do good; and when the friends at Hugglescote began to take steps for the establishment of a Sabbath school, they found in him a willing and efficient coadjutor. The school was opened May 9, 1809; and he was very useful as a teacher until his removal from the neighbourhood.

In April, 1811, he removed to a farm at Bilstone; and though he continued a mem-

ber of the church at Hugglescote, and occasionally visited his friends there—to whom, as well as to the late venerable pastor of the church, the Rev. T. Orton, he was strongly attached—he usually worshipped with the church at Barton; and so long as he was able, was exemplary in his attendance. It is easy to relapse into a careless, worldly spirit, and to become by degrees most culpably negligent of the means of grace, both public and private. But we are not aware that our departed friend ever fell into this error. We generally saw him in his place in the house of God, and we have no doubt, from several conversations we had with him on the subject, that he very generally found it good to be there. Love for the house and worship of God was, perhaps, the most prominent feature of his character, and will, we trust, be as conspicuous in his family as it was in him. The few last years of his life were years of suffering, and at times his sufferings were very severe. He was not able to attend at Barton for two years and a half previous to his death, and only occasionally at Congerstone. But it was very evident to the writer that his afflictions were sanctified, and that he was gradually preparing to be a partaker of the inheritance of the

saints in light. He seemed to take a deeper interest in spiritual things—manifested more tenderness of spirit—became more prayerful and communicative,—more disposed to converse on the great subject of religion, in its relation to himself and eternity. Naturally he was reserved and diffident, and continued so to the last with most persons; but there was a decided difference in his conversation with myself, and I was pleased to find that his views were so clear, and his confidence so well grounded. Deeply conscious of his sinfulness and depravity, he looked unto Jesus alone for salvation; and though somewhat timorous he had a good hope that he should not look unto him in vain. The day before he was taken worse he was able to walk about a little; and neither himself nor any one of the family had any apprehension that he was near his end. But so it was. In less than five days his spirit had passed into eternity; and on the following Sabbath, July 11th, he was buried at Barton. His funeral sermon was preached the same day, from Psalm xxvi. 8.—“Lord I have loved the habitation of thy house, and the place where thine honour dwelleth.” Nothing can be said of the state of his mind immediately before his death, as from the peculiar nature of his affliction he was unable to speak. We cherish the hope, however, that he died in Christ, and it is our fervent prayer that his widow may look to the widow’s God that his sons may know the God of their father, and that not only they but all the other branches of the family may win Christ and be found in him. J. C. B.

MR. JOHN SMITH, the subject of the following sketch, was a member of the General Baptist Church at Kirkby. Unhappily for him, he was allowed in his younger days to grow up wicked, and consequently ignorant of the great truths of the Gospel. He had not the fear of God before his eyes; the example at home was not of a religious kind; so our departed friend grew up in the service of sin and Satan; and so remained until after his marriage. His partner being in the habit of attending the ministry at Woodhouse and Kirkby, felt anxious for her husband to attend; but he not being accustomed to reverence, either the sanctuary or the Sabbath, felt ashamed of being seen attending the chapel. His wife having pious relations, members of the church, they began to speak to our friend on spiritual things; and it pleased God that through the conversation of these friends, convictions were fastened on his mind, and he began to feel himself in a very awful position, so much

so that at times he dare not lie in bed, but would make his wife get up in the middle of the night to pray. She was at this time a candidate for baptism. This dreadful state of mind continued for some time; till at length the Saviour appeared as “the chiefest among ten thousand.” This took place whilst he was thrashing in the barn, (he being a farm labourer) when he was overwhelmed with grief; and feeling his guilt to be a painful load, he leaned upon his flail, and cast his anxious eyes towards heaven, when lo! a glimpse of the Saviour on the cross (by an eye of faith) removed the awful burden, and he for the first time went on his way rejoicing. He could now sing like the prophet, “Once thou wast angry,” &c. Instead of being ashamed, as formerly, he could now delight in the law of the Lord, and was very anxious to communicate the blessed news to his wife. Yea, so happy did he feel, that he did not think it too much to walk several miles to acquaint one of his friends (the late Rev. W. Garratt of Salford) with the glorious news. Having received the Lord, he felt it to be his duty to put on Christ, by attending to the ordinance of baptism, which he did in the month of April, 1832; when the Rev. J. Burrows (now of Magdalen) officiated on the occasion. Having united himself with the church, he felt anxious to do something for the spread of the truth. Being no scholar, not even able to read, he thought that he could distribute tracts; and for the space of ten years, our friend distributed these messages of mercy. Would that all professing godliness were as anxious to be useful, and to use the talents committed unto them. From the time of his baptism to his death, which took place in October 1852, he was a consistent member of the church. He was regular in his attendance on the means of grace; and according to his ability supported the cause he loved. He had his failings and imperfections; but taking him in all, he was a consistent christian. His afflictions were short, but severe; he was out of doors on the Saturday, and died on the Thursday following. His afflictions were of that nature that he was quite delirious, so that very little conversation could be had, relative to his state of mind. Once when he appeared a little more collected, he was asked if he loved the Saviour. He said he should soon be with him; and at the age of fifty-three he died, leaving a testimony that he is gone to “be with Christ, which is far better.” He was interred in the burying ground at Kirkby, when friend Fox, from Sutton, officiated; and his death was improved to a large congregation, by Mr. Thos. Mee, from Basford. May his mourning widow,

and his fatherless children, be followers of him who through faith and patience is now inheriting the promises; and may the church receive the solemn warning to be ready, not knowing when her Lord may come.

WILLIAM SPENCER died at Ramsgate, Dec. 29th, 1852, in the 79th year of his age. Our friend was born at Newport Pagnel, Buckinghamshire, in 1774. In 1793 he went to sea, on board a Government vessel, and continued to follow that line of life until 1821, when he returned, having received some bodily injury in the service. God had been very merciful in preserving him amidst the heat of battle. "Had I fallen in the battle of Trafalgar," said he to the writer, "I must have gone to hell." But the Lord subsequently met him in mercy; and in the year 1821 he

was baptized by Mr. Thos. Christopher, and joined the G. B. Church in Ramsgate. His care over our little house of prayer in past years has been remarkable; through his aid, principally, considerable improvement and repairs were effected years ago. He was liberal and economical.

For some time past his energies have been failing; but he was scarcely confined to his bed one week before his removal. During these few days he said but little, but spoke with calmness and confidence respecting his change. When asked if Christ was precious, he replied, "How can he be otherwise?" He made every arrangement as to his property, his funeral, and then gently passed away from the society of earth to that of heaven. His remains rest in the same grave with his deceased partner, who has been removed from this state about two years.

INTELLIGENCE.

THE MIDLAND CONFERENCE, was held at Rothley, on Easter Tuesday, March 29th, 1853. The morning service was opened by Mr. Hunter of Nottingham, and a comprehensive and practical sermon was delivered by Mr. Springthorpe, of Ilkeston, from Matt. v. 13,—“Ye are the salt of the earth,” &c.

The Conference met for business at a quarter past two. Mr. Goadby of Loughborough opened the meeting, and presided. About two-thirds of the churches reported. From the accounts received it appeared that there had scarcely been an average number of additions during the quarter; 51 having been baptized, and 93 remaining as candidates.

The Committee for the Northampton case reported that they had been in communication upon the matter, but that nothing definite had been done. Resolved, 1, that this case lie over, and remain in the hands of brethren T. Stevenson and J. F. Winks, of Leicester.

Bethren S. Hull, T. Stevenson, S. Wigg, and J. Hawley, reported that they had visited the friends at Fleckney, and had advised them to the best of their ability. Resolved, 2, that the thanks of the Conference be given to these brethren, and that the case be left in their hands till the next Conference.

An application was received from the church at Broughton for reception into the Conference as a separate church. Resolved, 3, that this case lie over till the next Conference, and that the Secretary in the meantime communicate with the

Hose branch, to ascertain their concurrence.

4. That an occasional collection be made for the incidental expenses of the Conference, and that the Secretary for the time being be the Treasurer.

5. That a collection for this purpose be made at the next Conference.

Several brethren spoke upon the state of the village churches, and also upon the means of sustaining them. Resolved, 6, that the discussion of the subject be adjourned till the next Conference.

7. That Mr. J. C. Pike of Leicester be the preacher at the next Conference, which will be held at Wymeswold, May the 17th.

Mr. J. B. Rotherham, of Stockton-on-Tees, opened the service in the evening, and Mr. Lawton of Wymeswold preached.

J. LAWTON *Sec.*

THE CHESHIRE CONFERENCE met at Congleton, on the 25th of March, 1853. Mr. Gaythorp prayed for the divine blessing, and Mr. Crowther, minister of the place, presided.

The church at Congleton reported that they were at peace—had a few enquirers—congregations much as last reported,—and the Sabbath-school still prospering.

Macclesfield, peaceful and harmonious; one person has been restored to fellowship, and one accepted candidate is waiting for baptism; but they are pressed with pecuniary difficulties.

The church at Bank Top sent no report.

At Stockport also peace is in the ascendant. Three have been baptized, and

there are three candidates for baptism. The congregation is rather on the advance, and the appearance of things is hopeful in reference to the support and continuance of the ministry there.

It was reported of Stoke that brotherly love continues; that they are striving together for the faith of the gospel. They have a few hopeful enquirers—congregation improving—and they hope soon to commence building a house for God.

At Tarporley they are endeavouring to keep the unity of the spirit in the bond of peace; but still wanting in primitive zeal.

At Wheelock Heath one has been admitted by baptism. Congregations are as good as usual, and all peaceful.

1.—Agreed that the Secretary write to the church at Rochester, inviting them to unite with this Conference.

2.—That the second resolution of last Conference, respecting the needful arrangements between the church at Congleton and Mr. Pedley, respecting the annual rent of the chapel and connected premises, be reiterated.

3.—That as the Congleton friends are making efforts to have a bazaar towards lessening the debt on their chapel, the Conference recommends the same to be held on some convenient day in the latter end of September next; and that all friends intending to render assistance by furnishing articles be requested to send them to Mr. Crowther, minister of the place, early enough for the occasion.

R. Stocks of Macclesfield preached in the forenoon, from 1 Tim. ii. 5.—“For there is one God, and one mediator between God and men, the man Christ Jesus.”

The next Conference to be at Wheelock Heath on the second Tuesday in October. Mr. Wood of Stockport to preach in the forenoon; and in the evening a Home Missionary Meeting to be held.

Thanks were presented to the Secretary for his two years' services, and he was requested to keep in office.

There was a public tea-meeting in the evening, when addresses were delivered by Messrs. Stocks, Wood, Pedley, Gaythorp, and others. R. STOCKS, *Secretary*.

THE YORKSHIRE CONFERENCE assembled at Manchester, March 25th, 1853. In the morning, at half-past ten, Mr. J. Sutcliffe opened the worship of God, by reading the Scriptures and prayer; and Mr. W. Robertshaw preached, from Psalm xliii. 5.

The meeting for the transaction of business was commenced at two, p.m. Mr. H. Asten prayed, and was also called to preside.

1. The Secretary for the Home Mission was requested to write to all the churches

in the Conference, urging them to make their collections and subscriptions for the Home Mission, and bring the amount to the next Conference.

2. That churches requiring aid from the Home Mission, have their financial accounts read at this meeting so that they may be submitted to the Conference at Whitsuntide.

3. The churches at Todmorden and Manchester presented a statement of their finances; also a statement from the trustees at Nazebottom, soliciting assistance. These three cases to be decided at the next Conference.

4. In a letter from the church at Denholm it was stated that their congregations continue good, and that they are hoping to be able to purchase the plot of ground mentioned at the preceding Conference.

5. The church at Bacup sought the advice of Conference relative to the propriety of taking a larger room for public worship. They were recommended to take the large room as soon as it is at liberty.

6. The church at Call-lane, Leeds, requested the conference to recommend them to be received into the Association: The meeting most cordially assented to recommend them to be received into the Association of General Baptist churches.

Statistics.—First church in Bradford, they have had a few interesting cases of conversion; baptized three, and have two candidates. At Clayton they are “faint, yet pursuing”; one has been restored. Queenshead, no visible alteration. Birchcliff, congregations are good, church united, a few inquirers, and two candidates for baptism. Heptonstall Slack, no material change. Burnley Lane, peaceable and a few inquirers. At Shore they have seven candidates and some enquirers. At Lineholm they have baptized six, and are about to enlarge their school and chapel. Gambleside, baptized one and lost two by death. Salford, baptized four and the church is, at peace. The minister has resigned and left. Stalybridge, baptized two and received one. At Bacup the congregations continue good, and they have a few inquirers. At Pudsey they have baptized one and received one.

The next Conference to be at Call-lane, Leeds, on Whit-Tuesday, May 17th, 1853. The preacher, Mr. J. Horstall, of Shore. In case of failure, Mr. W. Stubbings of Northallerton J. SUTCLIFFE,

Pro. J. HODGSON, Sec.

THE LINCOLNSHIRE CONFERENCE was held at Bourne, March 23rd, 1853.

In the morning, in the necessary absence of brother Simons, brother Barrass preached from Matt. vi. latter part of 13th.

verse; and in the evening brother Pike preached from Psalm cix. 54.

At the meeting for business, in the afternoon, it was resolved:—

1. That having heard the replies from the churches, on this subject, we deem it desirable *not to diminish the number of the Conferences*, but to increase their interest and usefulness, by the introduction and discussion of some practical question affecting the prosperity of our churches.

2. That brethren Pike and Jones, with the Secretary, be requested to prepare for insertion in the Repository a list of places at which the Conferences shall in future be held.

The following is the order which they recommend:—

1853.	Wisbech.
Bourne.	1855.
Long Sutton.	Whittlesea.
Sutterton.	Gedney Hill.
Peterborough.	Spalding.
1854.	Fleet.
March.	1856.
Tydd St. Giles.	Boston.
Gosberton.	

N.B. If any of the churches whose names are not mentioned in this list, be desirous of having the Conference, we hope they will intimate such desire by writing to the Secretary.

3. That we cannot now consider the application for assistance from the church at Alford, not being in possession of the requisite information as to the present position and prospects of that church.

4. That we earnestly request the churches in this district to forward their *Home Mission* subscriptions to the Treasurer, Mr. R. Wberry, Wisbech, on or before the day appointed for the next Conference.

5. That fraternal converse be held at the next Conference on the question, What is the best mode of conducting meetings for the revival of religion in our churches?

6. That the next Conference be held at Long Sutton, on the 2nd of June; and that brother Lyon, of Chatteris, preach in the morning.

THOMAS BARRASS, Sec.

THE NORTH DERBYSHIRE CONFERENCE met at Langley Mill, on Good Friday, at two o'clock. Owing to the unfavourable state of the weather, and the distance of some of our churches in this district, we had rather a thin attendance.

The meeting was opened as usual by singing and prayer. Brother Ward of Ripley, was called upon to preside.

The reports from the churches were then read, or given verbally. Some did not report. The numerical prosperity of those that did report is as follows:—At Crich, have baptized two and have four candidates.

At Hucknall Torkard have baptized three. At Langley Mill two. At Mitford four, and have four candidates. At Ripley one, and have two candidates. At Smalley six baptized. After receiving the reports the doxology was then sung, and the minutes of the last Conference read over.

There being no report from the committee appointed to meet to confer together respecting the raising of funds for the support of a minister to superintend the destitute churches, nothing further was done in the case.

Being no particular business before the meeting, the afternoon was chiefly spent in spiritual and edifying conversation. We were especially interested in the account which brother Barton of Newthorpe gave us of the way in which the Lord has led him.

The next Conference to be held at Hucknall-Torkard, on the first Monday in August, at two o'clock. A revival meeting is advised to be held in the evening.

After tea brother Townsend of Milford preached, when he gave us a very interesting analysis of our Lord's prayer, as found in John xvii. The various features of the prayer were beautifully described.

W. GRAY, Sec. pro. tem.

BAPTISMS.

PETERBORO'—On Lord's-day, April 8rd, three candidates were baptized and added to the church.

LONDON, Praed-street.—On Wednesday evening, February 23rd, two were baptized by the Rev. S. C. Sarjant.

SHEFFIELD.—On the 13th of March we had the pleasure of baptizing two persons—a mother and her son; the youth was about fifteen years of age, and was one of our Sabbath scholars. On the 27th of March we again baptized five persons; two youths out of our school, and one female. There seems to be a good work in the school. May the Lord bless the work of our hands; yea, the work of our hands, prosper thou it. On both occasions the congregations were large. T. F.

SALFORD.—On Lord's-day, Feb. 27th, after a sermon by Rev. Dawson Burns, from I. John v. 3, one sister was baptized, and afterwards received into church fellowship; and on Lord's-day, March 20th, after a sermon from our pastor, from Acts xxii. 16, three candidates were baptized, two of them (husband and wife) had been for years in connection with a branch of the Methodist body; the former a talented local preacher, of many years' standing; and who previous to the administration of the ordinance, de-

livered, to a crowded audience, an address explanatory of his views upon the subject, and the reason why he had been convinced that it was right for him to follow his Lord and Master through the baptismal waters. The season was one of refreshment; the discourse being listened to with marked attention by a respectful and crowded auditory.

R. BEASLEY.

STOCKPORT.—On Lord's-day morning, April 4th, our minister went down into the water and baptized three candidates on a profession of faith in Christ; and in the evening he delivered an impressive discourse on the subject of believers' baptism, to a numerous and attentive congregation; after which the newly-baptized were cordially welcomed to our fellowship at the Lord's table. May they be faithful unto death.

MELBOURNE.—On Lord's-day evening, March 20th, 1853, Mr. J. H. Wood preached on the analogy between baptism and Noah's Ark, from 1. Peter iii. 21, after which Mr. Gill baptized six persons, one of whom was seventy-three years of age. The chapel was densely crowded, and numbers returned not having been able to gain admission.

Ten days after the above, two others were immersed, one of whom was seventy; and on Lord's-day, April 10th, the chapel was again filled in every part, when Mr. Gill, who is delivering a course of Sabbath evening lectures, gave one on "Baptism for the dead," (1. Cor. xv. 29) after which he baptized three from our Hartshorn branch. Others are in a hopeful state. The Lord is favouring Zion.

BARROWDEN.—Seven persons have recently been added to the church here by baptism. Two of this number submitted to this sacred ordinance Nov. 26th, 1852, and five others March 30th, of the present year.

W. O.

ILKESTON.—On Lord's day, April 3, four persons put on Christ by baptism, and joined the fellowship of the church.

NUNEATON.—Several baptisms have taken place in connection with the church at Nuneaton. On Lord's day, Nov. 7th, 1852, one young man was baptized in the canal. On Lord's-day, Jan. 2nd, 1853, two females were baptized in the baptistry at Hinckley, kindly lent by the friends there; and on Lord's-day, April 3rd, four more candidates were baptized at the same place, by Mr. Stenson.

SHORE.—On Friday, March 25th, a large concourse of people assembled to witness the ordinance of baptism near our place of worship. After a suitable address by our

minister, seven persons were baptized; among whom, were a man, his wife, and eldest son.

J. H.

LONDON, *Commercial Road*.—Our pastor baptized six persons, on Thursday, March 31st, who, with six others, were received to the Lord's table on the following Sabbath evening. May they be kept "steadfast, unmoveable, always abounding in the work of the Lord."

W. B.

ANNIVERSARIES.

LEICESTER, *Vine Street*.—The annual sermons in behalf of our Sabbath School were preached on Lord's-day, March 20th, 1853, by the Rev. T. Lomas, (P.B.) and the minister of the place, Mr. Cholerton. The congregations were exceedingly good, and the collections very encouraging, amounting to nearly £10. The new School rooms erected in the autumn of last year, and towards the expenses of which £116 was contributed, have materially promoted the efficiency of the institution. We are now favoured with indications of the commencement of a very gracious work in many of the young people, both teachers and scholars. May the Lord abundantly "establish the labour of our hands."

MELBOURNE.—The first anniversary services for liquidating the debt on our new School-rooms have been held. Public collections were made on Lord's-day, March 27th, when the Rev. T. Stevenson of Leicester preached two excellent sermons. On the following Tuesday, about 200 took tea, at one shilling each; almost all the trays being gratuitously furnished by friends in the church and congregation. All the proceeds were devoted to the *reduction of debt* on the rooms. After tea, the minister of the place presided; and the crowded and respectable assembly was ably addressed, on education and kindred subjects, by the Rev. Dr. Burns, of London, and Dr. Pery and W. Underwood, of Derby. The pleasure and satisfaction of the friends assembled were augmented in no small degree by the harmony of human voices, select pieces of sacred music being tastefully sung at intervals, by the excellent choir of the chapel, all of whom are members of the church.

NUNEATON.—On Lord's-day, April 17th, 1853, two sermons were preached by the Rev. A. O'Neill, of Birmingham, on behalf of our Sabbath School. Congregations were large, and collections over £13.

ORDINATIONS, REMOVALS. &c.

THE REV. HENRY ASHBURY was set apart to the pastorate of the church assembling in the Eyre Street chapel, Sheffield,

on Friday, March 25th, 1853. The service commenced at half-past ten a.m. The Rev. W. Underwood of Derby delivered, as an introductory discourse, a powerful exposition of the principles of nonconformity; the Rev. G. Cheatle of Birmingham asked the questions and offered the ordination prayer. The answers of the minister were very affecting, particularly those which related to his conversion to God, and to his engagement in the ministry. The Rev. H. Hunter of Nottingham addressed a Scriptural and useful charge to the minister. The congregation was large. In the evening, at half-past six, the Rev. T. Stevenson of Leicester delivered a very suitable sermon to the church. Upon the whole, the services passed off well, and we hope will be of essential service to the church in Sheffield.

MISCELLANEOUS.

LONDON, *Præd Street*.—*Presentation of a Testimonial*.—On Friday, March 25th, at the annual tea-meeting of the Sick-visiting society, opportunity was taken to present Mr. Henry Wileman with a handsomely bound Bagster's Bible, as a testimonial of the respect and esteem of the church, on occasion of his leaving London to reside at Longton, Staffordshire. Mr. J. Chapman, as senior deacon, present-

ed the testimonial, with a suitable address, and read the inscription, which acknowledged the service Mr. Wileman had rendered the G. B. body and the church of Christ, in having been mainly instrumental in founding the two causes of New Church-Street and Præd Street, and erecting the two meeting-houses. The attendance was large, the feeling good, and many a hearty wish was expressed for the prosperity of Mr. Wileman and his family in their new sphere, and that he may still serve with energy and success the interests of the body in that neighbourhood.

REV. J. B. Lockwood. *Birchcliffe*.—At this place we have recently been favoured with the occasional labours of brother J. B. Lockwood, formerly of Loughborough, and, as his services appear to be highly acceptable, both to the church and congregation, the church has, without the least opposition, peaceably agreed to give him a call (for twelve months on trial) to become our minister, in connection with our revered pastor, H. Hollinrake; the latter being in a great measure incapacitated for labour in consequence of old age and infirmities. Brother Lockwood having accepted the call, entered upon his sphere of labour in this part of the Lord's Vineyard, April 10th, 1853. May he be wise to win souls.

POETRY.

THE STARS.

Ye ever shining, twinkling orbs of space,
That stud the blue, ethereal vault above
Like glittering islands glimmering in the sea:
Around whose spirit-spheres the planets bright
In their eternal circles ever roll;
Gazing on ye how chastened are our thoughts,
What lessons may we learn on scornful pride,
The emptiness of all things here below.
And rapt in musing bliss, lift up our hearts
To our Creator who sits throned on high,
Amid the circling and angelic throng,
Who veil their faces with their wings and cry,
"Holy! thrice holy! is the Lord of Hosts!"—
When God created ye, bright-rolling stars,
And hung ye in the firmament as lamps,
Other intentions ye were made to serve
Than to illuminate this speck of space,
For in the still and death-like calm of night,
When earth is hushed in slumber, ye shine fair,
As though the angel-eyes of heaven peered through
Night's sable curtain o'er good men who sleep,

Wooing and winning back our souls to God.
 Often we deem ye may be peopled orbs,
 E'en like our earth, thronged with inhabitants,
 But whether mortal or immortal forms
 We know not. Perhaps they are fallen like us,
 And Christ has bled for them: or they may be
 Spirits ethereal who have known no sin,
 Nor seen its everlasting power; nor felt
 Aught of the guilty passions that men nurse
 And cradle in their breasts; nor felt the pangs
 Vice gives with all her hissing stings of flame,
 And theirs a state of innocence like ours
 Ere Eve had plucked of the forbidden fruit.
 O thought majestic, solemn and sublime,
 That when we gaze upon your beauteous orbs,
 Innumerable spirits swathed in light,
 Look down from them on us, and weep, yea weep
 For sinful man!—and that when sleep hath spread
 Her garment on the world, they wing their way,—
 Missioned of mercy and redeeming Love,
 To earth, and hover round the good man's head,
 And light the face of infancy with smiles,
 And bear our souls in dreams far past the bounds
 Of Time unto the eterne and fathomless,
 Where even imagination droops her wing!
 Beautiful ever are ye, glimmering stars!
 Encircling chaste Diana's silver orb
 In glittering folds. Methinks I hear soft sounds
 Of dulcet harmony, some song which, sung
 In heaven, is wafted to your radiant realms,—
 A sounding pœan hymned o'er death and hell!
 I, a poor captive, grovelling here below,
 Look up and bless your silver streaming light,
 And hope that when my soul forsakes its clay,
 One of your orbs may be my kingdom-home.
 Sceptics! contemplate this star-shining scene,
 Think ye that these pure orbs themselves have formed?
 Or were produced by concourse casual
 Of mighty atoms? No! God's hand divine
 Created them, and placed them up on high,
 And still sustains them in their wheeling way.
 There they remain, bright emblems of His love,
 Ineffable and infinitely great
 To sin-begotten and rebellious man!
 Then turn ye from your wicked ways, and learn
 To love and fear the ever blessed God,
 Who you, and the bright stars created all:
 And read the pages of that Holy word,
 Bestudded with the calm clear stars of Truth,
 That shine, as from a heaven, upon life's sea,
 To guide the voyager to the shores of bliss.
 O mortal man wilt thou be aye ingrate,
 And live, and breathe, and move, yet ne'er thank Him.—
 The parent of all goodness and delight,
 While creatures, soulless and inferior,
 Work out His will, and thank Him in their songs!
Loughborough. E. G.

MISSIONARY OBSERVER.

RETURN OF REV. J. AND MRS. BUCKLEY.

[The following letter gives the most recent intelligence as to our friends. It will be perused with interest.—ED.]

Calcutta, Feb. 2nd, 1853.

MY DEAR BROTHER,—With sad hearts we have bade adieu to Orissa; and all that for many days to come we shall see of the land in whose welfare we feel a deep interest will be the stupendous structures which the idolatry of ages long departed reared on her coast, and which have long served to guide the mariner in his course. These structures—the black Pagoda, or temple of the sun, at Kanarack, and the hateful temple at Pooree, both which are sea marks—we expect to see a few days hence. But the sorrow we feel in leaving our beloved sphere of labours, and much esteemed associates in the work of the Lord, is alleviated by the thought that we can labour and pray for the good of Orissa while absent, and by the hope that we shall return in happier circumstances to serve the blessed cause more effectually. Nor can we help indulging the pleasing persuasion that some of the fruits of our humble toil will be seen when we are far away. The word of God may be remembered, and by the blessing of the Spirit its saving efficacy may be felt when the preacher is thousands of miles distant. A Missionary, on leaving for a time his field of labour, has many sober, solemn, pensive thoughts; the saddest thought of all is, that he has not done more to glorify his Lord; that many opportunities of doing good have passed away unimproved, and that some to whom he might have spoken a word for Christ, or spoken it more earnestly than he did, have passed to the great account, or will have done so before he can return. Philip Henry speaks in his diary of “a tear shed over his university sins,” and well may a servant of Christ in my circumstances drop a tear over his missionary sins. Blessed be God for Luther’s never fail-me text, “The blood of Jesus Christ his Son cleanseth us from all sin.” But I have other feelings in prospect, of seeing my native land; nor am I ashamed to avow them to candid and reasonable men. Surely the love of one’s native country is a feeling implanted in our hearts by the great Creator; grace sanctifies and regulates

it, but does not destroy it. Paul went, soon after his conversion, to Tarsus; and after the unhappy separation from Barnabas he departed to his native country—Cilicia. Barnabas, when set apart with Saul to the work to which the Holy Ghost had called them, “sailed to Cyprus;” and when separated from Paul he again “sailed to Cyprus.” It was dearer to him than any other place, because, as an earlier chapter tells us, that son of consolation was “of the country of Cyprus.” So I regard my native land as “the dearest, sweetest spot on all the earth.” My heart is not a heart of stone: I should be ashamed of it if it were. I cannot think of seeing the friends of my youth, my kindred according to the flesh, and many beloved brethren and sisters in Christ, after an absence of nine years, without some pleasurable emotions. But how many are gone! yet even here is consolation. “Those who sleep in Jesus will God bring with him.”

Our last Sabbath in Cuttack was the 2nd. of January. We shall long remember it as a very memorable day. Brother Stubbins preached in the morning, on rejoicing in the Lord alway. In the afternoon I delivered my parting address to the dear native friends, on the preciousness of Christ; and brother Sutton followed with an affectionate and encouraging address in English. Much feeling was manifested by many. In the evening I preached in English, on a subject akin to that on which our Lord discoursed with his dear disciples when he was about to take leave of the church, as to his personal presence, unto the end of time. “He spake to them of the things pertaining to the kingdom of God.” After service all the Mission friends took tea with brother and sister Brooks. On the Wednesday evening following, we left, amid the tears and regrets of the young people who had been under our care, and of many others. Dear Gunga (whose bodily sufferings are very great) manifested as much feeling as any, and prayed at taking leave of us with much affectionate fervour. The parting scene was to my dear wife an overwhelming one. But as brighter scenes are, I hope, in reserve for us, I will not dwell on these sorrowful ones. At the same time, brother and sister Stubbins, with feelings such as

parents can only know, implanted the parting kiss on the cheeks of their dear Thomas, who is coming with us. And so, as the Scripture says, we "bade them farewell, saying, I will return again unto you, if God will." The next morning found us at Khunditta, where we spent the day, visiting the little flock, and comforting the souls of the disciples." In the evening I spoke to them the word of the Lord, and administered the ordinance of the Lord's Supper. The next day we spent with Mr. Brown, at Jajipur. He resides at Bhuddruck, but was here attending to his magisterial duties. He was very kind to us, and enquired of the welfare of one and another that he knew in our denomination more than twenty years ago. Jajipur was once the occasional residence of the rulers of Orissa; and the visitors may still see marks of its former greatness, though, alas! they shew that the men of those days "changed the glory of the incorruptible God into an image made like to corruptible man." The sculpture ranks among the most remarkable, and—alas for human nature, it must be added—most obscene in Orissa. It seems to me the Hindoos were cleverer than they are now. Leaving Jajipur, we went to Bhuddruck, and after staying here during the heat of the day, went on to Balasore. Here we spent the Lord's-day, and I preached both in Oriya and English. Many of the Khond children remembered us, and were glad to see us. Mr. Cooley has had much to encourage him during the year, and Miss Crawford's labours in the school appear to be very useful. The pleasure of our stay was beclouded by the indisposition of our estimable sister, Mrs. Cooley, who, with her husband, accompanied us to Jellasure, in the hope that she might be benefited by the change. Balasore was an important station—I mean in relation to commerce—as much as 150 or 180 years ago. There were then factories belonging to four European nations,—the French, Dutch, Danes, and English, the remains of which are still to be seen. I had not time to examine them all; but went to look at one, and my little companion (Thos. Stubbins) who had just been uncommonly amused by a curious musical box, could not at all understand the interest with which I examined a dirty-looking old building, surrounded with jungle, and having an inscription in a foreign language. At the time referred to there were some Popish priests here; though I cannot discover that they did anything for the natives of the country, or paid any attention to their language. I remember to have read a series of letters written by one of them, and dated, "Balasore, kingdom of Bengal." Jellasure was our next halting place; and here, for three days,

we enjoyed the hospitable attentions of our valued friends, Mr. and Mrs. Phillips. Our brother here has paid much attention to the Santal language, and has met with a good degree of encouragement in his Missionary work among the Oriyas during the past year. He supposes there are as many as 100,000 of the Santals in Orissa; but it appears they are found as far as the Rajmahal hills, near Monghyr.

Leaving Jellasure, we had a long and tedious ride to Midnapoor, where we could only stay a few hours. No voice now witnesses for the living God among the thousands of idolators here. From this place we went to Colaberiah, which is fifty-one miles distant. We were eighteen hours on the way, and felt the journey to be very wearisome. After a little rest and refreshment, at the bungalow here (which is but an indifferent one) we secured a boat, and proceeded on the river to Calcutta, which we reached before sun-rise, and where for a little time our wanderings end. Here we are, very kindly entertained by Mr. and Mrs. Sykes, in the Circular Road. Mrs. S. is the daughter of an excellent Missionary, the late Mr. Lawson. Her father had the honour of being imprisoned immediately on his arrival in the country in 1812 or 1813, because he refused to sign an agreement instantly to quit it. Those were days of trial for Missionaries. One of the Directors—when application was made to allow the late Robert Haldane and two others to settle in India as Missionaries,—(God had other work for them to do)—not only refused, but said that he would rather see a number of devils let loose on the country than a number of Missionaries. While we deplore the short-comings of the government, as to its connection with idolatry (and in relation to this I believe the difficulty is not with the Honourable Court, but with its local officers) let us be thankful for the liberty we enjoy to preach the gospel to the widest extent. Half a century ago what a boon this would have been regarded.

Since my arrival in Calcutta I have preached at both the Baptist chapels—Circular Road, and Lal Bazaar. I have also met with the friends newly arrived from America—Mr. and Mrs. Smith—who are to be stationed at Balasore. We have also visited and spent two or three days with our friends, Mr. and Mrs. Süpper, who reside at Bishnapore, fourteen miles from Calcutta.

I have taken our passage in the good ship, Alfred; Captain Voss. It is the ship in which brother and sister Wilkinson returned to India. We are to embark on the 8th instant; and if it please Him who "gathereth the wind in his fists, and measureth the waters in the hollow of his hand," to grant

us a favourable voyage, we shall reach England! early in June, or perhaps by the end of May. The last month or two I have thought much of the encouraging words of God to Jacob, "Return unto thy country, and to thy kindred; and I will deal well with thee. I will surely do thee good." It is a text that will do to live upon for three or four months to come; though I do not forget that Jacob had his trials in returning; and perhaps we may have ours; yet in the end the Divine promise was fulfilled. Mrs. Buckley's health is very feeble, and Calcutta does not appear at all to suit her. She looks forward to the voyage with much apprehension; but I hope in God. Pray for us. With kind love to your family, and to all friends, ever your affectionate brother,
JOHN BUCKLEY.

ARRIVAL OF MISSIONARIES IN CALCUTTA.

From the "Morning Star" we extract the following:—

ARRIVAL OF BROTHER AND SISTER SMITH IN CALCUTTA.

The package just received from India contained the note below, written to brother Phillips by Mr. Oliver, an East Indian whom brother Phillips had sent to Calcutta to meet brother and sister Smith, and conduct them to Jellasure.

Calcutta Dec. 31st, 1852.

MY DEAR MR. PHILLIPS.—God be praised, *they are in*—safe and in peace. The vessel was announced yesterday, as at Kedgerree, evening before last; and I fully expected she would have been in at noon yesterday; accordingly I went in search, and *found them not*—again did I go in the afternoon, with no better success—then for the third time, at seven in the evening, was I at the river, but, alas! still no. She was at Garden Reach. This morning, at six, I left home, but they had not come in. I took a boat, and when near Garden Reach, I spied the vessel in tow coming along. I had the dinghee tied to a buoy, and waited the approach of the Rose Standish—you can fancy with what feelings—I cannot describe—Every moment brought them closer, and every moment increased my anxiety. What if those I so anxiously desired to meet were sick!—what if one was already gone to that other land where sin and sorrow cannot come! Such thoughts played rapidly through my mind, and it was with a feeling very much akin to pain that I looked on the vessel as she came along-side. I could not get on board then, and she went on, I following, till at last she anchored at Bankshall Ghat. I came up about a quarter of an hour after,

and mounted her side with a choking sensation in my throat. I met one of the men and gasped out, "Mr. and Mrs. Smith," "Yes sir," was the ready reply, and that "Yes" was the happiest word I had heard for long time. A world of weight was at once removed from me. They were *both* there. I was glad. I then took Mr. Smith to the Collector of Customs, and obtained a pass for his baggage—returned to the vessel—took Mrs. Smith and carried both over to Mr. Wenger's, who had very kindly come forward, and offered to receive them; and then I returned home and commenced this letter."

The following letter from brother Smith, was received with the above.

Calcutta, Jan 5, 1853.

DEAR BROTHER HUTCHINS, — We are happy to inform you that the dangers of the ocean are passed, and that we have at length arrived upon the shores of India, the home of our choice, in good health and spirits. We reached Calcutta on the 31st of Dec., at about nine o'clock, a.m. after an absence of nineteen weeks and one day from our native shores. Our passage was protracted longer than was anticipated on leaving Boston; though we had no severe storms or gales of wind, nor met with any accidents on our way—our principal hindrances being head-winds or calms. We were unusually long in getting to the equator, then we made fine progress all the way around the cape, as far as the latitude three degrees North, at which time our progress was again retarded, and for ten days we did not make any advancement at all, during which time we became very weary. At length the winds were more propitious, and bore us on to our destined port. We had letters on hand, ready to send back to America; but had no opportunity for sending them. We were in hopes to receive letters from America on our arrival in Calcutta; but must say, that as yet we have received none. The over-land steamer has been due several days, and is expected every hour to arrive, and we are waiting with anxious expectation to receive letters when she arrives.

We received letters from brethren Phillips and Cooley at Kedgerree, while coming up the Hoogley, informing us that they are all usually well at our mission stations, anxiously waiting our arrival. Brother Cooley could not find it convenient to leave his station to come to Calcutta to meet us, consequently brother Phillips sent a brother Oliver, an East Indian, whom he baptized last summer, to assist us in Calcutta, and accompany us to Jellasure. We have an excellent home where we are to remain while we are in Calcutta, with the Rev. Mr

Wenger, a Baptist minister. We are having an introduction to the missionaries in C., with whom we are highly pleased. We are in hopes to be able to leave for Jellalore in about ten days.

Should be glad to write more; but have just been informed that the mail for the steamer is to be closed in a few hours. Please to receive this hasty sketch from

Your brother in Christ,
B. B. SMITH.

A COMPLETED WORK.

The American Board of Commissioners for Foreign Missions commenced the mission to the Sandwich Islands in 1820. The people were sunk to a point of social degradation, of which words can convey no adequate idea. It is now announced that the work of the Board, as a foreign missionary society, is accomplished. One fourth of the population are members of churches, and all are nominally Christians. They contribute for the support of the gospel, and for other religious purposes, nearly as much as the board expend on the mission. They expend for common schools and higher seminaries, 45,000 dollars annually. The laws, institutions, and usages of the nation, challenge comparison with the best of those usually denominated "Christian States." The Board, accordingly, regards itself as standing in relation to the Hawaiian people similar to those of the Home Missionary Society to new settlements in our own country, except that it does, also, the work of Sunday school and education societies. Its work is simply auxiliary; and all the arrangements of the mission are in modification, to make their form correspond to the fact.

It is a great fact. The insular limitation of the work has, indeed, made such a consummation more immediately practicable than in the case of a mission in a more extended and populous field. But when we consider the character of the people, the depth of debasement, physical, intellectual, moral, social, in which they were found; the hindrances thrown in the way of the enterprise by foreign influence; when it is remembered that everything had to be begun *at the beginning*, at its most elementary stage; for, except the common attributes of humanity, and these weakened and perverted during the ages of heathenism, there was next to nothing on which to found a process of improvement; it is assuredly a great fact, that thirty years have sufficed, through the efficient grace of God, to create from such materials a Christian nation. This is the Lord's doing, and it is marvellous in our eyes.

The work of the gospel there is not all done. The salvation of the multitude still unregenerate, and of successive generations, will continue to engage prayer and effort, till the end come. But the *foreign* missionary work there is completed. A little longer it will be necessary to strengthen the churches, and bring them to a mature and self-supporting state, and then we may have confidence that they will abide, be the light of their land, and radiant centres to other lands. Thus, one by one, shall the strong holds of heathenism become the temples of the living God.—*Macedonian*.

CANNIBALISM.

(From "the Morning Star.")

Cannibalism, or the eating of human flesh, is an atrocity so abhorrent that some have doubted of its existence; but it is established beyond a doubt, that it has been, and still is, practiced in some parts of the heathen world. Of course there are many heathens who regard such a practice with as much abhorrence as we do, but very many others who have come under the notice and influence of missionaries have been found to be addicted to this detestable crime. There are no cannibals in Orissa, where the F. Baptist and G. Baptist missionaries labour; but as the field is the world, it is important that we should know what is going on in other portions of the field than that which we are seeking to bring under cultivation.

A race of cannibals has been found in the island of Sumatra, near the Malay peninsula, in India. Dr. Leyden, in his "Asiatic Researches," says of them, "They themselves declare, that they frequently eat their own relations, when aged and infirm; and that, not so much to gratify their appetite, as to perform a pious ceremony. Thus, when a man becomes infirm and weary of the world, he is said to invite his own children to eat him, in the season when salt and limes are cheapest. He then ascends a tree, round which his friends and offspring assemble, and as they shake the tree, join in a funeral dirge, the import of which is, 'The season is come, the fruit is ripe, and it must descend.' The victim descends, and those that are nearest and dearest to him, deprive him of life, and devour his remains in a solemn banquet."

Mr. Marsden, in his "History of Sumatra," gives an instance of cannibalism there, on the authority of Mr. W. H. Hayes, an officer in the service of the East India company, who surprised a party in the very act of feasting upon an Indian soldier, and found a *large plantain leaf full of human flesh, mixed with lime juice and Chili*

pepper. This the chief afterwards acknowledged, saying, "You know it is our custom,—why should we conceal it."

But it is in the islands of the South seas where cannibalism has most extensively prevailed, and it would seem that previous to the introduction of Christianity among them by means of missionaries, it prevailed almost universally.

Thus, Rev. Samuel Leigh, Wesleyan missionary, says, "The New Zealanders are cannibals!—the following awful circumstances I witnessed myself, while I continued in the island:—

"One day, as I was walking on the beach, conversing with a chief, my attention was arrested by a great number of people coming from a neighbouring hill. I inquired the cause of the concourse, and was told that they had killed a lad, were roasting him, and going to eat him. I immediately proceeded to the place, in order to ascertain the truth of this appalling relation. Being arrived at the village where the people were collected, I asked to see the boy. The natives appeared much agitated at my presence, and particularly at my request, as if conscious of their guilt; and it was only after a very urgent solicitation that they directed me towards a large fire at some distance, where they said I should find him. * * * I was a good deal intimidated, but mustered up as much courage as I could, and demanded to see the lad. The cook, for such was the occupation of this terrific monster, (a savage looking being who stood before him,) then held up the boy by his feet. He appeared to be about fourteen years of age, and was half roasted. I returned to the village, where I found a great number of natives seated in a circle, with a quantity of coomery, (a sort of sweet potato) before them, waiting for the roasted body of the youth. In this company was shown to me the mother of the child; the mother and child were both slaves, having been taken in war. However, *she would have been compelled to share in the horrid feast*, had I not prevailed on them to give up the body!" He prevailed upon them to let him have the body for burial.

The Feejee Islands have obtained much notoriety for this cruel practice being so often perpetrated there. A Wesleyan missionary says, "In Feejee, cannibalism is not an occasional but a constant practice; not indulged from a species of horrid revenge, but from an absolute preference of human flesh to all other food. * * *"

We spare you the details of a cannibal feast,—the previous murders,—the mode of cooking human beings,—the assembled crowds of all ranks, of all ages, of both

sexes, chiefs and people, men, women, and children, anticipating the feast with horrid glee,—the actual feast,—the attendants bringing into the circle *baked human beings*. not one, nor two, nor ten, but twenty, thirty, forty, fifty at a feast. We have heard, on credible authority, of two hundred human beings having been thus devoured on one occasion! The writer of this appeal has conversed with persons who have seen forty and fifty eaten at a sitting,—eaten without anything like disgust,—eaten with a high relish! * * * * Such is the indomitable appetite of the Feejeans for human flesh, that individuals have been known thus to act towards their own deceased children!! They appear to have the appetite of the wolf, which prefers the shepherd to the sheep."

Captain Ebrill, commander of the brig Star, left Sydney in August, 1842, for the Isle of Pines, and from information afterwards received, it appears that while lying at anchor off the island, the captain and crew, who had previously been on the most friendly terms with the natives, went on shore for the purpose of cutting timber, and were thus engaged when, upon a signal from Matuka, the principal chief, the people rushed upon them, slaughtered them with their own axes, and afterwards devoured them.

Probably all have heard of John Williams, called the apostle of Polynesia, from his extensive, earnest, and self-denying and successful labours among these islands. In 1839, he was making a tour in his missionary ship for the purpose of leaving native teachers at different Islands. On November 20th, he visited Erromanga for this purpose, and as he had been kindly received at neighbouring islands, he landed here and began to give away some presents to win the confidence of the people, but presently he was cruelly murdered by a number who came to revenge themselves for some unjust treatment they had received from some previous European visitors. A few months after, another ship visited the island for the purpose of obtaining the body, when the natives confessed that they had devoured it, and also that of a friend who was with him, whom they killed at the same time, and nothing remained but some of the bones, which they delivered up.

The Rev. A. W. Murray, who obtained additional information of these people afterwards from some native teachers who spent a number of months with them, says, "Any person found alone, old or young, male or female, except by his own immediate friends or relations, is killed and eaten. This is a general custom among the people, to which, I suppose, chiefs and people of

rank form exceptions, * * * When a husband and wife go to work in the bush, they are obliged to take their children with them, and every article of property they possess; children left behind run the greatest risk of being killed and eaten. * * * Sometimes even the members of a family will kill one another. On one occasion the teachers witnessed the murder of two females by members of their own family. Any foreigner falling into their hands, unless he have relations who can protect him, is killed and eaten, even though he may belong to an island not more than ten or twelve miles distant." The teachers were in great danger while they stayed, and were obliged to leave the first opportunity.

Civilized reader, does not your heart sicken at these details? If missionaries could do nothing more than induce them to give up these practices, would you not feel anxious to send them for this purpose? Are you not ashamed, and do you not feel degraded at the idea that human nature can fall so low?—*Thousands* have been reclaimed from these horrid practices! and now abhor them: but better than this, thousands of these cannibals, by the preaching of the gospel by missionaries, have become Christians, and are now "walking in the ordinances and commandments of the Lord blameless:" but others are still in this degraded state! Have you done what you could to save them? Will you not rise up to the help of the Lord against the mighty? Will you dare any longer to stand still, and thus bring the curse of Meroz against you?

W. H.

RELIGIOUS PERSECUTION IN GERMANY.

The following is an extract from a letter from Mr. Oncken, dated February 10th, 1853:—

"Let me add a few words as to our present position. Whilst all Great Britain is interested in the fate of the Madiais nobody appears to feel any interest or to take any measures for the relief of the many persecuted baptists throughout Germany, who are persecuted not by Roman catholic priests and governments, but at the instigation of protestant ministers and protestant governments.

"In Schleswig every religious meeting is not only strictly prohibited, but the tracts and bibles which our colporteurs have circulated have even been taken away from the people, because these had been circulated by the baptist sect.

"In Holstein several brethren at Olden-

burg have been sentenced to pay fines for conducting religious meetings and having been baptized.

"At Bückburg several brethren have been sentenced to four weeks' imprisonment because they declared that in matters of faith we must obey God rather than man. And a sister was sentenced to two weeks in addition to the above four weeks, because she refused to tell where last she received the Lord's-supper.

"In Prussia our brethren are constantly cited before the courts, and two lawsuits are at present pending. Several of the brethren have been already imprisoned, and others expect this every day. The Sunday schools connected with our churches at Breslaw and Memel have been closed by order of the government. One of our colporteurs, labouring at Breslaw, and among the Roman catholics in the mountains, has been compelled, after many fruitless legal attempts to settle there, to leave the country for America. The poor dear brethren converted from catholicism in the Silesian mountains are now so pressed by their enemies, having no protection from the government, that unless they can emigrate they must eventually fall again a prey to the mother of harlots.

"Dear brother, make these facts, for which I can give you the names of places and persons, known to the Christian public, that their prayers and sympathies may be roused on behalf of the Lord's poor in this country, who have dared, from regard to Christ's word, to flee out of Babel.

"The Lord is, however, strengthening our brethren to maintain their ground, and in the midst of the fiercest opposition the truth proves itself powerful and all-sufficient in the conversion of sinners.

"We had last year at Hamburg a clear increase of fifty-four members; our public services are well attended, and independently of preaching the gospel in the city, and at our numerous stations in Hanover, Holstein, and Mecklenburg, we circulated nearly 35,000 copies of the holy scriptures, and 645,000 tracts. We have also opened a good day-school, under the care of a brother educated as a teacher, which will prove a great blessing to the children of our members. Pray for us that we may not trust in the machinery, however scriptural, but in the life-giving Spirit of the Lord Jesus Christ."—*Bap. May.*

WANT OF MISSIONARIES.—The Orrissa Mission needs the addition of one or two devoted labourers. Who will consecrate himself to this work?

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ADDRESS TO THE UNCONVERTED CHILDREN OF
PIOUS PARENTS.

THE substance of this address was delivered one evening, during a course of special services, held in January last, in the Baptist and Congregational chapels in Derby. As the address was not written till some months after it was delivered, the language cannot possibly be exactly what was spoken, though the address is substantially what was prepared for that occasion. It is published at the request of the church in St. Mary's Gate, Derby.

YOUTH is so important a period of life, that young persons have a peculiar claim on the prayers and efforts of those who love the Lord Jesus Christ. Concern for their salvation dwells in every truly christian heart. But there is one class of young persons for whom an interest will be felt deeper and stronger than what is felt for any others, because their obligations to a life of piety are greater than those of any persons besides; their conversion is a subject of more exalted joy, and their ungodliness of more bitter lamentation. That class, my beloved young friends, consists of the children of pious parents,—the sons and daughters of fathers and mothers, that are now walking in the way of life, or that, if death has taken them from you, have passed into the skies. To you I speak; your attention I implore. O listen to truths that peculiarly concern you, and that, whatever becomes of others,

you must recollect with joy or sadness in the eternal world.

All the solemn, the joyful, or dreadful truths, which prove that to mankind universally but one thing is needful, apply in your case. Appearing before God, death, judgment, heaven and hell, the resurrection to life, or the resurrection to damnation, eternal joy or everlasting woe, all are subjects in which, in common with all others, you have an awful interest; for you ere long must die; the holy Lord God you must meet—heaven to you must be heaven gained, or heaven lost—hell you may escape, or it must be the prison of your misery;—the resurrection, with all its rapturous joy or dreadful terror, you must experience; and when the Lord shall be revealed from heaven with his mighty angels in flaming fire, and when every eye shall see him, you must look upon him, you must stand before him; and with gladness far surpassing all gladness ever felt on earth must hear the gracious welcome, “Come ye the blessed of my Father, inherit the kingdom prepared for you from the foundation of the world,” or shrinking, trembling, wailing, and despairing, must be driven from his presence, by the fearful sentence, “Depart from me, ye cursed, into

everlasting fire, prepared for the devil and his angels." In addressing you a reference can scarcely be avoided to subjects of such universal concern, but those that are peculiar to yourselves will be chiefly dwelt upon.

Your attention is particularly invited to the principles contained in two passages of God's word, that shall now be read to you. To Jesus—"there came one running, and kneeled to him, and asked him, Good master, what shall I do to inherit eternal life? And Jesus said unto him,—thou knowest the commandments; do not commit adultery, do not kill, do not steal, do not bear false witness, defraud not, honour thy father and mother. And he answered and said unto him, Master, all these have I observed from my youth. Then Jesus, beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven, and come, take up thy cross and follow me, and he was sad at that saying, and went away grieved, for he had great possessions. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. Mark x. 17—25. Connect with this passage the Lord's word on another occasion—"That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whosoever much is given, of him shall be much required." Luke xii. 47—48. In the former most instructive narrative is taught, the worthlessness as to securing salvation of every thing short of un-

feigned devotedness to Christ. Unless the heart is consecrated to him, and the soul entrusted to his care, morality, however strict and continued, amiable qualifications that might even be pleasing in the Lord's esteem, and religious desires however sincere, have no more weight than dust on a balance in giving a title to eternal life. The latter passage shows the peculiar obligations to a life of piety, of those who have your peculiar privileges.

Let me now show you,

I. What the friends of Christ desire for you.

II. That you lie under special and most weighty obligations to yield yourselves to God—to seek Jesus early.

After this, III, Consider the blessings you may secure by embracing early religion; or the evils you must incur by neglecting that good part. When I have thus endeavoured to set before you life or death, blessing or cursing, let me finish by reminding you that, in your case, no alternative remains, but that of turning to God and becoming an heir of heaven, or a life of aggravated wickedness, followed by more dreadful ruin. Whatever may be the lot of others, for you there is no medium between the happiest heaven or the most dreadful hell. Others not privileged like you, may be beaten with few stripes, but this will never be your lot; you must escape all, or be beaten with many.

I. The good earnestly desired for you is, that you may be truly Christians: the happy possessors of genuine piety; of piety that will stand the test of God's examination; that death and judgement will prove to have been sterling and divine; that will be owned and honoured by the Lord Jesus Christ before an assembled world; and that will at length fix you for ever in heaven.

All short of this would leave you

far from heaven. It will be pleasing to see you habitually frequenting the house of prayer, and, if it can be, of worshipping where your parents worship; but you may practice this and still have no true piety. Many trained in their childhood and youth to attend the house of God have kept the habit all their days; but notwithstanding have been worldly-minded, and strangers, or even enemies to God's most holy truth. Thus numbers whose ancestors were the excellent of the earth have sunk into Socinianism and denied the Lord that bought them.

Nor is it sufficient for you to shun open vice, to be moral in all things, to be sober, just, true, amiable in your deportment, and affectionate to your parents and relatives; all these excellencies, how valuable soever in their place, and very precious when they spring from the faith that works by love, will not blot out one of your sins, nor give you the least title to the bliss of heaven. The young ruler exemplified these excellences, and to such an extent that "Jesus beholding him loved him." He probably was the child of pious parents, for he had early learned the will of God; and yet with all that was so moral and lovely he was estranged from God, was a lover of the world, and in a condition so desperate and deplorable, that the Lord spoke of it as easier for a camel to go through the eye of a needle, than for one in his state to enter the kingdom of heaven. Trust not your eternal all to your knowledge of religion, to an outward profession, to moral qualifications, or to all these united. If you rest on them they will sink under you like sliding sand, and leave you to sink and perish in the fearful waves of the lake of eternal fire. What you need is the religion that Mary of Bethany had when she sat at Jesus' feet and learned of him, and chose the good part, which should not be taken away from

her.—Luke x. 42. Or what Saul evinced, when on the day of his wonderful conversion, his language was, "Lord what wilt thou have me to do?" as much as if he had said, "Lord I mourn my wicked enmity and opposition to thee. I renounce it all. I submit at thy feet. From this moment I am thine. Do with me as thou wilt. Order me, lead me where thou wilt. What shall I do Lord? Whatever it is give me strength and I will do it."

True religion consists in that precious faith and holy love which produces such unreserved consecration of body and soul to the Lord. It is to receive Jesus, to yield your heart and commit your soul to him—to choose him as your best friend, your eternal treasure, your guide, your Saviour, and your God; to rest on him as your atoning sacrifice, and as the "Lord your righteousness," so that he may be made "to you wisdom and righteousness, and sanctification, and redemption,"—1 Cor. i. 30. If this be your happiness, you will have redemption through his blood, be accepted in the beloved, be a child of God, a son or a daughter of the Lord Almighty, through faith in him.—Gal iii. 26. Christ will be formed in your heart the hope of glory; you will live a life of faith in him, feeling his constraining love, and loving him to whom you owe so much.

Such union with the Saviour and devotedness to him is to you personally, for many reasons, a matter of infinite and everlasting importance.

Your parents' piety will not make you a child of God and an heir of heaven. Their love may bless you, their care may guard you; if wealthy their wealth may enrich you, but their faith cannot save you. They may provide for you a comfortable earthly home, but no faith and piety of theirs can obtain for you a home in heaven. Their watchfulness and

protection may shield you from earthly evils but not from banishment from God and everlasting destruction. They may instruct you, pray for you, and mourn for you, but they cannot repent for you, believe for you, or receive Jesus and salvation for you. All this the Holy Spirit must enable you to do for yourselves, or it must be left undone for ever.

At the same time you need salvation as much as the worst and wickedest of mankind. If parental instruction has kept you from running into the path of gross vices, you are still by nature a part "of the whole world that lieth in wickedness," all dead, dead in trespasses and sins. You, like others, have hearts that God declares to be "deceitful above all things and desperately wicked," Jer. xvii. 10, hearts that are "full of evil, and in which madness dwells" Eccles. ix. 3; madness most awfully displayed, when notwithstanding much pious instruction, the soul is neglected and the gracious Saviour slighted. You belong to the sinful race of which God testifies, "There is none righteous, no not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one."

Such being your lost condition nothing short of the personal enjoyment of the Saviour's grace can do you any lasting good. Unless the blood of Christ, applied to your soul by faith, cleanse you from all sin you can have no share in the blessings of his salvation, no hope of inheriting his kingdom. "If I wash thee not thou hast no part with me." Without true religion, you would, like the vilest of men, live without God, without Christ, without pardon, having no hope, then die and be lost for ever.

O let it be impressed upon your heart that without the one thing

needful nothing can possibly save you from sin and death and hell. Were it possible that all the inhabitants of the earth could unite to preserve you from sinking into the world of woe, vainly would they strive; no salvation could they give you. None can save you but Jesus. Nothing less than an interest in him can preserve you from eternal death, or raise you to eternal life. Whatever may be your character, if destitute of true godliness, of the faith which works by love, you will in God's view be numbered with all the ungodly, with drunkards, and swearers, and infidels and blasphemers. Not only so, but probably in the estimation of your Judge you may be more wicked than they. Because though their wickedness is much grosser than yours, they never had your advantages, nor were ever brought under your peculiar obligations to love and serve the Lord. Your advantages, if improved, will greatly bless you, but if disregarded, will cause you to perish under a heavier load of sin, in more dreadful ruin. Your obligations will either be remembered with joy and gratitude, amidst the bliss of heaven, or the recollection of such obligations altogether disregarded will deepen remorse and misery "where the worm never dieth and the fire never shall be quenched."

II. You lie under special and most weighty obligations to yield yourselves to God—to seek Jesus early, for his mercies, so numerous to all, to you have been most abundant.

You are greatly indebted to God for appointing your birth in a christian family. The birth and education of men are not ordered by themselves, though on this in a great degree their future character and lot depend. In this case they have no choice, the providence of God appoints their lot, and here, much as is depending, the way of man is not in himself.

How many enter the world under

very different circumstances from those favoured ones, in which you drew your earliest breath. Some are the children of barbarians and savages, and they grow up as much strangers to whatsoever things are lovely as are the wild beasts of the desert; as homeless, ferocious, and blood-thirsty as they. Many are the children of heathen parents. Trained from their infancy to reverence the idols their parents worship, and steeped betimes in the abominations of a stupid, wicked, and lewd idolatry, they worship the foolish gods of China, gods that are monsters of vice, as in India; serpents as there and in Africa, and devils as in Ceylon. Thus they live, haters of God, and indulging the feelings that some idolaters have expressed, "our gods are sinful, and so are we; we will not worship a holy God."

Others are born the children of popish idolaters. They are taught to regard the synagogue of Satan, the mother of harlots and abominations, as the only true church. They learn to worship saints, some of whom, like Dominic and Becket, appear to be incarnations of the Devil, and they are filled with a hell-born confidence, that they are the only children of God; while their abominable idolatries and unholy lives, show that, because they received not the love of the truth, God has sent them a strong delusion that they should believe a lie and perish in it. In our own country, some have their birth in the dwellings of poor, wicked, debased, drunken, and blaspheming infidel parents, that like Holyoake and other prating atheists of the present day, hate God and Christ with malignant hatred. All that these unhappy children hear and see, is adapted to make them equally vile and wicked; like their parents, haters of the bible, a debased and wretched race. Many are the children of parents not thus grossly wicked, but altogether worldly-minded—parents who know no pleasure

but in worldly dissipation, in cards, balls, dancing, gaming, races; whose Sabbaths are so profaned as to become the wickedest day of the week—parents who have no object but this world; no regard to God, to the Saviour, to eternity, no concern about salvation, but who live and die like the brutes of the field.

How different is your lot. Under what favoured and favourable circumstances your birth took place. Look at such families as have been mentioned. Think of the temptations and dangers of children born in them, then think of your own happy lot. The lines are fallen to you in pleasant places; you have a goodly heritage. Remember from how much that is vicious, you have been kept by pious restraint, and parental care, and consider how much you owe to the Lord for making your lot so blessed, and your privileges so great.

You too had early religious instruction—you were soon taught to "lisp the infant prayer." You were brought to the house of God, almost or quite from infancy, and were thus trained to attend its hallowed courts. In the worship of the household you have often heard the prayers of a pious father, and his instructions have been united with the prayers and admonitions of an affectionate mother, and both have longed and prayed for your welfare and salvation. Thus you have had every opportunity of becoming truly wise. Beloved young friend, is it not so? How mournful and terrible will it be if all these advantages should but increase your future condemnation. None on earth are more favoured than the children of truly pious parents, who strive to bring them up in the nurture and admonition of the Lord. None can be more favoured, unless miracles were wrought to convert them, than those who have so many privileges, through their early and most important years.

You too have been the subject of many prayers. How often in private have your parents implored spiritual and eternal blessings for you. How often in the family circle have they breathed out their warm desires for your happiness; and perhaps, occasionally a pious father or mother has taken you into some private place and there presented fervent supplications to Him who seeth in secret, that you might love and serve him and be his happy child. Thus pleased, the language of God to Israel of old, when under the emblem of a vineyard he had been recounting his favours to them, will apply to you, "And now—judge I pray you, betwixt me and my vineyard; what could have been done more to my vineyard that I have not done in it?" What more could he have done for you? He has given you all the advantages of a christian land, his house, his Sabbaths his word, and his gospel. He

has striven with you by his Spirit; and to fill up your cup of blessings has given you pious parents and religious instruction. What more could he have done? All that is needful to save and bless you forever, he has given. If you improve these precious advantages they will be a subject of everlasting gratitude and praise in a better world, but if you will not turn to God, and all his blessings are given to you in vain you sin against greater obligations than any other class of sinful men, and at length in bitter anguish, like a dying profligate when reminded of the mercy of God, may exclaim, "Or I could not have been thus guilty. What has it not done to bless and to save me! I have been too strong for Omnipotence: I plucked down ruin. O! thou blasphemed, yet most indulgent Lord God! hell itself is a refuge, if it hides me from thy frown."

(To be concluded in our next.)

THE MISSION OF THE CHURCH ON EARTH.

BY REV. C. SPRINGTHORPE.

(Continued from page 205.)

As a second part of our subject, we proceed to consider the *agencies* by which the church is to seek the accomplishment of the objects above-mentioned. And first, her *constitution* was designed to be a power in the world. The law of divine operation in the church is that of attraction, and its organization is in perfect harmony with this principle. The Jewish church was a theocracy, and never intended to embrace the world; yet it presented many admirable and attractive features to the surrounding nations, Mount Zion was the chosen residence of the Great King; the heavenly voice declared, "This is my heaven for ever, here will I dwell." God's unchanging love was fixed upon his church: "Behold I have graven thee upon the palms of my

hands; thy walls are continually before me." The arm of Omnipotence was her security: "The Lord of Hosts is with us, the God of Jacob is our refuge." Thus constituted, the church of the ancients exerted a mighty influence in the earth. The christian church is built upon the foundation of the apostles and prophets, "Jesus Christ himself being the chief corner stone." As a spiritual kingdom she has ever exhibited to universal acceptance the most invaluable immunities and benefits. Speaking of this heaven-born community, Peter writes, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people." The true church embodies in her constitution, and develops in her action, the great principle of man's moral equality. "One is your mas-

ter, even Christ, and all ye are brethren." Organized on such a basis, it is a standing protest against the monstrous wrongs and tyrannies of earth; and I verily believe that its moral power is destined to form an important agency in effecting the final overthrow of the despotisms of the world. "Two principles especially," writes the accomplished historian of the Reformation, "distinguished the christian community from all the human systems that fled before it. One had reference to the ministers of its worship; the other to its doctrines. The priests of paganism, and all false religions, claim superhuman virtues and prerogatives, intrude their agency between the soul and God. Jesus Christ dethroned these living idols of the world, destroyed an overbearing hierarchy, and re-established the human spirit in immediate connection with the Divine fountain of truth, by proclaiming himself sole Master and Mediator. Human systems teach that salvation is of men; christianity teaches that salvation comes from God alone." These then are the two constituent principles of the New Testament church; and wherever maintained, they have resulted in the spread of Messiah's reign. If it be enquired why the kingdom of truth and righteousness has made such slow progress among the nations, our answer is involved in the words of Jesus. The church has violated the essential principles of her constitution, trampled upon the rights, and obscured the glory of her Founder, and consequently, her vitality, attraction, and power have been impaired. "The salt has lost its savour." The free church of ancient Christendom was a community of brethren, spiritual in its principles and aims, and therefore occupying a position of antagonism and aggression to all corrupt and secular alliances.

By successive encroachments upon the rights of the universal priesthood, christian Rome advanced to the usurp-

ed dominion of the religious world. The national churches now existing are offshoots from that unscriptural and pernicious system; and never will the church revive in apostolic purity, and zeal, and love; never will the triumphs of Christ be universal, till every vestige of the unholy alliance is swept from the earth. My prayer without ceasing is, that the Almighty Arbiter of this world's affairs, would hasten the dawn of a universal free religion, when God in Christ shall be all in all.

Teaching is another agency of the disciples of Christ.

The church, regarded as the moral and spiritual instructor of the world, represents her Invisible Head. Her business is not to originate and propound a new system of christian or ethical philosophy, but to explain, reiterate, and enforce the doctrines of Christ and his apostles. The church, as organized by its Divine Founder, is "the ground and pillar of the truth." Truth, absolute, fixed, and eternal. Opposed to this sentiment is a theory that now meets with popular acceptance; namely, that there is no such thing as a fixed truth. All is uncertain. This is an age of progress. Antiquated notions are being rapidly exploded. Reasoning based on this assumption may apply to the physical sciences; but it is obviously inadmissible in its application to the principles of Divine revelation. This truth comes from God, and like its author, must be immutable.

That there is one God, that man should love Him supremely, that there is "one Mediator between God and men, the Man Christ Jesus," that "he who believeth on Him shall he saved," and that "he who believeth not shall be condemned," are fixed truths, which admit of no change—as much so as that two and two make four. Of course, the Bible is the only authorized text book of the christian teacher. "To the law and to the testimony;" if the dogmas and

traditions of men, "speak not according to this word, it is because there is no light in them." The presentation of "the truth as it is in Jesus" is therefore a second mode of the church's action upon an ignorant and hostile world. Now the veriest tyro in ecclesiastical history will at once perceive that here again the nominal church has lost her savour. The teaching of the first ministers was distinguished by one mighty, soul-stirring theme—"Christ crucified—the wisdom and the power of God." Whatever was characteristic of apostolic preaching, whatever gave it originality was connected with the death of Christ. True, they did not barely repeat the fact, that Jesus died; their range was large, their aspiration lofty, their illustrations diversified, their research extensive. But their theme was distinct from that of all great teachers and moralists;—they were promulgators of the death of Christ. On this central fact they raised the entire scheme of their announcements, instruction and appeals; the blessings which they published and the hopes which they declared.

Far as they travelled, whatever the nations they visited, this was their paramount testimony and exhibition, "But we preach Christ crucified." The deduction is therefore inevitable that this must be the subject of the christian ministry, whatever may be the direction of the public mind, and the spirit of the passing age. When the apostles opened their divine commission, the preaching of the cross was most adverse to the general taste. The current dispositions, usages and tendencies of the age were against them. Did they attempt compliance with the universal prejudice? Did they offer to conceal the offence of the cross? The thought is not breathed, but "we preach Christ crucified—to the Jews a stumbling-block, and to the Greeks foolishness," to the philosopher a cunningly devised fable, "but to all who are called, Christ the

power of God, and the wisdom of God."

Behold what splendid results follow. The new faith is everywhere triumphant. Converts multiply by thousands. Pagan temples are deserted. Christian edifices rise up in all directions, and hither the myriads repair to hear "the words of this life." Very shortly this new conservative power, this "salt of the earth," exposed the dreams, silenced the oracles, and overturned the altars of pagan Greece and Rome, with all their gods. By and bye, however, the agency becomes corrupted, its power begins to decline, the church loses her savour, "Satan is transformed into an angel of light," so that "he, as God, sitteth in the temple of God, shewing himself that he is God." "Darkness again covers the earth, and gross darkness the people." O my God, what atrocities are now perpetrated in thy name! Thy holy ones are led as "sheep to the slaughter." "How long, O Lord, holy and true, dost thou not judge and avenge their blood on them that dwell on the earth?"

After the lapse of centuries, this word of the cross fanned the sleeping embers of piety. Devoted and intrepid men, with tongues of fire, and words of flame, again published the glorious doctrine of justification by faith in the atoning death, and perfect righteousness of Christ; vast numbers throughout Europe received the word gladly. We of this generation reap the fruits of their toil and suffering. Still the work of reformation is far from being complete. To confine our thoughts to home; does not the position of the British churches, in reference to the masses of our countrymen, call for earnest enquiry? It is insinuated in certain quarters that the modern pulpit is an engine of feeble influence. Whether this be true or not, one thing is certain, that by far the majority of the industrial population are estranged from the

sanctuaries of our land. Happily the question, "What more can be done to christianize the working classes?" is beginning to occupy the attention of earnest and philanthropic men. One voice declares, "Our first business should be to raise the people from ignorance and debasement, elevate them educationally, advance them politically, form them for moral habits, train them to social virtues." This is all very good, but not sufficient to meet the case. It is averred by others, "You must modernize the church's teaching. Let her ministers adopt a new phraseology, the pulpit is yielding up its power to the press; one reason being, that the press speaks the language of this age, and the pulpit that of a past epoch." This testimony is deserving of consideration. What conceivable reason is there, that the technicalities and forms of one particular period should be perpetuated for ever? Cannot the very same truth, the old unchanging truth, be presented in a form of expression and thought which is familiar to the men of these times? Change the accidents of pulpit ministration, but by no means compromise the truth. A third voice, in somewhat angry tones, contends, that what in cant phrase is termed "the spirit of the age," must be denounced. The demon must be hissed out of our churches. All good men and true are summoned to a holy crusade, in order to crush the genius of the present epoch. In speaking of this same ethereal essence, no very measured terms are employed, from which, however, one is at a loss to discover the precise thing intended. One defines it as a spirit of self-conceit and vain-glory—of proud defiance to established order and usages in the church. Another describes the spirit of the age as a fallacy, a delusion, a mockery, and a snare. A third, evidently exulting in the discovery, exclaims, in the language of Archimedes, "I have found it! I have found it!" "Spirit of the age, spirit

of hell!" Now, if the expression is intended to denote the spirit of formality and hollow profession which prevails to so fearful an extent in the churches of our land, then our Divine Master has taught us to denounce it. Well-knowing the detestable pride and arrogant hypocrisy of the influential sects, he uttered in their midst those emphatic and maledictory words recorded in Matt. xxiii.—"Woe unto you, scribes and pharisees, hypocrites. Ye serpents, ye vipers, how shall ye escape the damnation of hell?"

If the hackneyed phrase in question signifies the trade-spirit which pervades the nominal church, a spirit of determined recklessness and haste to be rich—the over-reaching, puffing, grasping habits of trade; let fidelity distinguish the christian teacher on this point. He must caution such "to take heed and beware of covetousness." "They that will be rich fall into temptation and a snare."

"O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united," Does the language import the spirit of priestism—of ecclesiastical superiority—which is again aiming at the ascendancy in this protestant land? Then we say, execrate the accursed thing.

But distinct from these views of the passing age, there is a spirit of rising intelligence, independent thought, free enquiry, enlightened progress, which no opposition or anathemas can suppress. This characteristic of the times is an earnest of approaching conflicts. The church of Christ has nothing to fear if she only ply her agencies aright. In room of denouncing the progressive movements of the day, "To your tents, O Israel;" to your closets, and your knees, and there let us cry mightily unto God that the impulsive power in society may be under his special superintendence. Let us send up to the eternal throne, one loud, united and incessant prayer, that the life-giving Spirit may breathe upon the church and the

world. Let us gladly accept the divine challenge, "Prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Let us baptize the spirit of the age with the spirit of the Gospel. The teaching of the church must partake of this glowing energy if the people are to be won to God. Your antique structures; your stained glass windows; your mellifluous organs; your mediæval adornments; your scholastic and intensely philosophical pulpit orators, will not draw the poor of our land. John Angell James pointed to the great desideratum when he published to the world, "An Earnest Ministry the Want of the Times." An earnest church the demand of the age. Men like Stephen are required, "full of faith and of the Holy Ghost," burning with love to Christ and souls, who preach not simply a dead Christ—a theological Saviour—but the Christ of Bethany, of Capernaum, of Calvary. These are the men, and this the teaching that God will bless, and men appreciate.

The *life* of the church is another of her appointed agencies.

The church of Christ is the grand repertory of moral and spiritual life in the world. Vitality is a primary element in her constitution, the source of her strength, and the pledge of her future triumphs. Like the human body, to which it is often compared, the church possesses both an inner and an outer life, originated and sustained by union to her adorable Head. These vital forces, like those of the physical frame, are exhaustive, and unless often replenished, they soon become disordered and relaxed. Hence the means and appliances furnished by infinite wisdom and love, to supply the constant absorption and waste. The word of faith, the throne of mercy, the spirit of promise, the house of prayer, are all auxiliaries

designed to nourish the church's life.

Our Lord recognised the principle, that the conduct of his followers would either facilitate or delay the world's reception of his doctrines, "Let your light so shine before men, that others seeing your good works, may glorify your Father in heaven." "By this shall all men know that ye are my disciples." "Ye are the salt of the earth." It is one of the laws of man's nature, that his life shall be a teaching power. Every house and every age furnishes examples of this law. With uneducated minds, especially, a true teaching must be supplemented by a true life, or it can avail little or nothing.

There is a deep and growing conviction in many minds that much of the positive antagonism to the gospel, the theoretic infidelity now so common throughout Christendom, may be traced to anomalies in the church's position and life. Any one at all conversant with the views and sentiments of the working classes, is aware that they associate with practical christianity a great many unlovely features. They see that the church which asks for their homage, adhesion, confidence, and love, occupies a false position when allied to the fleshly arm of power.

While musing on this subject, the impressions of my early youth are revived. When a mere stripling, suasive influences led me oftentimes to a chartist gathering, and occasionally to the lecture room of the Socialists. I well remember that at both places the glaring defects in the church's life was the favourite theme. Pointing to bishops' palaces, equipages, and revenues, the orator for the occasion would proceed, "Can these princely, mitred dignitaries be the followers of the meek and lowly Jesus? Are they treading in the footsteps of him who could say, 'The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head?'"

The people are therefore familiar with all the evils of our present church establishment; they see clearly enough that the life of the church is not consonant with that of her recognized Lord. Here again, "the salt has lost its savour."

What, then, are our *duties* at the present crisis?

Dear brethren, let us first submit ourselves to a rigid and searching examination. What is my individual character—what the position I occupy—what the kind of influence I exert on the church and the world? The conviction must penetrate each of our hearts: I have a mission on the earth, and must be filled with the spirit of it. The spirit which is in me is helping to make up that agency in the church by which men are being influenced. Let us seek to have a Christ-like piety;

"So let our lips and lives express
The holy gospel we profess;
So let our works and virtues shine
To prove the doctrine all divine."

And let us fearlessly maintain and assiduously spread our principles as nonconformists. Every honest and conscientious man among us believes that his tenets are clearly deducible from the sacred Scriptures. Be it ours then to "contend earnestly for the faith once delivered to the saints." There is a species of false liberality current in these times, which scarcely admits of a free expression of opinion. Peace and unity secured by the compromise or even suppression of truth, are too dearly purchased. They are apparent only, and not real. We must discriminate between truth and error, men and their principles. "Watch ye, stand fast in the faith, quit you like men, be strong."

Is it not our duty also, to make use of all moral and constitutional means, to rid the nominal church of its inconsistent alliances for support upon the secular arm; to induce it to put off the paltry and meretricious ornaments

of childish pomp; to throw down the ceremonial which cramps up its spirit, and hides its power? Loyalty to King Jesus imperatively demands this at our hands. Roman Catholicism may recognize a visible head in the occupant of St. Peter's chair. The British constitution may lodge the supremacy of the Anglican churches in the reigning monarch: but what of that? As Protestant Dissenters, we should feel that necessity is laid upon us to defend the rights and maintain the honours of the Son of God. In my view, this country, yea, the whole world, owes much to nonconformity. The deeds of her high-souled patriots, the records of their righteous struggles and bloodless triumphs, adorn the historic page. Still our work is not done. In the main the principles of dissent are synonymous with the dictates of inspiration. It is ours to fight for Christ's crown and covenant. The mission to which Providence has called us is a sublime one, and pregnant with the most magnificent results. Already the true followers of Jesus are skirting the regions of the globe. William Penn and the Pilgrim Fathers conveyed the precious seed across the Atlantic, and behold, "What God hath wrought." The modern exodus to the auriferous mines of Australia is laying the foundation for, shall we not say, a free church and a glorious republic in the South. The Great Ruler is evidently preparing the world for a thrilling crisis. Dear Christians, let us discern aright "the signs of the times." "Ye are the salt of the earth." It is yours to conquer or to die. Our illustrious General "expects every man to do his duty."

"Soldiers of Christ arise,
And put your armour on;
Strong in the strength which God supplies
Through his beloved Son.

From strength to strength go on;
Wrestle, and fight and pray;
Tread all the powers of darkness down,
And win the well-fought day."

PRAYER FOR MISSIONARIES.

THE near approach of our Annual Association, and some statements in your Missionary Observer of this month, have pressed upon my mind a subject which has often, during the last few years, been its painful burden—I mean our Foreign Mission. As every christian must feel that missionary operations are the necessary outgoings of vital godliness, therefore that as soon as religious professors cease to be missionaries they cease to be christians, who can think of the languishing condition of our China mission, and of the death of our standard bearers in Orissa, and none to supply their places; who, I say, of us can seriously consider these facts, without pain and alarm? A brother I heard a short time ago, on a missionary platform of another body, observed, “If we had not men to send out as missionaries, I should think that God had forsaken us.” Has then God forsaken the General Baptists? I fear that on some account he is displeased with us, and that we are in danger of being forsaken.

May I be allowed, Mr. Editor, therefore to suggest the great importance of immediate special prayer, both private and social, throughout the Connexion, on behalf of our Foreign Mission. Suppose all our brethren and sisters that can, would devote a portion of time on Monday and Saturday at noon, for retirement to “beseech God to be gracious unto us,” with respect to our mission. Might not also the committee that prepares the business of the Association make arrangements for a special prayer-meeting for the same object during our sittings? Is not the object of sufficient importance to merit an earlier meeting than usual, say at six o’clock, a.m., to continue until breakfast? At such an occasion the greater part of the representatives might be present. If we

did so, all filled with the Holy Spirit, with deep humility of heart, pleading only the all-prevailing name of Jesus, who can estimate the blessed effects to ourselves, as well as the mission, that would follow? May I say further, let, as seems quite necessary, these special prayers be acts of humiliation, as well as of supplication. Let us implore God to pardon in us any want of liberality, prayer, wisdom, or self-denial, on account of which he may have been offended, and consequently our missions have languished; and especially to pardon any of us that ought to have preached to the heathen, but through the love of ease, selfishness, carnal security, fear, &c., have remained at home; and any that may be doing so still. Let us beseech him to stir up in us zeal for his honour, the love of Christ, and of souls; anxiety for the universality of his kingdom; if it please him, to send any of us to preach to the heathen, or to raise up others for the work. Let fervent thanks ascend on behalf of our missionary brethren, and the success with which he has crowned their labours; on behalf of our friends particularly whom we expect amongst us, and fervent prayers for their health, and usefulness among the churches at home. Finally, let us entreat God to bestow upon our churches “the grace bestowed on the churches of Macedonia.” I merely suggest these as some suitable topics of prayer occurring to my own mind; others no doubt will occur to other brethren.

It has long been my painful impression, that neither in our efforts to extend the cause of the Redeemer at home or abroad, have we manifested that deep sense of our dependence on God for success, which distinguished the primitive christians, and which a proper view of the pre-

rogative of Christ, and the work of the Holy Spirit, ought to produce. I am, dear Sir,

Yours affectionately,
RICHARD STANION.

May 10, 1853.

[We insert this appeal of our brother, in the hope that in various ways it may have a good effect. Several friends of the mission will recollect that some nine years ago there was a request inserted in our pages, from the Committee, that "Special prayer, at meetings called for that purpose,

on the Monday after the first Sabbath in June, that the Lord would raise up and send forth persons suitably qualified as missionaries; and also recommended that the attention of congregations be called to the subject on the Sabbath."*]

Is it not proper for us to believe that two of our present efficient missionaries were given to us in answer to these prayers? God, who has taught us to pray for labourers, is one who heareth prayer.—Ed.]

* See Repository for 1844, p. 177-8

THE AMERICAN CHURCH THE GREAT SUPPORTER OF SLAVERY.

[From the "Key to Uncle Tom's Cabin" by H. B. Stowe, we select the following paragraphs. They shew how little the best friends of freedom have been able to effect. The Southern Associations, Conferences, and Presbyteries, have solemnly declared that slavery is "not opposed to the will of God"—is "no where condemned in his holy word,"—is "recognized by the Creator of all things,"—and is "not a moral evil." How the North can hold communion with the South without the loss of all consistency, we leave our readers to conceive.—Ed]

"AND while we are recording the protesting power, let us not forget the Scotch seceders and covenanters, who, with a pertinacity and decision worthy of the children of the old covenant, have kept themselves clear from the sin of slavery, and have uniformly protested against it. Let us remember, also, that the Quakers did pursue a course which actually freed all their body from the sin of slave-holding; thus showing to all other denominations that what has been done once can be done again. Also, in all denominations, individual ministers and christians, in hours that have tried men's souls, have stood up to bear their testimony. Albert Barnes, in Philadelphia, standing in the midst of a great, rich church, on the borders of a slave state, and with all those temptations to complicity which have silenced so many, has stood up, in calm fidelity, and declared the whole counsel of God upon this subject. Nay, more; he recorded his solemn protest that

"no influences out of the church could sustain slavery an hour, if it were not sustained in it;" and in the last session of the General Assembly, which met at Washington, disregarding all suggestions of policy, he boldly held the Presbyterian church up to the strength of her past declarations, and declared it her duty to attempt the entire abolition of slavery throughout the world. So, in darkest hour, Dr. Channing bore a noble testimony in Boston, for which his name shall ever live. So, in Illinois, E. P. Lovejoy and Edward Beecher, with their associates, formed the Illinois Anti-Slavery Society, amid mobs and at the hazard of their lives; and, a few hours after, Lovejoy was shot down in attempting to defend the twice destroyed anti-slavery press. In the Old-School Presbyterian church, William and Robert Breckenridge, President Young, and others, have preached in favour of emancipation in Kentucky. Le Roy Sunderland, in the Methodist church, kept up his newspaper under ban of his superiors, and with a bribe on his life of 50,000 dollars. Torrey, meekly patient, died in a prison, saying, "If I am a guilty man, I am a very guilty one; for I have helped four hundred slaves to freedom who but for me would have died slaves." Dr. Nelson was expelled by mobs from Missouri, for the courageous declaration of the truth on slave soil. All these were in the ministry. Nor are these all. Jesus Christ has not wholly deserted us yet.

There have been those who have learned how joyful it is to suffer shame and brave death in a good cause.

Also there have been private christians who have counted nothing too dear for this sacred cause. Witness Richard Dillingham, and John Garret, and a host of others, who took joyfully the spoiling of their goods.

But yet, notwithstanding this, the awful truth remains, that the whole of what has been done by the church has not, as yet, perceptibly abated the evil. The great system is stronger than ever. It is confessedly the dominant power of the nation. The whole power of the government, the whole power of the wealth, the whole power of the fashion, and the practical organic workings of the large bodies of the church, are all gone one way. The church is familiarly quoted as being on the side of slavery. Statesmen on both sides of the question have laid that down as a settled fact. Infidels point to it with triumph; and America, too, is beholding another class of infidels—a class that could have grown up only under such an influence. Men whose whole life is one study and practice of benevolence, are now ranked as infidels, because the position of church organizations misrepresent christianity, and they separate themselves from the church. We would offer no excuse for any infidels who take for their religion mere anti-slavery zeal, and under this guise, gratify a malignant hatred of real christianity. But such defences of slavery from the Bible as some of the American clergy have made, are exactly fitted to make infidels of all honourable and high-minded men. The infidels of older times were not much to be dreaded, but such infidels as these are not to be despised. Woe to the church when the moral standard of the infidel is higher than the standard of the professed christian! for the only armour that ever proved invincible to infidelity is the armour of righteousness.

Let us see how the church organizations work now, practically. What do Bruin and Hill, Pulliam and Davis, Bolton, Dickens, and Co., and Matthews, Brandon, and Co., depend upon to keep their slave-factories and slave-

barracoons full, and their business brisk? Is it to be supposed that they are not men like ourselves? Do they not sometimes tremble at the awful workings of fear, of despair, and of agony, which they witness when they are tearing asunder living hearts in the depths of those fearful slave-prisons? What, then, keeps down the consciences of those traders? It is the public sentiment of the community where they live; and that public sentiment is made by ministers and church members. The trader sees plainly enough a logical sequence between the declarations of the church and the practice of his trade. He sees plainly enough that, if slavery is sanctioned by God, and it is right to set it up in a new territory, it is right to take the means to do this; and as slaves do not grow on bushes in Texas, it is necessary that there should be traders to get up coffees, and carry them out there; and, as they cannot always take whole families, it is necessary that they should part them; and as slaves will not go by moral suasion, it is necessary that they should be forced; and as gentle force will not do, they must apply whip and torture. Hence come gags, thumb-screws, cow-hides, blood—all *necessary* measures for carrying out what christians say God sanctions.

So goes the argument one way; let us now trace it back the other. The South Carolina and Mississippi Presbyteries maintain opinions which, in their legitimate results, endorse the slave-trader. The Old School General Assembly maintains fellowship with these Presbyteries without discipline or protest. The New-School Assembly signifies its willingness to re-unite with the Old, while at the same time, it declares the system of slavery an abomination, a gross violation of its most sacred rights, and so on. Well, now the chain is as complete as need be. All parts are in; every one standing in his place, and saying just what is required, and no more. The trader does the repulsive work, the Southern church defends him, the Northern church defends the South. Every one does as much for slavery as would be at all expedient, considering the latitude they live in. This is the practical result of the thing."—pp. 431—3.

DR. WILSON'S "CHEMISTRY OF THE STARS."*

EARTHLY LIFE IMPOSSIBLE IN THE PLANETS.

"Life, as it exists on this globe, is compatible only with certain conditions, which may not be overstepped without causing its annihilation. The whole of these need not be enumerated, as the failure of one is as fatal to existence as the absence of all. The three to which Sir John Herschell has referred, namely, difference in the quantity of heat and light reaching each globe; variation in the intensity of gravity at its surface; and in the quality of its component materials, may suffice to illustrate this. Light and heat are essential to the development and maintenance of earthly life, but their excess is as destructive to it as their deficiency. What, then, shall we say of the sun, whose heat we know by direct trial to be of such intensity, that after great degradation or reduction, it can still melt the most infusible minerals, and dissipate every metal in vapour; and whose light is so intolerably brilliant, 'that the most vivid flames disappear, and the most intensely ignited solids appear only as black spots on the disc of the sun, when held between it and the eye.' If the temperature of the solid sphere or body of the sun be such as those phenomena imply, it must be the abode, if inhabited at all, of beings, such as Sir Thomas Browne refers to, who can 'lie immortal in the arms of fire.' It is within possibility, however, that the body of the sun is black as midnight and cold as death, so that as the eye sees all things but itself, he illuminates every sphere but his own, and is light to other stars, but darkness to his own gaze. Or the light and heat of his blazing envelope may be so tempered by the reflective clouds of his atmosphere, which throw them off into space, that an endless summer, a nightless summer-day, reigns on his globe. Such an unbroken summer, however, though pleasant to dream of, would be no boon to terrestrial creatures, to whom night is as essential as day, and darkness and rest as light and action. The probabilities are all in favour of the temperature of the sun's solid sphere being very high, nor will any

reasonable hypothesis justify the belief that the economy of his system in relation to the distribution of light and heat can resemble ours.

"We can assert this still more distinctly of the planets. We should be blinded with the glare, and burnt up, if transported to Mercury, where the sun acts as if seven times hotter than on this earth; and we should shiver in the dark, and be frozen to death, if removed to Uranus, where the sun is 300 times colder than he is felt to be by us. To pass from Uranus to Mercury, would be to undergo, in the latter, exposure to a temperature some 2000 times higher than we had experienced in the former; whilst on this earth the range of existence lies within some 200° of the Fahrenheit thermometer.

"As for our satellite, Sir John Herschell says of it—'The climate of the moon must be very extraordinary—the alteration being that of unmitigated and burning sunshine, fiercer than an equatorial noon, continued for a whole fortnight, and the keenest severity of frost, far exceeding that of our polar winters for an equal time.' It would seem, then, that though all else were equal, the variations in amount of light and heat would alone necessitate the manifestation of a non-terrestrial life upon the sun, and the spheres which accompany the earth in its revolutions around it. All else, however, is not equal. The intensity of gravity at the surfaces of the different heavenly bodies differs enormously. At the sun it is nearly 28 times greater than at the earth. 'The efficacy of muscular power to overcome weight is, therefore, proportionably nearly 28 times less on the sun than on the earth. An ordinary man, for example, would not only be unable to sustain his own weight on the sun, but would literally be crushed to atoms under the load.' Again, 'the intensity of gravity, or its efficacy in counteracting muscular power, and repressing animal activity on Jupiter, is nearly two and a half times that on the earth, on Mars is not more than one-half, on the moon one-sixth, and on the smaller planets probably not

more than one-twentieth; giving a scale of which the extremes are in the proportion of sixty to one.'

"From this account it appears that we should be literally mercurial in Mercury, saturnine in Saturn, and anything but jovial in Jupiter, where we should be two and a half times heavier and duller than here. On the smaller planets we should feel like swimmers in the Dead Sea, or as in a bath of quicksilver, where to sink is impossible. 'A man placed on one of them would spring with ease sixty feet high, and sustain no greater shock in his descent than he does on the earth from leaping a yard. On such planets giants might exist, and those enormous animals which on earth require the buoyant power of water to counteract their weight, might there be denizens of the land.' If the fixed stars be suns, of what pondrous adamant must the beings be fashioned which exist on their surfaces! Were it possible for us, clothed in some frigorific asbestos garment, to endure unscathed on the flames of Sirius, it would only be to be crushed to powder against his enormous globe. Here, then, is a second point of diversity, of itself sufficient to forbid the development of the earth-life we see here on almost any other of the heavenly bodies."

But while abiding by this conclusion, Dr. Wilson shrinks from the belief that the stars are altogether unpeopled by living things.

BUT THE STARS MAY STILL BE
INHABITED.

"The unequivocal testimony, then, of physical science, as it seems to us, is against the doctrine that life, as it appears on the stars, must be terrestrial in its nature, though we are far from wishing to affirm that planets closely resembling the earth may not occur in space. It is enough for our argument to show that there are myriads of stars which, for the reasons already given, are altogether non-terrestrial in their characters.

"It remains, then, to inquire, whether we are to come to the conclusion that the stars are uninhabited, inasmuch as terrestrial life is the only possible one, or to believe that there exists

a diversified astral life which is manifested on them. Abstaining from anything like an attempt to define positively the probable characteristics of the latter, if it exists, we may say this much on the matter. There are fewer characters of universality in terrestrial life than in terrestrial chemistry. There is a planet-life and an animal-life, which are quite separable, and may exist apart, and there are different kinds of each. To mention but one example: the egg of the butterfly has one life, and the caterpillar which springs from it has another; and the chrysalis into which the caterpillar changes has a third, and the butterfly which rises from the chrysalis has a fourth; and so there may be worlds which know only a germinal, or a caterpillar, a chrysalis, or a butterfly life.

"Further, in this world we see plants and the lowest animals possessing only the sense of touch, if the former can be said to be endowed even with that. Gradually, as we ascend in the animal scale, additional senses are manifested, till four more appear in the highest animals. But who shall tell us that these five are the only possible, or even the only existing, channels of communication with the outer world? We might besides the general argument from analogy against such a conception, refer to those agencies influencing living beings which have been recognized for centuries as implying some supersensuous relation to external nature. It would be unwise to allow the extravagances of animal magnetism to prevent us from recognizing the indications which several of its phenomena afforded, of perceptions of outward things not easily referable to the operation of any of the known senses. Nevertheless, that so-called and, as yet, questionable science has, for a season at least, fallen into the hands of those with whom the gratification of wonder is a much greater object than the discovery of truth, and we fear to build much upon it. We can find, in another and quite unexceptionable quarter, a substantial foundation on which to assert the probability of life being manifested very differently in other spheres than it is in our own globe. We refer to the assurance which the New Testa-

ment gives us, that our human spirits are destined to occupy bodies altogether unlike our present ones.

"From the remarkable way in which the Apostle Paul likens the 'natural body,' to a seed which is to be sown, and grow up a 'spiritual body,' one is led to believe that the immortal future tabernacle is to bear very much the same relation of difference, and yet of derivation to the present mortal one which a tree does to a seed. The one will be as unlike the other as the oak is unlike the acorn, though but in a sense the expansion of it.

"Whether this be the doctrine or not which the Apostle teaches, it is at least certain that he announces that a great and inconceivable alteration is to come over our bodies. Doubtless, our spirits are to be changed also, but more, as it seems, in the way of intensification of faculties, desires, passions, and affections—on the one hand good, on the other evil—which have been exercised or experienced, in their fainter manifestations, in the present state of existence, than by the introduction of positively new elements in our intellectual and moral being. We do not urge this point; it is enough if it be acknowledged to be a Scripture doctrine that human spirits, reminiscent of their past history, and conscious of their identity, are, however otherwise changed, to occupy bodies totally unlike our present ones. If, however, it be supposed that the 'spiritual' occupants of our future tabernacles are to differ totally from us, it only adds to the force of the argument, as it implies the greater diversity as to the manner in which being may manifest itself. It is part, then, of the scheme of God's universe that spirits clothed in non-earthly bodies shall dwell in it. It is idle, therefore, to say that terrestrial life is certainly the probable sidereal one, since it is not the only existing, or at least the only contemplated, mode of being. In looking at the stars as habitations of living creatures, we have at least two unlike examples of the way in which mind and matter admit of association

to choose from, as patterns of what astral life may be. But the further lesson is surely taught us, that there may exist other manifestations of life than only these two. For the spell of simplicity once broken by a single variation, we know not how many more to expect, whilst the conclusion is not to be resisted, that other variations there will be. The same Apostle who dwells on the resurrection tells us, in reference to the happy dead, that eye 'hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him.' They are not only, therefore, to have bodily organs different from ours, but these are to be gratified by sights which our eyes have not witnessed, by sounds to which our ears have never listened, and by a perception of phenomena inconceivable by us. There are here indicated the two great elements of variety to which we have already referred—a theatre of existence totally unlike the present one, and organs of relation to it different from those of terrestrial beings.

"The argument might be greatly extended, but we cannot attempt here an exhaustive discussion of the subject. The sum of the whole inquiry is this:—Astronomy declares that there are unlike theatres of existence in the heavens—suns, moons, and planets; chemistry demonstrates that different kinds of construction, that of the earth, and those of the meteoric stones, prevail through space; physiology contemplates the possibility of a non-terrestrial life unfolding itself in the stars; and the Bible reveals to us that there is an immortal heavenly, as well as a mortal earthly, life.

"The consideration of all this leaves no place for the thought that the tide of life which ebbs and flows through the universe is but the undulation of so many streamlets identical with that which bathes the shores of our globe. In our Father's house are many mansions, and the Great Shepherd watches over countless flocks, and has other sheep which are not of this fold."

THE SACRED MOUNTAINS: MOUNT CALVARY.

BY THE REV. J. T. HEADLEY.

Mount Calvary comes last in the list of "Sacred Mountains," and by its baptism of blood and agony, its moral grandeur and the intense glory that beams from its summit, is worthy to complete the immortal group. Its moral height no man can measure, for though its base is on the earth, its top is lost in the heaven of heavens. The angels hover around the dazzling summit, struggling in vain to scale its highest point, which has never yet been fanned by even an immortal wing. The Divine eye alone embraces its length and breadth and depth and height.

What associations cluster around Mount Calvary; what mysteries hover there, and what revelations it makes to the awe-struck beholder! Mount Calvary! at the mention of that name the universe thrills with a new emotion, and heaven trembles with a new anthem in which pity and exultation mingle in strange yet sweet accord. Glory and brightness are on that hill-top, and shall be to the end of time; but there was a morning when gloom and terror crowned it, and heaven itself, all but God the Father, gazed on it in wonder, if not in consternation.

The strange and painful scene in the garden had passed by, and the shameful examination in the lighted chamber of the high priest was over. Insult and contempt had marked every step of the villainous proceedings, till at length one wretch more impious than the rest advanced and struck Christ in the face. The cheek reddened to the blow, but not with anger or shame; yet methinks as the sound of that buffet was borne on high, there was a rustling of their myriad wings, as angels started from their listening attitude, waiting the thunderbolt that should follow.

This too passed by, also the second mockery of a trial in Pilate's hall; and the uprisen sun was flashing down on the towers and domes of Jerusalem, and the vast population was again abroad, thronging every street. But few took any interest in the fate of

Jesus of Nazareth, yet those few were filled with the bitterest hate. The victim was now in their power—given up to their will, and they commenced the bloody scene they were to enact, by spitting in his face and striking his unresisting cheek with blow after blow. To give greater force to their insults, they put a crown on his head made of thorns, and mocked him with sarcastic words, and strove with fiendish skill to irritate him into some sign of anger or complaint. After having exhausted their ingenuity, and failing in every endeavour, they led him away to be crucified.

It was a bright and beautiful day when a train passed out of the gates of Jerusalem, and began to ascend the slope of Mount Calvary. The people paused a moment as the procession moved boisterously along the streets, then making some careless remark about the fate of fanatics, passed on. The low and base of both sexes turned and joined the company, and with jokes and laughter hurried on to the scene of excitement. Oh, how unsympathizing did nature seem: the vine and fig-tree shed their fragrance around—the breeze whispered nothing but love and tranquility, while the blue and bending arch above seemed delighted with the beauty and verdure the spread-out earth presented. The birds were singing in the gardens, all reckless of the roar and jar of the great city near, as Jesus passed by in the midst of the mob. His face was colourless as marble, save where the blood trickled down his cheeks from the thorns that pierced his temples; his knees trembled beneath him, though not with fear, and he staggered on under the heavy timber that weighed him down till at last he fainted. Nature gave way, and he sunk to the earth, while the hue of death passed over his countenance. When the sudden rush around him, caused by his fall, had subsided, the cross, or rather *cross-piece*, which he had carried was given to another, and the procession again took up the line of march. But suddenly over the confused noise of

the throng and rude shouts of the mob, there came a wild lament. Friends were following after, whose sick Christ had healed, whose wounded hearts he had bound up, and on whose pathway of darkness he had shed the light of heaven, and now they lifted up their voices in one long, mournful cry. He turned at the sound and listened a moment, then murmured in mournful accent: "*Weep not for me, but weep for yourselves, your wives and your children.*" Jerusalem on fire suddenly rose on his vision, together with its famine-struck and bloated population, staggering and dying around the empty market places—the heaps of the dead that loaded the air with pestilence, and all the horror and woe and carnage of that last dreadful siege; and forgetful of his own suffering, he exclaimed, "*Weep not for me, but for yourselves, and your children.*"

At length the procession reached the hill-top, and Christ was laid upon the ground, and his arms stretched along the timber he had carried, with the palms upturned, and through them spikes driven, fastening them to the wood. Methinks I hear the strokes of the hammer as it sends the iron, with blow after blow, through the quivering tendons, and behold the painful workings of that agony-wrung brow, and the convulsive heaving and swelling of that blessed bosom, which seemed striving to rend above the imprisoned heart.

At length he is lifted from the ground—his weight dragging on the spikes through his hands, and the cross piece inserted into the mortice of the upright timber, and a heavy iron crushed through his feet, fastening them to the main post, and he is left to die. Why speak of his agony—of his words of comfort to the dying thief—of the multitude around him, or of the disgrace of that death. Not even to look on that pallid face and flowing blood could one get any conception of the suffering of the victim. The gloom and terror that began to gather round the soul, as every aid, human and divine, withdrew itself, and it stood alone in the deserted, darkened universe, and shuddered, was all unseen by mortal eye. Yet even in this dreadful hour his benevolent heart did not forget its friends. Looking

down from the cross, he saw the mother that bore him gazing in tears upon his face, and with a feeble and tremulous voice, he turned to John, who had so often lain in his bosom, and said, "*Son behold thy mother.*" Then turning to his mother, he said, "*Behold thy son.*" His business with earthly things was now over, and he summoned his energies to meet the last most terrible blow, before which nature itself was to give way. He had hitherto endured all without a complaint—the mocking—the spitting upon—the cross, the nails and the agony—but now came a woe that broke his heart. *His Father's—his own Father's frown began to darken upon him.* Oh, who can tell the anguish of that loving, trusting, abandoned heart at the sight. It was too much, and there arose a cry so piercing and shrill and wild that the universe shivered before it; and as the cry "*My God, my God why hast thou forsaken me?*" fell on the ears of astonished mortals, and filled heaven with alarm, the earth gave a groan, as if she was about to expire; the sun died in the heavens; an earthquake thundered on to complete the dismay; and the dead could no longer sleep, but burst their ghastly cerements, and came forth to look upon the scene. That was the gloomiest wave that ever broke over the soul of the Saviour, and he fell before it. *Christ was dead:* and to all human appearance, the world was an orphan.

How heaven regarded this disaster, and the universe felt at the sight, I cannot tell. I know not but tears fell like rain-drops from angelic eyes, when they saw Christ spit upon and struck. I know not but there was silence on high for *more* than "half-an-hour," when the scene of the crucifixion was transpiring—a silence unbroken save by the solitary sound of some harp string on which unconsciously fell the agitated trembling fingers of a seraph. I know not but all the radiant ranks on high, and even Gabriel himself turned with the deepest solicitude to the Father's face, to see if he was calm and untroubled amid it all. I know not but his composed brow and serene majesty were all that restrained heaven from one universal shriek of horror, when they

heard groans on Calvary, *dying* groans. I know not but they thought God had "given his glory to another;" but one thing I do know—that when they saw through the vast design, comprehended the stupendous scheme, the hills of God shook to a shout that had never before rung over their bright tops, and the crystal sea trembled to a song that had never before stirred its bright depths, and the "GLORY TO GOD IN THE HIGHEST," was a "seven-fold chorus of hallelujahs and harping symphonies."

Yet none of the heavenly cadences reached the earth: all was sad, dark and despairing around mount Calvary. The excitement which the slow murder had created vanished. With none to resist, and none to be slain, a change came over the feelings of the multitude, and they began one by one to return to the city. The sudden darkness also, that wrapped the heavens, and the throb of the earthquake, which made those three crosses reel to and fro, like cedars in a tempest, had sobered their feelings, and all but the soldiery were glad to be away from a scene that had ended with such supernatural exhibitions. Gradually the noise and confusion around the hill top receded down the slopes—the

shades of evening began to creep over the landscape, throwing into still more ghastly relief those three white corpses stretched on high and streaked with blood—and all was over. No, not over, for the sepulchre was yet to open, and the slain Christ was to mount the heaven of heavens in his glorious ascension.

I will not speak of the moral grandeur of atonement—of the redemption purchased by the agony and death on Calvary, for they are familiar to all. Still they constitute the greatness and value of the whole. It is the atonement that makes mount Calvary chief among the "Sacred Mountains"—gives it such altitude that no mortal eye can scan its top, or bear the full effulgence of its glory. Paul called on his young disciples to summon their strongest energies and bend their highest efforts to comprehend the "length and breadth and depth and height" of this stupendous theme—"a length which reaches from everlasting to everlasting; a breadth that encompasses every intelligence and every interest; a depth which reaches the lowest state of human degradation and misery; and a height that throws floods of glory on the throne and crown of Jehovah."

THE PREVALENCE OF PEACE PRINCIPLES ESSENTIAL TO THE CONVERSION OF THE WORLD.

The war spirit is opposed to the progress of the gospel, inasmuch as it is destructive of all virtue, and the fruitful source of every vice. Who ever heard of a revival of religion among an army of soldiers? And yet what class of men that tread the earth more need a revival—men at any instant liable to be hurried into eternity—men whose business it is to be shot at, to stand as it were between time and eternity? Have not these men souls? Are they not children of the same heavenly father with ourselves? And do they not need the consolations and hopes of religion?

I know that in past ages military valor has been esteemed a virtue, and to die on the field of battle was regarded as a glorious death. Nearly all our ancient literature is steeped in the

military spirit, and those versed in classic lore are familiar with battles, bloodshed, and all the pomp and circumstance of glorious war. History is but a record of the wars between rival nations; and much of our literature, modern as well as ancient, only feeds the flame of strife, and keeps alive the principle of hating all nations but our own.

But on what is the standard founded that makes military prowess a virtue? Is it founded on the gospel, that teaches us to love our neighbours as ourselves—on reason, that tells us that another man's happiness is as dear to him as our own is to us—on philosophy, or any code of morals human or divine? Does it not rest upon the deep depravity of the human heart—upon all the baser passions of the soul? It may

have the sanction of public opinion, and the soldier may die amid the waving of plumes, and glitter of shining armour, and the spirit-stirring music, and the grandeur of the scene exhibited by the mighty conflict of two great armies; but do all these make his death glorious in the eye of our final Judge? Is it a suitable preparation for one to hurry into the presence of his Maker, his heart burning with hatred and revenge, and his hand dripping with the blood of his brother? Is this the holiness without which no man shall see the Lord? Is this being perfect even as our Father who is in heaven is perfect? Mockery to use such passages in such a connexion!

This great sin of war is the prolific source of all other sins. It throws open the flood-gates of every species of vice and crime, and sanctions the breaking of every law in the decalogue. It acknowledges no Sabbath, no Bible, no moral or religious obligations. It sanctions murder, theft, adultery, and all those crimes from which in times of peace the community would shrink back with horror. It leads rulers and people to undervalue human life, and to regard with less emotion the slaughter of a thousand men in battle, than the murder of one of their citizens in time of peace. How is a community shocked when awaking in the morning they learn that a foul murder has been committed in the midst of them. What efforts are made to find out the murderer and bring him to justice. What care is exercised to collect evidence, and how is the court room thronged as in the late case among ourselves and every proof and argument listened to with the deepest attention. The papers come to us with column after column of the proceedings of the trial; but a single paragraph is sufficient to tell of 20,000 who fell in the two late battles in India!

It is stated that in the 50 battles fought by Cæsar he slew of his enemies 1,192,000. Add those who fell in his own armies, and we have at least 2,000,000 of human beings sacrificed to the ambition of one man. If we may, as we doubtless can with justice, assign an equal number to Alexander, we have the frightful number of 4,000,000 of men slaughtered by those two military butchers. Even French

writers reckon the loss of life occasioned by the wars of Napoleon, at full six MILLIONS; and the wars of Jenghiz Khan alone are stated in history to exceed THIRTY MILLIONS! Yet we do not learn that any of them ever shed a tear over the awful desolations they had produced. We read that Alexander once wept that there was not another world for him to curse with the ravages of war; and Napoleon once manifested emotion at the sight of a dog mourning over the death of his master.

It may indeed be said, that these men were not more guilty than the rest of mankind, and that they only were embodiments of the spirit of the ages in which they lived, the representation of the prevailing principles of the day. But this, instead of helping the matter, only makes it far worse; for, if the whole community stood ready to enter upon a similar career of blood, and were deterred from it only by the lack of power, what an awful exhibition of the human heart does this fact present? How hostile to religious truth and moral virtue must that warlike spirit be, which changes men to fiends, and leads them to delight in human carnage and human suffering. We admit that the French would never have followed Napoleon in his destructive career, had they not been kindred spirits with him; and the admission forces upon us the melancholy truth that this warlike spirit is too deep in the mass of men to be easily eradicated, and too extensive to allow us to hope that the world can ever be converted until this is destroyed.

We confess that there is something mysterious in the fact, that in those countries in which civilization and christianity prevail, this giant monster should retain its gigantic strength; that every other evil should be denounced, while this to so great an extent retains its popularity. Both in this country and in Great Britain, there are laws against duelling, and it is regarded as a capital offence. Gambling is carried on secretly, and, if advocated at all, finds its advocates around the gaming table. Intemperance is assailed from every quarter; but war, the most barbarous custom of all, is advocated in our national councils,

and by some of our rulers deemed the only resort for settling the difficulties with two foreign nations. Why not establish in our land the custom of offering human sacrifices to idols, of burning widows on funeral piles, of swinging victims on the torturing hook? But this would be too awful, too barbarous, says the community; and yet that same community decree that 3000 of our citizens shall meet on our southern border, there to stand ready to be offered up at any moment upon the altar of the demon of war. And the simple reason why those men are not now rolling in agony, and drenching the soil with their blood, is simply *because Mexico is not strong enough to cut them down*. England boasts of her philanthropy, and glories in having abolished the slave trade, and keeps her ships on the coast of

Africa, to prevent other nations as well as her own, from being so wicked as to capture and enslave human beings; and yet this same power can, to gratify her avarice, mow down the inhabitants of China and India by thousands and tens of thousands. And at this moment her navy yards and docks are all bustle and activity, her ships of war are being refitted, her army is receiving fresh recruits, and her fortifications are being strengthened; and all this for what? If we cannot answer this question, we are confident of one thing, namely, that this preparation is *not* to promote the gospel of peace. And we are confident that while nation lifts up sword against nation, the sword of the Spirit must remain sheathed, and the world remain unblessed with gospel light.

American Paper.

HEARING, PRAYING.

Two young men, members of the same church, were one day engaged in conversation respecting their minister, when one asked the other, "Are you interested in our pastor's preaching?" "Yes," replied the other, "I am indeed; I derive instruction and profit from his discourses." "Well," said his friend, "I am sure I can't feel so; I am very far from being interested in his labours, or getting any benefit from them." "Perhaps," rejoined the other, "you don't pray for our minister, do you?" "No, I confess I do not." "Well, it strikes me that your neglect of this duty explains your want of interest in his ministry.

"Let me urge you to remember him daily in your closet supplications, and I rather think the more you are exercised in praying *for* him, the more you will be blessed in hearing *from* him."

The fault-finding brother took the advice; and some months afterwards he met with his friend and stated the result.

"He had given his minister a large place in his petitions, and meanwhile his minister had taken an equally large place in his affections; and if the minister derived no benefit from his prayers, he surely derived great benefit from his preaching."

Does not a great degree of responsibility rest upon the members of the church, as to the benefit they derive from the labours of their minister? He may not be all that is desirable as an orator, or as a close logical reasoner.

He may be neither an Apollos nor a Paul; and yet he may be owned of God as a faithful servant. He may present the truths of God's word in such a manner, that the Holy Ghost can make the truth, through his instrumentality, the power of God and the wisdom of God in the salvation of men.

The minister, if eloquent as an angel, needs to be sustained by the prayers of his church. The hands of Moses must be held up by Aaron and Hur, or the battle turns against God's chosen people.

But if the minister is so holy and heavenly-minded that he needs not the prayers of his church, yet they need to pray for him on their own account. And the more they pray for him, the greater will be the blessing flowing back into their own hearts.

Those that pray well will hear well. Those that pray much for their minister will love him much, and will expect his labours to be blessed, and God will honour such waiting.

FAMILY CIRCLE.

SO MANY CALLS.

A SKETCH BY MRS. B STOWE.

IT was a brisk, clear evening in the latter part of December, when Mr. A—— returned from his counting house to the comforts of a bright coal fire and warm arm chair in his parlour at home. He changed his heavy boots for slippers, and drew around him the folds of his evening gown, and then, lounging back in the arm chair, looked up to the ceiling and about with an air of satisfaction. Still there was a cloud on his brow! what could be the matter with Mr. A——? To tell the truth he had that afternoon received in his counting room the agent of one of the principal religious charities of the day, and had been warmly urged to double his year's subscription, and the urging had been pressed by statements and arguments to which he did not know well how to reply. "People think," soliloquised he to himself, "that I am made of money, I believe; this is the fourth object this year for which I have been requested to double my subscription; and this year has been one of heavy family expenses—building and fitting up this house—carpets, curtains—no end to the new things to be bought—I really do not see how I am to give a cent more in charity; then there are the bills for the boys and girls; they say that they must have twice as much now as before we came into this house; wonder if I did right in building it?" And Mr. A—— glanced up and down the ceiling and around on the costly furniture, and looked into the fire in silence. He was tired, harrassed and drowsy, his head began to swim, and his eyes closed—he was asleep. In his sleep he thought he heard a tap at the door; he opened it, and there stood a plain, poor looking man, who, in a voice singularly low and sweet, asked for a few moments' conversation with him. Mr. A—— asked him into the parlour and drew him a chair near the fire. The stranger looked attentively around, and then turning to Mr. A——, presented him with a paper. "It is your last year's subscription to Missions,"

said he; "You know all the wants of that cause that can be told you; I called to see if you had anything more to add to it."

This was said in the same low and quiet voice as before: but for some reason unaccountable to himself, Mr. A—— was more embarrassed by the plain, poor, unpretending man, than he had been in the presence of any one before. He was for some moments silent before he could reply at all, and then, in a hurried and embarrassed manner, he began the same excuses which had appeared so satisfactory to him the afternoon before—the hardness of the times, the difficulty of collecting money, family expenses, &c.

The stranger quietly surveyed the spacious apartment, with its many excellences, and luxuries, and without any comment took from the merchant the paper he had given him, and immediately presented him with another. "This is your subscription to the Tract Society; have you anything to add to it? You know how much it has been doing, and how much more it now desires to do, if Christians will only furnish means; do you not feel called upon to add something to it?"

Mr. A—— was very uneasy under this appeal, but there was something in the mild manner of the stranger that restrained him; and he answered that, although he regretted it exceedingly, his circumstances were such that he could not this year conveniently add to any of his charities.

The stranger received back the paper without any reply, but immediately presented in its place the subscription to the Bible Society, and in a few clear and forcible words, reminded him of its well known claims, and again requested him to add something to his donations.

Mr. A—— became impatient. "Have I not said," he replied, "that I can do nothing more for any charity than I did last year? There seems to be no end to the calls upon us these days. At first there were only three or four objects presented, and the sums required were moderate; now the objects increase every day; all call upon us for money, and all after we

give once want us to double and treble our subscriptions; there is no end to the thing; we may as well stop in one place as another."

The stranger took back the paper, rose, and fixing his eye upon his companion, said in a voice that thrilled his soul:

"One year ago to-night you thought your daughter lay dying; you could not sleep for agony—upon whom did you call that night?"

The merchant started and looked up. There seemed a change to have passed over the whole form of his visitor, whose eye was fixed on him with a calm, intense, penetrating expression, that awed and subdued him. He drew back, covered his face, and made no reply.

"Five years ago," said the stranger, "when you lay at the brink of the grave, and thought that if you died then, you should leave a family of helpless children entirely unprovided for, do you remember how you prayed?—who saved you then?"

The stranger paused for an answer, but there was a dead silence. The merchant only bent forward as one entirely overcome, and rested his head on the seat before him.

The stranger drew yet nearer and said, in a still lower and more impressive voice, "Do you remember, fifteen years since, *that time* when you felt yourself so lost, so helpless, so hopeless—when you spent days and nights in prayer—when you thought you would give the whole world for one hour's assurance that your sins were forgiven you?—who listened to you then?"

"It was my God and Saviour!" said the merchant, with a sudden burst of remorseful feeling; "Oh yes, it was he."

"And has *he* never complained of being called on too often," inquired the stranger, in a voice of reproachful sweetness; "say," he added, "are you willing to begin this night, and ask no more from him, if he, from this night, will ask no more from you?"

"Oh, never, never!" said the merchant, throwing himself at his feet; but as he spoke these words, the figure seemed to vanish, and he awoke with his whole soul stirred within him.

"Oh, my Saviour! what have I been saying?—what have I been doing?"

he exclaimed.—"Take all, take everything; what is all that I have to what thou hast done for me!"

CHARITY REWARDED.

A FACT.

B. was a native of Alsace; and on a journey he made to K—, he married. He inhabited a small house without the gates of the town; and his employment barely supported him, though he constantly worked for the rich and respectable people in the city. He was a painter and gilder. Every evening he was accustomed to bring bread home with him for his family, from the produce of his work. It happened, however, once, that he did not receive his money, although God had expressly commanded, "that the sun shall not go down before the labourer receives his hire," yet the degenerate Christian pays but little attention to the commands of his Maker. Very many, and clergymen amongst the number, are not even acquainted with all his written commands, more especially those of the Old Testament, notwithstanding Jesus Christ has absolutely declared it in Matthew v. 18, that all shall be strictly observed, and that not a jot or tittle shall fail. Now the poor gilder could no longer get paid by his employers. For some time, however, he was enabled to carry home bread with him as usual, to his hungry family; but at length every source was exhausted. Throughout the day, during his work he put up an inward prayer to God that he would graciously dispose the hearts of his masters in his favour, so that they might not allow him to go home penniless; but the day passed, the term of labour finished, and the poor husband and father had nothing, nothing at all to take home with him! Melancholy and sad, he entered the suburbs where he lived, with a heavy heart and downcast eyes. Some one going towards the city, met him, saluted him as he passed, and slipping a piece of silver into his hand, glided by him. B. stood stock still, astonished; and shouting aloud, with eyes uplifted, tears ran down his cheeks; and he bitterly reproached himself for his vile unbelief in that God who feeds the

ravens, and numbers the very hairs of our heads.

Passing onwards, his way lay between two hedges, where he heard a faint voice in a mournful complaining strain; and as he looked around him to know from whence it proceeded, he saw a young man, who had the appearance of a traveller, lying on the grass, pale and emaciated.—“What is the matter, my friend?” asked the poor painter. “Sir, I am a travelling mechanic, and am going towards home. I have yet far to go. As my money ran short, I was obliged to act with the utmost frugality, and expended daily only what my most urgent necessities demanded; notwithstanding my money is all gone. The whole of this day have I pursued my journey without tasting food; and my strength is so entirely exhausted that I can go no further.” What was poor B. to do? He had nothing but the small piece of silver; should he give him that? But what should remain for his hungry, expecting children? Perplexed, confounded, almost mechanically, without knowing what he said, he demanded of the young man if he had no small money, even of the most trifling value, to give him in exchange for his little piece of silver. “O, my dear sir, would I had; I should not longer lie here!” The heart of poor B. felt a terrible conflict. At last, shrugging his shoulders with sorrow and heaviness of mind, he pursued his way, but went not far; his piece of money burnt like fire in his pocket; he hastily turned back, gave it to the poor traveller, and with great agitation turned away quickly, weeping, sobbing, and almost reeling like a drunken man. He had not proceeded far before he met a man with several loaves of bread, which he carried under his arm, coming directly towards him. As they approached each other, the man saluted him in a friendly manner; and passing him, slipped one of the loaves under his arm, and putting a dollar into his hand, hastened away. The poor painter threw himself upon the grass and wept aloud.

Who can read, without the deepest emotion, this wonderful relation of the gracious providence of God towards the necessities of his children! The worthy painter acted with such pure hu-

manity, and the hand of God so visibly interposed, that while we are compelled to bestow our warmest approbation on his conduct, we are led to offer humble adoration at the throne of grace. Such tales as these are apples of gold in dishes of silver; and are at all times, but in our days more especially, a word in season. If the poor Christian is led to further perseverance in his confidence in God, who hears and answers prayer, and the weak believer taught to blush for his unbelief, this memorable instance of God's paternal care will not have been recorded in vain.

Swiss Magazine.

MAXIMS ON PRAYER.

1.—So far as we know, prayer forms a part of every system of religion on earth.

2.—In proportion as a form of religion is unscriptural, it corrupts and perverts this duty.

3.—Hypocrites never really love prayer, and therefore never, for a long time together, practice secret prayer.

4.—He who declines prayer in the day of prosperity, will not find it easy in the day of adversity.

5.—Prayer not offered in the name of Christ is unavailing. The reason is that he alone is worthy.

6.—No time, nor place, nor form, nor posture, is displeasing to God, if the heart is right. If the heart is wrong, all is wrong.

7.—He who prays at stated times only, will make poor progress heavenwards. He who prays not at all at stated times, will soon omit all prayer.

8.—The greatest benefit of public prayer is secured, when it makes us love secret prayer more and more.

9.—A family that never prays covets misery, and courts wrath. Better no bread than no prayer.

10.—Those who would pray aright, must come to Christ and say, “Lord teach us to pray.”

11.—A prayer that has no faith in it, is like a human body without a soul in it. It is dead and loathsome.

12.—“Elijah's prayer brought down fire from heaven, because, being fervent, it carried fire up to heaven.”

Thomas Watson.

13.—All repetitions in prayer are not forbidden, but only “vain repetitions.”

14.—“Though God will not hear us for our much speaking, nor for our loud speaking, yet he loves to hear us whenever penitence, and love, and pious fear, carry us to the mercy seat, though like Jacob we wrestle all night.

15.—“To pray frequently, is to pray fervently.”—*Dr. Thomas Scott.*

16.—He who said, that in prayer, “every thing ought to be expressed in phrases that are painting, and with true eloquence,” forgot that a corpse was often more beautifully dressed than the living around it. It is not eloquence, but the heart that God wants. Antithesis and wit may take men by the ears, but they move not God.

17.—I never heard of a dying man complaining that he had wasted any part of his life in hearty prayer.

18.—“There wants nothing but a believing prayer to turn every promise into a performance.”—*Mason.*

19.—“Never was faithful prayer lost at sea. No merchant trades with such certainty as the praying saint. Some prayers, indeed, have a longer voyage than others, but they return with the richer loading at last.”—*Gurnall.*

20.—Heartless, lifeless, wordy prayer, the fruit of convictions and gifts, or custom and outward occasions, however multiplied, and with whatever devotion they seem to be accompanied without, will never engage spiritual affections to them.

21.—Prayer is as much needed in this, as in any former age of the world.

22.—“The richest saint must be, and is, an humble beggar at grace’s door all his days; and Christ is the Lord of the house, and the dispenser of the alms.”—*Trail.*

23.—“The gift of prayer may have prayer for men, but it is the grace of prayer that has power with God.”—*Dyer.*

24.—“Thou wilt never have any comfort of his friendship for whom thou dost not pray.”—*Parr.*

25.—“The effectual fervent prayer of a righteous man availeth much.”

James.

26.—“He [Jesus] spake a parable to this end, that men ought always to pray and not to faint.”—*Luke.*

27.—If there was more prayer, there would be more converts and fewer

critics, more penitents and fewer sleepers in all our churches.

28.—As some devils are cast out by prayer and fasting only, so fit men are brought into the ministry by prayer only.

29.—I must pray more. The great error of my life has been in not praying as often and as fervently as I should. I would pray always with all prayer. Revive me, O Lord! Open thou my mouth. Put a live coal on my lips.

AN AFRICAN CONVERT.

AMONG the converts in Abbeokula is one who formerly bore the name of Olu Walla. He used to be a desperate character; a strong, blustering fellow, bold and insolent, and always in mischief. He lived by plundering others. Sometimes he would walk through the market with some of his gang, and would contrive to overthrow, as if by accident, a basket or stall, scattering all their contents. During the confusion thus occasioned, and whilst the owner was arguing with him, his fellow-thieves would be busily engaged in pilfering and robbing all around; so that at his appearance amongst them the market people were always alarmed. His presence in the courts of justice was not more welcome. The elders were overawed by him; and he there did what he liked. For a bribe, Olu Walla would attend any trial, and sit apparently unconcerned in a corner until the sentence was about to be passed on the culprit who had hired his services. Then he would jump up and say—“No, this will never do: if you intend to settle the matter in this way, I object to it, and will carry off the prisoner.” He and his gang would then rescue the prisoner and carry him off. Thus this notorious bully was the terror of the city.

Like his countrymen, however, Olu Walla was full of superstition; and thus he was persuaded by some Mohammedan conjurers to go to an adjoining town, where they promised to instruct him in the art of turning grains of Indian corn into cowries—little shells which they use for money. He took with him forty dollars, being all he possessed, and squandered the whole

in the vain attempt to learn this wonderful art. Whilst he was absent from Abbeokuta, engaged in this pursuit, the missionaries arrived there. Amongst those who came to hear the new doctrine was Olu Walla's wife. The glad tidings were sweet to her ears. When the gospel was preached in the streets and under the trees, she would be there. But on her husband's return she did not dare to tell him what she had heard. When he arrived, and found numbers of his countrymen listening to the preaching from day to day, he also joined them, and was greatly astonished at what he heard. He determined to inquire further into the matter. Three separate churches were soon erected, with mud walls, at a cost of about 30*l.* each; and Olu Walla, from time to time, went from one to the other, and found the different preachers stating exactly the same things, and dwelling upon the great truths of the Bible—such as, the character of God, the evil of sin, the work of Jesus Christ and of the Holy Spirit. His wife, observing the bent of his mind, was especially attentive to him, and said on one occasion, "I should like to go with you to the preaching." He replied, "Well, I will gladly take you there;" and ever afterwards the poor woman joyfully accompanied her husband to the church.

At first Mr. Crowther, the missionary, did not notice him; but after a little time he observed a respectable-looking man always present and always attentive. At length he became a candidate for baptism, joined the class for special instruction, and in due course was baptized. When asked what Christian name he wished to receive, he said, "Matthew;" assigning as a reason that as Matthew had been an extortioner, so he had been worse, and therefore wished to bear his name.

With his new name he has got a new nature. The Holy Spirit had changed his heart; and instead of swaggering through the town as formerly, with his sword at his side, he is now one of the most quiet and peaceable men in the whole place. During the late persecution, when the converts were cruelly treated, no one behaved with more submission and firmness. His wife also distinguished herself during that time

of trial. The heathen party compelled her to fall down before an image of the devil, threatening to kill her unless she would worship him as formerly. They forced her to prostrate her body before the idol, but they could not bow down the spirit within her; for, when on her knees, she cried aloud, before them all, "O devil! I have done with you for ever: I worship the true God alone."

Matthew is now one of the most consistent Christians in Abbeokuta, and is rapidly acquiring the gifts which are needed for instructing his fellow-sinners in the gospel of our Lord Jesus Christ.

A SON'S PRAYER FOR THIRTY YEARS.

SETH L—— was converted at an early age. After nearly a year, in which he laboured under very deep convictions of sin, and under fearful apprehensions of the wrath of God, he was enabled with great clearness to see the preciousness and the entire suitability of Christ's finished work; and coming out of darkness and dread into the fullest confidence in the Saviour, he was even at an early period noted as one "full of the Holy Ghost and of faith."

He manifested great anxiety for the souls of his friends, and especially for his father, who was a man of uprightness and had a high sense of honour, but was wholly destitute of piety. The son wept and prayed over him, and at length he felt that it would be sinful in him to refrain any longer from speaking to his parent. With fear and trembling he introduced the subject to his father one day when they were alone in the fields.

"Seth," replied the father, "I do not feel any need of what you urge upon me. Look at —— and ——; they have got religion as they call it; but what good has their religion done them? I do not feel that I have ever done any thing to merit the wrath of my Maker. I believe, my son, that you are sincere, and I shall place no obstacles in your way; but you must not again introduce this subject to me; it is not pleasant."

The son left his father in the deepest grief, and retiring to his closet, he poured out his sorrows before God, and set apart a portion of every day for special prayer for his father's conversion.

Seth was, some years after, married to a pious young woman. Time rolled on, his children were growing up to the estate of men and women, and one after another of them were converted, and sat down with him at the communion-table. But his father, who was now a man of nearly fourscore years, was still without God and without hope. *Every day, for thirty years*, his son had besought the Lord, and often with tears, on his behalf.

One day they were walking together, when the old man thus addressed his son, "Seth, you remember speaking to me about the interest of my soul, a great many years ago. Well, I want to tell you that my sentiments are very greatly changed since then. I feel that I am a great sinner."

The father was brought to believing, and lived to "bring forth fruit in old age." God is the answerer of prayer.

WATTS'S "CRADLE BALLAD."

BY THE REV. DR. ALEXANDER.

I cannot refrain from going back to the infant songs of Dr. Watts. The instrument which he there employed has hung untouched ever since. The hymns are still sung by our fireside; and among them all, there is one pre-eminent, which has the attestation of every heart—need I say it is his "Cradle Hymn?" A simple lullaby, which first stole into public notice without his intention, it has obtained a celebrity not unlike that of famous ballads, and for some of the same reasons. The criticism which would despise it lacks the chief elements of poetic discrimination, namely, a heart. It has stirred the source of tears in thousands who never knew that it was poetry, though they bore witness to its pathos by their tears. It is a barbarity to subject it to mutilation. Which of the English ballads has a transition more full of the very inspiration of tenderness than that apostrophe—

Soft, my child, I did not chide thee,
Though my song might sound too hard;
'Tis thy mother sits beside thee,
And her arms shall be thy guard.

Yet to read the shameful story,
How the Jews abused their King,
How they served the Lord of Glory,
Makes me angry while I sing.

Nor could maternal affection ask a purer or more natural vehicle of prayer than the felicitous language of the closing stanza, which has flowed from the lips of the parents of most who read these lines:—

I could give ten thousand kisses,
Hoping what I most desire;
Not a mother's fondest wishes
Can to greater joys aspire!

If Fletcher of Saltoun was right in his noted adage, "Let me make the ballads, and I care not who makes the laws," Watts has done more, by his "Cradle Hymn" than successive chambers of legislation.

MAXIMS FOR THE WEEK.

From Bond's "Golden Maxims."

Sunday.—The criminal neglect of one religious opportunity, will most probably indispose and unfit you for the next.—*Roby.*

Monday.—Those are the best Christians who are more careful to reform themselves than to censure others.—*Fuller.*

Tuesday.—Live every day as if it were the last you had to live:—lay hold of every season to prepare for heaven.—*Ambrose.*

Wednesday.—The man who is satisfied with himself, is beyond the hope of improvement; there is the clay of earth without the fire of heaven.—*R. W. Hamilton.*

Thursday.—The spring of peace and contentment is within, and therefore we had need look that it be clear and undefiled.—*Bp. Patrick.*

Friday.—Be much with God, and your face will shine: let all men see the new creation.—*Bramwell.*

Saturday.—We are never beneath hope while we are above hell, and never above hope while we are beneath heaven.—*Condor.*

THE PULPIT.

HOW LUTHER PREACHED.

"I discourse as plainly as possible, for I desire that the commonest people, that children and servants, should understand what I say. It is not for the learned we go into the pulpit; they have their books." Dr. Erasmus Alberus, previous to his departure for Brandenburg, questioned Dr. Luther as to how he ought to preach before the Elector. "Your sermons," replied Luther, "should be addressed, not to princes and nobles, but to the rude, uncultivated commonalty. If in my discourses I were to be thinking about Melancthon and the other doctors, I should do no good at all; but I preach in plain language to the plain unlearned people, and that pleases all parties. If I know the Greek, Hebrew, and Latin languages, I reserve them for learned meetings, where they are of use; for at these we deal in such subtleties and such profundities, that God himself, I wot, must sometimes marvel at us."—*Life of Luther.*

HINTS TO PREACHERS OF THE GOSPEL.

Earnestness and Point.—Though your discourse were set off with all the lustre peculiar to truth, yet it would resemble a fine glass, that is cold to the touch, as well as beautiful to the eye. The *light* which your sermon carries with it should be accompanied with *heat, activity, and force.* It should be like one of those artificial glasses wherein we see ourselves as we are, and at the same time observe such a flame to be kindled by them, as is capable both of consuming and purifying the objects that they act upon.—*Gisbert.*

Prayer for the People.—He who is more frequently in the pulpit before his people than he is in his closet for his people, is but a sorry watchman.—*Dr. Conder.*

Be Faithful.—Brethren, you will shortly appear before an impartial God; see that ye be impartial stewards. Take the same cure, manifest the same

love, attend with the same diligence to the poorest and weakest souls that are committed to your care as you do to the rich, the great, the honourable. Remember that all souls are rated at one value in your Master's book, and your Redeemer paid as much for the one as for the other. Civil differences must be civilly acknowledged; but these have no place in our spiritual administrations.—*Flavel.*

Be Consistent.—Religion (though I am ashamed of the confession, I dare not withhold it)—religion has suffered more in the estimation of the world—more as to her prosperity in the Church—by the want of wisdom, prudence, temper and charity in *preachers,* than by any other species of hostility displayed against her interest.—*E. Parsons.*

Study the Bible.—One capital error in men's preparing themselves for the sacred function is, that they read divinity more in other books than in the Scriptures.—*Bishop Burnet.*

Use Metaphors Sparingly.—Keach's work on *Scripture Metaphors* has done more to debase the taste of both preachers and people than any other work of the kind. Metaphors should be used sparingly and with judgment.—*Dr. A. Clarke.*

Divine Influence.—If there be a truth in the Scripture explicit and decided it is this, that the success of the ministry of the Gospel in the conversion of men is the consequence of Divine influence; and if there be a well ascertained fact in ecclesiastical story, it is, that no great and indisputable effects of this kind have been produced but by men who have acknowledged this truth, and gone forth in humble dependence upon that promised co-operation contained in the words—"And lo! I am with you always, even to the end of the world."—*Richard Watson.*

Cultivate Love.—A minister must not be a flashing comet, but an influential star; not a storm or a tempest, but a sweetly-dropping, bedewing cloud. A minister ought to be lowly in doctrine, and in life patient and laborious; and nothing but *love* can make him so, for everything will be difficult to him that loves not souls.—*Jenky.*

POETRY.

THE SABBATH PROTEST.

From "The Christian News."

OH! do not claim my Sabbath hours,
Ye grasping men of gold;
They were not made for merchandise
That may be bought or sold.

Unbroken as that lofty love
Which elevates the soul,
My Father gave me this bright day,
And I shall have it whole.

Oh! do not take my Sabbath hours—
And stand arraigned with crime—
These are the jewels I possess,
And must possess through time.

We'll draw no sword to guard this right—
This heritage Divine;
But those who steal it, wage a war
Against high Heaven's design.

Oh! do not take my Sabbath hours—
Those sweet and holy days:
The thunder will not let you rob
The sons of toil always.

Foul Avarice, with angry howl,
May treat us with disdain;
But far above the hurricane
Shall rise our joyful strain.

Ye dare not take my Sabbath hours,
Nor are they mine to give;
Expediencies may rise and fall,
But God's own laws must live.

This golden span of blissful rest,
For God's own work was given:
And those who claim them, woo the wrath—
The fiery wrath of Heav'n.

Oh! do not take my Sabbath hours,
To swell your teeming stores;
Or my perverted hopes may wail,
Like winter at your doors!

We plough your fields, and build your halls,
And weave your garments fair,
Why should you grudge us a few hours
To wait on God in prayer?

Ye dare not take my Sabbath hours,
In face of my protest!
I will not lose my parentage—
My gift of nursing rest.

Far louder than the engine's scream,
Or statesmen's feeble cry—
Ten million swelling voices now,
On lightning pinions fly!

JOHN ANDERSON.

THE CHRISTIAN AND HIS ECHO.

True faith, producing love to God and man;
Say, Echo, is not this the gospel plan?
The gospel plan.

Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?
Both friend and foe.

But if a brother hates and treats me ill,
Must I return him good, and love him still?
Love him still.

If he my failings watches to reveal,
Must I his faults as carefully conceal?
As carefully conceal.

But if my name and character he blast,
And cruel malice, too, a long time last;
And if I sorrow and affliction know,
He loves to add unto my cup of woe;
In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?
Still love and bless.

Whatever usage ill I may receive,
Must I be patient still, and still forgive?
Be patient still, and still forgive.

Why, Echo, how is this? thou'rt sure a dove;
Thy voice shall teach me nothing else but
love.
Nothing else but love.

Amen! with all my heart, then be it so;
'Tis all delightful, just, and good I know;
And now to practice I'll directly go.
Directly go.

Things being so, whoever me reject,
My gracious God me surely will protect.
Surely will protect.

Henceforth I'll roll on him my every care,
And then both friend and foe embrace in
prayer.
Embrace in prayer.

But after all those duties I have done,
Must I in point of merit, them disown,
And trust for heaven through Jesus' blood
alone?
Through Jesus' blood alone.

Echo, enough! thy counsels to mine ear,
Are sweeter than to flowers the dewdrop
tear;
Thy wise instructive lessons please me well;
I'll go and practice them. Farewell, fare-
well.
Practice them. Farewell, farewell.

CORRESPONDENCE.

ON THE FUND FOR THE RELIEF
OF AGED AND AFFLICTED
MINISTERS.

FOR many years I have been anxiously concerned for the brethren in the ministry, when exposed to the extra expenses of sickness, or the infirmities of old age. I have witnessed with great delight the efforts made among other denominations to meet these cases by benevolent connexional funds.

I thought that our denomination was as able to do this as either the Primitive Methodists, or Methodist New Connexion, and presumed that our churches would be as willing. After several years' discussion, we tried to carry out a plan which would have involved only the yearly payment of twopence per member. This was so little, and could have been so easily adopted, that I imagined it would triumphantly succeed; but I found, as my scheme rendered it necessary that this sum should be certain, and not contingent, and therefore that churches should feel obliged to raise it, that an alarm was at once got up, that to require this of the churches would violate their independency, and therefore would be most unconstitutional, and a direct infringement of the voluntary principle. Well! at the last Association, it was said, "Leave it to the churches, and require no certain amount, and the contributions necessary would not fail." My doubts were strongly expressed on the occasion; but I thought we should do well to give it a trial. I yielded therefore to the importunities of the friends. I deeply lament to state that up to the end of last March—and this is three months beyond the limits of the year, for the payments were to be made before January—that against £68 raised last year, only £43 has been forwarded this. Now *one* case of continued affliction and death, and all would be absorbed, the Fund annihilated, and the rest of the subscribers left without the slightest possibility of having help in their affliction; I pronounce therefore our efforts to be a failure; and as I intend to withdraw entirely from it at the Association, and not dangle any longer at the end of a thing that must disap-

point every one, I would advise all ministers in the body to try and effect Insurances on their lives for the benefit of their surviving families; and if possible, to get the churches to help them with the payment of the annual premium. I would also advise them to insure in a table by which at 60 they might draw the sum themselves, or their families obtain it earlier in case of death. I have done so in the Temperance Provident Institution several years ago, so that if I live to be 55, I receive £250, but if I die earlier, my family will obtain that amount. Greatly grieving over the manifest indifference of our friends to this really important question, yet I hope that the day will come when the ministers will either be so well supported that they may provide for themselves in sickness and old age, or that an ample fund will be established by the Denomination.

Paddington.

J. BURNS:

ON SCIENTIFIC LECTURES.

MY DEAR SIR,—Your foot note appended to my friend Mr. Noble's letter, and the observations made upon it by my friend Mr. Wright convinced me at the time that no more need be said upon that part of the subject; but thinking it over carefully, I beg leave to occupy a small space in your valuable work.

I would ask then, "Is it the duty of the christian minister, in order to gratify the taste of his people, to become a Scientific Lecturer in the pulpit?" If the word of God is to reply to the question, it would say, assuredly not. The christian minister is by his Great Master placed in a more elevated position than those who in our Halls or Lecture-rooms instruct and delight us with the beauties of Science. The one has to do with that which is heavenly and lasting as eternity, the other with that which is earthly, and confined to the revolutions of time. We do not undervalue scientific knowledge, but we should not esteem the minister who so far forgot his high and holy calling as to bring into the pulpit, and endeavour from thence to feed the undying

souls of his people with the beauties of astronomy—the secrets of nature, in stead of the plain but sublime truths of the Gospel. We would not say that a minister is to be ignorant of every branch of useful science; it is proper for him to *taste*, but not to *feed* on these things. Law is the study of the advocate—medicine of the physician—politics of the politician—the heavenly orbs of the astronomer—and the Gospel of the minister of Christ. If the former are to study to show themselves approved of men, the latter is bound to study to show himself approved unto God. But it may be said, did not the Psalmist study the works of God when he exclaimed, “When I consider thy heavens, the work of thy fingers: the moon and the stars, which thou hast ordained, what is man that thou art mindful of him?” This sublime passage appears to me to be a fine burst of pious and humble adoration which a popular glance at the starry heavens awakened in his devout mind. Will it not be conceded that a very superficial knowledge of the works of God as displayed in creation is all that is necessary for purposes of devotion.

We go up to the house of God and the hall of science with very different views, and feelings, and exercises of mind. In the house of God we have to do with the truths of Revelation, the awful realities of another world; in the hall of science with the statements and facts of the lecturer, which, while they may instruct and please, fall powerless upon the heart. To make the pulpit the vehicle for the delivery of philosophic lectures, however beautiful and instructive, is, to say the least, an abuse of it. All that is necessary for the mass of the people to know on these subjects can be obtained by the cheap and popular publications which are constantly issuing from the press, and the lectures of scientific men. Such discourses in the house of God, as delivered by the popular lecturer are opposed to the genius and spirit of the christian religion, and are a sad perversion of those edifices erected and set apart by the piety of our forefathers expressly for the worship of God; and the minister who can so far forget the duties of his sacred office as to deliver, on the Lord's-day, a lecture on science, however elegant and beautiful,

is, I fear, in the state of him of whom it was said, “Thine heart is not right in the sight of God.” When was it ever known that a lecture on natural philosophy, or astronomy, was delivered in the Jewish Temple? And yet Solomon, whose extensive knowledge made him the admiration of the world, never dared to defile the sacred edifice by an eloquent and elaborate discourse upon natural history, or the splendid luminaries of heaven. And when in after ages that consecrated house was defiled by money-changers and merchants, the whip of small cords in the hand of the Saviour drove them out, while his voice like thunder broke upon their ears, “My Father's house is the house of prayer, but ye have made it a den of thieves.” Did the great apostle of the Gentiles thus pander to the tastes of the people? Never! When he stood on Mars Hill, surrounded by all the philosophers of the age, he made no display of his scientific knowledge, but preached unto them “Jesus and the resurrection;” and when referring to his ministry among the Corinthians, he says, “I determined to know nothing among you, save Jesus Christ and him crucified.” But it may be said, we only ask for the loan of our chapels on the week-day. To this I reply that God's house is God's house on the week-day as well as on the Sabbath-day. Jehovah, speaking of his house, says, “My house shall be called the house of prayer for all people.” This is its inscription, and the worship of God the only hallowed work within its walls. To lecture upon scientific subjects, however instructive and important in an edifice thus set apart for the noblest work on earth, is in my opinion to desecrate our “Father's house.” Indeed I always view with pain what I conceive to be irreverent conduct on the part of those who keep their heads covered when they enter the house of God. I never cross the threshold of a place of worship with my hat on; I feel I am treading no common ground, but that I am within the dwelling-place of the Most High, be it the splendid edifice adorned with architectural beauty, or the village barn which piety has converted into a house of prayer. I trust my brethren in the ministry will not forget their vocation, that whatever knowledge they may

possess apart from the knowledge of Christ, will be employed in illustrating gospel truth, or used simply to supply the attractive adornings of genuine eloquence—in one word, consecrating themselves entirely to the cross. I now take leave of my esteemed friend, at the same time wishing him every blessing, and am, yours truly,

SAMUEL WIGG.

P.S.—From the latter part of my letter, "Our Village Churches," an impression is gone abroad that I am opposed to Tea Meetings. This is by no means correct. I am opposed to nothing but the evils which have crept into them, and which appear to have obtained from the powers that be—the full benefit of the Toleration Act.

CHURCH FINANCE.

To the Editor of the G. B. Repository.

DEAR SIR,—Liberal minds project liberal things, often at the time considered *Utopian*; as evidenced by *steam, railways, telegraph, &c.* And I contend it is *good* to let *well* alone, except the person finding fault with existing institutions is prepared to devise a proper and efficient remedy. And without encroaching upon the precincts of "*most reverend, grave, and potent seniors,*" I would humbly suggest the following remarks to the consideration of the General Baptists as a body.

* * * * *

My plan is simply this, that instead of granting *elemosynary* assistance to *pauperized* churches out of the HOME MISSION FUND, I would propose that that fund should become a reserve or sinking fund, appropriated by each district Conference to the needy churches within its jurisdiction—that each church making application for assistance should prepare a correct statement of its finances—that the *Deacons, Trustees,* and other responsible officers and members of the church should join in a promissory note, payable twelve months after date, for the amount required. This they should endeavour to raise among themselves before it became due. In the event however of their not being able to do so, they should pay back as much as possible, and the remainder to be advanced out of the HOME MISSION

FUND; the church so in arrears giving another promissory note at a like or shorter date for the balance. By this mode the church would always have funds in advance to work upon, and never become pauperized, inasmuch as they would pay back again to the HOME MISSION FUND all that had been advanced to them; which fund would go on steadily accumulating, (in the absence of bad debts,) like the *rest* in the Bank of England; distributing harmony, peace, and contentment among our churches. Another great advantage would accrue from the adoption of this plan—that persons would subscribe more liberally to a fund perpetually in existence than to one continually exhausted—the churches requiring aid being themselves the largest contributors. By this method also responsibility would be more equally distributed among the members, who, having an indispensable engagement to fulfil, would exert themselves more as if the cause entirely depended upon their individual exertion, instead of allowing the heat and burden of the day to fall upon a few, for which, alas! sympathy is too often the substitute for substantial supplies.

Stringing these few hints together after my return from attending our *Quarterly Conference*, held at Manchester, where the utility of a self-regulating and acting fund, affording present, prompt, and immediate relief, was made self-evident by the urgent entreaty and necessity of some of our churches, and soliciting the careful attention and active co-operation of all the General Baptist Churches, I am,

Dear Sir, yours truly,

R. G. BEESLEY.

*The Woodhouses,
Ashton-upon-Mersey.*

THE NEXT ASSOCIATION.

The following note explains itself.—Ed.

DEAR BROTHER GOADBY,—Will you please to state in the next Repository that those ministers, &c., who purpose attending the next Association, will oblige by sending their names to me on or before the 10th of the month, in order to facilitate arrangements for their location. Information respecting Inns, Eating-houses, and Temperance Hotels, may be obtained at the vestry of the chapel. Yours truly,

Birmingham.

G. CHEATLE.

REVIEW.

THE KEY TO UNCLE TOM'S CABIN; *presenting the original facts and documents upon which the story is founded. Together with corroborative statements verifying the truth of the work.* By HARRIET BEECHER STOWE, author of "Uncle Tom's Cabin." Clarke, Becton & Co. Fleet Street.

We have read the greater part of this work with painful interest. Here we have innumerable facts which, given in their undress, appear revolting enough. The charm of the narrative of Uncle Tom is not present, but the proofs that the fiction is a true picture of the fact are crushing. Even the Times Newspaper quailed before the array of evidence here presented, and coldly said of the slaveholders, "It serves them right." We copy below a notice of the work extracted from an American paper, being assured that such a testimony will be heard with attention.

"The Key to Uncle Tom's Cabin is just out. The name of its authoress is a sufficient guarantee of its sale. Harriet Beecher Stowe's name will sell at least one edition of *any* book. But from a cursory perusal of this "Key," we are well satisfied that, like Uncle Tom's Cabin, it possesses very great intrinsic merit, and that it will be read with very great and sustained interest. Who that has read of *Haley* can fail to be interested in the statement of the facts which warranted the fair writer in drawing such a character? Who that has read of little *Eva* can be uninterested in the statement of similar relative facts? So also of Uncle Tom, Legree, Mr. and Mrs. Shelby, and so on? Indeed, we believe, that this Key is to unlock a treasury of merit in the original work hitherto unopened. Many, very many, deeply and absorbingly interested in Uncle Tom's Cabin, are regarding it almost exclusively in the light of fiction. They read it as they read Bulwer or Scott. To all such these "statements verifying the truth,"—the *fact* character of the work,—while they rob it of none of its charm as a fiction, give it great additional weight and solidity. From being a curious and amusing, it becomes a serious and practical book. As a friend of the slave, we can hardly conceive anything in the publication line which could have given us so much satisfaction. Uncle Tom made its appearance, like that of the Son of God, just when the world was ready for it. Certainly as much may be said of this

"Key," to it. The world was demanding it—clamoring for it. It must go wherever the Cabin has gone, and be read by its (the Cabin's) readers. Not that it has the charm of its predecessor. This could not be expected. It lacks, of course, its drapery. But its predecessor has so charmed the hearts of its million readers, that the charm will last upon them while the "Key" is read. Indeed it would almost seem that Mrs. B.'s first book was designed as an *attention-catcher* thrown out for, the world, that, if successful, its author might treat the world with "facts stranger than fiction," ungarlanded and stubborn as the justice of God. The former was successful beyond any recorded attempt at human authorship. It was seemingly perfect without the latter. Yet when the latter appears it is at once seen to be necessary to the accomplishment of a higher good than had before been imagined.

We attempt no analysis of it in this article, as we doubt not every man, woman, and child, capable of having and reading it, will do both. The copy before us is a cheap one—we thought it would do to lend to a thousand borrowers—though we understand it is got up in more substantial form, in which form it must soon be in our library. It consists of nearly 300 double column pages, of large size. Go, reader, buy or borrow, but READ."

MR. J. G. HOLYOAKE REFUTED IN HIS OWN WORDS. No. 6. *Conclusion of second letter. Circumstances.* By SANDERS J. CHEW, Leicester. Houlston and Stoneman.

Mr. Chew continues his examination and exposure of the misquotations and contradictions of Mr. Holyoake's writings with vigour and success. In the second letter, here brought to a close, there is a happy exhibition of glaring and dishonest quotations from the Edinburgh Review—Rev. G. Gilfillan—Lord Brougham—and T. B. Macaulay. How the face of any man not entirely dead to shame must blanch when such exposures of intentional deceit are made, the sensible reader must judge. But will any thing abash an atheist?

 QUERY.

Is it right for a minister of the Gospel to officiate at the marriage of any couple where one is a member of a christian church and the other is not?

A LOVER OF CONSISTENCY.

OBITUARY.

ANN LEE was a member of the church at Kirkby. She was born of pious parents; and from her childhood she was led to the house of God, and trained in the ways of religion. She became a scholar in our school at an early age, and remained in it till she was honourably dismissed, in connection with several others, who were presented with a copy of the Scriptures. Shortly after her dismissal, while listening to a sermon from "I have called, but ye have refused," &c., she was deeply convinced of her awful state as a sinner, and with all earnestness she fled to the only hope set before her in the gospel, and she found peace in believing. Having found the Saviour, and feeling him to be precious, she felt it to be her duty to put on Christ by being baptized in his name. She attended to this important ordinance in the month of May, 1848.

From the time of her connection with the church to its close she continued a consistent member. A short time previous to her death, she had entered the marriage state, with Mr. G. Lee, a member of the church; but this was short and transient. About a month afterwards, she was seriously ill, and in a few days she was gone. About five weeks previous to her death, she had followed her father (I. Smith, whose obituary has appeared) to the house appointed for all living; and now the daughter and father sleep side by side, until the resurrection morn, when their corruptible shall have put on incorruption, and their mortal, immortality. Solemn thought! in a few weeks, what a change! At the commencement of Oct., 1852, a united happy family, all members of our church, except two; before the close of Nov., father and daughter were numbered with the silent dead. Many are called as sudden—not as safe. May the family and the church receive the solemn admonition, and work while it is called to-day; so that when our Lord shall come, we may be ready. Her death was improved by friend Fox, of Sutton, from Isaiah lvii, part of 1st v., to an attentive audience. "Let me die the death of the righteous." W. M.

MR GEORGE MELLORS of Old Basford, died Feb. 3rd. 1853, aged sixty years. He was summoned in a moment from the present to an unseen world.

Our friend was born at Basford, in 1793. During the early part of his life he attended the church school. After some time he attended the General Baptist chapel, and was invited to become a teacher in the

Sunday school. He accepted the invitation, and continued to labour in this department of christian usefulness up to the time of his death, a period of not less than thirty-three years. About the same time that our brother entered the school of the Sabbath he became a follower of the Lord Jesus Christ. Brother Fogg, now of Retford, at that time held meetings for religious conversation, at Old Basford, and our friend Mellors was induced to attend. He enjoyed these means, and was soon led to the cross, where he was enabled to behold the Lamb of God that taketh away the sin of the world. He, his wife, and four others were baptized in the river Leir, on the 13th of June, 1820, by the late respected and beloved minister of Christ, the Rev. W. Pickering. He was appointed to the office of deacon in connection with that branch of the church at Old Basford, and sought, with our late and respected friend, Mr. William Jebbutt, to promote the best interests of the church. He loved his Bible: the thought and language employed in prayer bore ample testimony to this truth. When in the enjoyment of health his seat in the prayer-meeting and in the sanctuary was seldom or never vacant. He was in this respect an example to many christians.

The Sabbath evening previous to his death, after a sermon preached on the importance of being found in Christ, and so prepared for death, it was remarked by a friend that in the prayer-meeting after the service he was noticed to be remarkably fervent. On the Monday evening he attended the church-meeting at Stoney-street Nottingham, and appeared in good health and spirits. On Wednesday evening he was present at the public service in the chapel. After the sermon the friends could not help remarking how cheerful and happy he appeared; and with what energy he led the singing while that beautiful hymn was sung, commencing with these words:—

"Awake my zeal, awake my love,
And serve my Saviour here below."

Next day, Thursday, Feb 3rd, after dinner he went to work in the garden, and came in at tea time, apparently as well as usual. He took his tea, and Mrs. Mellors went up stairs, and left him amusing a little nephew, to whom he was very much attached. After a few minutes she came down stairs; the child said, "Aunt, uncle is gone to sleep and will not speak." Yes, he was gone to sleep, but it was the sleep of death. He died in a moment.

How sudden the change to both parties! Our sister went up stairs a wife and came down a widow—with him it was a translation from time to an eternal world.

Our brother was a man of a peaceful spirit; contention and strife he loved not. It might be that his fear of offending, his innate love of peace might deter him occasionally from acting with promptness when that was really necessary. There are some who act hastily and rashly, who enjoy discord; our brother was at the very antipodes of these. He was but a man—but he was a christian, and as such he was removed from the church and the world, and as instantaneously as the living saints shall be changed when the Son of Man shall be revealed from heaven. "Behold I shew you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye." In a moment, in the twinkling of an eye he was removed.

His funeral sermon was preached by Mr. Hunter, from Genesis xlviii. 21;—"Behold I die, but God shall be with you." There was a crowded and an attentive congregation. The pillars may be removed, but the church stands. Jesus never dies. H. H.

ANN TURNER, the subject of this brief notice, was one of the young friends connected with the Lords-day school, Prospect street, Bradford. Though she was never connected with the church, yet her experience during her last illness, and her happy and triumphant death, which took place in October last, render it desirable that some brief memorial should be preserved of her. She was always of a calm and thoughtful disposition; and her last illness was blest in bringing her to Jesus. Doubtless the way had been much prepared by the prayers and instructions of a pious mother, and the seed previously sown now began to bring forth abundant fruit. It was observed by her friends that she prayed much when left alone, and that she never desired to recover, but was always resigned to the Lord's will. From the time that she trusted in Jesus and committed the keeping of her soul into his hands, her confidence was never shaken. A fortnight before her death she sung,

"A crown of bright glory is waiting for me."

The evening before her death she bade all her friends farewell, and said, "I shall soon be with Jesus"—and lifted up her hands in token of victory. Friends who went to pray with her were delighted to catch her rapturous experience; and instead of having to administer comfort were

themselves comforted. "I am going to my God," she said, "and he will be your God as well if you look to him. Live to the Lord, and serve him. If I should be spared I will serve the Lord better, and be baptized and join the church." In this state of mind, and with these feelings, she met death, and her happy spirit was received up into heaven, whence

"Methinks I see her joyful stand,
Before the God of heaven."

She had indeed an abundant entrance into the everlasting kingdom of our Lord Jesus Christ. May surviving friends be lured by her happy death to brighter worlds.

ANN GREGSON departed this life January 10th, 1853, aged 56 years.

"Her languishing head is at rest;
Its thinking and aching are o'er;
Her quiet immovable breast
Is heaved by affliction no more."

For many years our departed sister was a member of the church of Christ—first at Haworth, where she was baptized, and afterwards at Bradford. She was called to experience the loss of her husband, and afterwards to struggle with trying circumstances in bringing up her children; but she walked humbly and prayerfully with her God, and thus was enabled to adorn the doctrine of her Saviour. She was remarkably contented and peaceful, very humble, circumspect in her walk, and diligent in business. Her attendance at the house of God, when able, and her walk as a church member, were very exemplary. We might almost say of her that she walked unblameably in love. During her affliction she was very calm, peaceful and resigned. She never murmured against her God, and never doubted his promises; and when discouraging circumstances were alluded to, she would calmly say, "The Lord will provide: I have always found him as good as his word." Visits from christian friends were much prized and enjoyed. For her children, although grown up, she sometimes felt concerned, especially for one at a distance; but her faith enabled her to leave them in His hands who had done so much for her. Her affliction was protracted, and yet her departure was very sudden. In the afternoon on which she died she was sitting up to tea, and conversing with her daughter Sarah; and amongst other things repeated those well-known lines,

"Behind a frowning Providence
He hides a smiling face,"

and immediately fell back in her chair and expired. Though we mourn her loss, yet we sorrow not as others who have no hope. May children and friends prepare to meet her. T. H. B.

INTELLIGENCE.

THE MIDLAND CONFERENCE assembled at Wymeswold, on Whit-Tuesday, May 17th, 1858. The morning service was opened by Mr. Gill of Melbourne; and Mr. J. C. Pike of Leicester delivered an instructive and useful sermon on "the power of God," from Psalm lxxxix, 13. "Thou hast a mighty arm: strong is thy hand, and high is thy right hand." The attendance was tolerably good.

The Conference met for business at a quarter past two in the afternoon. Mr. Pike of Derby prayed, and Mr. Wallis, Tutor of the Academy, was appointed to preside. According to the reports which were received from the churches 57 had been baptized since the previous Conference, and 53 remained as candidates. Most of the churches appeared to be at peace, but not very prosperous.

The collection for the defraying of incidental expenses was made in accordance with the appointment of the previous Conference. The amount realized was £3. 3s. 1d.

Resolved, 1.—That as the Committee is not present to report on the Northampton case, it lie over till the next Conference.

2.—That, as there is no report in relation to Fleckney, this case also be deferred till the next Conference.

3.—That the churches at Broughton and Hose be entered as distinct churches on the Conference list.

A letter from the church at Grantham was read, soliciting the advice of the Conference respecting the obtainment of land on which to build a chapel, particularly; whether they should prefer a lease of land for sixty years, at a rental of 3d per yard per annum, or whether they should attempt to purchase freehold, which, the letter states, cannot be obtained for less than 15s. per yard.

Resolved, 4.—That this Conference recommends the brethren at Grantham to accept the offer of land on lease, rather than to purchase on the terms mentioned; and that it further wishes them to take advice of the Committee respecting the quantity to be leased.

5.—That Mr. Underwood of Derby be the preacher at the next Conference, which will be held at Hugglescote, on the 20th of September.

Some general remarks were made on the question of the village churches, and a letter on the subject, from Mr. Wigg of Leicester, was read.

6.—That brethren W. Underwood of Derby, J. Goadby and T. W. Marshall, of Loughborough, T. Hill and W. R. Ste-

venson of Nottingham, J. Wallis of Lenton, and J. H. Wood of Melbourne, be a Committee to consider the whole question of the state of the village churches, and report at the next Conference.

Mr. Underwood of Derby preached to an attentive congregation in the evening.

J. LAWTON, *Sec.*

THE WARWICKSHIRE CONFERENCE was held at Wolvey, on Tuesday, May 10th, 1853. The morning service was opened by brother Chapman, and brother Salisbury preached from John xix. 5.

The meeting for business in the afternoon, at which brother Knight presided, was opened with prayer, by brother Lewitt of Coventry.

The reports from the churches were on the whole more encouraging than at the previous Conference. Sixteen had been baptized since the Conference in January last, and there are fourteen candidates.

The minutes of the last Conference having been read, it was resolved:—

1.—After some discussion, that the consideration of the subject of the Australian Mission be deferred to the next Conference.

2.—Brethren Chapman and Salisbury presented to the Conference the information they had been enabled to obtain respecting the state of the church, and of the chapel property at Cradley Heath. It was thereupon resolved, that we request the Association to consider the propriety of retaining the name of Cradley Heath on the list of churches, and also the propriety of endeavouring to secure the chapel property.

3.—It was agreed that a fraternal epistle, expressive of the sympathy and affection of the Conference, be sent to our missionary brethren in Orissa. Brother Knight was appointed to write it, and to forward it to Dr. Sutton.

4.—To give additional interest to our meetings, it was agreed that the following be a subject of discussion at the close of the business of the next Conference—Catechetical Instruction; its importance, extent, and the best means of conducting it. Brethren Chapman and Salisbury were requested to write a brief paper on the subject.

4.—It was resolved that the next Conference be held at Union Place, Longford, and that brother Lewitt be the preacher. In case of failure, brother Knight of Wolvey was appointed to preach.

The meeting was concluded with prayer, by brother Sargeant, (P.B.) of Wyken,

who, by request, had previously favoured the Conference with a gratifying report of the state of his own church.

Brother Stenson of Nuneaton preached in the evening. J. SALISBURY, Sec.

NORTH LINCOLNSHIRE CONFERENCE.—On Tuesday, April 19th, 1853, this Conference met at Kirton-Lindsey. Brother Crooks preached in the morning, from Col. i. 18.

At Epworth, &c., the cause is in much the same state as for some time past. The church there needs a suitable minister. From Gamston and Retford there was no report. Killingholm, peaceable, but not prosperous. Kirton, considerably improved; had several hopeful enquirers. Lincoln, one received. Misterton, no alteration.

Resolved,—1. That brother Fogg be requested to attend to the case of Tuxford, in accordance with the resolution of the last Conference, and report to the next meeting.

An address from the Committee of the "British and Foreign Anti-Slavery Society" having been read, it was resolved,

2. That the participation of professed christians in America in the sin of slavery is a stigma upon the religion they profess—gives an occasion to infidels and sceptics to speak reproachfully of the religion of Jesus Christ—and no doubt acts as a barrier to the spread of the Gospel in their own and in other lands. We hereby record our solemn conviction that slavery is a heinous sin in the sight of God, and consequently to be abhorred by all his servants, and therefore strongly recommend the churches in this Conference to do all in their power for the abolition of this accursed system.

3. That at the next half-yearly meeting the propriety and practicability of forming a Home Missionary Society in connection with this Conference, be discussed.

4. The Treasurer and Secretary were requested to retain their offices for the ensuing three years.

5. The next Conference to be at Retford, Sep. 13. Brother Crapps to preach in the morning; or in case of failure, the Secretary.

A thinly-attended public meeting was held in the evening, which was addressed by brother Crooks and the minister of the place. J. C. SMITH, Sec.

ANNIVERSARIES.

KIRKBY.—On Lord's-day, March 27th, 1853, we had our anniversary sermons, when we were favoured with the services

of Mr. O. Hargreaves, who preached two excellent sermons on the occasion. On the Monday following, we had an excellent Tea Meeting, when a goodly number sat down to the refreshing beverage. The proceeds of the tea, in connection with the collections on the Lord's-day, were for defraying the debt on our chapel at Kirkby. After tea a meeting was held, which was well attended, when addresses were delivered by Messrs. Hargreaves, Mason, and Fox of Sutton. We are thankful to say that it is the last anniversary in connection with the chapel debt; but we hope soon to enlarge our borders, so that we shall be in debt again.

PACKINGTON.—On the 1st of May two sermons were preached in the G. B. Meeting-house at this place, by the Rev. E. Bott of Barton, on behalf of the Sabbath and Day-Schools. The congregations were very large. Collections, £12 8s. 2d.

NORTHALLERTON AND BROMPTON, Yorkshire.—On Lord's-day and Monday, the 8th, and 9th of May, services of an interesting kind were held in aid of the liquidation of the debt on the General Baptist chapel Brompton. Our pastor preached at Brompton in the morning, and Mr. G. Atty, in the evening; and the Rev. D. Peacock of Masham, at Northallerton in the afternoon. On the 9th, a tea-meeting was held at Northallerton; addresses were delivered by Messrs. Pearson, Atty, Harrison of Bedale, Peacock, Wycherley of Masham, Stubbings and Hide. J. H.

SHEEPSHEAD.—On Lord's-day, April 24, 1853, the claims of our Sabbath School were advocated, in two elaborate sermons by Mr. F. Stevenson of Loughborough. The congregations were exceedingly good, and the collections, with a few handsome donations, amounted to the munificent sum of £11 10s. 6d.

LOUGHBOROUGH, Barter-Gate.—The annual sermons were preached on behalf of the Sabbath School, by Rev. S. C. Sarjant, B.A., of London, on Sunday, May 8th, when upwards of £38 were collected.

BURNLEY, Aeon Chapel.—The first anniversary sermons of this place of worship were preached on Sunday, April 17th. The Rev. G. Mitchell, of Bacup, preached morning and evening, and the Rev. A. Strachan, of Burnley, preached in the afternoon. The anniversary tea meeting was held on Good Friday afternoon; after which a public meeting was held, when a variety of interesting recitations and addresses were given. The collections, inclusive of proceeds of the tea meeting, amounted to £22, 12s. 10d.

MARKET HARBOROUGH.—On Wednesday, April 27th, the anniversary services in connection with the above place of worship, were commenced by the delivery of two excellent sermons; that in the morning was preached by the Rev. G. Legge, LL.D., of Leicester; and that in the evening by the Rev. G. W. Pegg, of London. On the same day a Bazaar was opened, in the Independent School-room, kindly lent for the occasion, which was continued during the two following days. Also a public tea-meeting was held in the school-room above the Bazaar. On Lord's-day, May 1st, two admirable sermons were preached by the Rev. J. Wallis, Tutor of the G. B. College, Leicester; and on the following day (Monday May 2nd,) a well attended and very interesting tea meeting was held in the Baptist chapel, to close the anniversary. On this occasion, after tea, it was stated that about a year ago the debt was £170; that previous to the present effort, it had been reduced to about £100; but that the proceeds of the Bazaar, collections, subscriptions, and Tea meetings, left £30 of the debt remaining. This sum was promised before the meeting closed, by the friends present; so that our chapel is now entirely free from debt! To God be all the praise. The meeting was addressed by the Revs. H. Toller (Indep.) J. B. Rotherham and Mr. Bennet. The doxology was then sung, and the concluding prayer was offered by Mr. Toller. The friends separated with glad hearts, saying, "the Lord hath done great things for us, whereof we are glad!" We solicit an interest in the prayers of the Connection, that the Lord would prosper his work among us and that there may be a good General Baptist cause at Harborough. F. S. F.

ALLERTON.—On Whit-Sunday, May 15, 1853, our annual School sermons were preached by the Rev. J. Goadby of Loughborough. The discourses were excellent and appropriate. The congregations were good. The collections amounted to the liberal sum of £80.

BAPTISMS.

LEICESTER, Vine Street.—On Lord's-day, May 1st, after the minister of the place had addressed a large and serious congregation, from Acts ii. 38, seven persons were baptized, who in the evening were cordially welcomed into the fellowship of the church. We have several other candidates and a goodly number of hopeful enquirers.

STOCKPORT.—On Lord's-day, May 1, the ordinance of believers' baptism was administered to three believers. One of the candidates was our minister's sister, who

was at Stockport on a visit. She has been a member with the Wesleyans for some time, but seeing it her duty to follow her Lord in this ordinance, she embraced the opportunity. The other two were received into our fellowship the same evening at the Lord's-table. J. N.

DONINGTON, near Louth.—April 17th, 1853, the ordinance of christian baptism was administered here to two females, after a sermon by the minister of the place from Acts xvi. 13—15; after which the Lord's-Supper was administered, and the newly-baptized were recognized by the right hand of fellowship. The friends here were much cheered by this addition, as death and other circumstances have lately thinned our ranks. T. B.

LONDON, Praed Street.—On Wednesday, April 27, three persons were baptized by the Rev. S. C. Sarjant, pastor of the church.

NOTTINGHAM, Broad Street.—On Lord's-day, April 3rd, eight persons were baptized and added to our church. The congregation was numerous, and appeared seriously impressed by the solemn ordinance. There is a steady improvement in our congregation, which inspires us with hope for the future.

BURNLEY, Ænon Chapel.—On Lord's-day evening, April 24th, after a sermon by Mr. Batey, five persons were baptized in the name of the Lord Jesus. This makes forty-one since our opening.

LOUGHBOROUGH, Baxter-Gate.—On Lord's-day, May 1st, eight persons were added to us by Baptism. It was a season of deep interest and profit. On the following Sabbath the anniversary of our school was held, when we were favoured with the services of the Rev. S. C. Sarjant, A.B., of London, who preached two very good sermons. The collections were fully an average, amounting to £37. 12s. 9½d.

NOTTINGHAM, Stoney Street.—On Lord's-day, May 1st, seven persons were added to the church by baptism. B. W. Y.

WISBECH.—On the 30th of March, eight persons were baptized, after an impressive sermon by our respected pastor, Rev. T. Haycroft, from 1 Peter, iii. 15. On the following Lord's-day, Mr. Haycroft administered the ordinance of the Lord's-supper to the church, when the newly-baptized friends were received into fellowship. It was a time of refreshing, and we hope will be productive of good. Z.

FORD.—On Lord's-day, May 15, after a sermon preached from Acts iii. 22, to an exceedingly crowded, yet very attentive congregation, 16 persons were baptized

and received into the church—8 males and 8 females; ten of whom are five husbands and their wives. Four of the others are single persons, one of whom is the eldest daughter of the minister. In addition to the above, a young man who is a local preacher among the Primitive Methodists was baptized, but remains with his own people. It was truly a good day, and we hope one to be long remembered. Many were attracted to this little hamlet by the unusual number baptized, and we hope good was done.

ORDINATION.

ALLERTON.—On Monday, May, 16, 1853, our respected minister, the Rev. J. Taylor, was set apart to the pastoral oversight of us as a Christian church. The Rev. T. Hutton (Indep.) of Allerton, opened the service; the Rev. J. Tunnicliffe of Leeds delivered the introductory discourse; the Rev. R. Hardy gave out the hymns and asked the questions; Rev. J. Goadby of Loughborough offered the ordination prayer, and delivered the charge to the minister. In the evening the Rev. R. Horsfield of Leeds preached to the church. The services were of a very interesting and impressive character, and it is ardently hoped that the union thus recognized between minister and people may be both lasting and beneficial. S.W.

MISCELLANEOUS.

STOKE-UPON-TRENT. *Laying of the Corner Stone, and proposed Bazaar.*—On Monday, May 9th, the corner-stone of the New General Baptist chapel was laid at Stoke-upon-Trent. This ceremony was expected to be performed by Henry Wileman, Esq., of Longton Hall; or in case of his unavoidable absence, by his son-in-law, Rev. W. R. Stevenson, M.A., of Nottingham. But as the former had not returned from a long journey, and the latter had missed the train, a double disappointment was experienced. The weather too was most inclement, and deterred numbers from assembling on the site of the proposed edifice. However at the appointed time the service was commenced by the Rev. W. Underwood, of Derby, who gave out a hymn, and delivered a brief, but very appropriate address. He then introduced Mrs. Stevenson of Nottingham, daughter of Mr. Wileman, who, as the representative of her father, laid the stone, using for the purpose the rosewood mallet and silver trowel provided for the occasion by the friends at Stoke, a proceeding which excited a lively interest among the spectators. The Rev. E. Stevenson of Loughborough then offered prayer and pronounced the benediction, and the assembly adjourned

to the Wesleyan School-room, where about 250 persons took tea. The trays had all been given, so that about £14 were realized towards the building fund. After tea the Rev. W. R. Stevenson, who had meanwhile arrived by the train, was called upon to preside; and interesting and animated addresses were delivered, by the chairman, Revds. W. Underwood, E. Stevenson, and W. G. Hillman, (Indep.) and Messrs Gathorpe of Tarporley, and Minshall of Stoke. The latter intimated that the friends at Stoke are contemplating a Bazaar in aid of the chapel fund. All the G. B. Ministers who were present signified their approval, and have since kindly intimated their willingness to have the fact of their cordial recommendation of the plan made known in the pages of the Repository.

May the members of the church at Stoke be permitted to request very earnestly the liberal and hearty co-operation in this matter of their friends in the Connexion generally. The expense of the chapel premises and land will be about £650; and the amount already obtained and promised is about £240. It is expected that the time for the opening of the chapel, and consequently for the holding of the Bazaar, will be about the end of August. Communications may be addressed, and articles forwarded, to Mr. T. Minshall, High Street; or Mr. W. Bembridge, agent, Stoke-upon-Trent, Staffordshire. T. MINSHALL.

LEICESTER, *Friar Lane.*—On Easter Tuesday, the teachers of the school connected with Friar-Lane chapel held their annual Tea Meeting, to which a special invitation was given to Mr. Lunn, who has been a teacher in the school for nearly thirty years. After tea, Mr. Beazley, Superintendent, was called upon to preside. After the transaction of some business connected with the school, the chairman said that perhaps the most interesting part of the business of the evening remained to be disposed of. He had with the rest of the teachers been an admirer of the course generally pursued by his friend Lunn—his punctuality, the kindness of his disposition—in fact every quality requisite for a Sabbath-School teacher, was to be found in him. After some other remarks appropriate for the occasion he was presented with a handsome silver watch, as a testimony of their esteem, with a hope that his valuable life may be spared many years. J. BEAZLEY.

ILKESTON.—On Lord's-day, May 8, 1853, the Sabbath-School Sermons were preached in the G. B. Chapel, by the Rev. W. Underwood, of Derby. Collections, £10. 3s. 3d.

MISSIONARY OBSERVER.

LETTER FROM REV. I. STUBBINS.

Cuttack, 1st March, 1853.

MY DEAR BROTHER GOADBY,—Here's the last day, and almost the last hour, for the mail, arrived, and not a line written! but I feel as though I must scribble you a few lines, if it be only to tell you that I much want to hear from you.

The last few months have been to us a very exciting time; there was first the painful uncertainty about our removal, or otherwise, from Berhampore, a place greatly endeared to us by many fond associations and recollections; then the disorder and confusion of packing up and despatching our goods and chattels, the bidding farewell to the beloved friends with whom, for several years, we had been most affectionately assisted in labours, the almost tearing ourselves away from the weeping christians and sobbing children, the journey to Cuttack to enter upon a new sphere and new duties, the parting with our beloved friends the Buckleys, and our own darling, Thomas Kirkman; the bustle, noise, and fatigue of getting settled down in our new habitation, building school premises, &c. &c. O how thankful shall I feel when we can get rid of these troublesome bricklayers, carpenters, sawyers, coolies, &c. They are so abominably idle that it would seem to require all the patience Job possessed to bear with them. However, I trust we have nearly done with them, and I comfort myself with the hope that we may never have so much to do with them again. On our arrival here we stayed some time with our kind friends, brother and sister Brooks, which was a great relief to us. Soon brother Sutton and myself left home for a festival, at a place called Singanoth. Our bearers lost their way a mile from home, and wandered about some two or three hours on the sands, before they could find their whereabouts; next their oil was all spent and their torches extinguished, so that they were obliged to set us down in the jungle till daylight. We managed to reach the end of our first stage about eleven, a.m., thus making about twelve miles in twelve hours! What would railway travellers think of this? On reaching the end of the stage we inquired for the coolies we had sent forward the day before, but neither of them could be found. Managed to get a decent breakfast from the top of our palkees, when the villagers came up and told us our servants had polluted

their well by drawing water out of it, and that they should be obliged to fill it up, and dig another!! Mounted our horses and rode through the jungles to Banki charchika, and the next morning to the festival, where we found our native brethren ready for the labours of the day. We had all a good opportunity of making known the glorious gospel of the blessed God to many thousands, and distributing tracts and Scriptures among them. My next was a long trip, occupying about five weeks, During which time we visited forty markets and one large festival. I suppose that in these markets alone we preached among about 20,000 souls. Some of the places had never before been visited, as the road across from Tundikool to Kendrapara was thought to be impassable; I resolved, however, as the season was so far advanced and there was no time to spare, to try it, and found it much better than I expected, but all along we heard daily reports of people being carried off by tigers, and one of my servants was in a great fright by a monster wagging his tail and looking unutterable things a few yards from him! Fortunately he was close to a village, and on his sounding the alarm the people rushed out and chased the beast away. Our congregations were invariably large, but we had not, generally, that serious attention that one ardently longs to see. O when shall all these souls awake from the sleep of sin? Many were the inquiries made for our dear friend Lacey, and it was affecting to hear them express their sorrow when they heard he was gone. I could not but frequently feel and mourn over my own littleness in entering into the labours of such a man, and earnestly prayed for more of his energy and power.

I was much amused with a brahmin in one of the markets we visited. He said he had just been cleaning and polishing his gods. "What did you do that for?" was the instant enquiry. "Why" said he, "they are brass, and they make my hands *smell* so, if they are not polished." Several of the people began to abuse him, and said he blasphemed, but he replied, "You know, as well as I do, that they are brass, and brass when dirty does make your hands *smell*." On another occasion, while Khombhoo was preaching, a noisy Brahmin came up, and began to interrupt us sadly, when a Soodra said to Khombhoo, "Stop a little, brother, and let me have a bit of talk with this gentleman." He immediately com-

menced, and gave the brahmin such a lecture as I have seldom heard. Another brahmin standing by declared it was horrible, and beyond all endurance, that a soodra should thus revile a brahmin. The soodra then made an attack upon him, and was soon joined by another or two, till I began to fear we should have a great row, and was obliged to interfere and stop it. Who, said the soodra, are these lazy prowling pests, that one is to be afraid of them?

But you will want to know how I like Cuttack, &c. I think I can say I like it much: because I believe the Lord has sent us here, and this would reconcile ones mind to any amount of inconvenience or difficulty, and make even heavy burdens seem light; and next because you know, as well as I, that it was the oft and most strongly expressed wish of my very dear brother Lacey, that I should succeed him if he should first be called away. I am thankful to say the Suttons, Brookses and ourselves, are well, and all labouring harmoniously and cheerfully together in the work of the Lord. Pray much for us, that the pleasure of the Lord may abundantly prosper in our hands. Poor old Gunga Dhor suffers very much, and I sometimes fear he will not be long among us.

Mr. Brooks and myself, with a number of the native brethren, are going to Kopilas festival, D.V., next week, after that I expect to take a trip to Khunditter, where I hope brother Sutton may accompany me. It is getting very hot. Much love to all friends. Yours very affectionately,

I. STUBBINS.

LETTER FROM MRS. STUBBINS.

Cuttack, March 1st, 1853.

MY DEAR BROTHER GOADBY, — Once and again complaints have been wafted across the Atlantic, in language to the following effect, — "How is it you never write anything for the Observer now? Your friends complain," &c., &c. I might plead many engagements, but remembering the old adage, "It is never too late to mend," I resolve to seize a passing half hour to hold converse with a dear but far distant friend; but what shall I write about? Such a crowd of subjects rush into my mind I scarcely know where to begin. Ah what changes have taken place since I last wrote to you. Dear brother Lacey gone to heaven — his beloved wife and children reached their fatherland — the Buckleys on their way thither, and ourselves at Cuttack. To effect this change we have not lifted up even a little finger. When contemplating leaving a place endeared by a thousand tender ties to my heart, I have involun-

tarily said, "Lord if it be thy will let this cup pass from us," but have tried to add, "not my will but thine be done." Well, after months of painful and trying suspense, we have been safely brought here, and I trust and believe the thing proceedeth from the Lord. Still it was a trial to leave our beloved colleagues, dear christians, and even the heathen, to whom we had become much attached. The school girls wept bitterly when they heard we were going, and also the night we left. Thirteen were members of the church, and they with many who were not members were obedient, loving, grateful girls. The majority were rescued Meriahs, who possess these qualities in a far greater degree than Oriyas generally. They usually entertain a very lively sense of the danger and degradation from which a gracious Providence has rescued them. But to return to the night of our leaving (Dec. 20th). When all was ready, and our palankeens at the door, we felt that we must spend one quiet hour with our dear friends the Wilkinsons. Since we first met them in India, in 1839, no jarring string has interrupted that harmony which it is the privilege of missionaries to enjoy. We have together experienced many trials and mercies, and pleasant, very pleasant, has been our intercourse. We bowed together at a throne of grace, and at midnight parted, to meet perhaps not often again. Closely connected with this trial was another, that of sending home our beloved Thomas Kirkman. For months we had tried to prepare his mind for the trial. When at a distance, he thought it would be pleasant to see his brother and sister and other friends, but, as the time drew near, the bare mention of going became painful, and much we dreaded the parting scene; but, in answer to prayer, his mind seemed surprisingly fortified for the occasion. He had a cold. Nine o'clock came, and he thought how nice it would be to sleep in his own little cot, instead of getting into Mrs. Buckley's palankeen, who was then almost a stranger to him. He pleaded hard to remain, at least till the morrow, but when told that could not be, he collected his little boxes and parcels and with a firm step he entered the palankeen, and with a calm but evidently very sorrowful heart he received and gave the parting kiss. In a supplicating tone he begged that Brooks Sahib would run by the side of his palankeen. Being weary he soon fell asleep, but awoke in the night and suddenly jumped out of the palankeen and called for the bearer whom he saw before he slept. His kind protectress soothed his troubled heart, and he covered his face with the blanket to hide the fast falling tears. The following day our beloved friends spent

at Khunditter. Thomas was inconsolable till towards evening, when a messenger we despatched at daybreak reached them; he took a note &c., for our dear boy, and brother Brooks kindly sent him a toy gun, (an article he had long desired to possess). He was overjoyed to see the man, and exclaimed, "a gun, a gun." He begged a note should instantly be written with his very many salams (thanks) to Brooks Sahib; and here his little heart was too full to say more. He engaged the messenger to take him back to C.; but as he was not then returning it passed off pretty well. By degrees the keen edge of sorrow wore away, and he learned to reciprocate the affectionate caresses bestowed on him by his new friends, to whom he has given the names of papa and mamma, distinguishing his own parents by "*My papa*." They sailed about a month after leaving us, i.e., on the 9th Feb; but up to the day of going on board that name failed not to bring tears to his eyes. But I shall weary you with these minutæ; and yet you will forgive me when I tell you that it has cost me more bitter tears, more anguish of spirit to part with this boy than even with those dear ones whom our heavenly Father has seen fit to take to heaven. He was an affectionate child—quite a companion in his father's absence, and often accompanied me to heathen villages. The height of his ambition seemed to be that he might, when a man, be able to preach Oriya like papa; and you would have been amused had you seen him mounted on a stool or tub, preaching in Oriya to his little brother by the half hour. Of our six earthly treasures only one remains with us; he is, I am happy to say, a happy, healthy boy; but one night when his papa was out attending a festival he was suddenly attacked with something very like croup, and I feared for his life; "but the Lord had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow."

I am sorry to say our beloved sister B., owing to the fatigue of getting on board, had a severe attack of her old complaint, but was much better when the pilot left. There were twenty children on board, and she hoped to find amongst them congenial work. One of the passengers, who was going home sick, died five days after they sailed. My paper is nearly full, but I must say a word about Cuttack, where we have met with warm friends and a hearty welcome. I did not feel quite a stranger, having lived here before; but since that time the christian community has amazingly increased. Then there was only Christianpore; now there is Soulpore, and Lacey Noga, which is really a very nice large village. Soon after our arrival I accompanied Mrs.

Brooks, and latterly Miss Sutton, to each cottage in these villages; with considerable effort we got through in six evenings, and I much enjoyed what I heard and saw. Many have been gathered direct from among the heathen, and not a few had been married from the asylums. I naturally looked out for those who had been school girls when I lived at C. and was thankful to find four who were (on one occasion baptized) happy mothers, and consistent members to this day. One has a lovely family, which she is bringing up nicely. There are many other young members who have more recently left the schools. Some I knew partially, and of others I have yet to learn their histories. It will take some time to become familiar with them all.

Once a week the mission families, with any christian friends who chose to join us, spend an evening together. This evening (Tuesday) it is our turn to have the party, and we shall have a pleasing addition in brother and sister Millar, who are here for a few days. Brother M. has just returned from a missionary tour.

Instead of being able to visit large villages morning and evening, as in the Berhampore district, almost all the work here is in crowded markets in the middle of the day. This is very trying to a European who is determined to be out a great deal, and I sometimes fear for my husband's health. The mail closes earlier than usual—my time is gone—I am very tired, and must conclude, with much love to Mrs. Goadby and your interesting family, of whose welfare we delight to hear.

Yours very affectionately,

ELIZABETH STUBBINS.

P.S. I ought to have said something about my new charge, of more than fifty girls, but am feeling so tired that I could not write more even if I had time.

LAST LETTER FROM REV. J. BUCKLEY.

Ship Alfred, Feb. 10, 1853.

MY DEAR BROTHER,—We are now on our way to England, and many I know will say Amen to the prayer, that we may have a safe and prosperous voyage—may be rendered a blessing while we remain with you—and then permitted to return, long to serve the cause of Christ in our adopted country. We came on board on the evening of the 8th. The ship will not touch at Madras, but will stay a few days at the Cape. The captain hopes we shall reach England about the 6th of June. The Alfred is a splendid vessel, of 1400 tons; the accommodations good, and our cabin a very comfortable one; the latter, in Mrs.

Buckley's state of health, is a great mercy. Of our fellow voyagers I cannot say much; some of them are Romanists, and a few of them, I have understood, are Scotch Presbyterians. The captain is well spoken of. A few hours before coming on board we received the December Repository and Reporter, and two or three days previously had letters from beloved relatives. This was most gratifying, as we shall not be able to hear again for four months.

I had several opportunities of witnessing for Christ while in Calcutta. The last Lord's-day we spent there I preached in the morning at the Lal Bazar chapel, and in the evening at Circular Road—both of them Baptist chapels. On the evening before we sailed the United Monthly prayer-meeting was held; the attendance was pleasing, and the number of missionaries of different denominations present was rather considerable. The Rev. Dr. Peck of Boston, America, read the Scriptures and prayed. It devolved upon me to deliver the address, and a newly-arrived missionary, of the London Society, proceeding to Benares, closed with prayer. Many thought the service a very interesting one. I may add, Dr. Peck is one of a deputation from the American Baptist Board to the brethren in Burmah. My interview with him was short, but he appeared to be a sober, judicious, experienced man. He told me that he well knew and much esteemed brother and sister Sutton, and I believe he said that Mrs. Sutton was once a member of the church of which he is now pastor. Mr. Granger, the other member of the deputation, I did not meet with. He is the pastor of the first Baptist church in America—the Roger Williams church, Rhode Island—and a minister of distinction amongst his brethren. The deputation were desirous of visiting Orissa, but had not time.

My dear wife appeared much improved the last two or three days we spent in Calcutta, but the fatigue and exposure of the day on which we embarked occasioned a relapse, and she has since then been much enfeebled; but when we get out fairly to sea I hope she will rally, and be much benefitted by the voyage. Our little companion, Thos., is very contented and happy. I have a sweet consciousness that we are in the path of duty. Christ bids us "rest awhile," not as he bade the disciples, "apart in a desert place," but in the quietude of our floating habitation. I think of the opportunities the voyage will afford for reading, meditation and prayer, with much interest. I trust it will be a time of self-improvement; and that during this season of comparative repose I may be able to do something for the glory of the Great Mas-

ter. I need not say, pray for us, especially for my afflicted wife.

Ever your affectionate brother,

JOHN BUCKLEY.

Lord's-day, the 13th inst. The Pilot is leaving us. My dear partner is better than when the former part of the letter was written. One of our fellow passengers, who was dreadfully ill when he came on board, died in the night. "At midnight there was a cry made, Behold the bridegroom cometh." This evening the body will be committed to the deep, till that solemn day when the sea shall give up her dead. Farewell.

PLEASING FACT. *Usefulness of "Persuasives."*—While in Calcutta I noticed in one of the missionary periodicals I met with that a church missionary in the Bombay Presidency, gave a copy of the "Persuasives to Early Piety," to an educated young Hindoo, who was halting between two opinions. It led him, by the grace of God, to decide to be the Lord's. J. B.

LETTER FROM REV. W. BAILEY.

MY DEAR BROTHER GOADBY,—Since I last wrote you we have, in accordance with the request of the committee, left our happy home at Piplee, and removed to Berhampore. This has been a great trial to myself, and also to Mrs. Bailey; but circumstances not of our controlling seemed to render it imperative. Poor Richard says,—

"I have never seen an oft removed tree,
Nor yet an oft removed family,
Thrive so well as those that settled be."

A wandering life is very uncongenial to temporal or to spiritual happiness anywhere, but especially is this the case, I think, in connection with missionary work in India. After building our house at Piplee, which was done with no ordinary amount of labour and trouble, we fondly hoped that the day would be distant when we should be compelled to leave so interesting and promising a sphere of labour; and then leaving brother Miller alone increased the trial very considerably, as I think I may say without boasting, that like Jonathan and David, our souls were knit together in the work of our common Lord. May the Omniscient eye of God ever rest upon the little church there. May "he keep it and water it every moment, lest any hurt it; may he keep it night and day." And may they "all walk worthy of God who hath called them unto his kingdom and glory."

It is now more than seven years since I first came to Berhampore; and in reviewing the various events since the morning of my arrival, I feel that we have great cause to thank God and take courage. Some,

like Hymeneus and Alexander, "have made shipwreck of faith;" a still greater number have given pleasing evidences of their conversion to Christ, have died in the faith, and gone to heaven; and many more hold on their way, and testify to the heathen, by their life and conversation, of the power and efficacy of the gospel. Two christian villages have been formed, and the christian community has nearly doubled. Several that were then in the orphan asylum have become heads of families, and are sustaining important positions in society. But I must not forget that three have renounced heathenism, and are now preaching the gospel of Christ to their countrymen. Our dear old friend Erun, who first put on Christ, must not be forgotten; he still lives, and he lives to "shew forth the praises of him who hath called him out of darkness into marvellous light." See him when you may he appears to be "looking for the mercy of our Lord Jesus Christ unto eternal life." Tell him that he will soon enter the spirit-land, and see Bampton and Lacey and others that he knew and loved on earth, and as tears of joy roll down his furrowed cheeks, he will lift his hands and say, "The grace of the Lord Jesus Christ. The grace of the Lord Jesus Christ."

Since I came here I have been twice to the new location in the jungle. Three years ago, in company with other brethren, I saw it for the first time, and as we looked upon the wild mountains and gloomy forest around us, we sang,

"O'er the gloomy hills of darkness,
See the bright, the morning star, &c.

But on our second visit, last Conference, we all thought that the most suitable song of praise was,

"Praise God from whom all blessings flow,"

which we sang with heart and voice in the chapel. Only four years ago it was an impenetrable jungle; but a large piece of land by persevering industry, has been cleared, several houses have been erected, and good crops of corn have been realized. The chapel, which is a very substantial one, is built upon a rock, and may be seen for a considerable distance. On one side is the mission bungalow, and on the other a fine reservoir of water, sufficient to supply the wants of a large village, and in dry seasons to irrigate the land. I am sure you will say that God has prospered the work of the hands of his servants at this station.

Yesterday I married two from the asylums here; and brother Wilkinson will, D.V., marry four couples more to-morrow morning.

Two young men, Matthew and William, were received as destitute children; the former is very intelligent and hopeful. He is for the present employed by me as a school-master; the other two young men are Khunds, rescued from sacrifice, and will live as farmers, at the location in the jungle. The christians and children in the school are very busy to-day making preparations for the wedding feast; and to-morrow will be a general holiday—young and old, I suppose nearly two hundred guests will be invited.

I have not been able to itinerate much since I came here; but brother Wilkinson and I have been out for about twelve days. We spent three or four days pleasantly and profitably with our christian friends at Asha. Here is an immense sugar factory. This year the manager expects to make at least 35 tons of sugar a day. On this establishment 600 natives are employed in various departments; no intolerance or cruelty on any account whatever is allowed. I mention this to show that sugar in vast quantities can be made and sent to the English market without any of the horrors of slavery. We visited several villages, and the people in general heard well.

Colonel Campbell, G. B., agent in the Hill Tracts of Orissa, has just come to Berrampore. He states that he has rescued 125 meriahs (children appointed for sacrifice) and forty men that have been guilty of sacrificing. One of them, an old man, had sacrificed nine children. Six of the rescued children have this morning been placed in the schools, viz., four girls and two boys. One of the little girls was to have been sacrificed on the day she was taken. The agent states that he believes the rite has now ceased throughout the Khund country. Thanks to a humane government. But my paper is now full. Through mercy my health continues very good. Mrs. Bailey's health is, I am sorry to say, very feeble. And now, with best wishes and prayers for yourself, and for all those who love the cause to which we have consecrated our lives, I am yours affectionately,

W. BAILEY.

P.S. A Khund mission has long been talked of, both in England and in India; the means would, I think, be forthcoming, but where are the men who, like Paul and Barnabas, will "hazard their lives for the name of our Lord Jesus Christ?" But while we are waiting the papists are active; two popish missionaries are now at Berrampore, and it is said that they have taken land to commence operations on the borders of the Khund country.

ANNIVERSARIES OF MISSIONARY AND RELIGIOUS SOCIETIES.

THE BIBLE TRANSLATION SOCIETY held its 13th annual meeting on Thursday, April 28th, at Bloomsbury chapel. Mr. Wheatley presided. The attendance was numerous. Rev. Dr. Steane read the report, from which it appeared that large editions of the gospels of Matthew, Mark, and Luke, separately, were printed in Bengali, in 1852. John has recently been commenced. The revision of the New Testament, as far as the end of the first Epistle of Peter, has been carried on, and printed in a pocket form to the fifth of Romans. The Bengali Bible was the only one in circulation in that language. In Sanscrit the 2nd vol. of the Old Testament was finished in December last. A reprint of Genesis, with twenty chapters of Exodus, had been published. Mr. Wenger was engaged on the book of Job. The distributions during the year amounted to 34,036 copies, and the printing to 30,000. There is an increasing taste for reading among the masses. There are thirty native presses in Calcutta alone. How important then the circulation of the Holy Scriptures; The receipts of the year were £1,452 Os. 4d. The Revds. Mr. Brock, Robinson of Cambridge, S. Manning, and Lewis, delivered addresses.

RELIGIOUS TRACT SOCIETY.—The annual meeting of this Society was held on Friday evening, May 6th, in Exeter Hall, the Hon. Arthur Kinnaird, M.P., in the chair. He stated that one of the main features of the association was that of taking advantage of past public events, and turning them to a religious account. Among the tracts distributed during the past year were—one on the case of the Madiai, of which 160,000 copies had been circulated; and one on the Duke of Wellington, which had a circulation of 350,000—140,000 having been given away on the day of the funeral; 68,000 tracts had also been given away to emigrants. The annual Report, which was read by the Secretary, stated that grants of books and tracts had been made by the society for distribution in foreign lands, including 133,314 to India, and 52,000 to Africa. The issues of the Society's tracts and publications during the year, amounted to 25,850,851, being an increase on the previous year of 3,305,104, and making a total issue since the formation of the Society, of 602,000,000, in 112 languages and dialects. The income of the Society, from sales, donations, and subscriptions, was £77,600 11s. 2d., being an increase over the previous year of £9,503 1s. 3d. The meeting was afterwards addressed by the Revds. J. Hussey,

M. McLeod, Dr. Duff, S. Garrod, and other gentlemen, who urged the claims of the Society as counteracting the infidel and licentious press of this country.

THE BAPTIST MISSIONARY SOCIETY held its sixty-first annual meeting, at Exeter Hall, on Thursday, April 28th; W. B. Gurney, Esq., in the chair. The report stated that two of the missionaries had fallen asleep.—Rev. W. Carey of Cutwa, and Rev. G. Cowen of Savanna Grande; and that two others had returned to England to recruit their strength. The Rev. J. Trafford has entered on his duties at Serampore; and the Committee, at a recent meeting, had the pleasure of accepting, with hopefulness and reliance on God's blessing, the services of Mr. Charles Carter, the senior student at Horton College, for the work of the Lord in the East. In the Bahamas, the pestilence had removed a hundred persons from the church below; but their places had been filled by baptism. In regard to India it was pleasing to announce that the native mission had been revived with much promise at Agra, by Rev. J. Makepeace; Chitoura is still a centre of civilization; and at Muttra Mr. Phillips labours zealously. At Benares, a college lately occupied by the government has become the property of the society. 34,000 copies of various parts of the Scripture, or entire volumes, have been issued from the Depository, while 39,000 in Bengali or Sanscrit have just been printed. In last year's report the Committee stated that a balance was due to the Treasurers of £4,723 5s. 8d. The receipts for the year for general purposes amount to £15,114 3s. 9d. On £600 of this sum, there is a small charge of £15 per annum for the life of a very aged friend. The amount received for general purposes is, therefore, £395 5s. 11d. in advance of the previous year. The expenditure has been £500 less than the income, by which amount the debt has been still further reduced. The actual debt now due to the treasurers is £1,813 Os. 5d. The attendance at the annual meeting was large; and addresses were delivered by Revds. G. Pearce (one of the returned missionaries) Dr. Duff, Dr. Beaumont, E. Hill, H. S. Brown, of Liverpool, and Mr. Alderman Wire and E. Underhill, Esq.

THE LONDON MISSIONARY SOCIETY held its annual meeting on Thursday morning, May 12th, at Exeter Hall; the Right Hon. the Lord Mayor presided. There was a large attendance. The report, read by Dr. Tidman, gave encouraging details of the

operations of the Society in Polynesia, Africa, the West Indies, China, and India. The deaths of six missionaries were recorded; among them was Rev. James Reed, fifty-six years a missionary in South Africa. Six missionaries had been sent out during the year, making the total supported by the Society 170. There are in Polynesia, 32; in South Africa, 40; in the West Indies, 21; in China 17; and in India, 60. The Society employs about 700 native agents. The work of translation and printing is going on well in China, &c. In Tahiti the French have interrupted and crippled the labours of the missionaries by their legislation, &c. The total income for the past year was £71,820, and the expenditure £65,992.

THE BRITISH MISSIONS' SOCIETIES had their annual meeting at Finsbury Chapel, on Tuesday, May 10. These Societies are the Home Mission, Irish, and Colonial Missions, belonging to the Independents. T. Barnes, Esq., M.P., occupied the chair. The Report stated that the Home Mission had 122 stations, and an income of £5,667. 18s. 2d. The Irish Evangelical Society had realized £2,450, and the Colonial Mission £5,143. The union of these Societies in one meeting gave a corresponding diversity to the resolutions and addresses. It is remarkable, too, that the Colonial Missionary Society had a separate meeting the previous evening at the Poultry Chapel. We do not profess to understand the reason of this arrangement.

WEEKLY TRACT SOCIETY.—The fifth Annual Meeting of this Society was held on Thursday evening, April 14th, at Freemason's Tavern, presided over by J. Cheetam, Esq., M. P. The Report shewed that the operations of the Society had more than doubled during the year just closed, and its funds largely increased. Resolutions, expressive of warm sympathy with the objects of the Society, and pledging hearty co-operation in endeavouring to extend its usefulness, were spoken to by the Revs. W. Batchelor, W. Roberts, T. J. Horton, Jos. Payne, Esq., and Rowland Elliott, Esq. The room was densely crowded.

THE ANTI-STATE-CHURCH ASSOCIATION.—The annual public meeting of this body was held on Wednesday, May 4, at Finsbury chapel, which was crowded on the occasion, there being a numerous body of members of Parliament, ministers, and country friends of the society on the platform. Letters were read from several absent gentlemen, and among them Mr. Bright, M.P., and Mr. Hadfield, M.P. The former stated that there were many symptoms apparently indicating a weakening of the Establishment principle, and that it was distinctly observable

in Parliament, in the country, and in the Establishment itself. Mr. Hadfield, in his letter, described the waste of time, and the bitterness occasioned in Parliament by the discussion of religious questions; but said that better times were coming, and that the census would show that Churchmen were in a decided minority. He urged that the work should be prosecuted in a Christian spirit. The secretary read a brief report, which referred to the change of sentiment gradually being effected in the public mind, to the gratifying results of the general election, and to the votes in the House of Commons on Mr. Scholefield's amendment on the Maynooth question, and the third clause of the Clergy Reserves Bill. This last measure would strike a blow at ecclesiastical domination in the colonies, which would presently be felt at home. The Miscellaneous Estimates and Church Rates were also adverted to. The circulation of the "Library for the Times," issued by the association, was reported to be steadily increasing. In conclusion, the friends of the association were urged to put forth special efforts to insure a numerous and influential conference in the autumn. The statements of the report were loudly cheered. The Rev. J. Burnet moved a resolution, declaring that the Legislature outstepped its province in meddling with religion, supporting it with characteristic humour. J. P. Murrrough, Esq., M.P. for Bridport, seconded it, declaring himself to be a Churchman who did not want State support. Rev. J. J. Brown, of Reading, moved a resolution, recognizing the importance of the movement as carried on by the association, and spoke with great point and force, and amidst much applause.

He was followed by Apsley Pellatt, Esq., M.P. for Southwark, who described the vexations to which he had been subjected in the ecclesiastical courts. Edward Miall, Esq., M.P., also spoke at great length, describing what separation of Church and State meant, how it was to be effected, and the great encouragements which were now held out for continuing the agitation with a hope of success. Lawrence Heyworth, Esq., M.P., Rev. E. Pryce, of Gravesend, Charles Jones, Esq., and Rev. W. Griffiths, also spoke, the meeting, which was a very effective one, being closed at about ten o'clock.

MISSIONARY ANNIVERSARIES.

CONINGSBY.—On Lord's day, April 10th, and Monday 11th, we held our Missionary Anniversary here. Brother W. Jarrom preached two evangelical and useful sermons on the Sunday, to good congregations, which told well on the people, and gave a character to the future services.

On Monday afternoon, brother J. B. Pike preached an excellent sermon on "the common salvation," to a good congregation. After a cheerful Tea Meeting in the school-room, the chapel was well filled, and the congregation listened with great interest to short addresses from friends of other denominations; and afterwards to lengthened and highly interesting details respecting China, from brother Jarrom, and on the state and prospects of our Orissa Mission from brother Pike. This was considered the most interesting anniversary we have had for these last three years. Collections, &c., more than £17. G. J. C.

ASTERBY AND DONINGTON, near Louth.—Two sermons were preached in these villages on Lord's-day, April 24th, 1853, on behalf of the G. B. Missionary Society, by the Rev. R. Ingham of Louth. The congregations were good; the collections and subscriptions were better than last year, amounting together to £2 16s. T. B.

WISBECH.—On Sunday, April 17, our late pastor, the Rev. J. C. Pike of Leicester, preached two excellent sermons on behalf of the G. B. Foreign Missionary Society. On the following evening a public tea was held in the school-room, when a large number of friends sat down, including the deputation; after which a public meeting was held in the chapel; and in consequence of the unavoidable absence of the chairman, (Mr. R. Wherry) the Rev. T. Haycroft, B.A., presided, when interesting addresses were delivered by the Revds. J. C. Pike, and J. Lewitt of Coventry, the deputation from the parent society; and the Revds. Jones of March, Trigg, (Indep.) and Webster. On Friday evening, April 22, a public meeting was held at our branch chapel, Walton; Mr. R. Clarke in the chair; when the Revds. J. C. Pike, J. Lewitt, J. Wherry of Barney, and J. Haycroft, addressed the meeting. We are happy to report that the meetings were well attended, and the collections rather better than last year. Y.

FORD.—On Wednesday, May 11, the annual Missionary services were held at Ford. An excellent sermon was preached in the afternoon by the Rev. J. B. Pike, and in the evening a Missionary Meeting was held. Prayer was offered by the Rev. E. Bedding, (P.B.) the report given by Rev. W. Hood, (minister of the place) and addresses delivered by the Revds. P. Tyler, (P.B.) S. Ayrton, W. Payne, (P.B.) and J. B. Pike. Collections and subscriptions, £14 14s. 6d.

W. H.

AMERICA.

MISSIONS TO THE EAST.

The Rev. Messrs. Moses H. Bixby, Daniel Whittaker, and A. Taylor Rose, their wives, and Mrs. S. K. Bennett of the Tavoy mission, sailed from Boston on the 17th of January, for Burmah. The designation and farewell services, held on the preceding evening, in the Rowe Street church, says the *Macedonian*, drew together a crowded and deeply interested assembly. In the group, to whom Dr. Stow addressed words of sympathy and congratulation on that occasion, was a Karen assistant, through whom an affecting message was sent to two missionaries, well known to the Karen, who had received baptism at the hands of the speaker: and a mother, returning to her mission with a daughter born in Burmah, now the wife of one of the missionaries,—the first instance of the kind in our missionary history; and an only daughter, given to the great work by a mother who but lately received the sad tidings of the death of an only son previously given to the same service; and a pastor, who had severed the cords which bound him to a devoted church in a Christian land that he might preach Christ to the heathen. These were incidents that gave special interest both to the designation services in the church, and to the less formal farewell scenes at the time of embarkation. It will be long before the friends who thronged the cabin of the Springbok, on the morning of her sailing, will forget the parting hymn then sung, or the fervent prayer then offered. Every heart must have felt the power of both.

This is the third reinforcement given to the missions of Asia and Africa the current year; and, including four individuals who have returned to their fields, and one female assistant in the Shawnee mission, the whole number sent forth to the mission since the last annual meeting is *twenty-two*.

THE REV. W. CAREY, of Cutwa, died after a painful illness of twenty days. He had witnessed the progress of Missions in Bengal since his father's arrival in 1793, and had himself laboured for upwards of forty years. He died in the peace and hope of the gospel, on the 3rd of February.

Missionary Herald.

SOCIAL CHANGES AMONG THE HINDOOS.—In Bombay there is a flourishing society having for one of its rules to dine with all castes at the same table, thus aiming a deadly blow at the institution of caste, the greatest obstacle to the gospel.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

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No. 175.

ADDRESS TO THE UNCONVERTED CHILDREN OF
PIOUS PARENTS.

(Concluded from page 254.)

III. Consider the blessings you may secure by embracing early religion, or the evils you must incur by neglecting that good part. Here are most weighty reasons for yielding your youth to God, for the certain consequences of yielding or refusing will be joyous or dreadful, beyond all that human tongues can utter, or human minds conceive.

If you yield yourself to the Lord Jesus your early piety will gladden the hearts of your affectionate parents. Thus their most fervent desires will be realized, and their most earnest prayers be answered. They will rejoice to see you safely lodged under the great Shepherd's care. Whatever be your lot for time, the persuasion that you are safe for eternity will cheer their souls. Your filial affection and christian deportment will promote their temporal comfort, and should you survive them they will die with the hope of soon meeting you again in heaven.

To yourself early religion would prove a still greater blessing; your life may be useful and honourable; you might be among the firmest supporters of the Saviour's dear and sacred cause; might be a pillar in his church below, when others that are such

now shall be removed to his church above. Thus would you be a blessing in your day and generation, and be blessed. Should you become a parent, you may train up another race to walk in God's good way. The influence of your piety might flow on through future years and even distant ages. An able American writer states that a large portion of all the piety in that country had been derived from the pilgrim fathers, and that God had blessed their descendants in New England and elsewhere with numerous revivals of religion. He says that he was acquainted with the descendants of John Rogers, the English Martyr, of the tenth and eleventh generation, and that with a single exception the eldest son in each generation had been a minister, some of them distinguished for piety and usefulness. He further mentions an investigation into the state of 260 professedly pious families. In these families were 1290 children above fifteen years old. Of these 884 were hopefully pious; 794 were church members; 61 were ministers; only 17 were dissipated, and only half of those became so under the parental roof. In 11 of the above families were 123 children, all but seven

pious. In 56 of them, 249 above 15, and all pious. When such in many instances are the fruits of parental instruction, how desirable is it that you may exemplify its power. How great is the honour and happiness of being instrumental in continuing the knowledge of God and the reign of true piety in many hearts from age to age. How sad to be the wretched rebel, that, like a broken link, shall dis sever such a chain; or worse than that, to be the miserable sinner that by leaving the service of God, shall be the first in a series of generations devoted to sin and travelling to misery.

But you may die young, as many die. If you should, how great a blessing will it be to your parents and yourself that you have been brought to Jesus. How precious to your parents, when they follow you to the grave, will be a peaceful testimony left behind, that you die in Christ, and that all is well. They see you sinking, and drawing near to death, but full of holy hope. They perhaps hear you saying, "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me." "My flesh and my heart fail, but God is the strength of my heart and my portion for ever." "To me to live is Christ and to die is gain." When they stand by your grave, or see your vacant place in the family circle, what solace will the sweet persuasion inspire, that absent from the body you are present with the Lord. What pleasure will it yield them, amidst their tears of sorrow, to reflect that from their family an addition has been made to the family of heaven; that they have a child in the skies whom they hope to meet again glorified and happy in their Father's house.

Should you die young, to yourself how blessed will be early religion. Early death will be early glory. Soon will you rest in your heavenly

home. A short course of faith and hope and love, and devotedness to Jesus, will have brought you safely to eternal life; the riches of the whole world would not then be sufficient to bribe you back to spend a longer life below. On a young woman's gravestone the writer has seen,

"Say not her sun went down at noon;
Early she died, but not too soon;
Not till her heart by grace was chang'd,
And from the world and sin estrang'd;
Not till the Lord, whose love she knew,
Taught her to smile with death in view."

Truly is it said,

"Long do they live, nor die too soon,
Who live till life's great work is done."

Now take an opposite view. Think of the ills you must unavoidably incur if you refuse to yield your heart to God. How mournful will be the consequences of such a refusal. A refusal in words is not what is meant; perhaps few thus refuse; but actions speak louder than words, and *not to yield yourself to Christ is to refuse to be his disciple*. In this case you will have no good. Those who love you, will mourn over you, and you will have to mourn for ever, beyond the grave.

To see you in the ways of death will be to your parents a source of deep distress, while they know that if you die you are lost for ever. They love you and wish you to enjoy the greatest good, but see you destitute of all spiritual blessings, and exposed to the most fearful ills. Some foolishly fond parents may think favourably of the state of unconverted children, but no intelligent christian parent will suppose that relationship to himself can save an ungodly child. He knows, and mourns to know, that that child, how dear soever to him, is dead in sin, is an enemy to God, and dying such must perish for ever.

By irreligion you would disappoint all the kindest efforts of your parents for your happiness. They have prayed for you, have led you to the house

of God, and instructed you in the things that belong to your peace. They have sought to lead you to Jesus, and into the path to heaven; but all has been in vain, and all that was intended to bless you with eternal good, is seen only to increase your guilt and condemnation. So that in the language of an old writer, all your special blessings are but "like a talent of gold to a man sinking in the sea, which only serves to sink him deeper in ruin." You perhaps profess to love your parents, and to desire their happiness, but how cruelly you act to them, when you fill them with dismal fears and apprehensions about your eternal state; and these the more painful, the more they love you. Thus you cause them to go mourning that the child they love, is not a child of God. Should they die before you, they die with no cheerful hope of ever welcoming you to heaven. Death is felt to be an everlasting separation, while they know that their God is not your God, their Saviour is not yours, their hope is not yours, nor have you any abode in their future happy home.

If instead of entering eternity before you, they should survive you, then with what distressing anguish will they look on your lifeless corpse, or on the grave whence they expect you to rise to the "resurrection of damnation." The language of such an unhappy parent may be, Oh my child, my wretched child; could I have foreseen what he would be, I should not have wished that he might live. I hoped to have seen him a child of God; but alas this poor creature has lived and died without God and without Christ. My hope is cut off. Had he known my Saviour I could have parted with him cheered with the hope of rejoicing with him in heaven. Alas no such hope comforts me now. O fearful thought, my child is lost, lost for ever. His short day

of carelessness and sin has brought on an everlasting night of gloom and misery. The lifeless corpse is decaying here, but the undying soul is in the flame that shall never be quenched. It is not surprising, that probably with such views, David wept and cried, "O my son Absalom, my son, my son, would God I had died for thee! O Absalom, my son, my son."

If after an openly wicked life you were to die in this sad condition, with what sorrow would your parents remember the course that ended so dismally; but should you be dutiful, kind and affectionate to them, and yet die without a Saviour, the disappointment of their fondest hopes, and their sorrow for your everlasting ruin, would, if possible, be even more distressing. They would remember all that so endeared you to them, but with deep anguish would feel, that all this was passed away, and that you were now a lost spirit in that wretched world where nothing lovely is ever seen.

Thus to your parents your neglect of religion would be an overflowing fountain of many sorrows, but after all you would be the chief sufferer. You would lose all spiritual good, would not have one spiritual blessing, and "what shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" Your life would be vain as well as wicked; your all would be here. Whatever you enjoy would soon have passed away. Youth, vigour, health, and life itself, would speedily come to an end. All you have on earth would leave you, and what have you besides? No home in heaven, no crown of glory laid up for you there, no "inheritance incorruptible and undefiled and that fadeth not away," no welcome from the Eternal King. Round your dying bed no angel messengers of love would watch, and never would

you, when absent from the body be present with the Lord.

The neglect that would involve such fearful consequences, has peculiar aggravations, which the ungodly children of pious parents have often, when dying, felt to be terribly overwhelming. A minister of the gospel describes a scene of this kind that he witnessed on board a ship. As he was going to the ship, the heart-rending groans of a young man near death reached his ear, and when he mounted the deck were very loud indeed. He went to the sufferer, who eagerly stretched forth his hand, and, says the writer, "grasping mine with great strength, said, dear sir, pray for me, pray for me." I begged him to be calm, and said, I will pray for you, but pray for yourself. I will offer prayer; you must join with me." "Oh! no sir, I cannot pray—my God I never have prayed—no sir, I never shall pray, I feel I cannot, I cannot; I am lost, I am lost! Oh that I had never been born." I pointed out the value of the atoning blood of Christ—told him of the dying thief, but he would still cry out, "Sir, this is not for me, I am lost! my father is in heaven, my mother will be there. I broke my father's heart; I despised their prayers, their counsels, and their entreaties, and now I cannot pray, I cannot hope." I began to read the Scriptures; he stopped me, saying, "Pray for me directly." I prayed, but could not proceed for his groans and cries. After a little while he started up in his cot, and wildly shrieking and falling backwards, expired in agony indescribable.

Dreadful are such dying moments, but forget not that the aggravated sin which occasions this fearful looking for of judgement and fiery indignation, incurs also everlasting ruin still more intolerable. How sad will it be if the efforts of fond and pious parents to bless and save you should

but increase your guilt and condemnation, and all their exertions to raise you to heaven should end in sinking you deeper in hell. How mournful that through your neglect, when they were most anxiously seeking your everlasting good, they were really but treasuring up for you "wrath against the day of wrath."

If their reflections are most painful when they see you numbered with the dead, what will your distress and misery be when you have entered the unseen world. How terribly distressing will be your views and feelings, when all your privileges are over, and all the vanities and pleasures for which you neglected Jesus are gone for ever. What frantic horrors will seize your wretched spirit as it enters the place of woe. Oh if it could resist the execution of its doom—but it cannot. Oh if it could shun the avenging fiends that crowd around it, once its tempters now its tormenters—but it cannot. Oh if it could die again, and cease to be—but such a death will never come. Fury, rage, remorse, all torment the distracted spirit; but all effort to escape is vain, its doom is sealed. There is no hope, no pardon, no deliverance. When the worldly rich man died, "in hell he lifted up his eyes being in torments," he prayed not for deliverance but for the smallest possible alleviation of his misery, "Send Lazarus that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame." What a trifle; yet even this was denied to a lost soul. Your parents felt horror at the idea of your being thus for ever undone, but how will you feel when the dreadful fact is certain, and you cannot forget or drive this conviction away. Is this the place to which I madly bent my course, when I might have been travelling to heaven! This world of misery, this fire that never shall be quenched, that from which parents and ministers would

have saved me! Is this what they besought me to shun, when, wretched creature, I slighted their counsels and would none of their reproof! There is the Saviour, there is heaven; but the Saviour and heaven are lost to me! They entreated me to seek his favour. How happy should I be now if I had listened to their advice, but fool that I was, I would not, and now the day of mercy is past. This horrid prison, this hellish company, are my portion now for eternal years. As easy were it to hold the ocean in the hollow of the hand, as to conceive the agony, the remorse, and the despair, that a soul thus lost will feel. And shall that soul be yours?

If ungodly children should meet their pious parents at the great day of eternal judgement how dismal will be the meeting, and if they should not meet how mournful will be the everlasting separation. "Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all the kindreds of the earth shall wail because of him." "God shall bring every work into judgement with every secret thing, whether it is good or whether it is evil." "We must all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it is good or bad." Rev. i. 7.—Eccles. xii. 14. 2. Cor. v. 10. What account of abused privileges and mercies will you then be compelled to render! How awful to you will be that reckoning day! Even your parents, now so anxious for your welfare, may then have to witness against you, that they strove to lead you to Jesus and that you would not hearken. A pious father had a dream that he thus describes. "I dreamed that the day of judgement was come. I saw the Judge on his great white throne, and all nations were gathered before him. My wife and I were on

the right hand, but I could not see my children. I said, I cannot bear this, I must go and seek them. I went to the left hand of the Judge and there saw them all standing in the uttermost despair. As soon as they saw me they caught hold of me, and cried, O father we will never part. I said, my dear children, I am come to try if possible to get you out of this awful situation; so I took them all with me, but when we came near the Judge I thought he cast an angry look and said, what do thy children with thee now? They would not take thy warning when on earth, and they shall not share with thee the crown of heaven. Depart ye cursed." At these words I awoke bathed in tears. The relation of this dream led to the conversion of most of his children. If the dream is solemn what would the awful reality be. How would you feel if passing through such a scene, you saw your parents welcomed to heaven, but heard as your doom, the dreadful sentence, Depart ye cursed into everlasting fire, prepared for the devil and his angels.

Look beyond these solemn scenes; beyond them is eternity, vast, joyful, or dreadful eternity. When the solemnities of that last great day are over, when the Judge has left his great white throne, has taken with him to heaven all that knew his grace, and met his welcome, and has sent into everlasting punishment all that made light of his gracious calls and saving love, then if you die unconverted, how terrible will be your condition! how dreadful your eternal prospects! your parents, whose wisdom you would not follow, in heaven, and you, most miserable creature, in hell. Though once you dwelt under the same roof, yet parted now never to meet again. Their eternal years rolling on amid the bliss and triumph of the world of perfect holiness and joy; your dark and gloomy but

eternal ages passing on amidst the misery of the world of woe; for ever rolling onward, yet never drawing nearer to an end. Sin still upon you, misery and accursed fiends around you; despair and remorse within you, and before you all the dismal gloom of the eternal night of hell. "He that believeth not shall be damned." "How shall we escape if we neglect so great salvation." "It is a fearful thing to fall into the hands of the living God."

Eternity by all or wished or feared

Shall be by all, or suffered or enjoyed."

All this wretchedness will be more intolerable by the tormenting reflection that you were your own destroyer. If in the world of misery you could blame some one else as the author of your ruin, if you could believe that a fatal necessity or a want of means and mercies caused it, this would be some alleviation of everlasting sorrows; but while sinners generally will be compelled to feel that their destruction was by their own choice, none will feel it more than the ungodly children of pious parents. Privileges and blessings now little valued will rise in sorrowful review. What privileges had I, how precious and how many! My birth was not amidst idolatry and darkness; I was born in a family of God's people; much pains was employed to teach me the way of life; all gospel blessings were freely offered to me, and I was intreated to receive them; but alas, all was in vain. My parents prayed for me, but I prayed not; they yearned over me, with longing desires for my salvation, but I treated it with unconcern. More favoured than many, I was more guilty, and am now more wretched.

These solemn views are not cunningly devised fables. If you seek not the Saviour, you will, too late, learn their truth, by dreadful experience, and will learn also that the

fearful reality as much exceeds in terror every description, as this vast world exceeds a grain of sand.

IV. Thus to you no alternative remains but that of turning to God, and becoming an heir of heaven, or of a life of aggravated wickedness, followed by more dreadful condemnation. You may be saved, or you must be lost. You may be blessed with all the blessings of salvation, or you must sink accursed into everlasting destruction. You may be a child of God, or must be a slave of Satan. You may in a few short years be a happy saint in light, or you must be a wretched outcast with the devil and his angels. How awful is the contrast; but there is no middle way. One or the other you must choose, *and not to choose life and blessing, is to choose death and cursing.* O choose that good part which should never be taken away. Choose the Saviour and his service; to him devote your days. By all that is precious in salvation, by all the terrors of perdition, by all the bliss of heaven, by all the woes of hell, by all the love of God, by all the sorrows of Christ, by all the solemnities of eternal judgement—now choose whose you will be. Delay not: millions are undone for ever by delay. In your case delay is more dangerous than even in that of the ignorant and careless. If you delay you sin against more light than they, and more wickedly resist the Holy Ghost. You slight the Saviour at that time of life when most conversions are made; when the truths that should convert are most powerfully felt, and when the danger of hardening the heart is great. An aged man, in the hearing of Mr. Williams of Kidderminster, said to his son, "Son, though I have not myself been so religious and careful of my soul as I should have been, yet I cannot but have a tender concern for your everlasting happiness, and here I admon-

ish you not to live after my example—mind religion—religion in your youth; and do not do as I have done. I have slighted many convictions, and now my heart is hard and brawny." O young man, or young woman, seek religion now. Harden not your heart as Israel did. Behold now is the accepted time, behold now is the day of salvation. J. G. P.

THE CHURCHES REVIEWED; OR, THE ANNUAL
"STATE" PREPARED.

To the General Baptist churches of the New Connexion, the meeting of the Annual Association is the termination of what may be called their ecclesiastical year. To be perfectly in order, all the churches should forward to that assembly a written statement of their numbers, and of the changes which have happened to them by additions or diminution, from whatever cause, and also a general and impartial view of their spiritual condition. They should also appoint one or more delegates to represent them, and constitute a part of "the Association." The preparation of such documents devolves on the churches themselves, by whose sanction, as a fair report of their state, they are severally received by the associated brethren, and published in "the minutes" of their proceedings. The churches usually assume that their pastor will prepare a draft of their state, and submit it to them for their approval and adoption, or they appoint one or two of their senior and experienced brethren to discharge this service. The practice varies in this respect in different churches, and even in the same church: the pastor sometimes desiring others to share the responsibility, or from motives of delicacy declining to take it at all upon himself. Be this as it may, the church itself, when the document is presented to its meeting, and altered or modified according to the wishes of the members, becomes responsible for its substantial correctness, before it is forwarded to the annual association.

The preparation of the annual

states of our churches is an exercise far from being devoid of interest and importance, and it has occurred to the writer that a few observations and reflections on this subject may not be obtrusive or useless. We will suppose, then, that in our various churches the pastor and others are engaged in this process, and endeavour to follow them through it, and notice some of the many remarks and reflections which occur during its execution. First of all the statistics are sought for from the church book, the list of members, and of the additions and diminutions during the past year. Figures are sometimes uninteresting things, but here, as they represent persons, immortal souls, in their relation to the vital subject of religion, and their connection with a church of the Lord Jesus Christ, they become invested with a deep and solemn importance. The mind rests on them with devout pleasure, with joy and trembling, with unalloyed sadness, or with delightful hope. How many a christian minister and friend has felt this, when engaged in the exercise!

But let us proceed. The first list usually made is that of those who have been added to the church by baptism. As the names of these are told over, how many are the thoughts which occur to the reflective mind! "Here is the name of one whose conversion to God is a signal proof of the power and efficacy of Divine grace. Long living without God and hope, wandering in forbidden pleasures, or lost in the mazes of error and unbe-

lief, he was at length stopped in his dangerous career, and led to the sanctuary of God, where the Lord met him, and brought his word with power to the heart, and now, "clothed and in his right mind," he sits at the feet of his Lord. There is the name of another who in very early life has given evidence of having 'passed from death unto life,' a blessed illustration of the influence of christian training, or the utility of Sabbath schools; and now we come to the name of one whose talents and zeal promise much future usefulness." What remarkable differences, both intellectual and experimental, are presented in a long list of the newly-baptized! Of some there is a lurking doubt in the mind of the reviewers, whether they are truly converted, whether the circumstances of trial or temptation in which they are placed will not overcome them, or whether the buoyant feelings of youth, or the bold and self-reliant temper of their mind, will not expose them to great peril. There will be joy over all, but the experienced heart of the aged christian will tremble as well as rejoice. In some cases the reviewers will look over a considerable number whose names thus swell the ranks of the church. They will be ready to ask, "Have all these been really brought to God in Christ? or have they been led to unite with the church under the influence of temporary excitement? Will they any of them be like the stony ground hearers, who had 'no root in themselves'? Will they 'endure to the end and be saved,' or 'make shipwreck of faith and a good conscience,' and thus become 'twice dead?'" In other cases the list of those added is very short. One or two only, or perhaps none have been added to the church. How depressing is such a state of things! "Has all the preaching of the Gospel been of no service, then, as to sinners during the past year? Are none impressed, none

awakened? Has God withdrawn his Spirit and presence?" In such cases is there not occasion, both in the minister and the members, for solemn and humble enquiry, and for humiliation and prayer? Is the Gospel preached in its simplicity? Is it urged on the attention of men as God's last and best message to them? Has there been earnest prayer by the church for God's blessing, and an earnest and kind regard on the part of its members to such as hear the word? Or has there been amongst them a worldly, careless, or contentious spirit, which has "grieved the Holy Spirit of God," and is there not occasion for deep humiliation, and a renewal of their consecration to God, and his holy service? With the rapidity of lightning these and various other thoughts and reflections will rush into the minds of those engaged in preparing the statistical report of the church.

But their labour is not yet accomplished. Those who have been received from other churches form the next list in order. Over these passes a prayer that they may be happy and useful in their new circumstances, and that, which it is not always easy to do, they may so adapt themselves to them, that they may be "without offence until the day of Christ." Then comes the list of those restored to christian fellowship. This is usually a very brief list. Is it because the erring have not been suitably "admonished," the wandering sheep have not been "sought out," or is it because the major part of those who "err from the truth," never had "part nor lot in the matter." In every view the fragmental number of those who are restored, when compared with those who are set down as withdrawn or excluded, is deserving of serious consideration. Our reviewers now pass on to the list of those "dismissed" to other churches. This in some localities, and at certain periods constitutes a serious

drain on the strength of the church. The tendency of manufacture and commerce to aggregate in large towns, leads off a considerable portion of the young, active, and enterprising from the rural districts. Hence the village churches suffer continual diminution. Among those dismissed there will therefore often be found the names of persons who could be ill-spared, whose zeal and consistency made them eminently useful. The anxious mind of the bereaved pastor looks after them, as he exclaims, "I was sorry to lose such members; but the will of the Lord be done. May they be happy and useful where they are now settled, and if I have been instrumental in leading them to Christ, may they be my joy in heaven!" This is a world of changes, and the very frequent removals which worldly engagements, and a thousand other circumstances, produce in the location of individual members, will ever keep up the numbers on this list. It is, however, a sad thought, that in some of our largest manufacturing and mercantile cities, there are no churches of our own denomination at all, or none conveniently located to which our removing members may be dismissed. How many have thus been for ever lost to our body! The statist proceed now to a list that awakens much sorrow,—the "excluded." The health of the churches as well as the will of Christ requires that the "wicked" persons should be "put away." The names of those who are thus erased from the book of the church, if not from "the book of life," awaken very sad thoughts. Some have fallen into intemperance, others into the snares of the flesh, and some into "damnable heresies," but over every one the mind lingers with some degree of bitter sorrow, "These once apparently 'run well!' How zealous they were: how for a season they seemed 'strong in the Lord.' But, alas, now how fallen!" The history of each one, and a cor-

rect delineation of the sad progress they made in their wanderings from the "right way," might furnish a very admonitory narrative. In some cases it may be traced. Neglect of closet prayer and serious self-examination, a gradual declension from the means of grace, volatility of mind, a careless running into scenes of temptation, gradually blunted the conscience, and blinded the moral sense, and thus prepared the victim for him "who walketh about, seeking whom he may devour." Alas! that it should be so. A tear is dropped over their names as they are recorded, and a prayer is mentally offered up that the "Great Shepherd of the sheep" may bring back these wanderers into his fold. Another list which enkindles emotions scarcely less sad than the preceding now appears, the—"withdrawn." These, from some offence with their brethren, from some change of views and feelings as to religion, from some internal consciousness that the vitality of religion was not present in their hearts, from some apprehension that their irregularities had attracted the attention of their brethren, or from some worldly and low motive, have detached themselves from the church of God. There are, it is true, honourable exceptions to the rule above given; but usually the persons who fill this list are those over whom the sincere christian feels himself called to mourn. How painful the idea that any one should voluntarily leave the communion of the people of God! Who that marks these secessions, if his heart is right, does not grieve over them? The list of those "removed" seems to defy exact definition. If they have emigrated to the United States, there are churches with which they should become united. If they have gone where there are no churches of our order, why not unite with some other. May we hope that some will retain the savour of Christ in their wander-

ings, while we fear that some have gone from the sanctuary and from God? The list that now follows is very interesting,—the “dead,” the sainted dead! Now, as the names of good christian men who died in the faith and hope of the Gospel, are passed under review, the mind affectionately lingers over them! “Here is old friend A. How good a man he was! How regular and attentive to the means! How exemplary in his deportment! How excellent his spirit! How happy his end! ‘Let me die the death of the righteous.’ Here is young friend B. How promising he was! How great a loss the church sustained when he was removed to the church above! Who shall fill the places of those lost? Who shall be ‘baptized for the dead’? They are gone. We see them no more. May we meet with them in heaven!” All professors who die do not leave an equal testimony behind them, as C. and D. demonstrate. May we be admonished by all to “work while it is day.” With such reflections the parties in question proceed to count up the total sum. “The Lord shall count when he writeth up the people, that this man was born there.” Is the total sum of the members increasing? Does it increase with the ratio of the increasing population around? Is it proportioned to the number who “hear the word”? If not, why not? Are all the names which appear on our list written also “in the Lamb’s book of life”? Are there not also among our hearers persons who are themselves converted to God, and yet who from timidity, erroneous conceptions, or a want of proper invitation and encouragement, still stand apart from us? These two are grave questions, pregnant and suggestive. The list of “preaching places” suggests the enquiry whether they are efficiently and regularly supplied, and that of the “Sabbath scholars” shews a nursery for the church, and in its numbers and in the num-

ber and devotedness of the “teachers” are involved, in a great measure, the future prosperity and enlargement of the church. These reflections and hints shew that the preparation even of the statistical part of the annual report of the churches, is far from being devoid of deep, and solemn, and soul-stirring interest and admonition.

But we must advance beyond mere statistics. These sometimes shew favourably when the vitality of the church is really declining. How shall this part of the document be prepared? It is evident to all that here there is great need for discrimination and for charity. It is difficult to speak with precision, as the internal condition of the members, their true spiritual state, can be known only by outward manifestations. Is the church at peace? Are its members living in love, and acting in harmony? This is a good thing, as contention and strife are connected with every evil work, and frustrate the true advancement of the interests of religion. There is a peace, however, which resembles that of the sepulchre, which results from insensibility and spiritual death. This difference is not difficult to discern. Do the members attend well at the house of God? Are they giving practical evidence that they “love the habitation of the Lord’s house,” by their presence at the Lord’s table, at the ordinary Sabbath services, at the prayer meetings, the week-night services? And do they shew their interest in the progress of the cause by their presence at church meetings? Are they all, always in their places in the house of God, when sickness and unavoidable circumstances do not prevent? Do they “dwell among their own people,” or are they “wandering stars”? Are the aged examples to the younger, in piety and charity; and are the younger modest, sober-minded, diligent in duty, and “growing in grace and in the knowledge of our Lord and Saviour Jesus

Christ"? Is each one anxious to do something for God, for his church, and for the welfare of his fellow creatures? Do they attend well and regularly at the Sabbath-school and display a strong desire to benefit and improve the classes that may be committed to them? Are they willing tract distributors, cheerful in visiting and relieving the distressed and afflicted,—and according to their ability "ready to do good"? Is the spirit they manifest that of their blessed Lord? Do they "walk worthy of God unto all pleasing," "having their conversation honest among the gentiles," and thus "glorifying God in their body and spirit which are his."? O! if these and similar questions could be all answered in the affirmative, what a happy, holy, useful, and honourable society would every christian church be! How would God himself honour and bless them! But alas! where each church is inspected even by its own fellow members how many are there both of young and old that are deficient in these important characteristics! There are some, it is hoped, in most churches that possess them, but over others what reason is there to stand in doubt? How many anxious thoughts obtrude themselves in reference to some who once apparently ran well! It is a rare occasion when the eye of the reviewer carefully passing over a christian church and does not find some one who occasions a pang, however numerous they may be who exhibit signs of spiritual health. In the most healthy plantation there will be some trees that do not flourish.

On the whole, then, the preparation of a "state" is no trifling affair; and where it is adopted, a church, all and every member should lay it to heart, and examine himself, and seek that by the help of God he may henceforth "walk worthy of God, who has called him to his eternal kingdom and glory." It is well for the church not to regard this as a formal matter, but seriously to lay it to heart, that if there be not those evidences of internal piety and consecration to God, and those marks of external progress, which are desirable, they may "humble themselves under the mighty hand of God," seek his renewing and restoring grace, and live to his praise. The general inspection of our churches which at this season is going on amongst themselves, should moreover remind us of that close and most correct inspection which he "who walks in the midst of the seven golden candlesticks," takes of his churches and of his ministers, and lead one and all to peruse those states of "the seven churches in Asia," which were written in obedience to his suggestions, and to profit by the wisdom, grace, and admonitions they impart. Lest I should be tedious, I will lay aside my pen, and express the prayer and the hope that all our churches and all other christian communities may have "rest and be edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, may be multiplied;" and that the coming Association may be a harmonious, useful, and happy meeting.

June 9th, 1853.

Boskos,

EDUCATION IN ENGLAND AND WALES.

THE Registrar General, George Graham, Esq., has recently (May 13,) issued from the census office a "return of the number of day-schools and sunday-schools, and of the number of

day-scholars and sunday-scholars, in England and Wales," for the years 1818, 1833, and 1851. These tables, compiled as they are from reports obtained by the government authorities,

may be regarded as approaching nearer to correctness than anything of the kind published heretofore. These tables, which distinguish the schools into the endowed and the unendowed, of whatever class in 1818, with the addition of those sustained partly by subscriptions in 1833, give a very encouraging aspect to the progress which education has made in this country during the last thirty years. It would not suit our pages to introduce the tables; but a general idea of the "comparative view of the number of day-schools and Sunday-schools, and of the number of day-scholars, and Sunday-scholars, in England and Wales, in the years 1818, 1833, and 1851, with the populations of those years respectively, and the proportions which the day-scholars and Sunday-scholars respectively bore to the population in each of those years," will be gratifying to such of our readers as have not seen the tables before us.

Thus in 1818, there were 19,230 day-schools, and 674,883 scholars, which with a population of 11,642,685 made the proportion of scholars to the population as one in $17\frac{1}{4}$. There were then also 5,463 Sunday-schools, 477,225 scholars, making a proportion of one in $24\frac{4}{10}$.

In 1833, the day schools had increased to 38,971, and the scholars to 1,276,947; which with a population of 14,386,415, made a proportion of one in $11\frac{1}{4}$: and the Sunday-schools had also increased to 16,823, and their scholars to 1,543,890, making a proportion of one in $9\frac{1}{4}$.

While in 1851, the day schools had become 46,114, and their scholars 2,144,377, which with the advanced population of 17,609, augmented the proportion to one in $8\frac{1}{3}$. The Sunday-schools had also amounted to 23,498, and their scholars, to 2,407,409, making a proportion of one in $7\frac{1}{2}$. We have given the fractions in the vulgar form to prevent misapprehension, they are sufficiently near the decimals to suggest a correct conception.

The Registrar admits that the returns from some schools were defective, but that circumstance would tend to diminish rather than increase the number of scholars which are reported. We confess that we were not prepared for anything so flattering to come from any quarter, much less from a government office. It demonstrates that the zeal of the people of England for the instruction of the rising race has not only been maintained in proportion to the continued increase of the population, but that it has gone far beyond it, and that though the inhabitants have multiplied from eleven millions and a half in 1818, to near eighteen millions in 1851, that the multiplication of schools so rapidly advanced, that the day-scholars which in 1818 were as one to seventeen, in 1851 were as one to eight; and the Sunday-scholars which at the former period were as one to twenty-four, in the latter were as one to seven. We trust also that a considerable improvement has taken place in the mode and quality of the instruction imparted in many of these schools. The fact seems to be realized that there is now an opportunity for every child in Great Britain not only to obtain a Bible, but also to acquire the capacity to read it. Sunday-schools are now attached to almost every place of worship both in and out of the establishment. Mr. E. Baines of Leeds, the prince of Sunday-school teachers, the friend of voluntary education, in the Leeds Mercury, publishes the following very important conclusions deduced from the statistics now issued from the census office:—

1.—That whilst the desirable proportion of day-scholars to the population is one to eight, there are actually found throughout England and Wales, according to the official census of 1851, 2,144,377 scholars, being a proportion of one to $8\frac{1}{2}$.

2.—That the number of Sunday-scholars is 2,407,409, being a proportion of one in $7\frac{1}{2}$.

3.—That the total number of individual children receiving education either in day-schools or Sunday-schools is 3,300,000, being, in proportion to the population as one in $5\frac{1}{2}$.

4.—That since 1818, the number of day-scholars has increased in a four-fold greater ratio than the population, and the number of Sunday-schools in nearly an eight-fold greater ratio.

5.—That by far the largest increase took place *before government made any grants* even for school buildings, and nearly the whole before government made grants to teachers.

6.—That the principal increase has taken place in the unendowed public schools—namely, from 861 to 11,367 (and not in the endowed schools, or the private schools); which at once shews the power of voluntary zeal for education, and affords a presumption of an improved quality of education (these schools having superseded many of the inferior private schools).

7.—That the proportion of day-scholars is greater in the rural districts than in the large towns and manufacturing districts.

8.—That the total number of day-schools is 46,114, of which 15,472 are public schools, whilst parliamentary grants have only been made (in the proportion of about one third of the cost) towards building, enlarging, or repairing, 3,474 schools, (being only about one fifth of the public schools, and one thirteenth of the whole number of schools).

9.—THAT THE PEOPLE NEED NO HELP FROM THE GOVERNMENT FOR THE WORK OF EDUCATION.

These legitimate conclusions, and especially the latter, and the facts on which they are based, come abroad very opportunely, when Lord John Russell is about to introduce two measures for the advancement of Church of England (puseyite?) education at the public expense. In the rural districts and unincorporated towns not having more than 5000 inhabitants, it is proposed to pay so much per head from the public funds; and in boroughs, to levy a similar tax on the inhabitants. In both cases there is a provision for religious instruction, and though by clause 10 a child may be withdrawn by the friends "from any matter of instruction to which they shall on religious grounds object;" yet it is plain that the end and purpose of the whole is to bring the children under the control and influence of the established hierarchy. Lord John Russell has lately offended the Irish members of the Cabinet by stating that Popery was allied to despotism and unfriendly to civil freedom. What is he now proposing to do but to shew his resolute Churchism, by taking public money to help the clergy to indoctrinate our rising race? From many places petitions have been presented against these proposed measures, and deputations have waited on the Government, and it may be probable, as the census demonstrates that the people themselves do not need the help of government in this matter, that they will reconsider the question, and let the matter rest for the present.

REMARKS OCCASIONED BY THE DEATH OF A FRIEND.*

The scenes of mortality which this world universally and successively presents, are truly affecting to every considerate person; for he plainly

sees that the rational, irrational and vegetable creation is subject to the same law. Time, that brings all things upon earth to existence and advances them to maturity, also scatters the seeds of their future dissolution, and

* Mr. George Cooper.

finally covers them with the pall of oblivion. The heavens themselves are included in this awful doom, for we are assured that they too shall finally be dissolved, and share in the general wreck of nature.

It is obvious that man has no sooner begun to live, than he hastens to die. Disasters and sufferings, sickness and death, frequently visit all places, and traces of them are constantly visible in all parts of the globe. As vessels that have left their harbour, gained the mighty ocean, and are driven by strong gales, so all are perpetually drawing near the haven of eternity. For ever since the seduction of our first parents, death has reigned, without molestation, over all their descendants.

The inhabitants of this world are constant witnesses, that one generation succeeds another, even as buds and leaves, blossom and fruit; all wind their way through the intricate and dangerous paths of infancy and childhood, youth and old age, till they have quitted the shores of mortality and gained those of eternity.

The general mortality of man is a convincing proof of the dreadful nature of sin, and also of the inflexible justice of God; for if this evil and bitter thing had not constrained him, the Lord would never have suffered so many human creatures to fall the victims of cruel and insatiable death. We all know that this murderer has slain his millions, and converted this world into the receptacle of the dead, rather than the abode of the living.

If death cut down the wicked and injurious only, we might regard his office, as a mixture of justice and mercy. But we constantly behold him inflicting mortal wounds on the best and the worst, slaying the builders as well as the destroyers of Christ's church. For without the least regard to character, he hurled his poisonous dart against Paul and Herod, Nero and Peter.

The removal of pious persons from

the world, and especially of aged and experienced officers of christian churches, is a great loss to the public. When such a bereavement has recently been sustained by a church, more is frequently said about the character and safety of the deceased, than the vacancy that has been made, and how it is to be usefully filled. If the departed was superior to his surviving brethren in gifts and graces, the want of him is quickly perceived and sensibly felt. And if he possessed extensive christian knowledge, solid experience, and great influence, the difficulty of choosing a suitable successor is greatly increased. The primitive church must unavoidably feel, when such an officer as Stephen had been taken from them by the malice of their enemies, a man full of faith, love and zeal. The most pious and discerning among the brethren were doubtless constrained to ask, "Where shall we find his equal? and how shall his important post be filled?"

Pious deacons are essentially important, both as respects the prosperity of religion, and the comfort of a minister; for the former sustains a similar relation to the latter, that Aaron and Hur did to Moses, holding up his hands. Deacons can, and they most certainly should, assist their pastors in every way in their power; and they are frequently able to manage difficult matters in a church with much greater effect than any other member. In difficult and delicate cases they should voluntarily and cheerfully come forward, rally round their spiritual instructor, and preserve him from the mortal bites of those wolves that too often appear in sheeps' clothing.

Members of churches, sustaining this important and honourable office, from their frequent intercourse with their pastor, know more of his natural disposition, troubles and trials, than the rest of the brethren; they therefore may occasionally give him a word of consolation, or a look of sympathy, that will not be lost upon

him. The opinion of Solomon applies here with more than common emphasis, for he exclaims, "a word spoken in due season, how good is it." If fitly spoken, he says, "it is like apples of gold in nets of silver." The duty and great importance of comforting persons in their trying circumstances, will appear, if we reflect on the striking command given by God to Moses respecting Joshua, his successor, which is, "encourage him."

Where officers of churches act in such a manner as to pull down instead of lifting up their minister's hands, confusion and every evil work, must of necessity ensue; the enemy is sure to prevail, and religion must inevitably decline. Much of the respectability and prosperity of any society depends upon the character and conduct of its leading members.

A prudent, devoted, and active deacon is often very useful to his official companions, for the latter cannot hear his judicious remarks, and witness his zeal in maintaining and promoting the honour and interest of christianity without admiring and being constrained to copy his example.

We have an instance of this sacred influence in the case of Elijah and Elisba. Experienced and devoted officers of churches, though dead, often speak in the conduct and conversation of those survivors, whose mind they have enlightened, and in whom they have contributed to produce a holy ardour, that warms the heart of every one with whom they are connected.

Moreover, the beneficial influence of consistent deacons is not limited to any particular society or denomination to which they may belong; for the God of heaven prospers the work of their hands so remarkably, that the locality plainly sees, that he will not suffer such faithful servants to labour in vain. On this account the most pious persons of every name are strengthened in their faith, and quick-

ened in the improvement of their privileges; and the result is, that pure and undefiled religion before God spreads in every direction, and he abundantly enriches the neighbourhood, with peace and joy, prosperity and happiness.

Happy is it for our churches and for our ministers, when all those who are called to bear office are men of this order! How careful should all parties be that such men only should be called to bear "the vessels of the Lord"!

Mr. George Cooper, whose death has occasioned the preceding remarks, was a member of the G. B. chapel, Duffield, towards forty years, and a deacon more than twenty. He had received little benefit from education, when young, and he could not lay much claim to that *vis animi* which some persons possess. Though he lived several years in a public house, as hostler, he was not overcome by strong drinks. He was humble, peaceable, and possessed less of that unseemly arrogance which some persons in a similar situation would not hesitate to manifest,

A few months prior to his illness, to the surprise and satisfaction of his friends, he appeared more lively than formerly, which induced him to take a deeper interest in the prosperity of the church. He was confined with affliction a considerable length of time, in which he exercised great patience, and often expressed his thankfulness for the visits paid him, and for the particular hymns and select portions of Scripture read to him. The Lord was very gracious to him. He departed this life, in hope of a better on the 26th of Jan. 1853. On the next Sabbath after his interment, his death was improved by the writer, to a numerous and attentive audience, from 2 Peter i. 1. He left an aged widow, who followed her husband on the 8th of June,

T. SMITH.

Newton Grove, near Todmorden.

THE UNCERTAINTY OF LIFE.

LOGICAL reasoning does not become needful to convince one of the uncertainty of life, since occurrences a thousand times more impressive are transpiring every day we live.

In our view that individual must have been a careless observer of human events who has never, from his own observation, been deeply impressed with the thoughts of the uncertainty of life. How can any one repeatedly witness the death-scene of kind neighbours, loved relatives, and tender children, and yet be not at all impressed with the idea of life's uncertainty.

"Stoop down my thoughts that used to rise,
Converse awhile with death,"

and be not over anxious to soar away to the regions of fanciful delights, where the imaginations would range in forgetfulness of the solemn realities of death itself.

Various are the ways by which life may be brought to a close. Accident may be termed an instrument by which the death-harvest is successfully conducted. Probably not a single day passes which does not witness the death of hundreds by accident; and in numerous instances individuals thus called into eternity are taken without warning, and unprepared to meet God in peace. Of this class both sea and land will give up a large number when the nations of the earth are called forth by the sound of the last trumpet,

Are any boasting of to-morrow, and saying it shall be as this day and much more abundant? then think for a moment of the fate of the Old World. Its population, doubtless, amounted to many millions of souls, and yet forty days are not required to seal their fate and cut them off forever. Nor, touching the point in question, is the lesson wanting in impressiveness to be derived from the

overthrow of Pharaoh and his host in the sea, and the destruction of Korah, and his company for their rebellion, and from the fact that 185,000 of the Assyrian army were smitten by the angel of the Lord, and thus lodged in death's embrace in a single night.

"Death enters, and there's no defence:
His time there's none can tell."

And of this all may be well convinced, as they read of the destruction of Sodom and Gomorrah, of Tyre and Sidon, and of Babylon, Nineveh, Jerusalem, Carthage, and still other cities, which in their pride and boasting of strength have been suddenly destroyed and that without remedy. Cruel, relentless death! what hast thou done, and what havoc hast thou made among the families of earth?—Thou art the common destroyer of human life, and in the triumphs of thy sway thou hast borne millions of mankind to eternity. But while this life is uncertain, the life to come is sure. No death-chill will be felt by the inhabitants of heaven. No weeping over departed loved ones in the realms of everlasting blessedness. There will be no disease nor separation in that bright world. "The inhabitant shall not say, I am sick, and the people that dwell therein shall be forgiven their iniquity." "They shall hunger no more, thirst no more, neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." There will too be no death in the world of woe. They have "no rest day nor night, and the smoke of their torment ascendeth for ever and ever." Certainly, permanency, and unchangeableness are the characteristics of the blissful and the baneful future.

ANON.

SKETCH OF THE LATE PROFESSOR EDWARDS.

From Memoirs by E. A. Park.—N. Y. T.

Professor Edwards was a strongly marked specimen of a certain phase of New-England character. The interest of the present volumes is derived from this circumstance, rather than from any extraordinary manifestations of intellectual power in their contents. Beyond the immediate circle of his profession, he was not known to any considerable extent. He has left no prominent mark on the public mind. His name is not identified with any of the great movements of the day. He has thrown no new light on questions of practical or speculative interest, by the force of original thought. With a sensitive modesty, which would seem out of place in these rough-and-tumble days, he shrunk from notoriety. He feared to give out the whole force that was in him lest it should expose him too conspicuously to the public gaze. An ordinary degree of ambition to give vitality to his talents and cultivation, would have made him superior both in position and influence, to many inferior persons by whom he was eclipsed. His leading characteristics were love of learning, truthfulness of thought and action, simplicity of purpose, stern conscientiousness, and an absorbing sense of religion. He was a genuine Puritan, with a vein of softness and refinement, that blended in beautiful harmony with the graver elements of his nature.

The birth-place of B. B. Edwards was at Southampton, in Hampshire county, Mass., where he was born July 4, 1802. This little town in the valley of the Connecticut has become famous for the number of young men whom it has furnished for the ministry of the Gospel. In the year 1840, with a population of but little more than one thousand souls, and not quite one hundred years old, it had sent forty-seven students to the various colleges of the country, of whom thirty-two were ministers. Mr. Edwards was descended from a long line of Puritanic ancestors. His father and mother were devoted Calvinists, with whom religion formed not only the predominant, but almost the exclusive interest of their lives.

He was cradled in New-England piety. His passion for books was shown at an early age. He would read when other children played. Poring over a volume of history, he would often forget the summons to his field-work and to his meals. While his companions amused themselves with a sleigh ride in the evening, he would read by the kitchen-fire. In his earlier, as in his later years, his favourite studies were history and poetry.

At the age of fourteen, he began to prepare for college. The last summer of preparatory course, was spent under the care of Rev. Mr. Hallock, of Plainfield, Mass., whose obscure parsonage among the mountains was a favourite place of resort for young men intended for the ministry. In 1820, Mr. Edwards entered Williams College, and at the expiration of his freshman year, followed President Moore to Amherst, where he graduated in 1824. Nine months of the year after he left college, he had charge of the academy in Ashfield, Mass., and in 1824, at the age of twenty-three, he entered the Theological Seminary at Andover. Here he enjoyed the Elysium of his life, devoting his hours to the study of the Scriptures in the original, and deriving a perpetual feast from their simple and artless idioms, and their mysterious and exhaustless suggestions. At the close of the first year in the seminary, he received an appointment in Amherst College, and for the next two years discharged the duties of his office with characteristic self-devotion. Here, he cherished a deep interest in the religious welfare of the students, and several ministers of the Gospel ascribe their conversion to his counsels. He was the tutor alluded to in Abbot's "Corner Stone," as making an affectionate address to a circle of irreligious students, who had invited him to meet them, ostensibly for their improvement, but really for their sport.

In the twenty-sixth year of his age, he had become so well known to the religious community by his active christian sympathies, that he was invited to several stations of high re-

sponsibility. In May, 1828, he was elected Assistant Secretary of the American Education Society. The duties of this office were to edit the Quarterly Journal of the Society, to conduct the more important correspondence, and to visit the beneficiaries in literary institutions. He accepted the appointment, declining a proposal to become an Assistant Secretary of the American Board of Commissioners, and another to prepare himself for a Professorship in Amherst College. Returning to Andover, he again became a member of the Theological Seminary, and at the same time, performed the duties of his office as Secretary. In 1830, he took up his residence in Boston, having seriously injured his health by too great a variety of labour. He remained five years in his Secretaryship, and resigned the principal part of his duties in May, 1833. During this period, he devoted himself assiduously to the editorial charge of the American Quarterly Register, which he retained until 1844. He brought this work to a remarkable fulness of knowledge, excellence of taste, and skill in historical investigation. It was his wish to make it a great storehouse of facts for the present and future generations. It in fact gave a new impulse to statistical inquiries, and embodies indispensable materials for American ecclesiastical history. "In some particulars," says Professor Park, "the Quarterly Register gives an exact representation of Mr. Edwards' mind and heart. It discloses his active benevolence, his statistical knowledge, his vast miscellaneous reading, his retentive memory, his fondness of generalizations, his delicate, almost evanescent, wit. In the severely historical style of the Register, we cannot expect to find very broad indications of the humorous vein which ran through his fireside conversation, yet there are signs of it in some of his most quiet and prosaic paragraphs. While in the Education Rooms, or the Merchants' Reading Room, or the Athenæum of Boston, he would peruse the more important newspapers, magazines, and quarterly periodicals of the world, and then, during his walk homeward through the streets of the city, would classify the information which

he had thus acquired. To those who met him walking solitary on the pavement, he seemed to be lost in thought; for he was arranging the materials for a paragraph in the Register. Page after page of his reviews he prepared on Boston Common, or on a stage-coach, or steamboat. He had a rare faculty, as well as fondness, for gathering together the results of his previous investigations, while he was walking or journeying from place to place."

In 1833, he established the American Quarterly Observer, a periodical intended to foster the interest of the clergy in good learning by opening an avenue through which they might communicate their thoughts to the world. He published three volumes of the Observer, when he united it with the Biblical Repository, which had been conducted four years by Professor Robinson. He remained sole editor of these combined periodicals from January 1835 to January 1838. Six years after he withdrew from it he became the principal editor of *Bibliotheca Sacra* and *Theological Reviews*, of which work he had the chief care, with the exception of two years from 1844 to 1852. For twenty-three years he was employed in conducting important works in our periodical literature, and with the aid of several associates, he has left thirty-one octavo volumes as the fruits of his diligence and zeal. "He combined facility of execution with great painstaking and carefulness. He often compressed into a few brief sentences, the results of an extended and prolonged research. In order to prepare himself for writing two or three paragraphs on theology, he has been known to read an entire and elaborate treatise on that science. His industry surprised men; for while he had two periodicals under his editorial care, he was often engaged in delivering lectures before the Athenæum or some Lyceum in Boston or its suburbs, and in superintending the American reprints of English works. Besides attending to the proof sheets of his own Quarterlies, he would sometimes correct more than a hundred pages, every week, of the proof-sheets of other volumes, and would often compose for them prefatory or explanatory notes. That he was immaculate in his

supervision of the press, he would be the last to pretend. The volumes which he edited contain unnumbered proper names, dates, numerals, references to initial letters, etc., etc. The labour of revising them was discouraging; their number increased the difficulty, and suggests a palliation for any errors which escaped him. He was pained by the smallest mistake which he made, yet deemed it his duty to suffer the pain, rather than remit his efforts for the elevation of our periodical literature. Amid all the drudgery and perplexities of his editorial life, his rule was never to let a day pass by, without refreshing his taste with the perusal of some lines from a favourite poet, such as Virgil or Spenser."

Mr. Edwards wished to raise his more erudite journals above merely sectarian influences, and concentrate the choicest talent of different parties in one literary brotherhood. Some of his reviews were published amid the din of ecclesiastical warfare, but it was not permitted to disturb the serene spirit of Christian science which beams from their pages. He shrank from the truculent disposition which often contaminates the periodical press, and which in his view was fostered by the habit of anonymous authorship. In his wish to preserve his journals from a morose and fault-finding spirit, he sometimes erred, as we think, on the other side. His critical lenity was exercised at the expense of literary justice. Thus he refused to publish an article exposing the blunders of a divine whose faith he disapproved, for the purpose of checking the tendency of opposing the doctrines of misbelievers by an assault on their character. On another occasion he was urged to expose plagiarisms which had been detected in a theological opponent, but he declined the appeal through sensitiveness to the evils of personal strife. But this was certainly an excessive indulgence of an amiable temper. The exposure of literary humbug is one of the first duties of the critic, and he who hesitates to draw blood, when necessary, gratifies an effeminate disposition at the expense of the public. A reviewer need not be an executioner, but as invested with judicial functions he is

bound to tell the truth, cut where it may.

Throughout his public life, Mr. Edwards took a deep interest in the cause of the African race. His first printed pamphlet was a plea for the slave. His first address from the pulpit was on the evils of slavery. He thought at one time of devoting his entire life to the benefit of the oppressed African. The subject took hold of him with such power, that it was almost impossible to banish it from his remembrance, and images of suffering haunted him like spectres. While he was "pursuing his theological studies, he heard that a coloured youth had come to Andover to enjoy the privileges of the Seminary. Some of his fellow-students had an instinctive reluctance to be in company with the stranger, but Mr. Edwards, sensitive as he was to the ridicule of men, shrinking from all appearances of eccentricity, scrupulous in his regard to all the rules of neatness and refinement and seemliness, invited the sable youth to reside in the same room with him. For several weeks this man, so dignified, so delicate in his sensibilities, studied at the same table with the poor African. This was the man! He was preparing himself to be a *minister* of reconciliation. He was the servant of all for Jesus' sake. Like his great Exemplar, he chose to suffer for and with the publican, rather than sit in the halls of kings. For twenty-six years he was an unwavering friend of the Colonization Society, in its reverses as well as in its triumphs. *

* * * * It is an interesting coincidence, that a daughter of the chief founder of the American Colonization Society performed some of the last rites for Mr. Edwards at his death, and immediately afterward, and that some of his last physical wants were supplied by the African race for whom he had toiled and prayed."

As a preacher, Mr. Edwards was destitute of the popular gifts, which are usually more successful in captivating a promiscuous audience, than soundness of thought or accuracy of reasoning. His voice was not commanding, nor were his gestures graceful, nor his attitude easy. Still in a small house, or before a learned audi-

ence, his manner, if wanting in some of the graces, was peculiarly winning. "Few men in the Andover Chapel have ever equaled him, in holding their auditory spellbound. He spoke with a cautious accent and a guarded emphasis, which betokened the selectness of his thoughts. He recited passages from the Bible with such a glowing countenance and marked inflection, as gave a living commentary on the text. There was frequently a plaintiveness in his tones, that harmonized well with the sentiment breathed forth in them. Some of his attitudes in the pulpit would furnish a sculptor with a good model of self-distrust and self-abasement. In his lowly way, he expressed a reverence and an awe of God, which must have come from a heart broken under a sense of guilt. When he raised his frame from its inclined position over his manuscript, and when for a moment he stood erect and gazed so honestly and earnestly at his hearers, he drew them to him as to a friend in whom they might confide, and whose sympathies were ever with his Redeemer and with all good men. Then there was a classic purity in his style, which fascinated the hearers who were trained to discern it. Then there were the terse, sententious, apothegmatical utterances, which startled and delighted the men who were able to understand them. He did not care so much about the logical form of his discourses, as about their inmost heart. They were free from commonplaces; and had a luxuriance of thought and feeling, which reminded one of trees with their branches bending and breaking under their fruit. They were not so remarkable for an obvious unity, as for a pathos that swelled through them, or a vein of sentiment original, delicate, graceful, intangible, enchanting. They would have retained more semblance of logical order, had there not been so great an effort to avoid all trite and dry sayings. For the sake of avoiding the tedious repetition of connective clauses, Mr. Edwards failed sometimes to exhibit the principle which bound his various thoughts together. He had, in no small degree, the artlessness of George Herbert, whom he loved so tenderly. His simple-hearted suggestions reminded one of the 'meek Wal-

ton,' to whom he had a rare likeness." In the autumn of 1837, Mr. Edwards was appointed Professor of Hebrew in the Andover Seminary, and on the resignation of Mr. Stuart in 1848, he was elected to the Chair of Biblical Literature. He thus devoted the last fifteen years of his life to the office of a Biblical teacher. He was well prepared for the duties which it involved. His earliest studies were Biblical. Before he was eleven years old he had read the Bible through seven times, and all of Scott's Notes twice. Commencing the study of the Hebrew language at the age of twenty-two, he pursued it regularly as long as he lived. He had studied the Old Saxon tongue as an aid to the full appreciation of the English Bible. In order to gain a more thorough knowledge of the Hebrew idioms, he carefully studied the Arabic and other cognate languages. He was familiar with the German tongue, which as Professor Park observes "is the key to the Biblical literature of the world, the instrumental tongue without which no one at the present day will be an adept in sacred learning." All his studies were with reference to his own comprehensive aim of becoming a masterly expounder of the sacred page. "When he made the tour of Europe for his health, he did not forget his own idea. He revelled amid the treasures of the Bodleian Library, and the Royal Library at Paris; he sat as a learner at the feet of Montgomery, Wordsworth, Chalmers, Mezzofanti, Neander, the Geological Society of London, and the Oriental Society of Germany, and he bore away from all these scenes new helps for his own comprehensive science. He had translated a Biography of Melancthon, for the sake, in part, of qualifying himself to look upon the towers of Wittenberg; and he could scarcely keep his seat in the rail-car, when he approached the city consecrated by the gentle Philip. He measured with his umbrella the cell of Luther at Erfurt, wrote his own name with ink from Luther's inkstand, read some of the notes which the monk had penned in the old Bible, gazed intently on the spot where the intrepid man had preached, and thus by the minutest observation he strove to imbue his mind with the hearty faith

of the Reformer, so that he might become the more profound and genial as a teacher. This was a ruling passion with him. He gleaned illustrations of divine truth, like Alpine flowers, along the borders of the Mer de Glace, and by the banks of "the troubled Arve," and at the foot of the Jungfrau. He drew pencil sketches of the battlefield of Waterloo, of Niebuhr's monument at Bonn, and of the cemetery where he surmised for a moment, that perhaps he had found the burial-place of John Calvin."

But the best fruits of these devoted studies were not given to the world, by reason of the unexpected progress of disease of which the seeds had been lurking in his constitution for many years. He was just ready to finish for the press his exposition of Habakkuk, Job, the Psalms, and the First Epistle to the Corinthians. He had prepared the substance of an Introduction to the Old and New Testament, to which he had given the labors of fifteen years. The time had come to bring them before the public eye, when he was informed that the pulmonary complaint under which he had long suffered was supposed to be incurable. Unwilling to yield his hold on life, without an effort to complete his cherished scheme, he sought relief in a Southern clime. In the autumn of 1851, he repaired to Athens, in Georgia, but the grasp of death was soon upon him. "He was accompanied in his Southern retreat by his family. Yet he learned, what so many have learned before, that in a man's extreme weakness there is no place equal to his own home. He would probably have suffered less in his study chamber at Andover, than he actually endured amid the exposures of a Southern dwelling. A winter of almost unparalleled severity deprived him of his needed recreations. He became too feeble for study. He was compelled to shut his books. This was a new rebuff to his enterprising mind. He seemed like a man deprived of his children. He looked like one who was soon to die of a broken heart. His loftiest ideals, the most comprehensive scheme of his life, waned before him in his last hours. His frame was attenuated; it was almost a shadow; but his mind continued, as it had been

want, to engross itself with great themes. Socrates would have referred to him as a sign and pledge of the soul's immortal life and youth. * * * His poetic sensibilities remained healthful until he died. On one of his last days he called for the reading of Bryant's Hymn to the Evening Wind. On several of his last Sabbaths he exclaimed, "How I should love to hear 'Thine earthly Sabbaths' sung to the great congregation!" On the very Lord's-day preceding his death, he asked that the doors of his room might be thrown wide open, so that he might see the fields glistening in the sunlight, and might inhale the fresh breeze of spring. He was enchanted with the vernal scene, with the boughs putting forth their tender leaves. His soul was alive with happy thoughts, all the happier because it was the Sabbath morning. He recited the words:

"As when to them who sail
Beyond the cape of Hope, and now are past
Mozambic, off at sea northeast winds blow
Sabeian odors from the spicy shore
Of Arabia the blest——"

"Take out Milton," he added, "and read that figure." It was read. "It is one of the grandest in the language," he remarked, "and another like it is in those lines:

'Sweet fields, beyond the swelling flood,
Stand dressed in living green.'

At one season of the year, the hills of Judea may be distinctly noticed, clothed in green, beyond the river." He lingered until Tuesday, April 20th, 1852, when he died, in the fiftieth year of his age.

THE GUILT OF SCEPTICISM.

SCEPTICISM, in strict definition, is doubting. Its nature, tendency and criminality are different in different circumstances. We shall consider it in three different aspects or degrees.

1. One may be sceptical on a proposition because it is not presented to him with a sufficient degree of evidence to render it consistent for him, as a rational being to yield it credence. There are propositions in religion not perfectly clear or self-evident; and in

order that they may legitimately challenge our assent, they must be shown to be directly revealed from heaven, or else clear inferences from well-established premises. The propositions may be true; they may be such as we shall readily yield assent to when we see them proved; but if they are not self-evident, and are presented to us on the authority of misapplied proof texts, or of inconclusive reasoning, we cannot do less than doubt. The man who quietly yields up his understanding to a claimant who enforces his demand by a manifest outrage on hermeneutics and logic, outrages his own understanding. Of this sort are the meek spirits who form the rank and file of the followers of the Millers, and the other religious fanatics that infest society. The most shallow speciousness, coupled with somewhat of the marvellous, and of an appearance of piety, is sufficient to make them willing captives. Scepticism, in this case is not only not criminal, but is even praiseworthy. It is no more than doing justice to one's own understanding.

These principles, however, will not justify scepticism on those propositions in religion to which our moral nature requires us to yield assent on a mere statement of them. Some of the most important practical parts of religion are of this sort, such as the duty of exercising repentance and faith in Christ, the necessity of the new birth to fit the sinner for heaven, &c., much of the evidence of which lies in our moral nature. We are bound to give credence to any proposition, to the truth of which our rational nature yields assent, whether that assent be founded on an intuitive conviction of its truth, or the Divine testimony, or be the result of a process of reasoning. As to all other propositions, whether true or false we are bound to hold ourselves in doubt, and candidly examine the evidence.

2. Scepticism exists in many minds, not so much from a repugnance of heart to the propositions in regard to which they are sceptical, or from a misapprehension of intellect, as from a want of it. These persons are sceptics on all classes of subjects, simply because they have not capacity to see the con-

clusiveness of the plainest arguments. There is, commonly, coupled with their scepticism, a conceit of superior discernment, and a notion that it betokens the wise man to hold one's self in doubt, where others, more credulous, yield a ready assent. The case of such persons is a hopeless one. The religious instructor may present arguments, but to supply the deficiency of brains is beyond his power.

The criminality of scepticism of this sort on religious subjects, springs from three elements which commonly enter into it.

(1.) The intellectual imbecility which hinders an appreciation of the force of argument, is in whole or in part due to a neglect to use, or an abuse of the modicum of intellect originally possessed. So far as this cause operates, it is an element of guilt.

(2.) The conceit of superior discernment, connected with this kind of scepticism, which prevents a due attention to argument, has a moral cause, and is a ground of guilt.

(3.) Although this sort of scepticism is a vice of intellect, and applies generally to all classes of subjects, and hence is not founded solely on a repugnance of heart to the subjects in which it is exercised, still, when it is exercised towards religious subjects it is furthered by a repugnance of heart to those truths. This, so far as it operates, is an element of guilt.

3. The third aspect of scepticism we propose to consider is, that which springs directly from repugnance of heart to the truth in regard to which it is indulged. This kind of scepticism is frequently connected with great boldness of intellect, an entire want of reverence for religious subjects, and hence a freedom from that wholesome restraint which reverence imposes upon most minds when they contemplate religious subjects. They glory in the name of free-thinkers; that is, they think as freely on religious as they do on any other subjects. So far from arising from a want of intellect sufficient to apprehend the force of reasoning, it is frequently connected with great acuteness of logic. When it exists in a mind pre-eminently logical, it is radical and universal, sweeping away the foundations of human know-

ledge, and leaving no resting place short of universal uncertainty. Intent chiefly on destroying the foundations of the truth which he regards as specially repugnant, the sceptic removes the foundation of all truth. Proving the truth of God a lie, he proves, so far as his proof goes, the whole universe, himself included, a lie. Another blind Samson, while he would pull down the pillars which support the structure, hostile to himself, he overthrows the very pillars on which he himself leans, and is overwhelmed in the general ruin.

This kind of scepticism is inexcusable and unmitigated sin. The guilt of it consists in the fact that it grows directly out of hostility of heart to truth. Want of intellect cannot be given as an excuse; its very existence is sufficient proof of intellect. The skill in averting arguments in favour of truth, and inventing arguments against it, displayed by many of this class of persons, is evidence of no mean intellect. Want of knowledge cannot be pleaded; this class of persons voluntarily turn away from the sources of knowledge. A firm persuasion of the truth of the principles for which they contend, a mis-called sincerity, so far as that may be predicated of scepticism is no mitigation of guilt. The sceptic may be firmly persuaded that hell is a figment of the imagination, that the Bible is a fable, that God is a lie—his firm conviction is only an evidence of his invincible hostility to these truths. To such a termination scepticism may, and doubtless does, sometimes come. "For this cause," it is said, that is, because *they received not the love of the truth*, "God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

HEAVEN'S SHOWERS.

There is a great deal of difference in the showers of rain which fall upon the earth. Sometimes you have a heavy shower, which deluges the roads and streets; but it is gone presently: the earth benefits but little by it; and sometimes you have a sweet, gentle,

soaking rain, that refreshes the earth abundantly. This is called "the small rain," and the former, "the great rain of his strength."—Job xxxvii. 6. So it is in these spiritual showers. The effects of some sermons are very transient; they touch the heart a little for the present, by way of conviction or comfort, but the feeling they produce flits away immediately. At other times, the gospel, like a settled, moderate rain, goes to the root, to the very heart. The influences of it are sometimes abiding, and remain much longer in the heart than the rain does in the earth. There are effects left in the heart by some sermons and duties that will never go out of it. "I will never forget thy precepts," said David, "for by them thou hast quickened me."

The rain is most beneficial to the earth, when there comes warm sunshine with it or after it. This the Scripture calls "a clear shining after rain." So it is with gospel showers, when the Sun of Righteousness shines on the soul under the word, darting down the beams of grace and love. O how comfortable is this! and how effectual to melt the heart! And as the warm rain is most refreshing, so when the word comes warmly from the melting affections of the preacher, who imparts not only the gospel, but his own soul with it, it does abundantly more good than that which drops coldly from the lips of the unaffected speaker.

Showers of rain exceedingly refresh the earth, as a man is refreshed by a draught of water when his spirits are spent. O how welcome is a shower to the thirsty ground! Hence the little hills are said to "rejoice on every side, yea to shout for joy and sing when a shower comes."—Ps. lxx. 12.

But never were showers of rain so sweetly refreshing to the thirsty earth as gospel showers are to gracious souls; they comfort their very hearts. What joy was there in Samaria when the gospel came to that place! Acts viii. 8. It revives the soul; it is honey in the mouth, melody in the ear, and a very jubilee in the heart.

The prayers of saints are keys that open and shut the natural clouds, and cause them either to give out or withhold their influences. "Elias was a

man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months: and he prayed again, and the earth brought forth her fruit,"—James v. 17. God has subjected the works of his hands to the prayers of his saints.—Isaiah xlv. 11.

Prayer is also the golden key which opens the mystical gospel clouds, and dissolves them into sweet gracious showers. God will have the whole work of the ministry carried on by the prayers of his people. They may tell their people, as a great general once told his soldiers, that he "flew on their wings." "Pray for me," said the great apostle, "that utterance may be given me, that I may open my mouth boldly, to make known the mystery of the gospel." Yea, by the saints' prayers it is that ministers obtain the success and fruits of their labours. "Finally, brethren, pray for us that the word of the Lord may have free course and be glorified, even as it is with you." And thus you have the metaphor opened.

O that these truths may come down in sweet showers upon the hearts both of ministers and people!

DESIGN AND USE OF AFFLICTION.

There are few who have not, at some period of their lives, felt deep anguish and overwhelming grief; few who have not had occasion to utter the language of the ancient patriarch, "Have pity on me, O, ye my friends, have pity upon me, for the hand of God hath touched me." In looking around upon the circle of our friends, we see one here and another there bowed down by afflicting providences, which have fallen with sudden and crushing weight upon them. Their habitations have been rendered desolate, and the desire of their hearts has been taken away by a stroke. We would not intrude upon the sacredness of private grief, but we would make a few brief suggestions, which we hope may not be unprofitable to those who are called to drink of the bitter cup of sorrow. There are im-

portant uses of afflictions, which we ought not to overlook, or lightly to esteem.

One object of their visitation is, to give us an acquaintance with God such as we could never gain by any other means. When the springs of earthly comfort fail, and ills we cannot avoid, and find it hard to bear, cluster around our path, we feel constrained to raise our eye to Him, and implore his aid who is mighty to save. We are forced to abandon our reliance on an arm of flesh, and seek in God the succour and aid which our exigences demand. God is presented before us as a distinct object of contemplation, and we gain a view of his greatness and goodness and infinite perfections, which no amount of prosperity could impart. We see his hand with a distinctness and vividness of perception, that leaves no doubt on our minds in regard to the source of our afflictions. We go to Him in the depth of our sorrows, and cast our burdens upon Him, and feel his arm of everlasting strength bearing us up. In such circumstances we see a richness and glory in the promises, that we never before discovered, and feel there is an adaptation in the gospel to meet all our wants and woes. The Bible reflects a new lustre as its pages are pondered amidst the waves of sorrow that are dashing around us. We are brought to an audience with God: "He showeth us our work and our transgressions that they have exceeded. He openeth also our ear to discipline, and commandeth us that we return from iniquity."

Another design of affliction is, to check and chasten our desires for worldly good. We are exceedingly prone to magnify earthly pursuits, and become engrossed with the fleeting and unsatisfying objects with which we are surrounded. How many are fascinated with earth's charms, and lose sight of heavenly glory! How many make gold their God, and worship at the shrine of mammon! How many tug and toil to enrol their names among the great and honourable, and to rear some monument which will secure for them an imperishable fame! In these circumstances, the hand of God is laid heavily upon them, and they writhe under his rebukes. A loved compan-

ion, or a darling child is snatched from their embrace. Then they see,

"The spider's most attenuated thread
Is cord, is cable, to man's tender tie
On earthly bliss—it breaks at every breeze."

Then they learn how little earth, with all its fascinations is worth. It is in affliction that we are led to look upon it in its true light, and to fasten our faith upon a better and a brighter world.

Another design of affliction is, to prepare us for Heaven. This consideration, fully sustained by the teaching of the Bible, should suppress every murmuring and repining thought, and make us satisfied with the allotments of Providence, whatever may be the severity with which they bear upon us. "Our light affliction," says the apostle, "which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Of some who had reached the New Jerusalem, we are told, as if it was a signal mark of the Divine approbation, "that they came out of great tribulation, and washed their robes and made them white in the blood of the Lamb." In themselves, afflictions are trying,—but in their sanctifying influence and final issues they are glorious. If they purify us from the dross of sin, and wean our affections from earth—if they lead us to God and prepare us for Heaven—they are messengers of mercy. We can bear the pain they bring, for the sake of the glory they secure. Let them be viewed, then, as needful medicine, to heal our spiritual maladies; as the wise and merciful discipline of our Heavenly Father, to prepare us for the mansions of eternal rest, and we shall not be greatly disquieted, much less overwhelmed, when they press upon us.

"With patient mind thy course of duty run;
God nothing does, or suffers to be done,
But thou wouldst do thyself, if thou couldst see
The end of all events as well as He."
Ch. Observer.

THE AGED SINNER.

Mrs. F— had started on an errand of mercy when she met an aged female groping her way. She was a wretched looking object, bent with age, and clothed with tattered garments. Mrs. F— had passed her, but conscience

whispered that she might be losing an opportunity of doing good and relieving suffering, and she retraced her steps.

"My friend," she said to her kindly, "you seem very aged and infirm?" "If I see the 17th of next month, I shall be ninety two." "That is a great age," said Mrs. F—. "And is your soul at peace with God?" "Who asks about my soul?" she exclaimed. "You are the first person that ever spoke to me about it. I cannot see you well, for I am so blind, but go with me and talk." Mrs. F— determined not to defer the opportunity, and accompanied the old woman to her miserable home. She found her the inmate of a low, wretched family, who boarded her for the rent of the hovel they occupied, which belonged to her son in an adjacent city. From the family the old woman suffered the most unkind treatment. So long had the voice of kindness been a stranger to her ear that she was deeply affected by it, and seemed not only willing but anxious to hear, while Mrs. F— talked to her of Jesus, and his love for ruined man. She had wonderfully retained her mind for one of her years, and was not so ignorant as she was hardened in vice, for in childhood she had been instructed in her Bible, and its blessed precepts were not wholly forgotten. What encouragement to parents to sow the seed.

Mrs. F. upon enquiry learned much of her history. A wayward youth and ungovernable temper that had driven husband and children from her; a life of infamy for twenty-five years, followed by wretchedness and poverty; discarded by the respectable friends and family to whom she belonged, and disowned by her son, she was reaping the bitter wages of sin when met by our good Samaritan Mrs. F—, whose first efforts were to relieve her bodily wants, while she did not neglect her still greater spiritual need.

Daily did Mrs. F— visit the aged sinner, reading and praying with her, though the family who professed to take care of her often insulted Mrs. F— with coarse language, and even interrupted her while she knelt to pray; but she heeded them not, for she was engaged about a great work, under God, "saving a soul from death."

Christian friends, too, remonstrated with her upon expending so much effort upon such a hopeless case, and the impropriety of visting so bad a character. She only replied, "The more wicked she is, the more faith and effort she requires." Amidst all the discouragements in her labour of love, she persevered, until God saw fit to bless her by sending the Holy Spirit to enlighten the darkened mind, and break the bondage of sin which had so long bound it. The work seemed a very gradual one, but not the less sure. She was permitted to live long enough to manifest the wonder-working power of God.

A year from the day Mrs. F— first met her, she was called to stand by her death-bed, and hear her rejoice in the love of Jesus. Her last words were, "*I am a great, great sinner, but Jesus is a great, great Saviour; glory be to his name.*" "What a reward for a short year of prayer and effort" was this. Fellow-christian, go thou and do likewise; be not discouraged. Remember "with God all things are possible."

CANNIBALISM IN FEEJEE.

The details here given of the cannibalism of the Feejee Islands, will be almost too horrible for many of our readers; but we feel, notwithstanding, that the facts of the case *ought to be made known*, in order to show to christians what pure heathenism really is, and thus to make them more fully recognize the solemn duty of sending the gospel of Christ to the pre-eminently wretched and perishing inhabitants of those many "dark places of the earth, which are the habitations of cruelty."

It is not at all unusual for the Feejeeans to inter a human body, or a part thereof, and especially the heart and liver, under the earth, in the place where they keep their bread, during any period they please; and when they have an occasion for preserved flesh, it is exhumed, cooked and eaten! Nothing is done but to put it under the earth, and then to take it up again as a dainty dish!

A mighty chief, now in power, eats human flesh, cut off limb by limb from the man whom he has selected, and

that while he is yet alive; and he compels the remaining part of the mutilated man to look at the process of his own limbs being cooked and eaten by his own chief! But these cases are rare.

There are parts of Feejee where they not merely kill and eat their enemies, but where the chief lives upon his friends; and these are frequently eaten raw! This cannibal of Ragi-Ragi has been known to have a good supply of human flesh in his box salted down, and has lived upon it as his daily food, seldom eating any other kind of flesh.

One way of obtaining food is to lie in ambush, and seize upon females as they return with water, or from bathing. These are killed and taken away, and there is a rule among them to this effect, that, in case a man can succeed in pouncing upon a female from the place of his concealment, and strike the death-blow so suddenly that no one, friend or foe, shall hear or know anything of the matter, and then open the body and cover himself with the contents, that covering shields him from the claim of any one to have a share; he eats as much as he can, and buries the remainder, to be exhumed for his own future use. While Mr. Jaggar was living at Rewa, the following event took place there, and was well known to all. The king of Rewa became angry with one of his young female servants, and commanded that one of her arms should be cut off. This was done accordingly. He directed that the girl should be compelled to eat her own flesh, or die. She did eat part of her own arm, after it had been cooked, and proceeded till she became very sick. She was then permitted to live.

There is one thing remarkable in the revolting accounts which this people give of their man-eating career; that is, that the flesh of human beings is really very good, and they like it. The flesh of women is rather better than the flesh of men, and when the chief wants something very delicate, or, in case many bodies are before him, a child is roasted for his repast.

A Rewa canoe was wrecked near Natawa, and many of the crew swam to the shore. The Natawa people found them, took them into the town,

and at once began to make preparations for cooking them. They did not club them, lest a little blood should be lost; but they bound them until the ovens were heated. Some of the cannibals could not wait, but plucked off pieces, such as ears and noses, from the bodies of their victims, and ate them raw. When the ovens were ready, they began to cut up the poor wretches, who were crying to their murderers for mercy. They first cut off their legs as far as the knees, afterwards the arms, and then the trunks. While they were thus engaged they had dishes placed under the different parts to catch the blood; and if a drop happened to fall on the ground, they licked it up. The different parts were then cooked and eaten. The whole of this was seen by an intelligent Christian native, named Micah, or, in Feejee, Maicha, who is on the spot where I am now writing.

Within the last four years, fully one thousand people have been killed within twenty miles of Rewa; of these five hundred have been eaten. As to the total number eaten in that period in all Feejee, it would not be easy to form a conjecture, inasmuch as many devastatory wars have been going on beyond the limits of twenty miles.

It seems that at Ngau, an island within sight of the place where I am writing, they prepare the human body, about to be cooked, in any way they may desire. The limbs are tied, say in a sitting form, and there they remain; the body is roasted, hot stones being placed within, as in the case of other animals; when dressed, they take the body up, paint the face red, place a wig upon the head, put a club or fan in the hands, as they may happen to fancy, and then carry the whole as a present to be eaten by their friends. They sometimes travel far with this spectacle, which, when met in the path, may easily be mistaken for a living man in full dress. When the carver commences his work he observes the same rule as in dividing other food, only the *cutis*, or outer skin, is first removed, leaving what remains white. A man here, not long since, killed and roasted one of his wives, who had offended him in the preparation of some food; he ate

a part and hung up the rest in a tree in front of his house, for the other wives to see; and there it remained. He did not say, like Abraham, "Bury my dead out of my sight."

There are, however, a few in Feejee, who have now the fear of God; and they, to a man, abhor their former practices, and insist upon it, that, though cannibalism is a very ancient custom among them, that it did not formally obtain to the same extent that it has done latterly; that the present overflowing of this tide of blood, this abounding of iniquity, is of recent growth. Varani fully believes, and confidently asserts, this is a revival and extension of the works of darkness, of these frightful and startling deeds of blood.—*From Mr. Lawry, Wesleyan Missionary.*

LITTLE SINS.

I heard not long ago of a thing which astonished me much—*A railway train stopped by flies.* Only think of a ponderous machine, several hundred feet in length, thundering along at perhaps fifty miles an hour, compelled by a few insects to stand still!

My friend's account (he had heard it from a credible authority while travelling in the United States) was as follows:—

"Over the wheels of the original locomotives which ran on the American railways is a receptacle for grease, which as it melts by the heat arising from the friction, runs down a perforated tube into the boxes. In the year 1844, an engineer on one of the lines of that country, finding that the axles of his engine were becoming red-hot, stopped the train, and discovered that the machinery was so clogged by flies that the oil had been prevented from running."

Is there nothing, I thought to myself, to be learned from this? Has the story no moral? May not the progress of our undertakings in spiritual matters—Sunday-school teaching for instance, be greatly retarded by trifling things? Does not Scripture warn us against *little sins*? Do not we read in one passage (Eccles. x. 1.) of "dead flies" which spoil the rich ointment, "little follies" which

injure men of wisdom and reputation? And does not another text speak of certain "little foxes"—insignificant but subtle and mischievous habits, which eat out the fruitfulness of our christian profession?—Cant. iv. 15. "Behold," said St. James, (iii. 5.) "how great a matter a *little fire* kindleth"! And our Lord, as if to warn us against habitually allowing ourselves in trifling omissions and commissions, speaks of some commandments which he calls "the least," and of "jots and tittles" of the law. (Matt. v. 18, 19); and "fragments" (John vi. 14) are by no means to be disregarded.

Let us then examine ourselves. If I am unsuccessful, let me search and see what it is that clogs the wheels, and hinders the oil from running. What is it that prevents the gentle flow of the Holy Spirit's unction? Is it neglect of special prayer? levity of mind? self-love unmortified? love of dress? undue association with the world? carelessness in my preparation of the lessons? tartness of manner? too much attention to the mere machinery? want of life and spirituality in teaching? what is it in me that grieves the Divine Spirit, and interrupts his gracious influence? Let me remember that my God is a jealous God, that the Lord Jesus claims, and deserves, all my affections; that he had a controversy with the active and diligent Ephesians (Rev. ii. 4.) on account of *declension*, not entire *absence* of love; that though we talk of little sins, there is in reality nothing little or unimportant between him and our souls. Let me seek to have all my ways brought into sweet captivity to the obedience of Christ; to be sanctified wholly, and to have all my body soul and spirit preserved blameless unto the hour of his coming.

EVIL SPEAKING.

SUPPOSE all the frivolous talk of a neighbourhood were painted accurately and at full length, how would it appear? What sort of reading would it make? What would be the tendency of such a publication, supposing it to be circulated and read like a newspaper? Now the mode of the

thing is of no account. The publication of nonsense and frivolity is as effectual by means of a hundred tongues, as by the press, and as much more so as the living speaker is more impressive than the silent print. I know our familiarity with this kind of conversation, diminishes its apparent evil. But only let the same remarks and trains of thought that are every day suggested in conversation meet our eye in print, and we should all see that it is far worse than a mere waste of time to utter or hear them.

Censorious talking is another, and still worse example of the abuse of speech. The hasty utterance of unfavourable impressions touching the character and conduct of others, is I suppose, principally intended by the apostle where he speaks of the unbridled tongue. It is well understood by reflecting people, that to form a just estimate of the character, mental and moral, even with those with whom we are most intimately connected, is not without its difficulties. In many instances we are obliged greatly to modify, and in many others utterly to change our estimate of those we have best known. This fact should suggest the fitness of a modest hesitancy in uttering our views and opinions touching the characters of others. And yet nothing is more common than the reverse of this. It is perfectly amazing to see the dexterity and unembarrassed speed with which some persons can dispose of the most difficult and perplexed cases of character. They can decide, and do decide, in a moment, whether a report is true or false, whether an accused person is innocent or guilty. It is not at all necessary for them to hear both sides, to weigh evidence, and consider all the circumstances of the case. What would require all the most diligent investigation of a judge and jury for days, is settled by them in a minute or two; and they feel so clear and certain about it, that nothing can shake their convictions or silence their tongues. How common this sin is, every reader can judge for himself. How odious it is, most persons are apt to feel, when their turn comes to be rashly and unjustly censured. Consider, too, the amount of mischief and of suffering inflicted by

ensorious judging and speaking — What numberless alienations of friends — what suspicions, doubts, and fears are engendered. Think how many excellent characters, built up through long years of virtuous living, are destroyed for ever, by undeserved censure; in an hour, with a single breath of the censorious slanderer, the best name may be tarnished or made infamous.

An evil speech uttered against a young man may affect all his relations in life, alienate from him the confidence of his employer, abate friendships in which his affections and his hopes were centred, and cool the love even of his chosen and betrothed, and he may henceforth be a blighted man, seeking relief in the bowl, or sinking into sour misanthropy. The ruin of character, of peace, of confidence; the inflictions of positive misery and anguish of soul with which evil speaking is chargeable, are incalculable and dreadful. It is a vice which includes in itself the essence of the highest crimes; it is robbery of that which is its victim's chief property, his good name; it is assassination, murder, and the venom of the weapon enters the soul. And yet this crime, which is every hour in relentless pursuit of new victims, and every moment racks some bosom with fresh pangs, escapes unwhipt of justice, and is looked upon as a venial fault, if not an innocent infirmity. Even the church tolerates a host of evil speakers in her bosom. If one of her members is guilty of a single profane speech, or of a single instance of intoxication, he is dealt with, perhaps cast out. But the censorious, — bitter, — slanderous-tongued brother or sister is never, or rarely, called to account. They live on, festering in their malignity, and die when their time comes, in good and regular standing. Verily, our scale of morality is a strange one!

The countenance given to this vice in social intercourse, increases its frequency and its impudence. The morning call, the social party, the friendly interview on the promenade, or the shopping excursion, are occasions not often neglected by those having the gift of tongues. A little of the salt of scandal seasons a nice little dish of talk exquisitely, and

there are few who do not smack their lips at the repast; at any rate, there are not many who, by a face full of unequivocal disgust, forbid the mixture. There are slanderous ears, as well as slanderous tongues, be it remembered, and the difference in their guiltiness is hardly worth reckoning. Whoever encourages evil speaking, by enduring it even, becomes a sharer in the offence. If censoriousness and all sorts of evil speaking were treated with the contempt and disapprobation they merit, we might soon congratulate ourselves upon the abatement of this leprous nuisance.

THE MOTHER OF TIMOTHY.

THERE is no higher source of gratification to the contemplative mind, than to trace out in the imagination the characters of those who have been thrown, as it were, inadvertently upon the page of history. What though no mighty deeds of blood and carnage may have placed them among the gods? What though no hecatombs of the slain may have paved their pathway to the goal of fame: nor the laurels of victory entwining their brow, may have incited the pen of the historian to record their worth. It is enough that they may have benefitted their fellow-men—that they may have lightened the burden of humanity—that the benign and soothing influence of their example may have gone down far into the heart, and stilled the troubled and turbulent passions rankling there. Surely if there is any one who is worthy of being enshrined in the hearts of posterity, it is that one who has added some delicious ingredient to the cup of human happiness. Such an one was the mother of Timothy. And while the votaries of unbridled ambition may point to an Alexander, or a Leonidas, as examples of unrelenting bravery, from whence the scorching fire of heroism began to burn that envelopes them in its mystic and bewildering blaze, the christian may point with undefinable pleasure, perhaps, even to this mother of the youthful evangelist, as an example of moral courage and active piety, as a source from whence he himself has received that love of goodness for

goodness' sake, that has conducted him on in the paths of virtue and peace. For although little is said in the sacred writings concerning this excellent woman, yet there is amply sufficient to afford us a knowledge of what must have been the character she sustained in society, and to impress the mind of the reader with a force not to be forgotten. What volumes do the few words, apparently unintentionally sketched, concerning her, speak to our hearts. Not all the glittering splendours of the East—not all the gorgeous robes of oriental princes, bedecking that lovely woman, would have shone half so fair as the simple and unostentatious coronet of christian graces that adorned her brow, bearing the inscription, "unfeigned faith." It does seem to me that if there ever was a time to draw out the difference between real and unfeigned faith in God, it was at the time in which flourished this exalted pattern of the christian religion. The real followers of Christ were few indeed. The Scribes and Pharisees, and a majority of the people were against them. Popularity and prudence called loudly for them to join the strongest party, in which all the religious knowledge seemed garnered up. But amid all these inducements to turn aside—and still more, even the beloved partner of all her joys and sorrows being a Gentile, and of course opposed to her measures—she moved steadily forward, training up the tender infant committed to her trust, in that sacred and "unfeigned faith," which she had received as a rich, nay, priceless legacy from her own mother: and rested not in her persevering efforts, until she had witnessed the consummation of her soul's most ardent desire—her son, her child of many prayers, set apart as a teacher of that hallowed and spirit-stirring doctrine which she had so eloquently and forcibly preached by her life. What an example this of the influence of woman. Against a flood of opposition, this influence was an *ancilum*—a sacred shield of defence on every side, restraining that son from sin, and rearing him as "the trees of lign-aloes which the Lord himself has planted." And flowing through this channel, these virtuous principles went out to water

and cause to spring up and flourish, the plants of grace on every side. Who, oh who, can say, to such an influence, "thus far hast thou gone, and no farther." The apostle in giving instruction to this son, uses this expressive language: "But continue thou in the things which thou hast learned, and hast been assured of knowing of whom thou hast learned them; 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." How beautifully do these words set forth the lively interest of his mother in the gospel, and the method employed to instruct him in its enlivening truths! From a child! in his infantile hours she had commenced a course of instruction which she unswervingly carried forward, nor rested in her efforts until the end was accomplished. She carefully sowed the seed of the kingdom in his expanding mind. With anxious care she guarded the sacred deposit—she watered it by her prayers and her example—she watched its growth—the tender bud—leaf after leaf had appeared—petal after petal of the corolla displayed their beauties, until the flower was fully blown. Christian mother, here is an example for you. Is it your desire that your children should grow up as ornaments in society—as examples of fervent and efficient piety? See to it that you employ means to make them such.—See to it that you early begin, even when the first dawning of intellect betokens a capacity for improvement. And, having sown, see that you guard the enclosure. Be careful that no exotic be transplanted, choking the growth of that seed from which you wish and anticipate fruits. Remember that the child reads a lesson from your conduct more impressive than words may convey. Therefore, you should so live that every thought and motive of your heart be transcribed on the yielding mind of your child, that it would not mar the spotless purity there. Thus training up your children, even by the force of your own example, in the way they should go, you will enjoy, like the mother of Timothy, the unspeakable reward of seeing them not depart from it.

POETRY.

THE FAMILY BIBLE.

How painfully pleasing the fond recollection,
 Of youthful connections and innocent joy ;
 When blessed with parental advice and affection ;
 Surrounded with mercies and peace from on high,
 I still view the chairs of my father and mother,
 The seats of their offspring as ranged on each hand,
 The richest of books that excelled every other,
 The Family Bible that lay on the stand.
 The old fashion'd Bible, the dear blessed Bible ;
 The Family Bible that lay on the stand.

The Bible, the volume of God's inspiration,
 At morning and evening could yield us delight ;
 And the prayer of our sire was a sweet invocation
 For mercies by day and for safety by night.
 Our hymns of thanksgiving with harmony swelling
 All warm from the hearts of the family band ;
 Half raised us from earth to that rapturous dwelling
 Describ'd in the Bible that lay on the stand.

Ye scenes of tranquillity long have we parted ;
 My hopes almost gone and my parents no more ;
 In sorrow and sadness I live broken hearted,
 And wander unknown on a far distant shore ;
 Yet how can I doubt a dear Saviour's protection
 Forgetful of gifts from his bountiful hand,
 O ! let me with patience receive his correction
 And think of the Bible that lay on the stand.

Bless'd Bible, the light and the guide of the stranger
 With thee I seem circl'd by parents and friends ;
 Thy kind admonition shall guide me from danger ;
 On thee my last lingering hope then depends ;
 Hope wakens to vigour and rises to glory,
 I'll hasten and flee to the promis'd land ;
 And for refuge lay hold on the hope set before me,
 Reveal'd in the Bible that lay on the stand.

Hail, thou the brightest and best of the morning,
 Star that hath guided my parents safe home ;
 The beams of thy glory my pathway adorning,
 Shall scatter the darkness and brighten my gloom.
 As wandering sages to worship the stranger,
 Did hasten with rapture to Canaan's land ;
 I'll bow to adore him, but not in a manger :
 He's seen in the Bible that lay on the stand.

Though age and misfortune press hard on my feelings
 I'll flee to the Bible and trust in the Lord ;
 Though darkness should cover his merciful dealings,
 My soul is still cheer'd by the heavenly word.
 But now from things earthly my soul is removing,
 I soon shall shout glory with heaven's bright band ;
 And in rapture of joy be for ever adoring
 The God of the Bible that lay on the stand.

THE BROKEN HOUSEHOLD.

BY ALICE CAREY.

Vainly, vainly memory seeks
 Round our father's knee,
 Laughing eyes and rosy cheeks
 Where they used to be :
 Of the circle once so wide,
 Three are wanderers, three have died.

Golden-haired and dewy-eyed,
 Prattling all the day,
 Was the baby, first that died ;
 Oh 'twas hard to lay
 Dimpled hand and cheek of snow
 In the grave so dark and low.

Smiling back on all who smiled,
 Ne'er by sorrow thrall'd,
 Half a woman, half a child,
 Was the next God called ;
 Then a grave more deep and wide,
 Made them by the baby's side.

When or where the other died
 Only Heaven can tell ;
 Treading manhood's path of pride
 Was he when he fell ;
 Haply thistles, blue and red,
 Bloom about his lonesome bed.

I am for the living three
 Only left to pray ;
 Two are on the stormy sea ;
 Farther still than they,
 Wanders one, his young heart dim—
 Oftenest, most, I pray for him.

Whatsoever they do or dare,
 Wheresoe'er they roam,
 Have them, Father, in Thy care,
 Guide them safely home ;
 Home, O Father, in the sky,
 Where none wander, and none die.

THE WORM AT THE FLOWER.

BY J. MONTGOMERY, ESQ.

You're spinning for my lady, Worm, -
 Silk garments for the fair ;
 You're spinning rainbows for a form
 More beautiful than air ;
 When air is bright with sunbeams,
 And morning mists arise
 From woody vales, and mountain streams,
 To blue autumnal skies.

You're training for my lady, Flower !
 You're opening for my love—
 The glory of her summer bower,
 While sky-larks soar above.
 Go, twine her locks with rose-buds,
 Or breathe upon her breast ;
 While zephyrs curl the water-floods,
 And rock the halcyon's nest.

But O ! there is another worm
 Ere long will visit her,
 And revel on her lovely form
 In the dark sepulchre ;
 Yet from that sepulchre shall spring
 A flower as sweet as this :
 Hard by the nightingale shall sing,
 Soft wings its petals kiss.

Frail emblems of frail beauty, ye,
 In beauty who would trust ?
 Since all that charms the eye must be
 Consigned to worms and dust.
 Yet, like the flower that decks her tomb,
 Her spirit shall quit the clod,
 And shine in amaranthine bloom
 Fast by the throne of God !

PRAYER AT EVENTIDE.

Sweet is the evening-time of prayer,
 When with the world we part,
 And freed from earth's enslaving care,
 Unlock devotion's heart.

Then in the closet of the soul,
 The thought shuts to its door,
 And over Heaven's eternal scroll
 Begins in joy to pore.

There may it lead each clouded hope,
 That dimmed the hours of day,
 And light its lamp, nor let it grope,
 While Jesus sheds a ray.

Calm as the sun at even-tide,
 On him our spirits rest,
 Secure, as rocks unmoved abide
 Beneath the Ocean's breast.

So may we ever find repose
 When all our toils are done,
 When life beholds its silent close,
 Our day its setting sun.

Then may we break in radiant morn
 The darkness of the tomb,
 And to the throne of God be borne,
 Our spirits to relume.

REVIEW.

THE HISTORY OF ENGLAND; from the invasion of Julius Cæsar to the year 1852. With early notices of the British Archipelago, Summaries of the state of the people at different periods, their maritime operations, commerce, literature, and political progress. For schools and families. By the REV. THOMAS MILNER, A.M., F.R.G.S. Royal 12mo, pp. 820. Tract Society.

WE have often been pained by the perusal of histories of our own land prepared "for the use of schools." So meagre in their aspect, and so very partial and prejudiced in their character, it seems as if the spirit of Hume or Clarendon, of the cavalier and non-juror, nestles in productions of this kind for the very purpose of giving to our children and youth distorted views of the men of past times, and a contempt for their very best deeds. Apologists for tyranny and persecution, even when some decent regard to truth compels the writers to make certain admissions. They do this with so bad a grace, and so uniformly in connection with the suggestion of some disqualifying circumstance or other, as to destroy or impair their effect. Who by reading Hume would obtain a true idea of the puritans and nonconformists; and who from Clarendon would learn the true character of Cromwell and his army? Yet even *they* do more justice to the parties they hated than the writers of our school compendiums. It is surely time that our children were delivered from such garbled publications, and that something more comprehensive, as well as more correct, was put into their hands.

We are happy to say that the volume before us supplies to a great extent this desideratum. It is very comprehensive, and has been compiled with great care. It is both condensed and clear; and it has the additional merit of being, to a very great extent, honest and impartial. The liberal spirit which pervades Macaulay's history, and the honesty which is ever an essential characteristic of a compiler, are both displayed in this work.

The writer is a clergyman, and his name is properly prefixed to his work, but in the main we have found, as we dipped into his pages, the exhibition of a just, impartial, and liberal spirit. A few illustrations will not be out of place.

Thus he refers to the early introduction of Christianity into Britain:—

"By far the most important event of the Roman period, the introduction of the gospel into Britain, is involved in complete obscurity; no definite knowledge is possessed respecting its early progress. Reports of a late date refer the first planting of christianity to the apostolic age, and variously ascribe it to Joseph of Arimathea, the Apostles Peter or Paul. But if any one of these personages had honoured the Island with his presence, it may safely be presumed, that the fact would not have been unknown to the national traditions, which are completely silent upon the subject. In harmony with the genius of revealed truth, its first messengers to our shores were unobtrusive, not vainglorious heralds. The kingdom of God came not with observation; for the time, the place, the parties are equally unknown. It is not improbable, that converted soldiers might serve in the ranks of the Roman armies, or that converted civilians came in their train, by whose means, the knowledge of the faith of Christ was communicated. It had obtained prevalence in the second century; for at the commencement of the third, Tertullian affirms, that "even those places in Britain hitherto inaccessible to the Roman arms, have been subdued to the gospel of Christ." Early in the fourth century, when the Dioclesian persecution raged, inhabitants of the soil were added to the noble army of martyrs, one of whom, called Alban, is said to have suffered at Verulam, the present town of St. Albans deriving its name from him. British bishops are mentioned in connection with early councils of western Christendom; and when the final separation of the island from the empire took place, the religion of Christ was the general profession of the people." pp. 40—1.

Again during the Saxon period, when the fugitive Britons took refuge in Cornwall, Devon, in Cambria or Wales, and Cumbria or Cumberland and north Lancashire, and the all-conquering Saxons had introduced their own idolatry; the mission of Augustine from Pope Gregory was favourably received, partly because of his pomp and display, and partly from the wife of Ethelbert being herself a French Christian, the Komish missionaries sought the aid of the British ecclesiastics, in the task of evangelizing the other Saxon kingdoms.

"The two parties met in conference at

a spot which was afterwards known as Augustine's Oak,* not far from the Welsh frontier. The interview was unsatisfactory on both sides. * * The British delegates being required, as a condition of the proposed alliance, to abandon some ceremonial observances contrary to the ritual of the Romish Church, and acknowledge the archiepiscopal authority of its representative, refused to surrender their ecclesiastical independence, and Augustine parted from them in anger."—p 57.

For an epitome this is very fair. One of the claims of Augustine was that the British churches should "give christendom (baptism) to their children," a fact which we could scarcely expect a pædobaptist to record. Yet the perusal of the brief references here made to the early history of christianity in England, is such as to leave a correct impression, and prepare for the reading of larger works.

The same spirit of fairness pervades the work. Thus in relation to Henry VIII, there is no glozing over the crimes, nor apology for the vices and hypocrisy of the tyrannical monarch. The plain truth is fairly told, nor are the supple ecclesiastics, and the selfish courtiers spared. Of Henry he records, after the whole ecclesiastical constitution was overturned by the help of ecclesiastics, that,

"Having been exasperated by resistance, and now being gratified with success, his selfish nature, and imperious will broke loose from every shadow of restraint, and crowded the last ten years of his reign with acts the most illegal, arbitrary and cruel that ever marked the administration of royal authority in the land. Irrespective of age, sex, or services, those who ventured to disapprove of his measures, or failed to please his fancy, were doomed to become his victims, while peers and judges proclaimed their utter want of principle and base subserviency by facilitating the gratification of his vindictive passions. Romanists, refusing the oath of supremacy, were executed as traitors; protestants denying the doctrines of Romanism, were burned as heretics, &c.—p. 411.

So again, as to the suppression of monasteries, our author says:—

"Their enormous revenues furnished a powerful incentive to their suppression, as they were required to supply the wants of the royal Exchequer. * * * They

amounted to near a thousand in number. * * * An account of the rental of 653 represents it as being £171,314 13s. 4d.—equal to between two and three millions annually of the money of the present period. * * * The vast proportion of the abbey demesnes and tithes were sold at easy prices to the nobles and gentry of the court. This was (Lord Cromwell's device to secure their adhesion to the measure." pp. 413, 414.

So again when protestantism, established in the reign of Edward VI., was renounced on the accession of Mary, our author frankly states:—

"A very considerable number of the clergy had never willingly consented to the abandonment of the ancient system; others felt no concern upon the subject, except as far as it related to the preservation of their cures; and both were therefore prepared for a restoration. With few exceptions, also, the temporal peers, who had promoted the religious reforms of the age, had done so from interested motives; and were quite ready to repeal their own acts, on being assured that the abbey lands would be respected as their own property. The queen was compelled to make a promise to this effect, and also to keep it." pp. 437-8.

The intolerance of Elizabeth, her persecution of the puritans and dissenters, her dissimulation and vanity, are not forgotten; the despicable features of James I, the despotism and dissimulation of Charles I, the skilfully directed power of Cromwell, are not concealed; while the ill-natured sneers of Hume at the puritans are rebuked. The much lauded charity of the monasteries is thus referred to, when reference is made to the establishment of systematic parochial relief for the poor in the reign of Elizabeth:—

"The advocates of monastic institutions have usually stated, that the dissolution of those foundations throughout the kingdom necessitated an arrangement of this kind, as though the wants of indigence had been met by their voluntary munificence. But though charity was dispensed at their gates, the monastic houses were so irregularly distributed, that the relief afforded by them must have been of a very partial nature, while it is a notorious fact that the indiscriminate manner in which alms were distributed had the effect of promoting local pauperism and vagabond mendicity. While the monasteries were in existence, the country swarmed with vagrant beggars, a nuisance which the legislature

* See A. Taylor's History, vol 1.

repeatedly attempted to abate, but without success. Before their suppression, also, a scheme of provision for the poor, by means of regular collections, was adopted." p. 474.

The characters of Charles II., James II., William III., Queen Anne, and indeed of all the rest, and of their reigns, is given in general with such fidelity as to leave a correct impression on the mind both of them and their age.

We shall refrain from other extracts from this work in illustration of the general candour and fairness with which it is written. The work, as we have said, is comprehensive. It is divided into seven parts, having as an introduction some early notices of the British Archipelago. Part I, includes the Roman period; Part II, the Anglo Saxon; Part III, the Anglo Norman; Part IV, the Plantagenet; Part V, the Tudor; Part VI, the Stuart; and Part VII, the Brunswick. From the time of William the Conqueror, each reign is narrated in a separate chapter; which has at its heading a summary of the chief contents, the dates, and a list of the chief contemporary sovereigns. At the close of every period before mentioned there is a chapter devoted to a description of the progress and state of the nation, its manners, population, laws, language, &c, &c, which are replete with interest and instruction. Had we space we should be glad to make several extracts, and to exhibit the different periods in comparison with each other, but we forbear, and give a few sentences from the "conclusion."

"One of the most pleasing features of the present age, pregnant with beneficial results, to which our forefathers were largely strangers, is the estimation given to the "brother of low degree;" the respect paid to the lives, liberties, and opinions, and enjoyments of the humblest classes of our countrymen, and the admitted relationship between class and class, mutual dependence and obligation. This state of feeling is the offspring of christian civilization and popular government. * * *

Many a barren heath and secluded dell, abandoned to the cry of the kite and the splash of the torrent in the time of the Plantagenets and Tudors, is now the home of a busy and numerous population, exhibiting the products of cultivation and the monuments of labour. *

* * The transference of numbers from the agricultural to the manufacturing districts, invited by a demand for labour,

along with natural increase, has rapidly given extraordinary extension to the manufacturing towns. * * Birmingham has advanced from 73,670 souls in 1801, to 190,542 in 1841. The parish of Manchester numbered 41,032 inhabitants in 1734, which now borders upon 300,000. * * *

In the last century wheaten bread was not known at all in circles where at present it is an article of daily consumption. Even to persons of means, in the northern counties, it was then only a christmas indulgence, rye bread being the ordinary fare. * * At the commencement of the year 1851, there were * * a grand total of 6,621 miles (of railway) for the united kingdom. They have been almost wholly constructed since the accession of the present sovereign to the throne, and will give her reign an imposing altitude in history. * * In 1688, news of the abdication of James II. reached the Orkneys in three months. In 1847, the queen's speech was read in Edinburgh four hours after its delivery in London. * * The British Empire * * exceeds the limits of any other existing empire, embraces more than double the area of continental Europe, and comprises 240,000,000 subjects, or one-fifth of the human family. * * The stock of the mother country is numerically stronger than any other in North America, and forms the predominant power in the West Indies, the Australian Islands, Southern Africa, and India. * * There are indeed religious differences among us—clouds of error which obscure the luminary of Divine truth, yet still the religion of Jesus Christ in its purity, is known, felt, and loved, wherever the English language is spoken; and it is to be marked as the surest element of the happiness and permanence of the people, that the 'poor,' or the great mass "have the gospel preached unto them."—pp. 800—808.

We have lingered so long on our extracts that our readers will not require us to commend this volume most earnestly to their families and schools.

PAPAL ROME: *its temper and teachings.*
12mo. pp. 224. *Tract Society.*

The spirit and doctrines of Rome are alike opposed to those of the word of God. This is seen in its formulas, and in all its proceedings. How it is that any are beguiled by it, especially in this country, is a mystery; though, as far as our observation has extended, with the exception of some very superstitious persons of high rank, and a number that are lured by its "loaves and fishes," we have thought

that its progress amongst us, is more apparent than real. The Tract Society is wisely opening a continual battery of well-written publications against this monster heresy, and there is good reason to hope they will not be in vain. The work before us, is a condensed and well-written volume. It exposes its fascinations, and repudiates its absolute claims, showing that to submit to them, is to surrender our right of private judgment, to disregard Christ, to submit to notoriously bad men, to reject antiquity and follow a modern innovation, and that there is more real unity among true believers of every name than in the popedom. The volume exposes the priestism, the demonolatri and the asceticism of Rome. The beauty of the work is, that all its accusations against Rome are based on her own records.

CHRISTIAN PROGRESS: *a sequel to the Anxious Enquirer after Salvation Encouraged.* By JOHN ANGELL JAMES. 18mo. pp. 180. Tract Society.

Mr. James's name will give currency to

any of his productions. This, apart from that advantage, deserves and will secure extensive circulation. That Christians should grow in grace and advance in meekness for heaven, is the doctrine of Revelation; and the purpose of this small volume is to promote such advancement. The worthy author therefore first shows the necessity, then the nature, and then the means of such progress. He proceeds to dilate on mistakes respecting it, hindrances to it, and concludes with adducing various motives and encouragements to strive after it. How many a young Christian would be benefitted by its careful perusal! To such we most earnestly recommend it.

REMARKABLE ESCAPES FROM PERIL. SWITZERLAND; *Historical and Descriptive.* Tract Society. *Monthly Series.*

These are two very interesting numbers. The first is full of thrilling interest. The second contains a graphic and beautiful description of the country and people whose history it happily presents in a condensed form.

CORRESPONDENCE.

Queries.

DEAR SIR, — Will some experienced brother give in your pages a Scriptural solution of the following question?

If a member of the church, in circumstances equal to those of the major part of the brethren does not contribute to the pecuniary support of the cause, what course should be pursued towards him? Say that the brother has been reasoned with, and every proper means used to convince him of his duty to help on the good work, but in vain. Is it right to cut off such a person from fellowship, or to permit him to remain at ease? Which course will most honour our blessed Lord, and be most agreeable to his will?

EXPERIENTIA.

ON THE DURATION OF FUTURE PUNISHMENT.

Is there conclusive Scriptural evidence of the doctrine of the eternal duration of the punishment of the wicked? Or in other words, are the same words, or words equivalent, used in the Original Scriptures

to express the duration of the punishment of the wicked, as to express the duration of the reward of the righteous? and if so, would it not be as consistent with Scripture to doubt the eternal duration of the happiness of the righteous as to doubt it in reference to the wicked?

London.

R. A.

[We insert this query as requested. In reply we at once inform him that in Matt. xxv. 46 the *same term* is used, and also elsewhere, to describe the duration of the punishment of the wicked as that of the happiness of the righteous. The inference is plain, that if we doubt the former, we may also call in question the latter. — Ed.]

ON SINGING.

Is it sinful for a choir of singers, principally professors of religion, to assemble in a Baptist chapel on the week-day, and perform sacred pieces of Music, without fee or reward, having for their object the reduction of the chapel debt? If so, what passage of Scripture proves it to be sinful?

Bayworth.

J. G.

OBITUARY.

Mrs. MARY LILLEY.—Died at Wisbech, on March 31st, Mary the beloved wife of John Lilley, Esq., Surgeon, aged 60 years. She was early called to the knowledge of the truth, and followed her Lord in baptism in the year 1812. She was distinguished through the whole of her life by her truthfulness and sterling integrity. During her last illness she derived much consolation from those truths in which she had professed a belief for so many years. She often exclaimed to her now bereaved husband, "Oh if I had delayed seeking Christ until now." On the night previous to her death she repeated a portion of her favourite hymn,

"There is a land of pure delight
Where saints immortal reign," &c.

and amongst the last words that escaped her lips was the memorable statement of the apostle Paul, "I know in whom I have believed."

She was buried in the general Cemetery, by the Rev. J. Haycroft, in the presence of a large number of friends; and her funeral sermon was preached, at her special request, by her late pastor, the Rev. J. C. Pike, from Job xix. 25. May we all follow in her footsteps as far as she followed Christ; and look forward to that world where there is no more death, and where sorrow and sighing flee away. Z.

Mr. BENJAMIN HOLLOWAY, an honourable member and an active deacon of the church at Birmingham, died April the 20th, in the 69th year of his age. From childhood he had been accustomed to attend with his parents the worship of God in Lombard Street chapel; but like many other thoughtless young persons, in early life he left the parental roof, and ultimately went to sea. The religious impressions he had received were never entirely erased; but when far away from his native country, and in remote parts of the world, his thoughts were frequently directed to Lombard Street, and he resolved, that if his life should be spared, and opportunity again offered, he would attend the worship of God in the place to which he had been led in his early days. Though, during the French war he had many narrow escapes, he was mercifully preserved, and not unfrequently has he been heard to express his gratitude for the watchful care of Divine Providence. On leaving the service, not forgetful of his vows, he at once acted upon the resolution he had formed, and delayed not to attend the services of the Lord's house. He heard the word with attention,—his religious

impressions were deepened,—he received the truth, and in the year 1827 was baptized, and joined the church of Christ.

By the consistency of his deportment he gained the esteem of his christian friends, and in the year 1833 he was elected to the deacon's office, the duties of which he discharged to the end of his life with zeal, and greatly to the comfort and satisfaction of his brethren. He felt deeply concerned for the welfare and prosperity of the cause; and being, as the effect of industry, in moderately easy circumstances, he had time to devote to the duties of his station in the church. He had more than the name of a deacon: he *used* the office, and *used* it well; he was therefore remarkably distinguished for his uprightness and punctuality, so that whatever he undertook, was sure to be done, and the church saved from the inconvenience arising from neglect of its appointments. His piety was of a superior order, deep-toned, and manifest to all, consequently he was seldom absent from the prayer-meeting and week-day evening lecture.

His affliction was severe and of long continuance, but during the whole of it his mind was tranquil and serene. On one occasion he said, "Nature shrinks at the thought of dying, but my mind is happy." He repeatedly and uniformly expressed his strong and unshaken confidence in the atonement of the Son of God. "Christ is all my hope; I have no other dependence," was his invariable language. On the last visit to his dying friend the writer mentioned several encouraging passages of Scripture, and among others, the words of Christ, "Where I am there shall also my servant be;" the quotation appeared to revive and cheer him, and he tried to repeat it, but nature was exhausted, the power of language failed, and soon after, he departed, doubtless to be with Christ. G. C. B.

Mrs. MARY GOADBY.—The word of God assures us, "the memory of the just is blessed;" and that while "the name of the wicked shall rot," the "righteous shall be had in everlasting remembrance." It is due to departed worth—to those whose virtues and excellencies rendered them ornaments to the church of Christ, and useful in their generation, that some notice should be taken of their removal from us, and some record of their "works of faith and labours of love," should be preserved. And when in their dying experience they show the power of true religion, to cheer, support, and sustain,

while passing through the dark valley, their testimony is calculated to encourage those who are travelling to Zion, and to allure others to ask for the good paths and to walk therein.

Mary Goadby, wife of James Goadby, of Ashby-de-la-Zouch, and second daughter of Samuel Groocock of Leicester, was born August 3rd, 1820. From childhood she was accustomed to attend the Baptist chapel, Dover Street, and was early led to seek an interest in the Saviour. In June 1835, when scarcely fifteen years old, she united with the church there; and was actively engaged as a school teacher, sick visitor, missionary collector, &c. After her union, in 1841, with her now bereaved husband, she removed to Ashby and united with the church there, and maintained an honourable and consistent christian profession to the close of her life. She was always somewhat delicate, and for more than twenty years was troubled with a cough, which gradually became stronger and more violent. The last few years of her life, she seemed conscious her end was approaching, and frequently referred to it. Cherishing a deep sense of her own unworthiness and sinfulness, she was occasionally much depressed; she said she had not loved and honoured and served the Saviour so faithfully as she ought to have done; and at times she wrote bitter things against herself, and almost doubted her acceptance. But bye and bye this darkness was dispelled, and the clouds were chased away by the sunlight of the Saviour's love. As her health declined, her faith increased, her hopes and prospects became bright and cheering, and she expressed her "desire to depart and be with Christ."

Towards the close of last year she visited her friends in Leicester, and caught cold on the journey. She had been worse than usual a short time before, but rallied. On her return home she grew gradually worse, and it soon became evident her feeble frame was going to decay. In answer to inquiries respecting the state of her mind, &c., she said, "I fear I am not sufficiently thankful; pray that I may have more patience." On another occasion she said, "I have no ecstasies; but I have a good hope through grace; I feel I can commit my all to Jesus." That beautiful hymn of Doddridge's, commencing,

"While on the verge of life I stand, &c."

was an especial favourite with her, and she said it just described her feelings. On the fly-leaf of her little pocket text book she wrote a day or two before her death,

No heart upon earth can conceive,
The bliss that in heaven they share;
Then who this dark world would not leave,
And cheerfully die to be there!

About the spiritual welfare of her now motherless child, she was very anxious, and almost her last wishes and directions were concerning her. To her husband she said, "I shall expect to see you in heaven; and oh, bring the child with you!" Just before her departure he asked her if she felt Christ precious. Her countenance brightened, and with peculiar emphasis she said, "Yes! precious! precious!" Immediately afterwards her consciousness left her. She had frequently expressed her fears of the last struggle with the monster death; but she sweetly fell "asleep in Jesus," without a struggle or a groan.

"Night dews fall not more gently to the ground,
Nor weary, worn-out winds expire so soft."

Who does not say "Let me die the death of the righteous, and let my end be like hers."

Her remains were interred in the burying ground at Packington, on Lord's-day afternoon, April 10th, 1853; and the solemn event was improved in the evening at Ashby, by her pastor, the Rev. I. Preston, from Rev. vii. 14.

Our departed friend was ingenuous and discriminating; all affectation she loathed and abhorred. Having enjoyed the advantages of a liberal education, and possessing good natural abilities, and a well furnished mind, she not only always expressed herself with ease and propriety, but her conversation was generally edifying and instructive. She improved on acquaintance, and those who knew her best loved her most. Her acquaintance with the ministers and friends of her own denomination was considerable, and their visits were always to her a source of pleasure. With strong denominational sympathies, she blended a truly catholic spirit. Her piety, while it was sincere and ardent, was unobtrusive and retiring, and evinced itself in what she did, rather than in what she professed. The poor and afflicted she often visited, and according to her ability ministered to their necessities. She was "given to hospitality," especially to the "household of faith." In our Foreign Mission she was deeply interested, and on the arrival of the *Repository* would always read the Missionary Intelligence first. On several occasions she assisted at the Association Bazaars for its funds, and of one she had almost the entire care. Almost her last effort, ere her dying illness, was to prepare a few fancy articles for a Bazaar for the liquidation of the debt on Coalville Chapel. She was usually cheerful and happy; yet her spirit was chastened by affliction, and frequent bereavements; and the unworthy conduct of some wounded her sensitive mind, and led her to more intimate communion with

that Heavenly Friend, who "sticketh closer than a brother." She possessed considerable energy and decision of character; and whatever she attempted she seldom failed to accomplish. Her energy and spirit were rather fostered than cowed by difficulties, and they seemed to vanish before her. She loved the house of God, and ever filled her place there when her health would permit, and the social gatherings of the faithful for prayer and praise, were her special delight. The word of God was her almost constant companion, and her mind was richly stored with its interest-

ing histories and narratives, its sublime truths and precious promises. Devotional in her spirit, she hailed each returning Sabbath and its hallowed exercises with pleasure, and scrupulously avoided the violation of its sanctity. Indeed in every relation she sustained, whether as Christian, wife, mother, sister, friend, she strove to "act well her part." But alas! she is gone; and while her relatives and friends mourn her loss, they sorrow not as those who have no hope. "Blessed are the dead which die in the Lord."

Ashby-de-la-Zouch.

J. G.

INTELLIGENCE.

THE YORKSHIRE CONFERENCE assembled at Call-lane, Leeds, May 17th, 1853. The meeting for business commenced at two o'clock p.m. Mr. J. Tunnicliffe presided, and requested Mr. Sole of Bradford to open the meeting by prayer.

Mr. R. Hardy, the Secretary for the Home Mission, read his annual report, which was adopted, with the request that he append some account of the progress of those churches which have received help during the past year.

The church at Manchester reported that their prospects were of a more discouraging character than at the last Conference, in consequence of the removal of some of their most valuable members to other localities; and that unless some extraordinary and speedy means can be adopted, the chapel, which has been recently built, will have to be disposed off.

After much conversation, it was agreed that the case be referred to the Financial Committee, and that they give it their very serious consideration.

The applications for pecuniary assistance from Todmorden, Nazebottom, and one from the Derby and Castle Donnington Committee, in behalf of Byron Street, Leeds, were also referred to the Financial Committee. At this committee meeting grants were made to Manchester, Nazebottom, and Byron Street, Leeds.

Statistics.—Leeds, 1st church, baptized ten, and others are in a hopeful state. Second church, congregations are improving—the church is at peace—one candidate, and several in an anxious state. Bradford, 1st church, a goodly number of candidates. 2nd church, baptized two, received two, and have two candidates. Allerton, one candidate, and a few inquirers. Clayton, the prospects are rather discouraging; the minister has resigned. Halifax, lost two by death. They are about to commence building a new chapel.

Birchcliff, congregations good, and five candidates for baptism. Shore, baptized seven, and have a few enquirers. Burnley-lane, several inquirers, and the congregations are improving. Salford, received four. Northallerton, the congregations are increasing, and they have a few hopeful hearers. No visible change at Queenshead, Staleybridge, or Pudsey.

As several churches did not send any report to this Conference, it is requested that all the churches send some account of their state to every Conference, either by delegate or by letter.

The next Conference to be at Shore, Sep. 28th, 1853. Mr. Sole of Bradford to preach. In case of failure, Mr. J. B. Lockwood of Birchcliff.

As it was inconvenient for the church at Call-Lane to have public service in the morning, an interesting Home Missionary Meeting was held in the evening, when addresses were delivered by Messrs J. Tunnicliffe, R. Horsefield, J. B. Lockwood, R. Hardy, J. Sutcliffe, W. Robertshaw and J. Rhodes.

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

THE LINCOLNSHIRE CONFERENCE was held at Long Sutton, on Thursday, June 2nd, 1853. In the *Morning*, after reading and prayer by the Secretary, brother J. B. Pike delivered an excellent discourse on 1. Cor. xiii. 12.

At the meeting for business, in the Afternoon, written or verbal reports were given from a goodly number of the churches; from which it appeared that thirty-one had been baptized since the last Conference, and that twenty-nine still remained as candidates.

Brethren White and Pike having audited the *Home Mission* accounts, the cash statement was read, showing a balance due to the Treasurer of £4. 14s. 10d.; and thus illustrating the necessity for strenuous ef-

fort for the increasing of the ordinary funds of this valuable society.

The following sums were voted for the ensuing year:—Castleacre, £15; Gedney Hill, £10; and Peterboro' £20.

Resolved.—1. That the cordial thanks of this Conference be given to brother R. Wherry, for his efficient services as treasurer.

2.—That this Conference suggests to the Association, the desirableness and practicability of printing in one volume, the *Association Letters*, from the establishment of the New Connexion to the present time.

3.—That the case from *Whittlesra* be referred to a committee, consisting of brethren R. Wherry, Wisbech, and J. Jones and J. Smith of March.

4.—That this Conference recommends the churches in this district to petition Parliament without delay against the government measure on education, as being both unnecessary and unjust.

5.—That the next Conference be at Sutterton, on September 15th, and that brother Stenson of Long Sutton be the preacher on that occasion.

In the *Evening* brother Haycroft preached from Leviticus xxv. 9.

THOMAS BARRASS, *Sec.*

ANNIVERSARIES.

BIRCHCLIFFE.—On Lord's-day, June 5th, we had our Sabbath School anniversary. On this interesting occasion the Rev. J. B. Lockwood, who has recently commenced his labours amongst us, preached two excellent and appropriate sermons, to a very large, attentive, and respectable congregation. Collections, £32. 6s. 4³/₄d.

COALVILLE.—On Lord's-day, April 17th, anniversary sermons were preached at Coalville by Mr. Preston of Ashby; and there was a tea meeting on the following evening. We are gratified to report that during the last twelve months we have reduced our debt at Coalville about £100. This has been effected by subscriptions, collections, and a Bazaar. We sincerely thank all who have aided us. The debt is now only £95.

SAWLEY.—Sabbath-School sermons were preached at Sawley, April 24th, by brother T. Yates. The chapel was much crowded, and the collections were considerably above the average of late years.

THURLASTON.—Sabbath-School sermons were preached at Thurlaston, May 1st, by Mr. Yates of Hugglescote. The chapel would not hold all the people, and the collections were very good.

HUGGLESCOTE.—On Lord's-day, May

15th, brother Jones of Spalding preached two sermons at Hugglescote on behalf of the Sabbath and Day Schools. The chapel was densely crowded, and the collections amounted to nearly £22.

LOUGHBOROUGH, *Wood Gate*.—The annual sermons on behalf of the Sabbath School were delivered by Rev. I. Proston, of Ashby-de-la-Zouch, on Lord's-day, June 12, when the congregations were good, and the collections amounted to £30.

LONDON, *New Church Street*.—On Lord's-day, June 12th, sermons on behalf of the schools were preached by the pastor, Dr. Burns. The congregations were large, and collections £2. 14s. above those of last year. Subjects, Heb. ii. 14, and Matt. x. 13, &c.

BAPTISMS.

BIRCHCLIFFE.—On Saturday, May 21st, our young minister baptized five persons, two males and three females, who were thus added to the church, and had the privilege the day following of sitting down at the Lord's table to commemorate with us the dying love of the Saviour.

SALFORD.—Since our last, eight members have been received unto our church; and the cause continues to go on steadily progressing. R. G. B.

LOUGHBOROUGH, *Wood Gate*.—On Lord's-day, June 5, three persons were baptized and added to the church.

COVENTRY.—On the first Lord's-day in February, five persons were baptized; three persons on the first Lord's-day in May, and one person on the first Lord's-day in June. We are happy to say that our congregation continues to improve, and we have now four candidates.

REMOVALS.

REV. W. WOOD, of *Stockport*, having received and accepted a call to become the pastor of the church and congregation assembling in Broughton Road, Salford, will commence his labours as stated minister the first Sabbath-day in July, on which occasion he will preach the anniversary sermons upon the opening of the chapel.

THE REV. DAWSON BURNS has been elected to succeed the late Rev. Thomas Spencer, M.A., as Secretary to the National Temperance Society. He will assist in his father's church at Paddington, and will be open to supply our other churches in London, or within 40 or 50 miles of the Metropolis.

MISCELLANEOUS.

LOUTH, Walkergate Chapel.—The friends at this place held a meeting on the evening of June 1st, in connection with the Anti-State-Church Association. After the singing of a hymn, the Rev. R. Ingham (of the Northgate chapel) offered a prayer. On the motion of Mr. Newman, seconded by H. C. Goy, Esq., Solicitor, the Rev. J. Kiddall was called to the chair. The chairman addressed the meeting on the principle of dissent, and called on J. C. Williams, Esq., the Secretary of the Society, who delivered a lecture, in which the speaker ably delineated the abuses and absurdities of the state church. The Rev. R. Ingham gave a closing address. On the following day several subscriptions were obtained. J. B. Sharpley, M.P. for the borough, and D. Fridlington, Esq., were on the platform. J. WORSEY.

HUGGLESCOTE.—On Tuesday evening, April 19th, there was an interesting tea-meeting in the G. B. Chapel, Hugglescote, on occasion of the opening of a Harmonium, which has been placed in the chapel. Suitable addresses were delivered by brethren T. Stevenson, E. Bott, G. Staples, H. Smith and T. Yates. Many excellent pieces were sung and played; Mr. Dennis officiating at the Harmonium.

MOUNTSORREL.—The old Presbyterian chapel at this place, in which it is more than probable Drs. Doddridge and Watts have preached, was some few years since made over to the General Baptists by the few Unitarians who had it in possession. The chapel was repaired and improved at a considerable expense. In order to clear off the remainder of the debt thus incurred public collections were made on Lord's-day April 24, after sermons by Rev. J. Edwards of Nottingham; and on the following afternoon there was a tea-meeting held in the chapel, after which Rev. Mr. Lomas of Leicester delivered an excellent sermon. We are happy to announce that the debt was clerod off, and that we have regular services in this ancient place every Lord's-day. I.E.

The ANNUAL ASSOCIATION was held at Lombard Street, Birmingham, on Tuesday, June 21, and the two following days. There were a considerable number of representatives present on Tuesday. Rev. J. Wallis, chairman, read a long address on "the responsibility of the Association," which was listened to with deep interest; and it is expected to appear in our pages. The reports from the churches were not indicative of general increase, and it is

expected that the total number of members will present a diminution. The public services were well attended. Rev. H. Hunter of Nottingham, preached on Tuesday evening; the Rev. J. C. Jones, M.A., of Spalding, preached on Wednesday morning, on Reconciliation. The public Home Missionary meeting was well attended in the afternoon, and the Annual Foreign Missionary meeting was crowded in the evening. There was a considerable influx of friends from different parts on Wednesday and Thursday mornings, and it was expected that the business would close late on Thursday evening. It was arranged that Rev. J. Buckley be the chairman at the next Association; the Revs. J. G. Pike of Derby, and J. Lewitt of Coventry, are the preachers; in case of failure, J. Preston and S. C. Sarjant. The meeting will be held at Byron Street chapel, Leeds. We purpose to give a more lengthened report in our next number.

NEW BRUNSWICK.—The second Annual Meeting of the General Baptists of New-Brunswick, was held at New Canaan, commencing with a Conference meeting, (on Saturday, Sept. 25,) which proved a time of refreshing from the Divine presence.

On Sabbath morning, at half-past ten, the Rev. Matthew Smith addressed a highly respectable and deeply attentive congregation, from Acts xiv, 7; and again in the afternoon, from Isaiah xxviii, 16.

On Monday forenoon the delegates from the different congregations met for the transaction of business, when Rev. Matthew Smith was called to the chair, and brother Benjamin Coyle appointed Secretary. The reports of the several delegates shewed an increasing interest through the whole district visited by Mr. Smith during the past year. Three Special meetings were appointed to be held the coming year. One at Sussex, commencing on Christmas day; one at Canaan, commencing on New Year's eve; and the third at Dutch Valley, commencing on Saturday before Easter.

After a vote of thanks to the brethren and friends at New Canaan for their kindness to the delegates and friends during their stay amongst them, and prayer by brother Gordon, the business meeting closed. In the evening a public meeting was held, and a sermon preached from Dan. vi. 10. A number spoke to the purpose, and it was good to be there. After singing and prayer the meeting closed. Thus ended the second annual meeting. The next meeting to be held in Dutch Valley, commencing the last Saturday in September, 1853.—*American Paper*

MISSIONARY OBSERVER.

REV. JOHN AND MRS. BUCKLEY'S ARRIVAL.

For some weeks before the publication of the present number, several of our friends will have had the happiness of greeting our beloved friends on their return to their native land; and their safe arrival will have become known to most of the churches, as it is hoped our brother will be able to attend at the ensuing annual Association. We shall, however, insert here the first intimation we received of this event, as the brief note contains some intelligence of an affecting character, and as we wish to preserve in our periodical a record of the time when our friend once more hailed the shores of old England.—ED.

*Ship Alfred, English Channel,
June 8th, 1853.*

MY DEAR BROTHER,—I am thankful to tell you that through our heavenly Father's great goodness we are near the shores of the dear old country. This morning we received the pilot on board; and if the present favourable breeze continues we may hope to disembark at Gravesend in two or three days. My dear wife has not derived all the benefit from the voyage which we had fondly hoped; still I trust it has not been wholly in vain, for though she has often been ailing, yet I cannot but hope that she is somewhat stronger and has gathered a little flesh. Our dear little friend, Thos. Stubbins, appears quite well; and for myself I must thankfully say that the latter half of the voyage has been decidedly the more comfortable. We have had no storms or rough weather since leaving the Cape, and with the exception of three or four days when we were hindered by contrary winds, we have generally been favoured with propitious breezes. We came to anchor off St. Helena, but only stayed a few hours. I did not think it worth while to go on shore: the only objects of interest relate to Napoleon, and I think the world would be much quieter and better without such men. A few days after leaving St. Helena a very melancholy event occurred, the Captain's eldest son—a fine young man of a very amiable disposition—fell overboard, and notwithstanding all the efforts to save him he soon sank to rise no more. The cries and tears of the distressed mother, when all hope was at an end, were indeed heart-rending, and the

grief of the father was very great. I saw him fall. It was truly an affecting sight. A week or two before this sad occurrence one of the sailors fell overboard, but as we were providentially almost becalmed at the time he was soon rescued.

9th.—All well. Letter called for in haste.
Yours affectionately, J. BUCKLEY.

JOURNEY FROM CUTTACK TO
BERHAMPORE.

EIGHT years ago I described, for the information of your readers, the incidents of a journey from Cuttack to Berhampore, in company with one who now rests from his labours; and as I have already given you some particulars of the recent Conference, I feel inclined to describe the adventures of the journey. It will give you an idea of the difference between travelling in India and in England. First of all we had to send off our hackeries (native carts) with our tent, cots, and bedding, also sundry culinary articles, and provisions needful for the comfort of the outward man on the journey. At midnight, on Mouday the 8th of Nov., we left our happy homes, expecting to be absent three weeks, and for myself need hardly say that I could not leave for so long a time without much solicitude; but I have thankfully to record the Divine goodness. Our first stage to Chundika was accomplished by bearers, and after sleeping here for an hour, we mounted our horses, and rode to Khoorda. As we travelled on the darkness of the night passed away, one star after another disappeared, lost in the splendour of brighter beams, till the morning star itself could no longer be seen, and I thought, as I have often done in similar circumstances, of Newton's beautiful verse;—

"As by the light of opening day,
The stars are all conceal'd,
So earthly pleasures fade away,
When Jesus is revealed."

By the time we had reached Khoorda the sun was becoming very hot, and we were glad to have a refuge from its fierceness, and to end our first day's journey. Here let me remark that you must not picture us as riding in canonical costume, but must think of us with our Indian solar hats and often very unclerical habiliments, much more comfortable and suitable, however, for travelling in the sun, and this is the

great matter. Khoorda was not conquered till a year or two after Cuttack and Pooree became subject to the Hon. Company, nor was it subdued without difficulty. At some distance from the bungalow are several monuments, which I have visited, of some of our countrymen who fell in the struggle. One of them is said to be in memory of the son or nephew of Colonel Harcourt, (the General in command when Orissa was conquered,) who was shot at his side during an armistice. Signal vengeance was inflicted for this faithless act. At the time these events were occurring in Orissa, events let us not forget by which the way of the Lord was prepared, Colonel Wellesley, afterwards the Duke of Wellington, was winning his first laurels in another part of India—his distinguished brother being the Governor General.

At Khoorda we met with brother and sister Sutton, and Mary, who had left before us; the rest of the party being brethren Brooks, Bailey, Miller, and myself. In the evening we went to preach in the village, but had a very noisy opportunity. The people had no disposition to hear. The rajah of Khoorda, it may be added, is the proprietor of the shrine at Pooree, at which place he resides.

Our next stage was on Wednesday morning, to Jhunka, and was not marked by any incidents worth recording. There is a comfortable bungalow for travellers, at which we rested through the day. The following morning we rode to Balanase, on the Chilka Lake, and at mid-day got on board a boat. I have often admired the scenery of the Lake, and did so again; the aspect of the mountains is majestic, and the mild lustre of the setting sun was surpassingly glorious. Our passage was a very favourable one; we reached the ghat (i.e. landing place) at Rumbah very early the following morning, and disembarked as the monarch of day began to enlighten our part of the world with his bright beams. At Rumbah is a very large house, built no doubt at the expense of the Honourable Company. The gentleman who built it died some years since in London, in indigent circumstances. Here several of our party at once left, and went on to Berhampore in tonjohs or palanquins; but the equestrians, (amongst whom I was numbered,) were obliged to wait till the following morning, as our horses did not reach so soon as ourselves. This allowed us an opportunity, which we gladly embraced, of going to the village to preach, but we had a very stormy time. One of the brethren (Miller) was thrown down, and fell on a poor man, who was somewhat injured. The people here are "wicked and sinners before the Lord exceedingly." I could give particulars which I have heard of

their wickedness which would startle and shock the reader, but propriety restrains my pen. I remember their bitter hostility to the gospel as much as eight years ago, nor has it at all diminished; though doubtless some who then "despised" have ere this perished. I must not leave Rumbah without adding that at the distance of perhaps a mile and a half is a small fishing house standing in the water, to which six years since I sailed in company with other friends. Singularly enough it contains a monument to commemorate the victory obtained before Seringapatam in 1792. The following is the inscription, "Sacred to victory, and inscribed to commemorate that obtained by the King's and Company's troops, commanded by Charles Earl Cornwallis, on the 10th of Feb. under the walls of Seringapatam. May this inscription remain a truthful record to the latest time. 1792." Rather pompous, and, in truth, ludicrous language, for in less than seven years the powerful Tippoo-Sultan had again provoked the ire of the still more powerful Company. Another army assembled before his grand capital; the fort was stormed, and the once formidable Tippoo was found among the slain. But the victories, the "truthful record" of which shall "remain to the latest time," are those of Christian benevolence; these are "achievements of immortal fame," and the recompense of them will be

"Never withering wreaths, compared with which
The laurels that a Cæsar reaps are weeds."

On Saturday morning we rode to Ganjam, passing on the way a place where several Thugs hang in chains, a terror to all Hindoo passers by. The history of Thug-gism, which prevailed on both sides the Lake, is one of the most melancholy chapters in the record of human depravity. Atrocious murderers, praying for protection and success to their chosen deity (Khalee) and emboldening themselves by her dark and bloody deeds! I have not heard of more than one instance in which an European was their victim, and this occurred in the North West of India, four or five years since. After resting at Ganjam during the heat of the day we pursued our journey, and reached Berhampore in the evening. We were tired on our arrival, having rode twenty-seven miles, but the smiling faces, and affectionate greetings of beloved friends made us forget our weariness. Thus after journeying from Monday night till Saturday night we accomplished a distance of 120 miles.

Our journey home may be rapidly passed over. We were again indulged with a favourable passage over the Chilka, and while at Tangay, which is on the Cuttack side of the lake, where we halted for a few hours, we received "love letters" from Cuttack,

which were very welcome, and an improvement on those of days of yore. An improvement did I say? Yes, less ardent, it may be, but certainly more deep, rational and full. The great John Howe, in describing the state of mind we should cherish towards the greatest and best of Beings, says, the more deeply our affections sink and pierce the inmost centre of the soul, the less they move the surface of it. Flax set on fire flames more than iron, but it does not keep its heat so long nor glow so much. In like manner affections which spring from a well regulated judgement, and which have been strengthening by the daily interchange of kind offices for a number of years, are in happy accordance with our rational and moral nature, and will be sure to yield us pure, elevated and durable enjoyment. The ride from Tangey to Jhunka I much enjoyed. The bold, rugged, magnificent appearance has often reminded me of the words, "Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting thou art God," and of the gracious promise, "The mountains shall depart and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed." How great must be the power of him who weigheth the mountains in scales and the hills in a balance. Tremble, my soul, before his terrible majesty, and let the stability of these stupendous works of nature strengthen thy confidence in the everlasting covenant which is ordered in all things and sure. At Chundaka, our last stage, we halted but a few hours. Here the jungle is very dense; and it is infested with wild beasts. Sitting in the bungalow I have heard the howl of creatures I have had no wish to be very near me. A few years ago, when one of the missionaries was spending a night here, a traveller carrying Gunga water, passed; it had become dark, and travelling at such a time was dangerous; he was entreated not to proceed lest his life should be the penalty of his rashness, but all was in vain; the traveller pursued his journey, and the next day his clothes, bundle, and water baskets were found, but he was rent in pieces. I have a lively recollection of being overtaken by the black and dark night on this same way three years since, and having to journey by the side of this frightful jungle for an hour. I cannot say that I was wholly free from fear, but as it was not occasioned by any negligence on my part, I hoped for that protection from above which I happily found. As we approached the south side of the river that has to be crossed before entering Cuttack, we found Mrs. Buckley encamped with her children in a grove. It was pleasant to see them all

again, smiling and happy. They had been enjoying themselves in the tent for three days. It was a nice spot for walking and meditation.

"The calm retreat, the silent shade,
With prayer and praise agree,
And seen by thy sweet bounty made
For those who follow thee."

But the abominations of idolatry meet us every where in this wicked land. At one extremity of the grove is a house, the like of which, I suppose, none of my readers has seen. It was occupied by an ascetic, and was hung round with human skulls, of which there appeared to be fifty or sixty. At a little distance (oh! the miseries of the Juggernaut pilgrimage) the vultures and dogs were devouring the carcase of a poor pilgrim. I had not heart to go near the spot, but turning from the sad sight was glad to cross the river, after which I soon reached home, thankfully remembering the words, "Thou shalt know that thy tabernacle shall be in peace; and thou shalt visit thy habitation and shalt not sin."

J. BUCKLEY.

LETTER FROM REV. W. MILLER.

*Tent, Hakuteepore, 30 miles East of Piplee,
Feb. 22nd, 1853.*

MY DEAR BROTHER GOADBY,— * * *

* * * I am now out on my third tour of this season, and find the weather just as hot as I can bear. I should like to proceed ten or twelve miles further to the Eastern boundary of the district, but know not yet whether it will be practicable, as there are no roads for the garries, and I cannot well dispense with them, my tent being too large to be carried by coolies. No missionary has ever before visited these parts, hence I am the more anxious to go as far as possible. We find the people very willing to hear, indeed they will flock around and enter into conversation, so that we find ample employment from morning till late at night. We have met with three interesting enquirers; two of them are young brahmins, who have solemnly pledged themselves to join us at Piplee on our arrival, and embrace christianity. The other is an intelligent man of the Naik caste, connected with the temple here.

I dare say you have already heard of brother and sister Bailey's removal to Berhampore. This has made a sad breach at Piplee, and left us all alone in this wide and important sphere of labour. In addition to their services being so much required there are other considerations which cause us to painfully feel their removal. We have for years known and esteemed them, and from the first have lived and

laboured together most harmoniously and happily. In reference to the cause of Christ our views, feelings, plans and objects were one; they were our only European friends within a distance of twenty-seven miles, and to whom alone we had access in time of sickness and trial. We cannot, therefore, but deeply lament their absence, affecting as it does so much our position, labours and happiness. Our best wishes and prayers accompany our dear friends to their new sphere. May the Lord preserve their health and lives, bless them abundantly, and make them blessings to thousands. To reside twenty-seven miles apart from any European, and to travel three or four months in the year alone, is no trifling matter. This, however, has been and is now our lot; how much longer it will remain to be seen. It is my earnest prayer that the Lord may put it into the heart of some brother in England to come over and help us in clearing and cultivating this the most important field of labour in Orissa. The portion of the province assigned to us, and which now requires another labourer, is that which Bampton preferred to every other, and selected as his sphere, and in which he laboured and died. Though in consequence of being the residence, and most exposed to the accursed influence, of Jaganath, it has been, and justly so, considered the most depraved and hopeless part of Orissa, yet it is a remarkable and delightful fact that at present in no other district is there so much among the heathen to encourage—so many hopeful enquirers. On every side of us, East, West, North and South, there are persons, though not yet baptized, who have renounced idolatry, profess to believe in Christ, and walk according to his precepts. I commenced my labours with the impression that years would pass away—and probably like dear Bampton I should be laid in the grave—before any fruit was gathered. Blessed, however, be “the Lord God, the God of Israel, who only doeth wondrous things,” for having been better than our fears, and given us to see what we never expected. It is now my firm persuasion, that providing this field is efficiently and faithfully cultivated, it will in a few years yield a glorious harvest of souls. I might, had I time, advance many more considerations in favour of this field of labour; I will, however, just add, that it is more free from jungle, more cool and healthy, and possesses scenery more beautiful than any other part of Orissa; also that at Piplee the bungalow vacant for a missionary is a large and substantial one, and commands a fine prospect of the surrounding country. And at Pooree, the *sanctum sanctorum* of Orissa, and best of preaching places, where we have to spend the hot season, there is also a

good bungalow, capable of accommodating two families. It is a serious fact, and one that ought not to be overlooked, that not only Piplee, but the mission at large, requires strengthening. Should in the providence of God any brother now in the field be removed, either one station must be left without a missionary or another would be very seriously crippled and weakened. Moreover some of the brethren have now nearly reached that period of service when a return to England is very important, if not essential to the continuance of their lives and labours, and if in the interval of this period we have not a reinforcement of missionaries the consequences will be most lamentable.

Yours very affectionately,

W. MILLER.

NOTES OF A MISSIONARY TOUR.

From Phategar proceeded eight miles eastward, through a jungly and swampy country, and encamped in a spacious grove near to some 12 or 14 villages, the principal of which is Burnamalipur. Arrived in time to attend the market held here twice a week. Had no difficulty in collecting a large and attentive audience, nor in disposing of tracts to persons able and desiring to peruse them.

The next day went to Balepatna market, $4\frac{1}{2}$ miles distant. Commenced by singing a few verses from a poetical tract, which arrested the attention of the people and gathered around us about 300 persons. Many of our hearers were respectable and intelligent men, who calmly listened to what was said, asked many important questions, and argued with considerable ability in defence of their own system. Not a few had heard the Gospel and received books on former occasions, and were not ignorant of the glowing truth that “Christ Jesus came into the world to save sinners.” Having preached as long as our strength would admit, we sat down, and invited those near to ask any questions they wished. Many availed themselves of this opportunity, and made enquiries which opened the way for again impressing on their minds the utter impossibility of being in any way benefited by worshipping and trusting in gods, idols, brahmans, and gurus, and that the Lord Jesus could alone save them.

Before removing from Burnamalipur, visited and proclaimed the Gospel in five of the adjacent villages, one of which was Mundahanapatna, where Bhagaban Das, the bearer, who was baptized a few months ago, resides. We were delighted to find our dear brother, with his wife and children, well, and living in a good and commodious house, with a garden and some land at-

tached to it. It was pleasing to see, on looking round, how clean and neat each apartment and article of furniture appeared. Entering his workshop, the New Testament lay near the loom, and the eldest son sat by the father's side learning to read and write. The adjoining room, where he and his neighbours formerly met for "*Sut Sung*," and to worship and read the Shastres, is now appropriated to the worship of God, and the perusal of his most holy and life-giving word. We were much gratified to learn that his wife was the subject of serious impressions, and wished to converse with us on the subject of religion, and that two of his neighbours frequently came to his house for religious conversation. Shortly after our arrival at Bonamalipur, Bhagaban came and begged that the two native preachers and two christian young men might accompany him to his house, and be his guests while they remained. Unwilling to impose so much upon his kindness, they got off by promising to visit and eat with him once or twice.

The fact of Bhagaban being still in his own home and village, and having remained steadfast and faithful, excites our admiration as well as gratitude to God for the grace vouchsafed to him. From the time of his baptism every possible means has been employed to constrain him either to renounce christianity or leave the village. Promises of restoration to caste, and assistance in various ways, together with all manner of persuasion, were first tried. These not succeeding, he was denounced as an outcast, ridiculed, insulted, and cursed by the whole village. The mahajan, or merchant, who made him monthly advances of money for cloths, stopped his supplies; he was prohibited from entering any house, drawing water from the well in which he had a half share, having a new well dug, or his house thatched by persons of the place, sending his children to the village school, being shaved by the barber, or from having his clothes washed by the Dhoba. With the exception of the Dhoba, who through a petition presented to the magistrate has been compelled to do his work; though still subject to the consequences of this prohibition and many other petty annoyances, he does not appear much intimidated or discouraged, but with patience and confidence in God steadily pursues his heavenly pilgrimage.

Nimpurra, a large populous village, whose streets and roads are laid out in the English style, and the residence of the largest and most influential Zemindar in Orissa, was our next stage. The day after our arrival a market was held, near our tent, at which we preached and gave away books. A number of brahmins did all they could to annoy

us and thwart our object. In vain were they entreated to state their objections to what was being advanced, and use legitimate weapons in defence of their own system. Perceiving that they were only bent on ridicule and drawing away our hearers, their motives and conduct were exposed, which had the effect of somewhat silencing them. One old brahmin paid great attention, and on retiring walked with us to the tent. There he told us how excellent the christian religion appeared to him now that he had had an opportunity of hearing for himself, and how different to the idea he had formed of it through the representations of its enemies. He desired books to take home to read; and after a long conversation, departed, expressing his determination to give heed to the things he had heard.

The next day we went to the village and preached in two of the streets. The congregation of the first visited was decidedly the best and most attentive: that of the latter being composed principally of persons connected with the Kucherry, who are generally in every place—proud, insolent and vicious characters; bitterly hostile to the simple, humbling and sanctifying truths of the glorious gospel.

Went from Nimpurra to Gope, which is one short stage from the Black Pagoda. Pitched our tent in the old Mahratta fort, and in the shade of an ancient and magnificent banyan tree, whose boughs were studded with monkeys, which persisted in maintaining their position, and annoying us to an intolerable extent until a gun was fired into the midst of them. Preached and distributed tracts in Gope and three of the adjoining villages. At the village of Berhampore met with a pilgrim-hunter, who apparently dreading the consequences of his wickedness, and unable to quiet his conscience by worshipping Jaganath, was on his way to a celebrated goddess, at a village beyond Gope. He, as a matter of course, was very eloquent in defence of Jaganath; and among other things stated that those who forsook Jaganath and worshipped Jesus Christ became insane; and to prove this went on to state that in his village (Chundanapur) a brahmin named Bolaram, had left off worshipping idols, reading the shastres, eating mahuprasad, working on the Sabbath, joining with his neighbours on festive occasions, and was ever talking, reading, or meditating about Jesus Christ—hence in his opinion the man had lost his senses. Knowing well the party referred to, we were delighted to hear so disinterested and unqualified a testimony to his sincerity and christian conduct.

The day of our departure a market was held under the tree where we were encamped, in which we spent two hours, preaching

the gospel and conversing with the people. A Mussulman Fakeer, who had resided at Benares, and read the Hindoo Shastres, and could quote slokes, was one of our hearers. He was most anxious not only to display his knowledge of Hindoo lore, but also of Christianity, and to prove that the Lord Jesus was merely a prophet, and inferior to Mahomet. Perceiving that his idea of the blessed Redeemer had been derived solely from the absurd and foolish legends of the Koran and other Mahometan books, we silenced him by shewing that until he had read the New Testament he could know nothing of the character and claims of Christ, and hence could not with any propriety argue against him.

From Gope went to Pooree, by way of Malapore, and along the sea shore. Remained two days at Pooree, and visited the Borodando each day, and preached to large and attentive congregations.

Chundanapur was our next stage. Here we were anxious to spend a Sabbath, in order to have service for the benefit of Bolaram, the enquirer, and his friends. Soon after our arrival they came to the tent and staid several hours with us. On enquiring about their spiritual state, it was very gratifying to hear how they referred to the Lord Jesus as their only refuge and Saviour—his love and mercy to them and their obligations to him. Since our last visit they had committed to memory several new hymns, and had read to the 25th chapter of Matthew's gospel, and most of Exodus. As usual they had many questions to ask, especially respecting passages in the 24th chapter of Matthew. Bolaram appears to be very active and useful in making known the great truths of the

christian religion. In addition to his efforts in his own village he almost every evening walks with his books under his arm to a neighbouring village and makes known the gospel. During our stay he introduced to us a new enquirer, a brahmin, named Muhapatra, who has within the last six months renounced idolatry and devoted all his leisure to the perusal of christian books. He is possessed of landed property which brings him in about 300 rupees a year, and is also the Sarburakar, or collector of rents of the village, which brings him in 16 rupees a month. His refusing however to worship Jaganath and visit the temple is likely to result in his removal from this post, the Pooree Raja, to whom the village belongs, having threatened as much. Having invited us to his village, we went on the Sabbath morning. Here we preached and had a long conversation with him. He then took us to the Western end of the village, to look at a house which he was going to repair for a place of worship. It has a small garden attached, and was built and used some time—as an Akhara, or place where persons meet to wrestle, dance, sing songs and eat narcotics. I trust there is something good in the man, and that he is really concerned about the salvation of his soul. He has already suffered considerable opposition; his former companions have all left him, and will not eat in his house. The very fact of such a man renouncing idolatry, and identifying himself with christianity, is pleasing; his proving himself a sincere and faithful disciple of the Lord Jesus will however be infinitely more so. W. M.

ANNIVERSARIES OF MISSIONARY AND RELIGIOUS SOCIETIES.

BRITISH AND FOREIGN BIBLE SOCIETY.—The fifty-first annual meeting was held in Exeter Hall on the 4th of May, the earl of Shaftesbury in the chair.

The Report stated that the receipts of the year ending March 31, 1853, exclusive of the Jubilee Fund, amounted to £109,160 10s. 8d., being an increase of £711 9s. 10d. on those of last year. The receipts applicable to the general purposes of the Society amounted to £54,587 11s. 6d., including £36,523 15s. 11d. free contributions from Auxiliary Societies, being an increase of £2,422 16s. 11d. on this item. The amount received for bibles and testaments was £54,572 10s. 2d., being an increase of £2,807 6s. 5d.

The issues of the Society for the year were as follows:—

From the depot at home ..	840,552
From depots abroad	328,242

1,168,794

being an increase of 14,152 over those of last year.

The total issues of the Society now amount to 26,571,103 copies.

The expenditure during the past year was to £95,930 9s. 10d.

The Society was under engagements to the extent of £55,239 3s. 10d.

The Committee then gave an account of the proceedings in connexion with the Jubilee, down to the present time. The contributions to the Jubilee Fund already amounted, it was stated, to £17,000, and additions were constantly being made.

WESLEYAN MISSIONARY SOCIETY.—The Annual General Meeting was held in Exeter Hall, on the 2nd of May; James Heald, Esq., in the chair.

The Financial and Statistical Report of the Committee was, in substance, as follows:—

The receipts of the Wesleyan Missionary Society for the year ending Dec. 31, 1892, were £105,381 19s. 6d., being an increase of £2,650 19s. 9d. over those of the preceding year. There is a decrease in the large donations received at the Mission House amounting to £2,441 10s. 11d.; but in increase on the receipts of the home districts of £1,854 9s. 6d.; the additional increase is found in the miscellaneous receipts; the Christmas offerings showing an advance of nearly £400; and the contributions for China being nearly £1,000 in advance.

	£.	s.	d.
The total Ordinary Receipts at the Mission House and from the Home Districts have been...	66,076	8	5
The Hibernian Missionary Society...	3,949	13	3
The Juvenile Christmas Offerings...	5,528	5	3
Contributions for the Chinese Mission	1,225	1	10

Total Ordinary Home Income...	£76,779	8	9
Contributions of Foreign Auxiliaries	14,320	11	11
Colonial Grants	3,490	3	10
Legacies... ..	2,899	0	7
Donations on Annuity	5,297	11	5
Dividends, Interest, &c.	2,595	3	0

£105,381 19 6

The expenditure of the year has been £110,337 0s. 11d., being £4,955 ts. 5d. more than the income. This excess added to the previous deficiency leaves a balance of £24,691 9s. 2d. to be provided for.

The General Summary of all the Wesleyan Missions, was as follows:—

Central or Principal Stations called Circuits, occupied by the Society in various parts of the world	362
Chapels and other Preaching Places in connexion with the above-mentioned Central or Principal Stations, as far as ascertained	2,984
Missionaries and Assistant-Missionaries, including seventeen Supernumeraries ...	466
Other Paid Agents, as Catechists, Interpreters, Day School Teachers, &c.	687
Unpaid Agents, as Sabbath-school Teachers, &c.	8,612
Full and accredited Church Members, (including Ireland)	108,191
On trial for Church-membership, as far as ascertained	5,435
Scholars, deducting for those who attend both the Day and Sabbath-schools	80,707
Printing Establishments... ..	8

The Returns for France, including nineteen Ministers, and 821 Church-members, are given separately, this year.

CHURCH MISSIONARY SOCIETY.—At the fifty-fourth Annual Meeting of this Society, on the 3rd of May, the chair was taken by the Earl of Chichester. The income for the year, it appears from the report, has amounted to £120,932 8s. 11d.; being £6,382 13s. 0d. more than last year. The gross expenditure has been £118,257 10s. 1d. The stations are 110, and the following is the account of the agents:

English Clergymen	97
Foreign Clergymen	55
Native Clergymen	20
Total number of Clergymen	—172
European Laymen—Catechists, Secretary, Printer, &c.... ..	81
European Female Teachers (not including missionaries' wives)	18
Native and Country-born Catechists and Teachers of all classes	1,699

MISSIONARY ANNIVERSARIES.

COALVILLE, &c.—On Lord's day, Feb. 13th, the annual sermons in behalf of the Foreign Mission were preached at Coalville, Hugglescote, and Ibstock, by brother Staples of Measham. Missionary meetings were also held the three following evenings in the above named places. Brother Josiah Pike attended instead of his father. Collections much as usual.

BARROWDEN.—Lord's-day, April 17th, the annual sermons in behalf of the Foreign Missions were preached at Barrowden and Morcott, by brother Yates of Hugglescote. The following evening was the Missionary meeting. Brethren Orton, Yates, and a Particular Baptist Minister, addressed the assembly.

FLEET.—Lord's-day, May 22nd, the Foreign Mission sermons were preached at Fleet, by brother Yates; at Spalding by brother Jones, and at Bourne by brother E. Stevenson. On Monday evening the Missionary meeting was at Bourne; brethren J. B. Pike, E. Stevenson, T. Yates, and a Wesleyan Minister, were the speakers. On Tuesday the Missionary meeting was at Fleet; brethren Chamberlain, E. Stevenson and T. Yates were the speakers. Brother Stevenson preached also on Tuesday afternoon. Between that service and the evening there was a tea meeting.

SPALDING.—On Wednesday evening the Missionary Meeting was at Spalding; brethren Jones, Stevenson, Simons and Yates were the speakers. The attendance at all these meetings was pleasing, and a good impression was apparently produced.

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THE ANNUAL ASSOCIATION.

THE eighty-fourth Annual Association of the General Baptist churches of the New Connexion, was held at Lombard-street chapel, Birmingham, on Tuesday, Wednesday, and Thursday, June 21, 22, and 23. On the Monday afternoon a considerable number of delegates and friends having arrived, a devotional meeting was held, when several brethren implored the Divine blessing on the churches and institutions of the denomination, and on the meetings of the delegates which were about to take place.

The reading of "the States" of the churches commenced on Tuesday morning at seven, and was continued with the intermission of an hour for breakfast, until twelve o'clock, when the following brethren were chosen to act as Moderators, viz., Rev. J. Sutcliffe, of Staleybridge, and H. Wileman, Esq., of Longton. The Rev. J. Wallis, the Tutor of our Academy, then read an extended and excellent address on the responsibility of the Association, which was listened to with deep interest, and appears on our pages in the present number. The business of the meeting was proceeded with until tea time. The Rev. H. Hunter, of Nottingham, preached in the evening, from Isa. li. 16,—“And I have put my words in

thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens and lay the foundations of the earth, and say unto Zion, thou art my people.” The attendance at this service and during the day was very good.

On the following morning the usual business of the Association was proceeded with until nine; and at eleven public worship was celebrated. Rev. J. C. Jones, M.A., of Spalding preached on reconciliation with God, from 2 Cor. v. 19. In the afternoon a very animated and useful Home Missionary meeting was held. Mr. J. F. Winks presided. Reports were read by the Secretaries of the various branches, and effective addresses were delivered by Revds. J. Salisbury, of Longford, B. Wood of Salford, J. Batey, of Burnley, and W. Stokes, of Birmingham. There was a good attendance. During this afternoon the annual meetings of the Foreign Missionary and of the Academy committees were held. At the former the minutes of the proceedings of the past year were read and confirmed. The gentlemen who supply the place of those who retire from the committee by rotation, were nominated, and the annual report was adopted. At the latter, which commenced at

four o'clock, the proceedings of the Academy committee were read and confirmed; the Report of the Secretary adopted; and those of the Examiners received. At this meeting two applicants were received on the customary probation; and it was reported that four now retire from the Institution. Mr. O. Hargraves, to labour at Hinckley, Messrs. J. J. Goadby, T. Goadby, and E. Davis. The latter young friend purposes to pursue his studies at the London University College, and Mr. T. Goadby, assisted by the Committee, at the special recommendation of the Examiners, will prosecute his application to learning at Glasgow.

The Secretaries and Treasurer were requested to continue their services to the Institution; and some suggestions were thrown out as to the future examinations.

The crowding of these two committees on the Wednesday afternoon, was found inconvenient, and will in future be avoided.

In the evening of this day the annual meeting of the Foreign Missionary Society was held. Our devoted friend, H. Wileman, Esq., who had presided at the above committees from two o'clock until six, presided also at this meeting, which was crowded to excess. The Secretary read an abstract of the Report, and the crowded assembly was addressed by Revds. Dr. Burns, J. Buckley, (Missionary) J. B. Pike, J. Goadby, J. C. Pike and Mr. Winks. The address of Mr. Buckley was listened to with deep interest, and it is fondly hoped that the visit to his fatherland will not only recruit the health and vigour of Mr. Buckley and his beloved partner, but that their stay in this country will very materially subserve the interests of the Mission.

The sittings of the delegates recommenced on Thursday morning at seven. After breakfast the business of the Academy was attended to,

when in addition to a general confirmation of the proceedings of the committee, and the appointment of Rev. G. W. Pegg, of London, to write an address to be prefixed to the forthcoming Report, a discussion was taken as to the propriety of erecting college premises in one of our Midland towns,—Leicester, Nottingham, or Derby. The money proceeding from the sale of the Academy property in Nottingham, with subscriptions to be obtained from friends of the Institution, to be devoted to this purpose. A committee was appointed to direct their attention to this project, and after doing all they can to forward its accomplishment, to report to the next Association.

The Association Letter by Rev. J. B. Pike, on the Inspiration of the Scriptures, was read, approved, and ordered to be printed in the Minutes. In the afternoon the monthly periodical was brought before the meeting. The Report of the auditors of the accounts intimating that there was a balance of more than thirty pounds against the publication, and there being also fears, lest, after all, the auditors accounts of sales &c., as presented from year to year, did not give the exact financial position of the Repository, and therefore that the deficiency amounted, in reality, to a much larger sum, a reduction of the expenses of producing the work, or some serious change, became imperative. Dr. Burns having intimated that he did not wish to be any obstruction to this process, it was agreed that in future there be one editor only, and that Mr. Goadby be that one. It was also agreed to farm the work in future, that is, to put it in the hands of a printer who should pay the Association a fixed sum for the work, and himself take all the responsibility of the sales, &c., thus, in the most business-like manner, relieving the Association from the various responsibilities of the present

system. A committee was appointed to make arrangements to carry this latter resolution into effect, to whom of course it will appertain to take charge of the existing accounts, submit them to a proper examination, so that the true financial position of the work may be ascertained, and the existing arrangement may be brought, if possible, to a satisfactory issue.

Among the resolutions of a general nature which were adopted by the Association, we may allude to the following:—A protest against slavery; a direction to the Chairman to inform Mrs. H. B. Stowe that the F. W. Baptists, our friends in the United States, were ever free from the guilt of slavery, and will not fellowship a slaveholder—an honour she gives only to the quakers:—a condemnation of the Government measure of Education:—a memorial to the Queen relative to the persecution of the Baptists in Germany. The sittings of this meeting were brought to a close about nine o'clock on Thursday evening.

Having given these notices of the meetings of the Association, there are a few other particulars that are deserving of attention. There was a special train arranged for Wednesday morning, by which a considerable number of friends arrived, and as apparently this expedient answered the end of the projector, Mr. Cook, it may be expected that a similar arrangement will be made in future, only it would be well if it should arrive on Tuesday morning instead of Wednesday.

The States which were read at this meeting, did not present so cheering an aspect as is to be desired. Several churches having rather declined than advanced in their numerical strength, a real increase however was reported of one hundred and fifty.

The various business was generally conducted with order and propriety, and the discussions, though charac-

terized by earnestness, indicated very few or slight deviations from the christian temper.

The sermon of Mr. Jones, junior, on reconciliation was recommended to be printed, it being considered by many, sound, seasonable, and useful.

It is now twenty years since the Association was held in Birmingham, which last was also twenty years after the previous one; thus 1813, 1833, and 1853, present to the mind periods during which great changes have come over our country, and our Connexion. In 1833, it was observed to the writer, how few ministers were present who were there in 1813. And in 1853 he noted that of thirty-two ministers present in 1833 only nine appeared; and that fifteen were gone to their reward. Of these the names of Thomas Rogers, Joseph Jarrom, Thomas Stevenson, James Taylor, Joseph Goadby, John Bissil, William Pickering, Richard Ingham, William Butler, James Peggs, John Derry, Francis Beardsall, John Underwood and Adam Smith were well known. So time removes our fathers and our friends! May we be admonished to work while it is day. The esteemed pastor of the church at Lombard street, has seen three annual meetings at an interval of twenty years each in his own place. Rev. J. Cheatle was ordained in 1813, after the Association, by Rev. Dan Taylor, and others, and he only of the ministers present at the last gathering was present at the first.

The numerous ministers and friends who attended this Association from a distance, all spoke with grateful pleasure of the kind and hospitable manner in which they were entertained by the christian public in this large town; and this, with their obligation to the Lombard street friends for their kindness and assiduity in providing accommodation, was acknowledged by a vote of the Association.

The next Association is to be held

at Byrom Street chapel, Leeds; the Rev. J. Buckley was chosen chairman, Rev. J. Carey Pike Secretary. The subject for the circular letter is, "The working classes," which was proposed by Rev. W. R. Stevenson of

Nottingham, who was requested to write it. Rev. J. G. Pike of Derby, and J. Lewitt of Coventry, are appointed to preach, and in case of failure, Revs. I. Preston and S. C. Sarjant.

THE RESPONSIBILITY OF THE ANNUAL ASSOCIATION.

AN ADDRESS READ AT THE OPENING OF THE ASSOCIATION IN BIRMINGHAM, AND PRINTED AT ITS REQUEST.*

THE progress of the denomination may be dependent, in a great degree, on the manner in which our annual Associations are conducted. If they be distinguished by the kindlings of holy zeal for the Divine glory, by an earnest desire to be useful to the church and to the world, and by seriousness in the transaction of business, they may contribute much both to the advance of the Redeemer's kingdom, and to the perpetuation and extension of our order and faith; but if they be marked by contention and strife, and by other features opposite to those above-named, they may retard, if not entirely prevent, our advancement as a religious body.

These and other reflections having passed through our mind, we have been led to select as the subject of our address the responsibility of our annual association; a topic which, though practical, will not be unwelcome to those who love the Saviour's name, and to whom the permanence, increase, and honour of the denomination are objects of intense desire. After a brief remark on the general theme, our limited aim will be to advert to the *grounds* of this responsibility, and to the *way* of meeting it.

We think it of some moment to observe, that the sense of responsibility does not exist alone in the chris-

tian mind, as a mere legal emotion, unconnected with those movements of a higher life which arise from faith in Jesus, and with gratitude for redeeming love. It is associated with a disposition to enquire after the Divine commands, and with delight in the performance of them. It is a feeling of moral obligation sustained by faith in the Saviour, by a spiritual discernment of his great salvation, by the hope of pardon, acceptance, and an interest in the promise of life through his mediation, and by the constant appreciation of divine benefits. Reliance on the mercy of God, as revealed in the gospel, not only deepens the sense of obligation and gives it supremacy, but is connected with the spirit of prayer, and with power given in answer to prayer for the discharge of that obligation. It thus produces a willing, a cordial *response* to the general call of duty, and an enquiry as to what in particular "the Lord would have us to do." Now this sort of responsibility attaches to christians, not only as individuals, but as churches and associations. It is one which will be recognized in heaven, and which *there* will be loyally and joyfully met. Our annual interviews have usually been marked by much harmony, and many reciprocations of fraternal regard. But whether we are to be as much praised for our efficiency and enterprize, as

* "The writer has omitted two or three sentences and has inserted one or two additional ones."

for our freedom from bitter strife; whether we sufficiently consider what we are, what is our high and honourable vocation, what will be expected of us by the religious public, and by our churches, the good we may achieve, and the evil we may prevent, are questions which demand a very serious and prayerful enquiry.

In answering them, we observe that

I. The very constitution of the Association evinces its responsibility. It consists of selected men, of whom it is but reasonable to conclude that they have been chosen on account of their general intelligence and piety. As servants of the blessed Saviour, many of them have received *five* talents to employ for his honour, and none of them less than *two* talents. Each of them appears on this occasion as a sort of ambassador, who has not only to express his own views, but the views and wishes of those who sent him. The presence of his brethren, the indication of their pious solicitudes, and the contagion of their sympathy for high and holy objects, concur to augment his individual accountableness; and when to these suggestions it is added, that scrutinizing eyes are upon us, ready to detect the smallest symptom of obliquity or folly, and that the churches themselves are looking up to us for counsel, warning, words of consolation, and excitements to action, we cannot but both see and feel the responsibility of our position. To be insensible to it would be to indicate a wrong state of heart. Why do we, with thrilling emotion, reflect on the gathering of the Commons House of Parliament? Is it not because each of its members presents himself as invested with the authority of his constituents, and because when the whole of them are convened, they exhibit a concentration of much of the intelligence of the country, and a confluence of its energies?

Now though we are perfectly aware of the utter insignificance of this association in the eyes of those who have never contemplated the mysterious, the true dignity of the immortal soul, and never rightly estimated the immense value of true religion, we may be permitted for the sake of illustration, and for the attainment of a practical end, to state this naked fact, that the constitution of this meeting is of the same nature as that of the House of Commons. Each of the members is clothed with the influence of the church which he represents. Within these walls there is a convergence of intellectual light, a concentration of denominational strength, for the promotion, not of secular, but of spiritual and eternal good, and for putting a check, not on any continental despot, but on that more awful tyrant, who blinds the eyes of them that believe not. But as representatives in Parliament are anxious to acquit themselves in the eyes of their constituents, why should not representatives of churches be solicitous to commend themselves to their brethren by acting with christian consistency and honour? "The children of this world *ought not* to be wiser in their generation than the children of light." The lustre of a secular government does not encircle us, but we deem it no mean honour to help in the government of that glorious Person who has on his robes this name written,— "King of kings, and Lord of lords;" and to turn our attention to the concerns of a kingdom of which it is said, "Of the increase and government of His kingdom there shall be no end." Again:

II. The moral influence of the Association also adds to its responsibility. Already is it very considerable; but it might be enlarged to an indefinite extent; and as individuals, so also collective bodies are responsible, not only for the degree to which

they *do*, but for that to which they *might*, further the highest and the best ends by the exercise of moral power. We are expected to increase the number of our talents, and to remember that while this will be rewarded by applause, exaltation and joy, *non-increase* will be regarded, not merely as folly, but as the injustice and robbery of wicked and slothful servants. Even now the influence of these annual meetings is not unfrequently felt through the length and breadth of our denominational locality, and also on the plains of India; but there are reasons for thinking that it might be greatly augmented.

Nor ought objection to be taken against this augmentation. It should be distinctly remembered that we have not one particle of *secular* power; that we have no enactment which gives to one portion of this assembly a veto over the decisions of the other; that we meet on a principle of perfect equality as members of Christ's mystical body; and in short that the whole atmosphere in which we speak and act is one of *entire religious liberty*. To long, therefore, for the increase of the moral power of the Association is to long for the increase of freedom, and for the triumph of the equitable principles of elective representation, over those of a wealthy and hereditary aristocracy. It is to wish, as some would express it, that the majesty of the people may be respected in their own representatives, and that practical proof may be given to the whole world, that free electors have sense enough, without the aid of violent compulsion, to submit to any measure of influence which their own deputies may obtain, by a regular observance of the laws of religion and virtue; and if there be brethren among us who are jealous of associations and anxious to diminish their moral control, we entreat them to reflect that they are their own opponents, the enemies of *self-government*,

and of that very liberty which they want to uphold.

It is true the churches are independent of each other; but they are not independent of the control of Scripture principles and precedents, which teach us to combine union with independency, for the attainment of common objects. Nearly the whole of the protestant world is giving evidence of a desire to combine these two elements; and since this combination has, from the beginning of the history of our body, been a feature in its organization, it is hoped that there will be an increased manifestation of zeal and good feeling in the maintenance of it. Indeed, there is a sort of necessity for its continuance. It is the only way in which we can act together, or take a review of our entire resources; the only method by which, after having been informed, by hearing the States of the churches, of the movements of our great adversary, we are able to organize means of defence against his malice.

The conclusion therefore to which we come is, that the Association has influence; must have it, and ought to have it. The talent and moral machinery which it has at command; the facilities opened up for its correspondence by the affiliation of the churches; the weight given to its counsels by the presence of revered fathers in and out of the ministry, and by the quick intelligence and practical skill of our deacons and of other men of business habits:—these are circumstances which will inevitably invest it with a degree of influence, which as it may be poured through a hundred channels, may render the return of this meeting a real crisis in the history of the whole denomination.

III. The justness of this observation, and the high responsibility of the Association, will be further apparent by a mere glance at the important business which comes under its notice. An interesting portion of it

is that which relates to cases from churches asking for help, or counsel, or admission to our list. Who does not see that if we are placed in a position of responsibility when a friend asks our advice or help, the degree is greatly heightened when a church of Jesus Christ requests the same favour, or seeks to be connected with us? The concerns of our various institutions supply, perhaps, a still more momentous occupation of this precious time. What christian, of holy sensibility, can listen to the reports which are given of them without receiving solemn suggestions of duty, excitements for gratitude to the God of all grace, or calls to increase the evidence of his own zeal and love by a more liberal support of them? Resolutions have to be passed on a vast variety of questions, relative either to the general progress of religion, or to special means of promoting it, both at home and abroad. An acute observer will perceive that many nice points have to be considered, and many delicate questions discussed, of which the decision may be productive of much good, or may shoot out into consequences of great evil. The time of the Association may, therefore, be an eventful crisis, at which the denomination, strengthening itself by drawing closer the bonds of union, may start off in a new career of useful activity, or be led by unscriptural decisions to promote disorganization, and turn aside from the primitive simplicity of the christian religion; a serious reflection, which reminds us of our entire dependence on the guidance and help of God, without whom nothing is wise, or good, or strong. Indeed

IV. Our relation to the promise of "power from on high" ought not to be overlooked: and though it would be vain enthusiasm to affirm that greater manifestations of the Divine presence are made on these than on other occasions on which there is an equal concurrence of piety, diligence, and prayerfulness;

yet on the other hand it is sheer unbelief to deny the reasonableness of seeking and expecting equal manifestations. If this be admitted, then observe, that as they will be made in conjunction with a moral machinery more diversified, and of a wider range of operation, we may humbly hope for more extensive results, even though it is not for us to know the times and the seasons in which God may choose to put forth special operations of his grace. To indulge this expectation is not inconsistent with the utmost sobriety of judgment. It is only exercising the faith which is warranted by Scripture history, and which is necessary to incite public bodies to engage in great enterprizes. Without it they will not be convinced of the adequacy of their resources. Without it the Association itself will not be stimulated to build the old waste places, and to repair the desolations of former generations of supine or quarrelsome churches; and much more will it be withheld from endeavours to plant new interests, and sow in fresh localities those seeds "which will cause righteousness and truth to spring forth before all the nations." Yet without noble efforts for these ends, the objects of our mission as an Association will not be accomplished. We are met together as lowly servants of the Father of Glory, who are pardoned, accepted, and blessed with the light and influence of the Eternal Spirit, through the mediation of his Son Jesus Christ our Lord. But this position to which the common faith of the gospel introduces us is one which, on scriptural grounds, includes the cheering anticipation of Divine succour to speed us forward both as individuals, and in our collective capacity. It is one on which we awake to the consciousness of heavenly dignity as co-workers with God, and with celestial intelligences in doing spiritual and eternal good. It is a position which ought to fill us with gratitude, animate us with magnanimity, and

induce the most timid to exclaim, "Here am I, Lord, send me" on the hazardous errand. What should hinder our hoping that under the Divine guidance we may, in answer to prayer on this very occasion, put into motion some train of circumstances, which, falling in with a previous preparation of men's minds, shall move to a good end as a machine on the wheels? Why should we not anticipate the privilege of originating some new church, in which the lamp of Divine truth shall shine in the ministry for many ages? Why may we not imagine that some brother present, his heart having already been touched by Immanuel's love, shall take fire from the discussions, or sermons, or speeches to which he shall listen, and asking a double portion of the Divine Spirit, shall go forth as a Whitfield, or a Wesley, or as that amiable Pearce, who, not many years ago, shed so bright and quickening a light over this great and populous town of Birmingham.

Whether there is reason for this blessed anticipation or not, it is hoped that all present are convinced that the responsibility of the Association, arising from its constitution, from the extent of its influence, from the importance and variety of its business, and from the promise of a Divine co-operation, proportioned to its piety, and commensurate with its scriptural machinery, is exceedingly great.

Now we are perfectly aware of the benefits which our Annual meetings are adapted to confer on the Denomination. They present the aspect of union and are calculated to promote it, by fostering that holy love which is its bond or cement. They are seasons for that united and earnest devotion to which the promise of the Spirit is made, and in answer to which the Pentecostal donation was vouchsafed. They cause strong and wealthy churches to become acquainted with those which are weak and poor, and give them an opportunity of evincing

their sympathy and zeal by a liberal use of their superior possessions. They may by bringing our influential ministers into social converse, promote agreement in religious sentiment; and may thus be remotely connected with the fulfilment of the promise "that God will bring again Zion," when her watchmen "see eye to eye." They give an impulse to our public institutions; and they have a silent influence which is exceedingly beneficial. The simple fact of the return of the Association, and of the necessity devolving on the churches to give an account of their stewardship in their report, causes them to look back on past defects with humility, to consider what is still amiss, and to prepare for amendment in future. But though these annual interviews are thus in themselves good things, scriptural in their constitution, and beneficent in their aim; yet the benefits accruing from them will be in proportion to the degree in which the brethren are alive to their obligations, and faithful in the discharge of them. Admitting that we go forth under the auspices of divine promises, we are still responsible for the right use of our time, our talents, our influence. We shall proceed, therefore, to specify some of the ways in which this responsibility must be met. One of them is

1 To take care that our decisions be worthy of practical regard. We ought to be solicitous that when subjected to the severest scrutiny they may indicate purity of motive, an accurate acquaintance with the subjects to which they refer, a respect for the rights of individuals, and an enlarged spirit of philanthropy. It is worse than folly, in these times, for public bodies to act on a selfish, narrow, or sectarian policy. Lamartine, though often carried away by wild enthusiasm and the vagaries of a fine, though unbridled imagination, gave expression, a short time ago, to a noble sentiment of this sort, "I pay respect to the rights of other nations that I may

feel myself at liberty to stand up for those of France." His eye was fixed on secular interests only; but it is pleasing to reflect that this Association has hitherto acted on a similar principle in relation to the higher concerns of christianity. Imperfections it may have exhibited; but it has been specially anxious to acknowledge the excellencies, and concede the claims of other denominations; and it will, we are persuaded, continue to pursue the same honourable course.

The observance of this first suggestion will be facilitated by a concern to preserve order, and yet to allow freedom of discussion." "Order is heaven's first law;" the maintenance of it gives dignity and weight to an assembly; while the neglect of it hinders the just exercise of judgement, and foment unhalloved passion. Freedom of discussion is essential to the progress of truth, and gives opportunity for the talents and virtues of individuals to come into operation for the general good. The union of both will tend to render our measures conformable to the spirit and directions of the New Testament, and therefore worthy of universal regard. "Let all things be done decently and in order," and let the Association then take care,

2. To respect its own decisions. It must be utter folly to trifle with its own resolutions, and thus prevent the growth of that opinion of its wisdom, on which its moral control, like that of other free assemblies, must ultimately depend. Our anxiety must first be directed to the adoption of right measures, and then to the furtherance of them. Those annual and triennial conventions in a distant land which have decreed that the slavery which robs a large portion of our fellow men of all their rights, which inflicts on them every species of wrong, which shortens their lives by cruel oppression, and holds the remnant in perpetual terror, is not a moral evil, cannot look back on their decisions with complacency, unless they have

learned to glory in their shame. Alas! that intelligent men should be found who dare to attempt to identify the mild and shortlived servitude mentioned in the Bible, with the murderous and ever-enduring slavery of America. Though free from all such enormities, we may not have paid due respect to our own decisions. No measure should be adopted which it is not meant to uphold. The attempt to get rid of a case by a motion which at the time of putting it is known and felt to be a mere evasion, will be destructive of the influence of these sittings. Often while Secretary, was the writer painfully certain that this effect would be produced,—in one respect, by the recommending of six or seven collections for begging cases to the whole denomination. The most flourishing church could scarcely make room for more than one of them; and it was often found that an enterprising itinerating brother would prevent the success of that one by permeating town and country, without the aid of our recommendation, and making personal application to the more wealthy members. The influence of the Association in relation to begging cases, was sacrificed by the *number* and the *form* of these indiscreet resolutions. The writer admits that the applications for pecuniary aid are now comparatively few, and that it is much better they should be few. He has referred to them only by way of illustrating his suggestions as to the importance of coming to wise decisions, and then taking care not to disregard those decisions. A public body may afford to take no notice of the slanders of others, but it cannot afford to let down its own dignity. Mutability of purpose, and a constant tendency to make organic changes, rather than give development and efficient direction to organizations already existing, have made several continental nations like the waves of the sea, driven by the winds and tossed. It is the dictate of wisdom to avoid all approach to the

wildness of their action; and seeking the guidance and help of the God of heaven, to endeavour to build rather than pull down, to promote fruitfulness rather than pluck up by the roots, to give establishment and force to existing plans rather than begin on ground entirely new. Neither individuals nor collective bodies can become strong without self-respect; and in conjunction with this remark let me add, that it ought not to be considered as a very trifling fault when brethren to whom important business has been consigned, fail in the discharge of it through forgetfulness, carelessness, or want of zeal for the interests of the denomination. Another duty of the Association is

3. To exercise a watchful care over every one of the represented churches. Not to learn to keep our eyes open is to show an incapacity to receive instruction from the whole series of events in the history of christianity. "It was while men slept that the enemy came, and sowed tares among the wheat." Wealth had been accumulated, and the possessors of it lay stretched on their beds of ivory; and if the corporeal eye was not closed in sleep, the power of spiritual perception was gone. "The harp, and the pipe, and the tabret, and the wine were in their feasts;" but they felt no concern for the maintenance of christianity in its primitive simplicity. Ecclesiastical functionaries not less than lay brethren were sunk in spiritual slumber. The great enemy of souls, watching his opportunity, fomented the spirit of party by getting the sons of pride and ambition to be introduced into high places, and gave birth to heresies, by teaching men to blend the intellectual errors of a false philosophy with the doctrines of the gospel. Having succeeded so far, he soon caused the monstrous corruptions of heathenism to be incorporated with the simple and blameless institutions of the Lamb of God. That the devil stood ready to do this mischief was,

as we conceive, the solemn premonition of the faithful and true witness in the parable of the tares and the wheat. History is intended to be admonitory; and it will give effectual admonition to those who study it in conjunction with the parabolic disclosures of the Celestial Teacher, which are fraught with principles applicable to all times. Enlightened from this source we feel authorized to say, that the same insidious foe is even *now* sowing seeds for a new produce of infidelity, under the forms of spiritualism, the religion of human nature, atheism, and even pantheism; and glad will he be (if indeed the faint shadow of gladness *can* come into contact with diabolic envy, malice and impiety) glad will he be to see them taking root in christian society. His hypocritical device is to incite his emissaries to employ scriptural terms in an unscriptural sense, to identify inspiration with genius, and apostles and martyrs with worldly heroes; only taking care to intermingle with eulogies even on the *inspired* sons of Zion, so many hints as to their ignorance and folly, as shall place them far below secular bards, renowned generals, and celebrated politicians. The implied command from Immanuel is to set a watch against such canting and base artifices; so that though they are already operating in the world, they may be kept as much as possible out of the *church*. An extended creed of human composition is not desirable; and a rigid attempt to produce uniformity of opinion is a species of religious despotism, from which nothing but evil can arise. But it *is* possible for us to insist on the inspiration of the sacred Scriptures, to re-iterate perpetually the maxim of the immortal Chillingworth, "that the Bible, and the Bible only is the religion of Protestants,"—to present it to our sons and daughters as the Book of books, the best inheritance received from our ancestors; and with the burning zeal of Piedmontese confessors, to charge them to obey its

precepts and trust its promise of immortality, to reject all literature which is contrary to its dictates, and never to say "God speed" to any one who denies its authority in matters of religion. By encouraging this course of action, we shall discharge one of the duties of the present crisis. Another is,

4, To transmit succour to the feeble parts of the denomination. Sad reports reach us through a succession of years that with some churches it is now and indeed long has been, a day of small things; that vital christianity among them is as a glimmering spark, or a bruised reed. Guilt may have been incurred by the present, or a preceding generation, in giving way to lukewarmness, or indulging a spirit of faction. Christianity may be like the poor man who had fallen among thieves—stripped of his attire, and left weltering in his blood. But our paper is on responsibility; and the question is whether we ought to turn our eyes away from the miserable scene, without uttering a single word of sympathy, or giving a breath of encouragement. One of the objects for which the Association was formed, and for which it is continued, is the extension of spiritual succour to those who need it; and it is certain that one of the most acceptable services that can be performed for the great Shepherd, is to go after his sheep in the dark and cloudy day. Frequently should the association correspond with them by letter, and recommend visits to be paid them by neighbouring pastors. Suppose there are ten churches needing this succour; the service would not be onerous, were it performed by ten individuals. The point insisted on is, that we shall not meet our responsibility as the deputed guardians of the body, unless we diffuse our sympathies even to its coldest and feeblest extremities. But now extending our views outward, it is, we remark, incumbent on the Association,

5, To be willing to aid the denomination in its attempts to enlarge its borders. Ought it not *occasionally* to stimulate some churches to make efforts for this end? Though loud in their complaints of the general apathy of the body, they may not have made a single endeavour to form a new station. The one congregation they now have, they had half a century ago: and they have not tried to raise another. It is not meant that the independence of churches is to be encroached upon, or that enlightened prudence, the consideration of means adequate to the attainment of desired ends, should be disregarded. But the personal observations of the writer convince him that opportunities frequently occur for giving an effective impulse to noble hearts, who are willing to make large pecuniary sacrifices from love to the Saviour, and with the special view of planting new interests. It is one part of heavenly wisdom to watch the openings of Providence, to deliver a guiding word in season, and to make a movement when circumstances favour its successful issue; not forgetting, however, that weak instruments may be endued with power from on high, and that mere *outward* facilities are of little value, where there are not consistent characters who appreciate our principles, love our order, and burn with zeal for the Divine glory. The last suggestion I shall offer relates

6, To the adoption of measures of enlarged philanthropy. It may be questioned whether the Association has evinced an adequate degree of enterprize for the extension of our body, either at home or abroad. There are numerous counties in which the true import of our denominational title is not known. Neither in Scotland, nor in Ireland, nor Wales, nor in the various Isles which form the appendages to the British Empire, have we a single church. These are facts which seem to indicate a deficiency either of liberality or of en-

terprize in the denomination. How exceedingly desirable it is, that this deficiency should be supplied. Individual christians, by honouring the Lord with their substance, not only add to their own spiritual enjoyments, by giving exercise to faith and hope, and by deepening the consciousness of their sincerity; but very frequently they also secure the temporal good denoted by the promise, "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Should, however, a paternal regard to the welfare of the soul require that some individuals be kept from the temptation of wealth, or even be subjected to the chastisement of affliction and poverty for the evolvment of true holiness, there will remain for the liberal soul another reward bright with celestial glory, immeasurable in extent, and eternal in its duration. Churches also promote their own spiritual prosperity, their reputation, and their happiness on Sabbath-days, when they are generous both in the support of their pastors, and of public institutions. The most liberal churches are always the most prosperous ones; and it is not merely that the liberality is an evidence of the prosperity; it is also a means of its increase. Works of genius, pictures and statues, not only present in their features *signs* of the public taste: they are also, according to their quality, *causes* of its elevation or degradation. So also the liberality of churches, is not only an evidence of the spiritual life originally derived from Christ our Saviour, but also a means of increasing its energy. Similar remarks may be made in reference to the Association, which represents the entire denomination. Its zeal, its generosity, its enterprize, may quicken the *pulse* and promote the vigorous action of every one of the churches; and be assured that the re-action would throw around each of these annual interviews a halo of glory, that would not only render them seasons of holy joy,

but would still further augment their powers of usefulness: nor would the time be very far distant, when the banner of our denomination would wave in the other counties in England, in Scotland, in Ireland, and in the Isles of the north, and of the English and Irish Channels.

In some places the complaint is heard, that infidelity is seeking to weaken the hold which the gospel has on the public mind, by referring to a useless piety as the chief object of its aim, and by insisting that philanthropic movements, are those which ought chiefly to be furthered. The insinuation is false. At this moment, christianity is pouring its healing stream of beneficence through regions of misery, in which the foot of the secular philanthropist never trod; and besides giving spiritual enjoyment, besides leading immortal souls into the way of eternal life, is scattering the blessings and comforts of civilization to a degree which could never be achieved by worldly agency. The way, however, for us to give the lie to this crafty calumny, is, to throw up the standard of contribution, and to let all men see that in us Christianity acknowledges the obligation of a philanthropy purer, more disinterested, and energetic than that of the best of worldly moralists; of a philanthropy, which is a radiation of grateful love to a bleeding Saviour, which is founded on more honourable views of the capabilities and destiny of the human soul, and is more entirely under the control of conscience. We may not be able to equal certain wealthy denominations in the breadth of our movements; but we may give that enlargement to our liberality of which it shall be said by Him who always applies the fair rule of proportion, "These, according to their means, have done more than all they who of their abundance have cast into the treasury."

It may be expected that reference should just be made to the duty of

the Association to express its opinion, by passing resolutions on questions affecting the cause of humanity, or the civil and religious liberty of the nation: but since of late years we have never been backward in this part of our duty, a mere allusion to it will, I trust, be deemed sufficient. Such questions ought to be noticed. The decision of this Association may have some influence on the public mind; and it will certainly be of use in guiding the conduct of our own members and friends.

In drawing our remarks to a conclusion we may observe, that our aim has not been to produce excitement. We have not dwelt on themes which are chiefly fitted to kindle emotion, such as the uncertainty of the time of action, and the infinite productiveness of it in eternity, or the shortness of the step which may intervene between us and death, between present probation and future retribution. We have not dealt in stimulating ideas on revivals, on the worth of deathless souls, or on the solemnities and glories of Eternal Judgement. We are, moreover, well aware that the great duty of every one of the annual conventions in America is to lift up a thundering voice against the horrid sin of slavery, and to cause it to wax louder and louder each successive year, till all professed christian holders of property in man shall start aghast at their own hypocrisy and self-deception, and till the whole race of bloody traffickers in human souls, shall begin to meditate a day of awful retribution from the hands of Almighty Justice. But it was not necessary to advert to such an obligation in our happy land, where the monster form of slavery dares not shew his head, and where the vaunted phrase "equal rights of man" is honestly understood to refer to man *as man*; and where there is no shameful and most wicked attempt to reconcile its import with the infliction of diversified, cruel and almost infinite wrongs on many millions of our species.

A suggestion of motives for meeting the responsibilities specified in this address would seem to be almost superfluous; because they who are likely to be stimulated to the discharge of the public duties to which we have referred, must themselves be elevated characters, and possessed of enlarged views and sympathies. There is some propriety in the remark. No one whose anxiety is not directed to something beyond his own religious comforts merely; no one who is not "careful for the things of God; no one who has not proposed to himself a high standard of excellence, and who is not solicitous to incite others to aspire towards it; no one who is not so far instructed as to see the elements of moral power which an earnest and spiritually-minded Association may exert on the denomination, and who cannot say, "God is my witness how greatly I long" for its permanent prosperity; no individual to whom any one of these negations will apply, would attach much value to any observations on our theme. But let a man be capable of weeping with Jeremiah or Nehemiah over the ruins of a church; let him intensely desire the universal spread of the gospel, the triumph of truth over error, and of christian love over impiety and selfishness; and let him, like the blessed Jesus, be eager to avail himself of opportunity, and work while it is day; and he will then be deeply sensible of the responsibility of an Association, and of the importance of meeting it by pursuing some such course as that which we have described. The pious contemporaries of Malachi had their Associations: they "talked often one to another" about the means of promoting a revival of true religion. Jehovah himself listened with complacency, and declared them to be his peculiar treasure, his precious jewels, which he would separate and preserve in that day, when the proud and the ungodly should be burned up as the chaff, the stubble, the vile rubbish of

the universe. Those that honour God, He will honour, and spare "as a man spareth his own son that serveth him." His secret intimations of favour shall be with them during the brief space of time, and his public marks of distinction be apparent through the countless ages of eternity.

The Annual Association of General Baptists has always been distinguished, not only by the marks of fraternal affection to which we have referred, but also by a sincere endeavour to give to the whole of its proceedings an air of sanctity. Its sittings uniformly begin and end with a devotional exercise; and some of us may remember with deep emotion the fervent supplications, at these seasons, of venerable brethren who, as we conceive, are now radiant with the brightness of the upper world. *Never*, NEVER, may this practice be discontinued: always may the denomination be presented on these occasions as a sort of oblation sanctified by the word of God and of prayer; and as the writer has now concluded his observa-

tions, permit him to ask the concurrence of your intense desires with this one utterance, "Arm of the Lord, *awake*, AWAKE, as in the days of old, and give that direction to outward events which on this annual occasion shall facilitate our pursuit of noble ends by noble means. Spirit of the living God come forth; and cause thy word to be as a *fire* in our hearts, kindling devout affections, purifying our consciences, and giving energy to our intellectual efforts. Should a great crisis occur to any of us as individuals, may we give proof that we are prepared to meet it with a brave heart and an unflinching will. Should one transpire in the churches, may the feeble among us become as David, and the Davids as the angels of God. Should a crisis happen to the whole denomination, then may all our brethren be valiant for the truth, and while stedfast and immoveable in action for its diffusion, may they be filled with sentiments of compassion for a perishing world, and with those of real affection for all who "love the Lord Jesus Christ in sincerity."

J. WALLIS.

FEMALE INFLUENCE.

BY A LADY.

When man awoke to life on the sixth day of creation, created in the image and glory of God, untainted by sin, he neither felt pain nor feared evil.

Unclouded glory shone above, beauty bloomed and sweetness clustered beneath, fragrance and music floated around, luxuriant abundance invited every sense—his home was a garden planted by the hand of God—and all the creatures owned him as their lord. But in the midst of all he was alone, he had no companion—no being of like passions with himself—to share his enjoyment or participate in his feelings. God saw that it was "not good" for him to continue thus

solitary. Then was woman created "bone of his bone" and "flesh of his flesh;" a friend for him, who could share his emotions, and converse with his mind. Such was she at first created; the glory and perfection of man; formed for him,—his friend and equal, that human nature might be complete.

She was soon seduced, however, from the path of duty by the great tempter, and in her turn became the seducer of man. Having thus abused her influence over him, she was degraded from her position as his equal, and made subject to him. The curse was pronounced against her, "Thy desire shall be to thy husband, and he shall

rule over thee." From that time till the present, the effects of this curse have been visible in the general condition of females. Woman's dwelling may have been the palace of an Ahasuerus—robed in purple she may have commanded the service of numberless attendants; or her task may have been to cultivate the soil, and grind the corn for her warrior lord; under every diversity of circumstance she has been the slave of man, as frequently the object of his contempt as of his affection. She has been regarded by him as an inferior, the only end of whose existence was to minister to his gratifications and attend his pleasure; and no other education has been thought necessary for her than such as would fit her for this servile condition.

In the midst of her degradation, however, she has retained and exercises a powerful influence over the condition and destiny of man. In proportion as he has abused his power over her in degrading and trampling on her, has he in turn been degraded and vitiated by that influence. As her sin terminated not in herself but extended its baleful contamination to him, so neither has her curse rested on herself alone. In the constitution of their nature, the mutual destinies of man and woman are so entwined that her degradation is his debasement. He cannot be blessed if she is cursed; he cannot remain pure, elevated, and happy, if she be vitiated, degraded, and miserable. If woman remain ignorant, man too must grope in mental darkness. If she wanders in the paths of vice, she drags him with her to destruction. It cannot be otherwise. Woman is the real teacher and guide of man—the potent moulder of human destiny. The fate of nations is in her hand. It depends on whether peace and truth shall guide prosperous reform; or reckless revolution stamp, with its bloody characters, the annals of the next generation,

Woman is ever moulding the future man; however undesignedly she may exert it, her influence is around him and upon him. He comes in contact with it on all hands; nature renders its withdrawal impossible. The expression of the mother's countenance, the tones of her voice, whether addressing her child or those around; her feelings and ideas have given a stamp before infancy is past, to his character, which after years may deepen, but seldom, if ever, obliterate. This influence does not lose its power; the boy and the youth are moulded by it. The mother, the sister, and even the servant-maid, will sympathise with the sorrows of boyhood, and listen to the day-dreams of youth, when man would disdain to lend an ear. Nor is her influence less potent when youth is past. She is with man in the hour of man's weakness; to her he flies for assistance and sympathy in the season of suffering, and her sentiments become a part of his nature.

Female influence has been potent in all ages of the world, among all classes of men, as well in barbarous as in civilized nations. Too often, alas! has it been exerted in luring man from the path of duty—a fact recorded in the blackest characters on almost every page of human history. Hitherto the pregnant source of innumerable evils, it is, however, destined ere long to be one of the richest blessings to society, when, purified by piety and guided by intelligence, the influence of woman, like the early dew distilling unseen, but refreshing all nature, will renew the moral beauty of the earth. That misery, however, which has ever been attendant on the dethronement of woman from her natural position as the companion and friend of man, will never be removed till the last vestige of the long entertained idea, that the female mind is of an inferior order, fitting woman only to hold a dependent place, is wholly abandoned.

Neglect of female education is the natural consequence of this idea. If the sphere nature assigns to females be regarded as inferior, and their duties considered frivolous, their education of course appears equally unimportant. It was to be expected that this idea should prevail in ages while man yet uncultivated lived only for the present, while the seen and the sensual engrosses all his thoughts, leaving neither time nor desire to feel after the unseen and the intellectual. It is strange, however, that it should have any place among us in this age of civilization, when the links, uniting causes, and consequences are unveiled; when the broad irresistible stream is traced to the bubbling spring, that may be stopped or turned aside by a handful of clay; when results the most momentous and lasting, are discovered to arise from causes ap-

parently the most trivial and transient. How much more incredible that such an idea should obtain among Christians. Yet to what else can we attribute the general prevalence among them of systems of education for their daughters—so limited as regards any knowledge of the principles of science, and so little calculated to form them to useful habits of thought and action? Is it to be hoped that this idea is fast vanishing from all thinking and intelligent minds; although exploded in theory, it still exerts a powerful influence in deciding to what studies young women shall be directed. As yet it scarcely seems to have occurred to any that they ought to be acquainted with physiology, medicine, or chemistry; or, indeed, that they should be conversant with any but the simplest authors on any subject.

I HAVE COME TO TALK WITH YOU ABOUT MY SOUL.—One day, as we were just rising from the dinner-table, a young man knocked at the door. He had lived but a few months in the town, and my acquaintance with him was very slight indeed. I believe we had never spoken together but once, when I was making a pastoral visit to the family in which he boarded. The thing which most struck me then was his extreme diffidence. I was not aware that any particular impression had been made on his mind. Hence, it did not occur to me that his call, especially at such an hour, was connected with the state of his feelings on the subject of religion.

Judge then of my surprise, as he took his seat by the fire, and looking up said, "*I have come to talk with you about my soul.*" The words thrilled through my heart. Such a remark from a modest, retiring youth, who had never entered our door before, could not but awaken tender emotion. For a few moments I hardly

knew what to say. Soon, however, I found utterance, and in a few simple sentences gave him such direction as seemed suited to his circumstances. It was a word in season.

God had evidently been moving upon the mind of the diffident young man, and he was in a short time led to the knowledge of the truth as it is in Jesus. Years have since passed away, but no one has had reason to doubt that this was a genuine conversion.

Is there no reader of these lines who might be benefitted by such an interview with his pastor? You can imagine what it cost a retiring, timid youth to bring his mind to make a visit like this. But had he not done so, it might have proved a fatal resistance of the Holy Ghost. The direction is, seek the Lord while he may be found; call upon him while he is near. And ministers are appointed to guide souls to the Saviour. The young man that takes such a step, is using means which God may bless to his spiritual and eternal good.

THE DEATH AND BURIAL OF LUTHER.

BY REV. C. E. STOWE, D.D.

LUTHER's death, though peaceful, and full of unwavering confidence in Christ and his gospel, was not so joyous and ecstatic as that of many a Christian in humble life. For this, two reasons may be assigned :

1. His personal hopes were never of the exhilarating kind. Of himself he was often distrustful ; it was only in respect to the cause in which he was engaged that he was always undoubtingly confident.

2. He was probably, during the whole time, suffering excruciating bodily pain. Though he said but little about it, it is evident from what he did say that his sufferings were extreme. And it must have been so, for he had a mighty muscular frame to be shaken down, and such a frame could not, in so short a time, have been brought to dissolution without terrible torture.

On the morning of the 19th of February the body of Luther was enclosed in a leaden coffin, and carried to St. Andrew's church in Eisleban, where Dr. Jonas preached from 1 Thess. 4. 13—18. Ten of the principal citizens watched with the corpse during the night, and early in the morning of the 20th Mr. Coelius preached from Isaiah 57. 1.—The body was taken to Wittenburg for burial ; and as the mournful procession began to move, the whole city and all the surrounding country was emptied of its inhabitants, who crowded after the hearse, and by their tears and sobs and loud weeping testified how deeply they felt their loss. At five in the evening the train arrived before the walls of Halle, and here the crowd became so dense, that they were two hours in forcing the hearse along from the gate to St. Mary's church, a distance of about fifteen or twenty rods. As the hearse was slowly making its way along through the mass of human beings, a voice in the crowd began to sing the first hymn which Luther published :

*Aus tiefer Noth schrei ich zu dir,
Mein Gott, erhor mein Rufen.*

From deep distress I call to thee,
My God, regard my crying.

And the whole multitude joined in the singing, but could scarcely complete a single line before their voices were choked by their sobs, and they all wept aloud. Then they began to sing again ; and thus alternately singing and weeping, they at length deposited the body in St. Mary's church ; and even then they could not be persuaded to disperse, but stood around the church the whole night.

At six o'clock in the morning of the 21st, the hearse started again, followed by the same weeping throng, and meeting every where on the way the same demonstrations of grief ; and at mid-day of the 22nd, it arrived before the outer gate at Wittenberg, where it was met with all the honours which could be conferred on a sovereign prince. The mayor's carriage stood just outside the gate, and in it was the bereaved wife and her younger children, awaiting the arrival of her elder sons with the dead body of their father. There were many affecting scenes connected with Luther's death, but none more thrilling, more heart rending than the meeting of that mother and her sons.

After some interruption, the procession went on to the Castle church which was immediately crowded in every part, every door and window was filled, and every street and avenue leading to it was thronged with mourners intently weeping. Bugenhagen and Melancthon were in the pulpit. The first arose and with tolerable composure pronounced his text—1 Thess. iv. 14, 15 ; but the moment he attempted to commence his sermon, he broke out into an uncontrollable fit of weeping, in which all the congregation joined, and the infection spreading to the streets and avenues without, the whole city resounded with one loud and bitter wail.

At length they were hushed to silence, and the sermon was resumed. After the sermon by Bugenhagen, Melancthon addressed the members of the University in Latin, and the coffin was lowered into the vault, under the broad aisle not far from the pulpit.

The vast assembly broke up, and each man returned to his home, pondering within himself and intently wondering whether it could be really so, that they should never see Luther's noble form in their streets, and never again hear his thrilling voice in their churches. He had lived and taught and preached in Wittenberg thirty-eight years, and, from the time of his first arrival, had been the central point of interest to all who inhabited or visited the city, and is so to this day. After the lapse of three centuries, the city of Wittenberg, though one of the strongest fortresses and most important military stations in Europe, and though it has been the scene of battles and sieges which might have immortalized any other town, is seldom thought of or visited except as the place where Luther laboured and where his bones are buried.—Even Wallenstein, and Peter of Russia, and the great Frederic, and Napoleon, whose names may now be seen written with their own hands on the walls of Luther's study, were always small men at Wittenberg, and objects of subordinate interest: and feeling it to be so, though some of their most important movements were made in and around the city, they seldom staid there long at a time, and generally hastened away as soon as they could.

The grave of Luther is secured by an iron grating, and covered with a thick, heavy plate of bronze, on which is the following simple inscription: *Martini Lutheri S. Theologiae doctoris corpus h. l. s. e. qui anno Christi MDL VI, XII. Cal. Martii Eyslebii in patria S. M. O. C. V. ann. LXIII. MIIDX.*

The emperor Charles V., in his wars with the Protestants, some years after Luther's death, besieged and took Wittenberg. The first place he inquired for, was the grave of Luther. He read the inscription, folded his arms across his bosom, and stood looking down, absorbed in thought. An officer stepped up to him and said, "Let me break open the grave and scatter the ashes of the heretic to the winds." Charles's fine eyes and noble features flashed with indignation at the mean proposal. "I have not come to war upon the dead (said he):—I have enough to do with the living,"—and he

hurried from the spot. Ever after the famous diet at Worms, Charles and Luther had uniformly manifested the most profound respect for each other.

BENEVOLENCE IN THE MINISTRY.

THE Memoir of Dr. Duncan, author of "Sacred Philosophy of the seasons," brings to view some fine traits of religious character. The benevolence so characteristic of all "who have the mind of Christ," is well illustrated in the sketch that follows. Who will not say that such benevolence is not most befitting the ministers of the Gospel and all believers?

One of his parishioners remembers how he used to visit the poor, carrying to them, unobserved, supplies of medicine, or wine. Another recalls how earnestly, some forty years ago, he became the advocate of the poor *salters* of his parish, whose ancient charter, permitting them to manufacture salt, free of duty, some one had threatened to take from them. A third recalls the zeal with which he defended several of his people, who, when pursuing their calling as fishermen, had discovered, and in their ignorance of Admiralty rights, had appropriated a lordly whale, stranded in the shallows of the Solway. A fourth, who had once fallen into arrears in the payment of his rent, and was likely to be ruined, gratefully relates how his minister came to him in the hour of need, and, like an angel of comfort, devised effectual means for his relief. A fifth recalls the time of alarm when almost all were soldiers, and tells of a poor young Carlisle Quaker, who, in a fit of folly, had enlisted and then deserted, and who, after wandering for months to escape the lash, found his way stealthily at last to the Manse of Ruthwell, and by the intercession of their minister obtained, as a reply to his application facetiously expressed it, "relief from apprehension both of mind and body." A sixth informs us how he would tear from the shirt he wore, its linen sleeves, when needed, to dress the wounds of a sufferer. A seventh remembers how often he drove his phaton from Dumfries, laden with flax, to be spun by

the unemployed women of the parish; and how thoughtfully, at the period of the potato failure, when seed was dear and beyond the reach of his poor neighbours, he procured for them, by sea, a supply of "earlies," so as to secure a return nearly two months sooner than could have been otherwise obtained. And an eighth reminds us how, a few years ago, he converted his garden-house into "a hermitage," rudely furnished with table, and stool, and bed, for the accommodation of poor Arthur Reidez, giving him at the same time free quarters on the produce both of garden and kitchen. Arthur was a wounded seaman, wandering in search of bread, whose natural genius, shining through his rags, had attracted his attention, and whose story had excited his compassion. Nor is it forgotten by many poor families how kindly, efficiently, and promptly, he once proposed and carried into effect measures for their relief when threatened with wholesale ejection. The occasion referred to was indeed a distressing one. On the system which has been so unmercifully followed in some parts of the Highlands, it became the wish of a proprietor to diminish the population on his estate. An order was issued to warn a whole village to remove. A bitter cry arose among the people. Their consultations with the minister were innumerable, and his share in their grief was deep and sincere. After taking counsel with some of the grey fathers of the place he called together the heads of houses. He began by telling them that he was not hopeless, because he did not despair of seeing the landlord convinced of the impolicy of the course on which he had entered. He then made some strong observations on the degree of alarm manifested by some at the possibility of losing their temporal abodes, in contrast with their torpor regarding a heavenly inheritance, and concluded by calling on them to join in prayer for the blessing of Him who alone could turn the heart of man, who in His providence, had the power to relieve their anxieties. Before parting, they entered into consultation as to the course they ought to follow, and at his suggestion, measures were adopted, which ended in satisfactory and glad success.

Yet it is to the closing period of his history that we delight especially to turn. He will doubtless be gratefully remembered as a philanthropist—his people are not likely soon to forget him as a pastor—science will not disown his merit as a discoverer, nor the antiquary fail to record the services he has rendered to his favourite subject—literature will recognize his hand in the works of which he was the author; and patriotism will acknowledge his far-seeing benevolence and public spirit. In these various departments, justice, no doubt, will be done to his memory; but it is as a Christian minister that we see his chief dignity and honour. Devoted to the cause of Christ and of souls, his labours were indefatigable, and only bounded by the powers of his feeble body, which frequently gave way ere the salient promptings of his zeal had been half satisfied. "O! that I were now to begin my life again, with youth and health upon my side," was his exclamation, in reply to one who was too querulously regretting the disquiet of the church's condition, "how I should rejoice in this noble struggle! How gladly should I hail the prospect of spending my life in labours and trials for a cause so well worth any sacrifice!" Thus did the aged veteran long to throw himself into a contest on behalf of truth and of immortal souls, the value of which he felt that till now he had never sufficiently appreciated.

SCOURGING IN MEXICAN ROMISH CHURCHES.

THE private journal of the lady of the Spanish minister who resided in Mexico in 1839 and '40, says the N. Y. Observer, was subsequently published in Boston. It contains a great mass of curious detail relating to the conduct of the Romish priests, the inmates of the nunneries, and the ceremonies of the church in that city. She relates the following case of *scourging*, which she witnessed, not with the permission of any ecclesiastical dignitary, but as she gently intimates, through the *power of money*, and from *curiosity*. The scene was one of horror, but it is only characteristic of the way in which Romanism works upon popular supersti-

tion and the credulity of an ignorant people. It is worthy of the darkest days of Mohammedanism.

"Arriving at the Church of St. Augustine," she says, "we ascended a long, narrow pair of dark stairs, and found ourselves looking directly down into the body of the edifice. The scene was curious. About 150 men were assembled in the body of the Church, enveloped in cloaks, with their faces entirely concealed. The church was dimly lighted, except where a monk stood, with his gray robes, and cowl thrown back. His discourse was rude, but eloquently descriptive of the torments of hell prepared for impenitent sinners. The effect was solemn. It appeared like the preparation for executing a multitude of condemned sinners. When the discourse was finished, they all united in prayer, beating their breasts and falling upon their faces. The monk then read several passages of Scripture, descriptive of the sufferings of Christ. Loud music from the organ succeeded, when suddenly the church was filled with profound darkness, except a sculptured representation of the crucifixion, which seemed suspended in the air illuminated! Gladly would I have left the church, but the darkness prevented. Then a terrible voice in the dark cried, "My brother! when Christ was fastened to the pillar he was *scourged!*" Instantly the figure disappeared—not a ray of light relieved the total darkness. Suddenly the sound of hundreds of scourges upon the bare flesh was heard! The sensations I experienced were horrible. Before ten minutes had passed, the sound of *splashing* became distinct, from the quantity of blood that was flowing. Incredible as it may seem, this awful penance continued without intermission for half an hour!

"The scene was perfectly sickening, and had I not been able to take the hand of my lady companion, I could have fancied myself transported into a congregation of evil spirits. Now and then the voice of the monk could be heard encouraging them, and a suppressed groan would occasionally find utterance. At the end of the half hour a little bell was rung, and they were called to desist. But such was the

enthusiasm that the horrible lashings continued louder and fiercer than ever. The sound of the scourge is indescribable. In vain the monk entreated them to cease, assuring them that heaven would be satisfied, but renewed energy of the scourge was the only reply heard. At length, perfectly exhausted, the sound grew fainter and at last ceased, and glad were we to reach the open air. It is said the church floor is frequently covered with blood after these penances; the scourge is frequently made of iron, with sharp points, which enter the flesh; and it is reported that a man died the other day from his wounds received in the church from the scourge."

"With the consent of the archbishop," this lady says, "I visited the convent of Santa Teresa, with a female friend who has a sister there. There were but three novices and twenty-three nuns present. A young bishop went with us. He was goodlooking, tall, and very splendidly dressed. His robes were of purple satin, covered with fine point lace, with a large cross of diamonds and amethysts. He also wore a cloak of very fine purple cloth, lined with crimson velvet—crimson stockings, and an immense amethyst ring!

"Among other things, they showed us a crown of thorns, which on certain days is worn by one of their number by way of penance. It is made of iron, so that the nails entering inwards run into the head and make it bleed. While she wears it, a wooden bit is put into her mouth, and she lies prostrate on her face; in this condition her food is given her; she eats as much as she can, which is probably nothing.

"We visited the different cells, and were horror-struck at the self-inflicted tortures. Each bed consists of a wooden plank, raised in the middle, and on the days of penance crossed by wooden bars. Round her waste the nun occasionally wears a band with iron points turning inwards. On her breast a cross with nails, having points entering the flesh, is placed, of the truth of which I had melancholy ocular demonstration. Then after having scourged herself with a whip covered with iron nails, she lies down for a few hours on the wooden bars, and rises at four

o'clock. All these instruments of discipline, which each nun keeps beside her bed, look as if their fitting place would be in the dungeons of the Inquisition."

It is proper to add that the husband of the author of the work from which the above extracts are taken, was a Romanist, and was herself accustomed to attend that church, and observe its rites and ceremonies. She is an undoubted and unimpeachable witness.

THE CULTIVATION OF THE HEART.

It appears to me, that the religion of the present day is too much of a public nature, and that the religion of the heart is not sufficiently cultivated and not so much as it has been at some periods. Far be it from me to suggest, that any one is or can be too actively engaged in the promotion of the cause of Christ; but in the constant call for action, action, which has been made by the various enterprises of the day, we have been led to feel too much as if all religion consisted in action, and thus neglected its chief, and in reality its only main spring, the heart; for there can be no right action, none that is acceptable to God, but that which proceeds from a heart under the actual influence of his grace. We have been too unmindful of the precept, "Keep thy heart with all diligence for out of it are the issues of life;" and, if we have not already done so, we shall ere long be joining in the mournful lamentation of the spouse, "They made me the keeper of the vineyards, but mine own have I not kept."

There are many reasons, aside from the tendency of the age, why the cultivation of the heart is neglected. It is a *difficult* work. To those who have never attempted it, the exercise may appear easy, but there is none harder, as many find to their discouragement in undertaking it. The very abstraction of the thoughts from the world without, and their direction to the world within, in the manner required for the right performance of this duty, is one of the most difficult exercises of the mind. And all the work is difficult to follow the heart through all its forms of sin, to trace out all its changing

varieties of iniquity, to detect its deceits, to study the motives that govern the conduct and ascertain their character, to distinguish in its religious exercises between that which is true and that which is false; all this is difficult, but this is not the whole. It calls for humiliation of soul, the mortification of the corruptions of the heart however eloquently they may plead to be spared; it calls for the most fixed and solemn resolutions to live nearer to God; it demands constant watchfulness against sin and constant resistance to temptation, and all this is difficult, exceedingly difficult.

It is a *secret* work, and for this reason it is neglected. We are too apt, even when we enter with vigour into any and every public enterprise, to shrink from those duties which must be performed in close retirement. Very few are aware how much they are influenced in religious matters by the opinion of others; if the desire of human applause be not a powerful motive, why is it, that we are so strict in attending to those duties which are performed before the world, when we can think lightly of passing by those duties which are performed before God alone? Are any so much afraid of being seen by the eye of God out of their closets at the appropriate seasons, as they are of being seen by their fellow worms out of the sanctuary in the time of public worship.

The cultivation of the heart is necessarily attended with self-abasement and is neglected on this account. Every one naturally desires, not only to be esteemed by his fellow men, but to entertain as good an opinion of himself as he consistently may, and is averse to that which will lower him in his own eyes. But one end of this work is to detect and bring to light all the sins and corruptions of the heart, to spread before the eyes all that is vile and loathsome within; to establish the mortifying and condemning assertions of God's word, and to make one abhor himself. And many fear that they will find their hearts in a desperate or lost condition if they are too rigid in inquiring into their state, and are unwilling to institute the scrutiny, vainly thinking, with the silly bird of the desert who only hides its head from

its pursuers, that shutting their eyes to their danger will be sufficient to avert it.

There are many cogent reasons which urge a diligent and laborious attention to the cultivation of the heart. Our personal salvation depends upon it. It is but another name for attending to the great concern. The heart must be cultivated or the soul will be lost. And every one must attend to the matter himself. It cannot be done by proxy, unless we can enter heaven by proxy, and this no one desires even if it could be.

Our growth in grace depends upon it. Every man's heart is a vineyard, which left to itself, will grow up with rank weeds. These need no cultivation. The heart, just let alone, will produce all manner of wickedness: but the soil is so hard and the plants of grace are so purely exotic, and the atmosphere by which they are surrounded is so uncongenial, that they will never strike down their roots and grow and yield fruit, without care and labour. If any fancy that they have found an easier way to advance in religion: if they suppose that they are progressing when they are devoting no careful attention to their hearts, it is all fancy, a mere delusion, and they will discover it sooner or later. The enemy of souls could desire no better cheat than this, with which to delude the people of God.

Nor is there any true heavenly comfort, any real spiritual enjoyment to be found where the cultivation of the heart is neglected. There may be false peace, the natural emotions may be occasionally excited by religious truth, and something that appears like religious joy awakened, but they who can retain it, or even experience it, without attention to this duty, have reason to suspect its nature.

Our permanent usefulness demands it. There is no stable foundation for any extensive usefulness, but such as is laid in the knowledge of one's self and in the subjugation of one's own heart. He who goes forth to combat other evils, while this duty is not attended to, is like the soldier going out to wage war upon a foreign foe while his own country is falling a prey to civil strife. He that would arrest the evil that is in the world, must begin

with himself. He that would do good to others, must begin by doing good to himself. He that would be instrumental in promoting the glory of God, must first glorify him by offering him the homage of a pure heart, and must continue to cultivate that as the vineyard which God has committed to him above all others. He must not end here, but here must he begin, and here must he continue to labour, until God by his grace shall lay the final blow at the root of all his corruption, and translate him to a world where all his toils shall cease. IOTA.

LOOK OUT FOR A ROBBER!

(From the New York Evangelist.)

A very daring robbery was committed last Sabbath in one of the churches in New York. The Rev. Mr.——preached a capital sermon, and more than five hundred impressions were distributed about in the house. But a large number were stolen almost immediately after coming into possession of the hearers. Others were robbed of theirs before the benediction was pronounced, and others still before they reached home. It is believed that of the large number of the impressions of that sermon, the greater portion have been irrecoverably lost. This is most deeply to be regretted, as the discourse was one of great value, and might have been of greater advantage to the owners if retained, than any other species of property in their possession.

And, what is more strange, there was no commotion made on the occasion. The thief managed the thing so adroitly, that he got clear with his spoils without any "hue and cry" being raised after him. The police, so far as I can find, have had no notice of the robbery, and the papers say nothing about it. Indeed, I have learned that the people robbed, have said nothing to one another about their losses, and it seems doubtful whether many are aware yet of the greatness of their loss.

But I have thought best to make a stir about it, and to put the people upon their guard. I have collected some facts, which I submit for their consideration.

1. The thief is *well known*. That is a comfort. To be in a quandary about who it was that did us an injury, to be stirring up the depths of one's soul to find out, it is a sorry business. It is worth while to know who the villain is, if we cannot lay hands on him; and so much of comfort there is about the above-named robbery. There is no mistake about the thief, for his name is in print, and a good deal about him in print too. I quote for public information. "When any one heareth the word and understandeth it not, then cometh the *Wicked One* and catcheth away that which was sown in his heart."

2. He is an *old and notorious thief*. That is on record too. He began his career as far back as when there was only a couple of people upon the earth. And it is well ascertained that there has not been a soul in any generation since but has suffered from his villainy. He has got his name up for as big a villain as there is at large.

3. And that he is a *cunning* villain, is as plain as his notoriety. One that knew him well, more than a thousand years ago, and had suffered much from him, affirmed that "he transformed himself into an angel of light," when necessary to effect his purposes. He had the cunning of a serpent when he began, and every generation of men can testify to the truth of an old record, that "he deceiveth the whole world."

4. He is a very *malignant* robber. He rifles people of the *very best* things in their possession. If he took worldly property only, like some thieves, he might ease some people of their burdens, and be no more than a tolerable villain. But if he sees a man in possession for instance of peace of conscience, or on happy terms with his Maker, or enjoying the pleasure of doing good, or in possession of spiritual blessings of any kind, he will rob him of this kind of comfort if he can. No human being shall be happy, in the best sense of that word, if he can despoil him. And the more of a reprobate is he from the fact that he can make no use, for his own good, of those things that he robs people of. Not one of his thefts ever brought him the slightest advantage. And, moreover, while some villains will leave their victims some comforts, this one will

not leave, if he can succeed in his mischief, a single shred of the robe of righteousness on any man's back, nor a spiritual sixpence of all his riches.

5. He is a good deal of a *coward* too, for so great a villain. That is strange, for one that has had the impudence, and the skill, and the wickedness to injure so many people. Though as "a roaring lion he seeks whom he may devour," yet I have heard that if you "resist him he will flee from you."—Though I have not learned, and therefore I have my doubts as to whether he has any conscience or sense of shame, yet I have known many cases where very weak persons, whom he came to rob, have put on a bold face, and he has no sooner seen them resolute and determined, than he has made off with great precipitation.

6. More about him. He contrives to throw dust in the people's eyes he does rob, most strangely. For while he filches the most precious things in their possession, they either do not seem to be aware of it at all, or are strangely backward to admit the Old Robber has had anything to do with them. It shall be as plain as the noonday that they have been most grievously robbed by him, but your intimation of such fact, would change the calm to the scowling sky. They robbed? Not they!

7. That this thief is a *kidnapper* of the worst kind, is all I can further say about him. He has made victims of more people than I can tell of, and he is most desperately determined not to let them go. He has lost a good many, at one time and another, that he greatly triumphed over; and those who have once escaped out of his grasp, annoy him sorely by their efforts to get more victims away, and to prevent his making new captives. He has a bitter grudge against the most active of these.

I have thought it well to give the above account of this famous villain, inasmuch as the robbery, spoken of at the head of this article, seems to have failed of stirring any body else up. People had better look out for him. He will get locked up by and by, and an end will come to his depredations. But that is a good while ahead, and he will drive a desperate game of mischief-making while he is at large. PASCAL.

FAMILY CIRCLE.

FOUR TOPICS FOR MOTHERS.

I.—AN EXAMPLE.

The importunate mother.—The history of the mother whose character and example forms the basis of this sketch, is recorded in Matthew 15th, and Mark 7th. She was a descendent of the ancient Canaanites, who retained the maritime towns along the coast of the Mediterranean, in which the cities of Tyre and Sidon were situated. They were called Syro, or Syrian, because included in the kingdom of Syria. Hence we see the propriety of the terms used by the sacred historian to designate her descent and location. The object of the inspired penman seems to be to show, that this Gentile mother had no possible claim to the privileges of the Jews, and would of all persons, be the least expected to apply to their Messiah, by faith, for succour or salvation.

During a long season of painful watching and maternal solicitude over a distressed child, a mother would naturally inquire for some one who had power to dispossess her daughter of her tormentor. It was natural that she should hear of the mighty works of Jesus, the reputed Messiah of the Jews, to whose healing touch was brought every human infirmity. She had evidently studied his character, and compared what she knew of the predicted Messiah of the Jews. Her faith was not the effect of sudden or momentary impulse, but a settled rational conviction that Jesus was "Him of whom Moses and the prophets did write."

But how was she to obtain relief from him? how have an opportunity to present the case of her daughter to him? Such would naturally be her painful inquiry, as she kept her daily watch and nightly vigils about her unhappy child, over whom the foul spirit still triumphed with undisputed sway. But he whom "having not seen she loved," knew all the sorrows of her maternal heart, heard her fervent prayer, and just as her knowledge of him was ripening to perfect faith, set out on his errand of mercy to the coasts of Tyre and Sidon. It would

be interesting to trace his divine footsteps on the way, amidst scenes of the most thrilling interest. While he and his disciples had no leisure "so much as to eat," he manifested his compassion for those who were as sheep having no shepherd; he taught and fed them; then remained behind his disciples, to send the multitude away; then retiring, not for rest, but to pray for a world yet unredeemed. From this sacred retirement we find him urged away to the succour of his beloved disciples, who were "toiling in rowing" against contrary winds and raging waves. He goes to them, walking on the sea, saves a sinking Peter, calms the angry surges and brings them safe to land.

On reaching the borders of Tyre and Sidon, Jesus entered into a house, ostensibly for rest and refreshment, and "would that no man should know it." But as well might the sun be curtained, or extinguished in its orbit. He could not be hid. He was emphatically the light of the world. Rumours had already reached the neighbourhood that Jesus of Nazareth was nigh, and multitudes gathered about him. Among the rest came this sorrowing mother. She was first to hail his approach, as "tidings of great joy." As soon as her voice could reach his ear, we hear her cry "Have mercy upon me, O Lord, thou Son of David." Notwithstanding all the disadvantages of her situation, she approached him confident of success, and determined to take no denial. In her request were comprehended all the essential elements of the prayer of faith. It was a prayer of the spirit and of the understanding also, and proved that this Gentile mother was no novice at the throne of grace.

How long she continued her importunate request, while Jesus answered not a word, we are not informed; but we see that she soon wearied out human patience and forbearance, so that the disciples begged their Lord to send her away. Jesus for once pursued a course foreign to the compassion of his nature; but it was just such a course as the Jews would approve, if carried out—first silent con-

tempt, then a high preference for their own nation, and then would they have spurned the "Gentile dog" from their presence without a ray of compassion. But such was not the "mind of Christ." His example ever stood in beautiful contrast with that of the proud Pharisee; and it was only fully to develop the faith and love of this Syro-Phœnician matron that Jesus had as yet withheld an answer to her prayer. He was now prepared to turn to her, and say, *I am not sent but to the lost sheep of the house of Israel.* This afflicted mother understood the answer. She had no covenant claim to plead, no argument arising from the relation of even a *wandering* or *lost sheep* of the ancient fold, But her undiminished necessity, the urgent need of her suffering child, pressed on her maternal heart the importance of persevering importunity, and urged her to his feet, in deep prostration of soul; her only plea was, *Lord help me.* Jesus coldly answers, "It is not meet to take the children's bread and cast it to the dogs." Here any common faith would have staggered, any importunity but that of the *mother's* been silenced.—She who could draw encouragement and argument for prayer under these delays and repulses, must have had a clear understanding of duty, great knowledge of the Saviour of the world, and a faith to surmount every obstacle to success; and all these were beautifully combined in her last fervent, effectual appeal—"Truth, Lord, yet the dogs under the table eat of the childrens' crumbs. Truth, Lord—I have no claim to a place in thy fold, no right to the bread of thy children. But as the famishing dogs seize the falling crumbs, where the happy children feed, so would I, without depriving thy children of any of their invaluable rights, without impoverishing the treasures of thy grace, implore one crumb of mercy from the Son of David, the blessed Messiah, to restore my grievously vexed daughter, and to give me an everlasting feast of thanksgiving and praise to the God of Israel." It was enough—The Saviour broke forth in terms of unqualified approbation of her faith and love, and sent her rejoicing back to her restored, redeemed (perhaps her only) child.

In the bright example of this Gentile mother, we see that no circumstances are so disheartening but that genuine faith can find sources of encouragement to prayer—no hour so dark that hope may not discover light emanating from the throne of grace—no mother so obscure, so low, or unworthy, as to meet a final repulse, if she by faith applies to the Saviour for the salvation of her children—no blessing too great to be obtained by patient waiting on the God of Israel—and that there is no denial to importunate, persevering, believing prayer, offered in the name and for the sake of the Redeemer of men, who came to seek and save that which is lost.

2.—A SUGGESTION.

Government of Children.—One of the first habits which children form, is that of contradicting. This some parents regard with complacency. They scarcely appear to consider it any thing more than the outburst of a free and noble spirit. No mistake, however, could be more perfect.—Allow a child at every word or sentence you speak, to vociferate, "no! no!" and very soon he will learn to say, "I won't" and "I will." "I shan't" and "I shall;" and, in fine, to say and do just what he pleases. The beginnings of evil are to be resisted. If a child evince a vicious propensity or disposition, let that at once be attended to. Do not wait for a more convenient season to correct; nor through a mistaken lenity omit to correct him altogether. By the time the child can speak, he can obey. That is a false and pernicious sentiment, current to some extent at the present day, which alleges that a child must grow up and be permitted to exercise his own judgement about matters and things before he is corrected. Give it no countenance whatever in your government of children.

Guard against a hasty temper. You may have cause of provocation. Be careful that none discover your anger: especially maintain a firm and quiet spirit in administering reproof or inflicting punishment. If you exhibit turbulence, your attempt at reproof and correction will only aggravate the feelings of the child, and render perfectly ineffective all discipline.

Beware of always assigning a reason for every thing you command. Let your child understand that he must obey, because it is his duty to obey. If, after having obeyed, he does not understand, *then*, probably, it might not be improper to assign a reason; not, however, until then. Avoid threatening also. This has a very injurious effect on yourself and on your child. It begets recklessness. You will threaten when you do not think what you are doing, and your child will become so familiar, or rather so used to your habit in this particular, that he will care nothing about it.

Cultivate the love of virtue. Explain and enforce the necessity of serving God. Inculcate the habit of prayer. Pray yourself; teach your child to pray;

"Prayer is the simplest form of speech,
That infant lips can try;
Prayer the sublimest strains that reach,
The Majesty on high."

3.—A REPLY.

How may I teach my child sincerity?

This question was proposed recently in a Maternal Association, and I will attempt briefly to answer it.

That children are naturally indisposed to sincerity, must be admitted. A propensity to deceive by word and act, is among the bitter fruits of our common apostasy. "*The wicked*," saith the Psalmist, "*are estranged from the womb; they go astray as soon as they are born, telling lies.*" One of the first things observable in children is an effort to deceive. To exonerate themselves from blame, or free themselves from anticipated punishment, they falsify their word, or cover up what truth and duty demand should be exposed. Very important, therefore, is it to prevent this—to nip this evil propensity in the bud, and cultivate a frank, open, sincere disposition. How may this be done? I suggest four things:—

1. Impress them deeply with the criminality and odiousness of insincerity. This may be done by reading and expounding to them portions of Scripture bearing upon this point, and making them commit to memory those portions of Scripture.

2. Always besincere with them; never

allowing yourself to "deceive" them in any particular, or for any cause. There is often a temptation, on the part of the parents, to do the opposite of this. It is often quite convenient to deceive a child; but he who does it, does it to the child's moral injury and his own guilt. He teaches falsehood by example—the most effective of teaching—and the pupil will most surely learn and practice deceit himself.

3. When your children commit an offence and confess it, commend them for the confession and forgive them the wrong done. This will inculcate the belief that the sin of lying, is far greater than sins in general, which is the fact, and cause it to be so regarded. It is a violation not only of parental precept, but of God's sacred law. Lev. xix. 11. Col. ii. 9. Phil. iv. 8.

4. When you detect your child in a lie, invariably punish him for it. Whatever other offence goes unpunished, let not this. If Jehovah regards lying as a crime so flagrant as to denounce against the liar eternal separation from himself, in the world to come, that parent who omits severe discipline in case of falsehood, is certainly deserving of censure.

Our Saviour tells us that he who lies, *bears Satan's image*. "He was a murderer from the beginning, and abode not in the truth, because there was no truth in him. When he speaketh a lie, he speaketh his own, for he is a liar, and the father of it." And Jehovah hath said, "All liars shall have their part in the lake that burneth with fire and brimstone."

While the path of sincerity is straight and plain, and the sun-light of heaven rests upon it, and while it leads upwards to the home of God and truth—the paths of dissimulation are dark and crooked, and lead down to the abode of the Prince of Darkness.

Can we be too careful that our children should be kept in the way of the Father of lights, and out of the tortuous, snaky course, of the infernal serpent?

4.—AN ENCOURAGEMENT.

Power of a Mother's Name.—A writer in the Boston Times describes a visit to the Penitentiary at Phil-

ndelphin, and gives the following sketch of an interview between Mr. Scattergood, the humane warden of the prison, and a young man who was about to enter on his imprisonment. Few will read it without deep emotion.

We passed on to the ante-room again, where we encountered a new comer, who had just reached the prison as we entered. He had been sent up for five years on a charge of embezzlement.

He was elegantly attired, in the latest style of fashion, and possessed all the *nonchalance* and careless appearance of a genteel rowdy. He twirled his watchchain, looking particularly knowing at a couple of ladies who chanced to be present, and seemed utterly indifferent about himself or the predicament he was placed in! The warden read his commitment, and addressed him with—

“Charles, I am sorry to see thee here.”

“It can't be helped, old fellow!”

“What is thy age, Charles?”

“Twenty-three.”

“A Philadelphian?”

“Well—kinder, and kinder not!”

“Thee has disgraced thyself, sadly.”

“Well, I ain't troubled, old cock.”

“Thee looks not like a rogue.”

“Matter of opinion.”

“Thee was well situated.”—

“Yes—well enough.”—

“In good employ.”

“Well—so so.”

“And thee has parents?”

“Yes”—

“Perhaps thee has a mother, Charles?”

The convict had been standing during this brief dialogue, perfectly unconcerned and reckless, until this last interrogatory was put. Had a thunderbolt struck him, he could not have fallen more sudden than he did when the name of “mother” fell on his ear! He sank into a chair—a torrent of tears gushed from his eyes—the very fountain of his heart seemed to have burst on the instant! He recovered partially, and said imploringly to the warden:—

“Don't you sir—for God's sake—don't call her name in this dreadful place! Do what you may with me, but don't mention that name to me!”

There were tears in other eyes

besides the prisoner's and an aching silence pervaded the group which surrounded the unfortunate convict *

* * The black cap was drawn over his eyes, he was led to an adjoining apartment and stripped, and shortly afterwards he reappeared on the cordier. He passed silently in charge of a deputy keeper, to a lonely cell in a distant part of the prison, the door creaked on its hinges, he disappeared, the chain dropped from the outside bolts, and Charles ——— was a close prisoner for five years to come!

THE PRODIGAL'S WELCOME.

(From the *American Messenger*.)

Charles was a favourite and only son in a pleasant New England home. Unfortunately, as he entered upon the excitements and pleasures of youth, he caught from infidel companions the poison of scepticism. Wealth and fashion gave to the Puritan piety of the parental heart a repulsive seriousness, and the scornful smile often betrayed the unwilling respect he rendered to the family altar. Remonstrance and tears were in vain. The hue of infidelity darkened daily upon his otherwise fine character, until at length his language assumed a bolder tone, and his disrelish of domestic religion became painfully marked.

One morning after family prayer, he told his father with spirited decision, that if he did not abandon the superstitious custom, he should leave home; he would go to more congenial associations, and find wealth without the annoyance of a faith he entirely rejected. His father with grief assured Charles that he could not demolish the altar of prayer, even if it made a final separation between them; the throne of grace was too precious to desert for a day. The sceptic curled his lip in the pride of perverted reason, and asked for his portion of money. With strange indiscretion in too indulgent parents, it was given, with many tears and strong cries unto the Lord for reclaiming grace.

Charles went to a distant city, commenced business, formed friendships with gay and unprincipled young men, and in a year was a penniless bankrupt. In his destitution, he thought

of home; and though pride struggled fiercely with conscience and affection, he arose and started for the place of his birth. Most of the way he was compelled to walk; and on Saturday night, he was within a few miles of his father's house.

He stopped at an inn, and in the morning had not means to pay his bill. The landlord opened his package and took out a Bible. Charles, weeping, said it was a mother's gift, and begged for the neglected volume. The landlord refused, offering to restore it when redeemed by compensation in some other form. Charles went sadly on his homeward track, lingering in distressful thought by the way, till the sun of that Sabbath was sinking behind the familiar hills. He quickened his pace, and as the full moon rose, he reached the threshold of home. By a retired entrance he stole into a silent apartment. He listened, and heard the voice of prayer. Moving forward to the partially open door, he saw the grey-haired father, surrounded by mother and sisters, bowed before the despised altar praying for him. The rustling of Charles' agitated form drew the attention of a sister, who gazed a moment in surprise, and in a wild gush of feeling exclaimed, "Oh, Charles is come." The prayer ceased, and in a moment a network of arms enfolded the prodigal. The mother inquired for the Bible; a frank confession was scarcely uttered, before the exclamation was renewed, "Oh, Charles, we are so glad you have come." Soon all bowed together, and angels smiled over the scene.

And is it so, that God holds an attitude as subduing to every returning sinner? When the interests of two worlds are at stake, how can the prodigal refuse to gather up his rags, and go penitently to his infinite Father?
P. C. H.

POOR DINAH.

(From the American Messenger.)

Early one Monday morning, more than thirty years ago, in the height of the most powerful revival that I had ever witnessed, a coloured woman called and wished to see me. I invited her into my study, and saw at

once that she was in trouble. Great anxiety was depicted in her countenance, and I suspected the cause, or rather *hoped* she had come to inquire what she must do to be saved. "Dinah," I said, "I am glad to see you; but you seem to be unhappy. What is the matter?" With an utterance almost choked by her struggling emotions, she answered, "I don't know. I feel *dreadfully*." "How long have you felt so?" "Ever since yesterday afternoon." "And what made you feel dreadfully then? I can't tell. I was to meetin'; and when you was preachin', somethin' struck me here," smiting upon her breast, "just as if a knife had gone right through my heart."

Never in my life was I so *struck* myself, as by this answer. Here was a poor coloured woman who had been brought up a slave in a neighbouring state, who could not read a word in the Bible or any other book, and who had never, I believe, received any religious instruction from her master. I had seen her a few times in the gallery, but never dreamed of such a visit from her, and still less of such an illustration, almost in the very words of Scripture, of the power of truth upon the heart of one so ignorant of its nature and effects.

"I felt as if a knife struck right through my heart." Had she ever heard of Peter's sermon on the day of pentecost, and how his audience were "pricked in the heart" by it? Probably not. Certain it is, she never had read it; and so ignorant was she, that if she had, she might not have understood what being pricked in the heart meant. But she felt it, and unconsciously expressed herself just as if she had been one of the three thousand. And then that other scripture in the letter of the blessed Paul to the Hebrews came to my mind: "The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Also that in Ephesians, "Take the sword of the Spirit, which is the word of God."

Here was an example and illustration before mine eyes of what those

scriptures mean; for I soon found, upon further inquiries, that though Dinah could not tell what ailed her, she for the first time felt that she was a great sinner; and Oh, how eagerly she listened, while I told her as well I could what she must do to be saved. Poor creature, it was all new to her. "How could she find her way to the cross?" And she went away as sorrowful as she came.

She did not remain in that state a great while; but while it lasted, it bowed her to the earth. "She went mourning all the day," scarcely daring to hope that such a poor ignorant sinner could be saved. And when the burden was taken off, she was about as much at a loss to account for its removal as she had been to tell what ailed her at our first interview. She knew there was a great change of some sort in her feelings, but what to make of it she did not know, unless it was that she was becoming stupid again. She did not for some time seem to imagine that it could be a change of heart, and I thought it safer to let her gradually find out by the teaching of the Spirit, than to tell her at once that I hoped she had "passed from death unto life;" "being confident of this very thing, that He which had begun a good work in her, would perform it until the day of Jesus Christ."

As may well be supposed, Dinah needed a great deal of instruction, and she most thankfully received it, giving increasing evidence that "Christ was formed in her the hope of glory." When the first-fruits of the revival were gathered into the church, about four months after it commenced, she stood up and entered into covenant with God and his people, with nearly a hundred others, among whom were lawyers, physicians, merchants, and all together a large majority of the first men in the town. There was poor Dinah in the midst of them, and none more welcome than she. She had thought for years that she was too old to learn to read; but now she was eager to be taught, and some of the young ladies in the neighbourhood as eagerly volunteered to instruct her.

To all human view she adorned her profession, "walking humbly with God." She is now dead, and I believe

she has gone to heaven, and that her garments have been washed in the blood of the Lamb, and made as white as any of our robes will be. Multitudes of such will be found in heaven; and what greater privilege can ministers enjoy, than leading them to Christ? It is worth more "than thousands of gold and silver." I am sure the conversion of poor Dinah is and will be one of the happiest reminiscencies of my pastoral life.

H. H.

AN INCIDENT.

The following incident, recently related in one of the Churches in Boston, by Mr. Henson, a fugitive from slavery, now connected with the Canada Mission, will be read with interest.

Mr. Henson, it seems has occasionally crossed the line for the purpose of assisting those who were making their escape from bondage. At one time he fell in company with a number. One of them was very sick with the pleurisy—so sick that he could not walk, and actually fell down among the bushes. Yet they must hasten on, so they took up the sick man, and alternately carried him on their shoulders. But he soon became so sick that he was unable to hold up his head in this position. They then procured two poles, and, by taking off their shirts, made a kind of cot, and he was thus carried by four. Soon, however, his strength so far failed, that he could not be carried even so. He then most earnestly begged that they would lay him down to die, and go on themselves before they were taken up and all carried back to slavery. He cried, and wept, and begged so hard, that they even consented to lay him down, covered him with leaves, and left him. But after they had proceeded about a mile and a half, they all began to weep and mourn most bitterly. They said if he were dead they could bear it; but the thought of leaving him alive, to die alone, was insupportable. Well, said Mr. H., "let us go back." So they retraced their steps, found him still alive, in great agony of body, but peaceful in mind. He inquired why they came

back—said he was prepared to die—in a short time his sufferings would end, and he should be at rest in heaven. But they could not be prevailed on to leave him again. Seeing a little opening, Mr. H. said he would go and procure some assistance. He went on, and as he approached the road he saw a man driving a cart. His heart almost failed him; but he went forward. As he drew near, he said, "Good morning," "Good morning." was the reply, "Art thou travelling?" "Yes sir," "Didst thou come from D?" "No, I came from—." From his saying thee and thou,—from his broad brimmed hat and straight coat Mr. Henson concluded the man was a Quaker, and soon ventured to open to him his soul—told him all about the sick man, etc. Well, said the Quaker, "bring him to me and let me see him." So he speedily returned, and carried the news to his companions. But they were afraid to venture, and said the man designed to deceive them. But Mr. H. said, "No, he is an honest Quaker." Finally he prevailed on them to go forward, and as they approached with the sick man, the Quaker said, "Poor fellow! poor fellow!" He looked up and down the road, and seeing that no one was coming, took them into his cart, and driving through a by-way, carried them all safely to his large farm house. As they entered the yard his wife and three daughters came out, kindly received and entertained them. Those that were well hastened on their way, leaving the sick man to be nursed by this good Samaritan. In a few weeks he recovered, came to them in vigour of body and mind, and is now a successful minister of the gospel to the refugees in Canada.

"I WONDER IF MY MOTHER IS IN HEAVEN."

Some time ago, it was the lot of a Christian minister to preach in a beautiful little chapel not far distant from one of the largest cities in the world. It was a Wesleyan chapel, situated in the midst of a dense population, and had been but newly built. Yet the attendance was very small; in a place that would have contained

two hundred, not more than from twelve to twenty were usually found. Ichabod seemed written there. Things had been better: there had been a flourishing society, and a large congregation, by whose united exertions this chapel had been raised. But a disagreement arose, and led to the total loss of the congregation, and the greater part of the society. Only a few remained steadfast in the hour of trial, and they were truly devoted Christians. On the day to which we refer, there were so few persons present that everything particular would of course attract the minister's eye. As he looked round upon the empty pews, thinking of the painful circumstances of the small flock, he saw an elderly man enter, on whose face deep thoughtfulness seemed imprinted. The old man knelt down solemnly. Into every part of the service he entered with evident fervour. He heard the sermon as if it had been a message from God to him. It was evident that he could say, "I have loved the habitation of thy house, and the place where thine honour dwelleth." All present were attentive, but there was a particularity about him which could not escape notice. The service over, the minister asked of his host who the old man was, and if he could tell him anything of his history. In reply, the following narrative was in substance given:—

Only a few years previously, that old man bitterly hated and despised Christianity. He was an avowed Deist, and his time, money, and worldly influence were employed in the cause he had espoused. Being a man of considerable powers, he was a sort of champion, a leader among his companions, and had thus attained an unenviable dignity. He rarely read the Bible, and never but with a view to cavil. It was a settled point with him that the Scriptures were not divine; and therefore he treated them with contempt. His favourite authors were those who opposed revelation: with the arguments of others he did not trouble himself. Of course, he never attended any place of worship. He was married, and had one child, a girl, whom he desired to train in his own principles, and carefully kept her from all religious influence. He was

very fond of his child, and allowed her to have considerable influence over him. Her wishes were generally consulted: he could not easily deny her. She got an idea that she should like to go with some of her companions to the Sunday-school, and mentioned it to her father. He objected; but she was firm, and succeeded in gaining a reluctant consent. To the Sabbath-school she went, nor was any more regular in attendance than she. Weeks rolled on, and months, and things remained as usual: the child learning religion in a Wesleyan Sunday-school, the father an infidel. Providence now interfered: the wife, the mother, sickened and died. He wept, his heart bled, (for though a Deist, he had loved his wife most tenderly), and he knew of no balm to heal his spirit.

On the following Sabbath after the funeral of her mother, the child was at the school and her teacher kindly strove to impart to her such instructions and consolations as the mournful circumstance demanded. She bent her steps homewards, thinking of her mother, and greatly concerned about her eternal condition. Her little heart beat with intense anxiety as the thought passed through her mind, "I wonder if my mother is in heaven." In the evening of that day, as she sat by her father, down whose cheeks the big tears often rolled, she looked up in his face, putting her soft little hand in his, and gently said, "Father!" He awoke as from a reverie, startled by the voice of his child, and by a sullen look seemed to say, "How cruel to disturb my silent grief! Let me alone: it is better for me to die than to live." But he did not utter a word. "Father!" again said the child; "father! do you think my mother is in heaven?" O, what words were these, what piercing words! He eyed the flowing locks, the rosy countenance, the tearful eye of her who spake; it was his child, his only child, whom he loved as his own soul; but reply he made none. Again she demanded, "Father, do you think my mother is in heaven?" He now replied evasively, and strove to divert attention from that to another subject. They retired in thoughtful mood: the child slept, but not so the father. For as he laid him down, strange feelings

came over him, and new thoughts filled his bosom. Fain would he have buried his griefs and reflections in slumber, but that was denied. Of one thing chiefly did he think that night,—the query of his child. It was constantly sounding in his ears. He strove to forget it, but in vain. It had reached his soul: he was deeply wounded. He began to yield to conviction. "The Bible may be true," he said: "there may be a heaven, for which I am unprepared; and a hell, to which I am hastening." He rose to pray; his infidel heart was broken, and he offered it to God.

In the morning he was an altered man: he took up the long neglected Bible, and began in earnest to seek for mercy. He gave up all evil company, destroyed his vile books, and being truly penitent, soon obtained a knowledge of salvation by the remission of sins. Now he came every Sabbath to the house of God with his dear little girl, whom he regarded as the instrument of leading him to the Saviour; and having given himself to God, gave himself also to the church by the will of God. From the period when his membership commenced to this day, he has been a most exemplary Christian.

What became of this interesting old man, and his not less interesting child, the minister never heard; and whether either is living he knows not; but the incident beautifully illustrates the blessed truth, that "God will have all men to be saved, and to come unto the knowledge of the truth."—*Christian Miscellany.*

A PUNGENT REBUKE.—One evening Mrs.— and her little daughter attended a meeting, and while the minister was speaking of the neglect of family duties, of reading the Scriptures, and of family prayer, the little daughter, who listened attentively and perceived that the preacher was describing a neglect that she had herself noticed, whispered to her mother, "Ma, is Mr. ——— talking to you?" This was powerful preaching to the mother; she was immediately brought under deep convictions of sin, which resulted in her hopeful conversion to God.

POETRY.

CHRIST BLESSING LITTLE
CHILDREN.

BY MRS. E. P. W.

Gather, sweet little ones, around
The blessed Saviour's form,
As warblers gather 'neath the bough
That shelters from the storm.

Kneel, precious ones, and lift your eyes
To Him whose arms are spread,
Like bows of promise, kindly bent
Above each infant head.

The ear that bends to hear your tongues
Lisp feebly out His praise,
Hath heard the loftiest, sweetest strains
That seraph notes can raise.

That eye that o'er you gently weeps
The tender tear of love,
Hath gazed upon the radiant scenes,
That bloom in light above.

Yet still He condescends to call
The Lambs into his fold,
And though unknown to earth, your names
Are in God's book enrolled.

Then heed ye not the erring voice
That calls from Christ away;
But seek to guide through life's dim path
From Him a heavenly ray.

O, gather round His precious form,
Receive the blessing given,
For ye are such as they who form
The Kingdom in yon heaven.
Troy, Ohio.

GENTLE WORDS.

A young rose in summer time
Is beautiful to me,
And glorious are the many stars
That glimmer on the sea;
But gentle words and loving hearts,
And hands to clasp my own,
Are better than the finest flowers,
Or stars that ever shone.

The sun may warm the grass to life,
The dew the drooping flower,
The eyes grow bright, and watch the light
Of Autumn's opening hour;

But words that breathe of tenderness,
And smiles we know are true,
Are warmer than the summer time,
And lighter than the dew.

It is not much the world can give,
With all its subtle art,
And gold and gems are not the things,
To satisfy the heart;
But, oh, if those who cluster round
The altar and the hearth,
Have gentle words and loving smiles,
How beautiful is earth!

A PSALM OF DEATH.

"Dear beautiful Death! the jewel of the just,
Shining no where but in the dark,
What mysteries do lie beyond thy dust,
Could we outlook that mark."—*Vaughan.*

THE REAPER AND THE FLOWERS.

There is a Reaper, whose name is death,
And with his sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.

"Shall I have nought that is fair," saith he:
"Have nought but the bearded grain?
Though the breath of their flowers is sweet
to me,
I will give them all back again."

He gazed at the flowers with tearful eyes;
He kissed their drooping leaves;
It was for the Lord of Paradise
He bound them in his sheaves.

"My Lord has need of these flowrets gay,"
The Reaper said, and smil'd:
"Dear tokens of the earth are they,
Where he was once a child."

"They shall all bloom in fields of light,
Transplanted by my care,
And saints upon their garments white
These sacred blossoms wear."

And the mother gave, in tears and pain,
The flowrets she most did love;
But she knew she could find them all again
In the fields of light above.

O, not in cruelty, not in wrath,
The Reaper came that day;
'Twas an angel visited the green earth,
And took the flowers away.

HENRY LONGFELLOW:

REVIEW.

INTRODUCTION TO THE HISTORY OF THE NINETEENTH CENTURY. By G. G. GERVINUS, Professor of History in the University of Heidelberg. From the German. London: Bohn's Shilling Series.

TRUTH unnerves tyrants as the vision did Eliphaz. They see, or fancy they see, some antagonist form before them. They hear a voice which thrills them into momentary silence. They strive in vain to preserve calmness in its presence, while they quake inwardly with fear. They grasp at the shade, but it mocks their material attempts to seize hold of its ethereal spirit. It escapes unhurt when they think it wounded. Its power is widened by what was meant to effect annihilation.

When will men learn that to attempt to extinguish the light afforded by scientific enquiry is vain and useless? When will they discover that though the press be under a censorship, thought can never be chained? When will they answer rather than burn the arguments of their real or supposed opponents? When will they cease "to fight against God?" The cardinals of Rome made Galileo recant; but the earth did not cease to move. The present pope interdicts the Bible; but Italians still obtain them. The Grand Duke of Baden arraigns Providence, or rather Gervinus for showing its workings; yet not one second does its machinery stop. He may order whole editions to be burnt; but the "*Introduction*" remains. His blunder has awakened attention, where he wished for indifference. He has secured for the author a larger number of readers among the German people, and a certain introduction to the home of every right-hearted Briton and American.

George Gottfried Gervinus, the author of the book which has awakened these reflections, was born in Hesse-Darmstadt, in 1805. While serving his term of apprenticeship to a mercer in that town, a taste for reading led him to the study of history. Having accumulated sufficient money, he entered the University of Heidelberg, studied with success, and ultimately became a teacher and lecturer. Careless, however, in his delivery, and indistinct in his articulation, his lectures were but

thinly attended. In 1835 he proceeded to Göttingen, where his literary and historical attainments were first acknowledged. The arbitrary conduct of Ernest Augustus, king of Hanover, well-known in this country as a tory of the old school, drove him away from this place, after a residence of two years. Seven years were now spent in retirement, from which he emerged in 1844 to take the post of Honorary Professor of History, in the University of Heidelberg. His presence raised the fame and increased the attractions of that University. He had not now, as formerly, to pour forth his suggestive lectures into an empty hall. Youth and age were alike eager listeners in his crowded lecture-room. Applying the experience of history and the philosophy of criticism to the age in which we live, Gervinus did more than any of his contemporaries to rescue Germany from visionary schemes, and lead his countrymen to seek for moderate and apparently practical reform. During 1848 he was elected a member of the German Parliament, which met at Frankfurt-on-the-Maine. Though no orator, his influence was great. He had, with others who were anxious for German unity, taken deep interest in the constitution drawn up by the Assembly. But the king of Prussia refusing the crown, the constitution became impossible. Gervinus thereupon withdrew again to Heidelberg, and applied himself afresh to his historical studies. But the unhappy condition of his fatherland; the encroachments of absolutism on its freedom; the humiliation of Prussia to Austria, and of Austria to the Czar, filled him with anguish. His views underwent a radical change; and soon after, the "*Introduction*" issued from the press. He had not studied history in vain; for though that study had made him less sanguine than many, he saw that there was yet hope, not only for Germany, but for all the oppressed peoples of continental Europe.

It was in the autumn of last year that this work appeared. The celebrity of its author at once secured it an extensive sale. The truth it enunciated was, however, unpalatable to the despot who lords it over the Grand

Duchy of Baden; and a charge of treason was preferred against him by the public prosecutor. The law faculty at Göttingen, whom Gervinus had consulted, thought the charge too ridiculous to be proceeded with; not so the Grand Duke and the Manheim jurists. The trial was fixed for Feb. 25th, 1853. The event attracted general interest. Professors and scholars from Heidelberg, and eminent jurists from the Palatine, Würtemberg, and Hesse forced their way through snow-drifts to be present. The Hofgericht was opened; but to disappoint many. The chamber selected, in preference to others larger, could barely hold three hundred people. Every inch of ground was speedily occupied. On the bench sat Judge Woll and two assessors. Gervinus was within the bar, beside M. Soiron his counsel. After the customary formal questions, the indictment was read. The public prosecutor prayed the court to find the defendant guilty of high treason and hatred of constitutional monarchy, and to sentence him to four months solitary confinement. Incriminating passages from the "*Introduction*" were then read; and, at the request of Gervinus, other passages, the counterpart of the first. The public prosecutor then opened the case. He struggled hard against the imputation that the government was prosecuting science, or wished to fetter it; while he declared that it could not tolerate that a writer should encourage down-stricken parties to new attempts.

M. Soiron then addressed the court on the law and the facts of the case, and Gervinus continued the defence. He spoke with considerable vigour and to the point. Consciousness of right made him brave, while he forgot not to apologise for the egotistical strain in which his accuser had compelled him to indulge. "To attack heaven through me," said Gervinus, "is neither pious nor wise. You may silence my voice, but history proclaims louder than I can the facts of ages, and this you cannot put down. To believe that the philosophy of history can be silenced by persecution, argues an entire ignorance even of the external mechanism of philosophy. A political pamphlet, intended to serve a particular purpose at a particular period, may be suppressed.

The author of such a pamphlet, bent on agitation, can console himself for its suppression. It has cost him little time and trouble. It is only a means to an end—one means out of many means, any of which, when this is lost, will serve the author as well. But it is not thus with philosophical works. It is not thus with the book before me. This book is deeply rooted in the vocation of my whole life, and is the end of my philosophic research. I have prepared myself for it by the labour of years, and the labour of years will be necessary for its completion. I have reached a time of life when I can neither change my vocation if I would, nor would I if I could. *I may be hindered in the prosecution of this work for four months; BUT ON THE FIFTH I SHALL RETURN TO IT.*"

Thus nobly spoke Gervinus. But all was unavailing. The charge might be absurd, but the Grand Duke must have his pleasure. The clock of time might, by adhering to the letter of the law, have been put back two hundred and fifty years, but Shillock must have his "pound of flesh." The tutor shall suffer for daring to think, for the pupil is now Grossfürst. Accordingly, nine days after, March 2, the sentence was pronounced against Gervinus, and his work ordered to be publicly burnt! Verily, O Grand Duke, thou hast earned for thyself no enviable fame.

The Professor tells us that this "*Introduction*" is a portion and the commencement of a great work; and that it is intended to demonstrate a law of historical development, laid down two thousand years ago by Aristotle, the result of observations on the history of the Grecian States. The same law, Gervinus contends, may be observed in the history of the whole human race. In substance the law appears to be:—"That government is necessarily progressive. Oriental despotism leads on to aristocracy, and aristocracy to mixed constitutions. When, however, states have completed their term of existence, that is, are worn out, there is a descent in civilization, freedom, and power, from the highest point in this ascending scale of development, from the many to the few, and from the few again to the one alone."

"In the oldest times, as Homer do-

scribes them, when the population was less scanty, civilization and wealth, even the training to the use of arms, and their possession, were confined to the few, patriarchal kings reigned in Greece, who were the sole proprietors of chariots, the leaders of troops, and presided over sacrifices or in cases of jurisdiction. When, after a time, the number of educated wealthy men, capable of bearing arms, increased, and superiority in war was decided by the ablest horseman, the equestrian order, the aristocracy, became the governing body of the state, and the kingly power was either limited, as in Sparta, or set aside as in every other country. As the increasing prosperity of the middle class of the people kept pace with the degeneracy of the aristocracy, caused by their egotism and selfish ambition, and as by improvements in the science of war the foot-soldier acquired consideration, and the navy called for the services of the lower orders, the rule of the people, the democratic form of government, began to take the place of the aristocratic; or rather, as states gained in power and extent, and their policy and mode of warfare became more systematic and scientific, mixed constitutions arose, in which the noble, the middle class, and the lower orders of the people took their stand beside one another, each possessed of their peculiar privileges.

"The development of the states of Europe in modern times has followed the same course, although in wider relations of numbers, space, and time."—pp. 3, 4. This is briefly shown in Section II.

Section III. treats of the Teutonic races. Here we have shown the contrast between the Romanic and the Teutonic races in the middle ages; the working of the feudal system; the conquest of Byzantium; absolutism of princes, the effect of this on the foundation of the Spanish monarch; and the papal tyranny. The following is a graphic sketch of

PAPAL DESPOTISM.

"By an equal sway over the three great social institutions, domestic life, the church, and the state, it established the most fearful and comprehensive despotism the world ever witnessed. In domestic life it fettered the mind and conscience of man to its arbitrary will; it received him at his birth, prepared him at school to fulfil all its desires, and quitted him at his entrance into the active world to return with renewed vigilance at his marriage, in the confessional, and at the hour

of his death. In the church it required him to resign liberty of thought and investigation, in order that unity of faith might reign throughout mankind; it degraded the state in the estimation of men, by stifling every national feeling to substitute that of christian unity; and by denying the spiritual investiture of the secular authority, it arrogated supreme power to itself over the secular ruler; it divested the state of all higher purposes, and laid claims to honours and dignities for the church alone."—p. 18.

The discovery of America is next adverted to, and the character of the reforms by Luther, Cranmer, and Calvin.

Perhaps few English writers, not excepting the brilliant passage of Burke, in his "*Reflections on the French Revolution*," have described so forcefully

THE ENGLISH CONSTITUTION.

"It is the constitutional form of state in its most perfect and natural development; where the constitution has continued through all ages, where no essential has been lost in the material of its history; where the old has, by a wonderful adjustment, been adapted to the wants of the new, and the experience of a mature political science been added. Therefore, while one discovered in it the perfection of the old Anglo-Saxon Constitution, another sees the completion of the class constitution of the middle ages. The separation into corporate bodies is still retained in the habits of life, in society, as well as in the constitution; the different classes and powers of the state, with their respective interests, resemble great blocks of freestone, of which the edifice of the state is constructed with extraordinary solidity. It can scarcely be said which of these in particular gives it its character, form, and name. If we consider the unity of the government, the royal veto, the power and might which it lends in due relations with foreign powers, we feel as if the state were monarchical. If we view the church, which, with a royal pope at its head, endeavours to effect a national unanimity in matters of faith, as Catholicism endeavours to effect general unanimity, we stumble on the theocratic element. If we survey the whole public spirit, the conservative nature of its policy, the character of those to whom the administration is entrusted, the privileges, customs, and habits of life of the representative of the people, the English state appears essentially aristocratic. If we reflect that the consent of the Commons is required for their own taxation, the chief influence seems to reside in the community at large;

and if we further examine the institutions and relations of society in detail, the activity and dependence of private life, the decentralization of the administration, self-government, the absence of bureaucracy, the entire freedom of person and property, the state of the land defences, the rights of meeting and of the press, everything seems to be democratic. It is also democratic that the chief power should reside in the legislature, and that the people, by granting the crown through its Parliament, should assert its own sovereignty. Yet no people speak less of their sovereign power than the English, or have a more genuine feeling for the monarchy. No state depends more on the recollections of the past, and no people dwell more on aristocratic conservatism. It is the Englishman's boast that his constitution is open to all progress, and is plastic to the influence of every great view, every experience, and every demand of necessity. No one is more jealous than the Englishman of the security of his person and property from the usurpations of the state, and yet there is no state of modern times more constructed on the model of antiquity, where the individual lived for the state, and sacrificed to it his personal will and private interests. This gives an exclusive, narrow, self-interested, and strictly national character to the English nation; and yet no people have proved themselves more capable of showing regard and forbearance towards foreign nations, even in defeat. These reconciled contradictions, this variety in unity, and harmonized combinations of parts, a consequence of the happy adaptation of the external institutions of the state to the character of the people, is the peculiar pride of the English constitution, the source of its power, the pledge of its freedom." pp. 61-3.

Gervinus then shows how, in the North American colony, the emigrants followed their "Teutonic bent, and kept themselves apart in small and varied communities." From thence there sprang "a theocracy after the pattern of Geneva in Massachusetts; a feudal principedom in Maryland; a government consisting of eight lordships with a great landed aristocracy in Carolina; an English province with high-church institutions in Virginia; a democracy in Rhode Island and Connecticut; a cosmopolitan Quaker republic in Pennsylvania, which from its commencement offered an asylum to the world; and in New Amsterdam, (New York) a Flemish town with a municipality." The little society in Rhode Island, formed by

Roger Williams, the baptist, in 1636, is seen not only to maintain its principles, in spite of prophecies as to its short duration, but "to supersede the aristocratic commencements of Carolina and of New York, the high-church party in Virginia, the theocracy in Massachusetts, and the monarchy throughout America." Thus leavened by the apparently insignificant Baptist Society in Rhode Island, America "has given laws to one quarter of the globe, and, dreaded for its moral influence, it stands in the background of every democratic struggle in Europe."

A glowing account of the American constitution, and the success with which it has worked is next given. "This prosperity," says Gervinus, "combined with a simplicity in the constitution, which lays it open to the comprehension of the plainest understanding, has made this state and this constitution a model, which the most enlightened men, as well as the most discontented, and the lovers of freedom in all [oppressed] nations, strive to imitate. Their declaration of rights, in 1776, has become the creed of liberalism throughout the world."

In Section IV. we have shown us how the Romanic States joined in the struggle for freedom, and how they also displayed the working of the law of historical development. As the principal mover in the struggle, France engrosses our chief attention.

The last section glances at "the movements of the people in the 19th century; shews that the power of these movements lies (1) in their proceeding from the instincts of great masses, (2) in their being at once general and the same, and (3) in their pursuing a course in accordance with a natural law; a certain pledge that eventually they must be irresistible. While some have thought that Russia, with its Pan-Slavonic literature and policy, and cherished hostile feeling toward Europe, will effectually obstruct education and liberty by establishing universal dominion, Gervinus thinks that their fears may be assuaged, when they recall the experience of past and even of modern history, since that in which Napoleon, in France with Frenchmen, and connected with half Europe, could not succeed, Russia would find it still more difficult."

After asserting that great develop-

ment of the present era will principally depend on France and Germany, he gives a masterly sketch (pp. 132-3) of the vacillation constantly shown by the former, and declares that the latter has slowly followed the course of England.

The book is full of interest and instruction. For the work to be left unfinished would be an irreparable loss to the literature of the world. The lessons it teaches may make tyrants tremble, but they cannot fail to gladden the heart of the oppressed and the free. We see that no reforms are lasting but such as are obtained by the people; that "the best-intentioned monarchs have always confined themselves to improvements in the administration of which the people have never been secure without a constitution;" that "reforms emanating from princes cannot be relied on, since liberty is the heritage of the people, for the maintenance and assertion of which they must themselves contend;" and that "every tide of popular agitation of this century has brought with it a certain gain for the cause of freedom, of which it can never be deprived by any ebb of reaction."

The great lesson which may be learnt from every page is—that Teutonic Protestantism is synonymous with vigour and progress, but Romanic Catholicism with inertia and obstruction. Nowhere have we so striking a proof of this as in the colonies established by people holding these respective faiths. "Over the wide tracts of country colonized by the Spaniards the whole spirit of the middle ages lay encamped in all its original barbarity and its degradation to mankind. At the same time the mother country was impoverished amidst the splendour of its power abroad, and the people ate scanty meals off golden plates, and the fable of king Midas could be told of a nation." While, however, South America has been crippled by the papacy, in North America full play has been given to Teutonic Protestant individuality. Thus the people of the Southern continent are behind even some of the worst states in Europe; but the United States have ever been advancing in intelligence, in power, and in freedom. We learn that in countries where protestantism predominates, there is ever the smile of prosperity and freedom; but under the papal rule, land and people seem suffering from a curse:

nothing is seen but stagnation, nothing is felt but despotism.

This "Introduction" should be in the hands of every young man in our body. We do not promise that it may be read without close attention; but we are certain that whoever shall fairly grasp the great principles evolved, will become, by the effort, wiser and better. The coming struggle on continental Europe will then cease to be an enigma. The law laid down by Aristotle, and applied by Gervinus, will prepare them to watch the up-heaving of the nations with intelligence and with hope. They will trace in all the hand of Providence, while their hearts will rejoice when iniquity gives way to justice, military despotism to true freedom, and the thralldom of the soul "to the liberty of the sons of God."

The translator merits praise. He has rendered the German into idiomatic and sometimes elegant English. The enterprising publisher, the best friend of needy students, to them the Mæcenas of literature, claims our hearty thanks for placing in the reach of all a work as moderate in price as it is valuable in kind. J.

NOTES AND NARRATIVES of a Six Year's Mission, principally among the dens of London. By R. W. VANDERKISTE, late London City Missionary.

James Nisbet and Co. 12mo pp. 352.

The London City Mission is devoted to the enlightenment and the salvation of the heathen at home. The perusal of this book will reveal to some of our readers an amount of real heathenism, brutality, vice and suffering which they would scarcely believe could be found to exist in our great metropolis. The personal character of the narrative gives it a peculiar charm. We follow the missionary, or rather accompany him, through the lowest parts of Clerkenwell, see the dens in which many wretched creatures vegetate, and hear his conversations with the abandoned, the afflicted, the papist, and the infidel, until our sympathies are awakened, and we feel that it is an employment most self-denying, and yet most useful and praiseworthy, to attempt to chase away the darkness and alleviate the distress which broods over the immense masses of the abandoned and the forgotten. We shall be happy if this third edition is soon exhausted.

JUBAL'S HARP. A new set of Psalm and Hymn Tunes, adapted to the Hymns in general use, including two Children's Tunes

and a Sanctus. The whole composed and arranged for four voices, with an accompaniment for the Organ, Piano forte, &c. By JOSEPH CADDICK Birmingham.

It is a pleasing feature of our modern psalmody, that a considerable amount of attention is being paid to its improvement, and a large amount of musical talent is thus consecrated to the service of the sanctuary. The excellent production before us is one

of the illustrations of this fact. We have heard with great pleasure a large portion of these tunes and cordially recommend them to our choirs and our families. The work is decidedly cheap. It is printed on good paper, and including title page and wrapper, the whole come as low as three halfpence per tune, a sum less than the writing of the music would cost. The author is a young man of talent and merit, and deserves encouragement.

CORRESPONDENCE.

ANTI-SLAVERY PRODUCE.

(To the Editor of the G. B. Repository.)

Louth, July 6th, 1853.

DEAR SIR,—I should feel obliged by being permitted to direct the thoughts of your readers, ladies and gentlemen, to the fact that one means of protesting against abominable and accursed slavery, and as it is thought by many, of aiding somewhat to promote its abolition, is that of purchasing goods made by Free Labour. That this is the only or the chief means of bringing about the desired consummation, is not maintained. That this, if very extensively adopted, (which is by no means probable) might not be followed by partial and temporary evils, is not denied. But the accomplishment of great good may in some instances be necessarily connected with operations involving temporary evil. Those foreseen as possible in this case, might never occur. The fact of encouraging free in preference to slave labour, would be a constant protest against this most monstrous iniquity. The self denial connected with the purchase of these articles would evince, and might invigorate sympathy with the persecuted.

It appears from anti-slavery publications that, under the guarantee of the "Philadelphia Free Produce Association," free cotton is shipped to Liverpool from the United States, and that it is in this country worked up by well known firms without any spurious admixture; and that it may be bought in calicoes, prints, &c., of Messrs Browne and Co, 33, Spring Gardens, Manchester; and in Hosiery, of Messrs. J. and R. Morley, Wood Street, Cheapside, London: also that loaf sugar, of free labour, may be had of Messrs. Sartin and Fry, 150, Fenchurch street, London; and that free labour moist sugar, coffee, and rice, may be obtained from any wholesale house in the trade. The principle of abstinence from the purchase of slave products has been adopted and is recommended by Professor and Mrs. Stowe. "Let every man be fully persuaded in his own mind." "All things whatsoever ye would that men should do to you, do ye even so to them." More information on this subject may be obtained from a tract entitled, "A Hint for Housekeepers" (8d per hundred), and from other tracts, sold by C. Gilpin, London.

I remain, Dear Sir, yours truly,

R. INGHAM.

OBITUARY.

MRS. SARAH SMITH, the beloved wife of the Rev. Amos Smith of Wendover, died happy in the Lord, April 20th, 1853, aged 33 years. She was born in the village of Quorndon, in the County of Leicesters; in which place her parents are still living—her father a deacon, and her mother a valuable member of the Baptist church there. Being privileged with pious parents, and therefore with religious instruction and example, those depraved propensities which she, in common with all others possessed, were held in effectual restraint, so that her moral character was from earliest childhood very lovely. She

was moreover the frequent subject of religious impressions. Still she possessed a carnal mind which was enmity against God. And though a regular attendant upon the means of grace she lived without Christ, until in the providence of God the late Rev. Adam Smith of Nottingham (brother of the bereaved husband) removed to Quorndon, by whose faithful ministry she appears to have been savingly impressed. While thus impressed, and indulging deep godly sorrow for her sins, she was persuaded to attend a meeting which he held for enquirers. He perceiving her deep distress of mind, affectionately di-

rected her to the willing Saviour, bidding her trust in him and not fear, for he was "mighty to save." She came away very much relieved and encouraged, resolving to act upon the advice given. She did so, and soon realized a sense of God's forgiving love. For her beloved pastor she cherished the most ardent christian affection down to the end of life. When upon her death-bed, she spoke of the expectation of meeting him in heaven as adding to her anticipation of that blissful world.

Having obtained a sense of her acceptance in the beloved, she soon proposed herself for church fellowship, and was most cordially received.

No sooner had she joined the church than she stood prepared to obey her call to active labour. She became a Sabbath school teacher, a collector for the church, the Foreign Mission, the Academy, &c., and in all her labours of love she was punctual and persevering.

In February 1846, she was married and removed to Derby; but here her health soon seriously failed her; it was thought probably the locality and the confined air of the town were unfriendly, and Providence just then giving a call to the softer air of the south it was deemed both proper and desirable to effect a removal. This was done in April 1847, and the healthy and highly interesting neighbourhood of Wendenover became the place of her future abode.

Here her health and strength very much improved, and the most pleasing hopes were cherished of a long and healthy life; but our times are in God's hand, and his thoughts are not our thoughts, neither are his ways our ways.

At length she again fell prostrate, becoming almost unable either to walk or stand; and medical skill soon discovered that it was now one of those cases which while it could understand could not control or reach. Different medical men were seen; change of air was resorted to, but all were of no permanent avail. She lived a fortnight after the spinal cord became positively diseased, and during this time her sufferings were intense beyond expression. It is painful to the writer's mind thus to recall them to his thoughts. Many times has she said to him "None but God and myself can know what I endure; and I hope all who love me will rejoice at my deliverance by death." Still while her body was so racked with pain (such are the abounding of Divine grace to his own) her soul was filled with comfort and joy. She was happy beyond expression. When surrounded by christian friends she exclaimed, "I am so happy I cannot express what I enjoy and I scarcely feel able to bear it," and clasping her

hands together, said, "Oh, I see my way so clear, and at the end it is all glory." On another occasion when the deacons of the church entered her room and one addressing her expressed his confident hope that she was built upon the rock Christ Jesus; she replied, "Yes, yes, my faith does not grow weaker the nearer I get to the end, but I feel it to grow stronger and stronger. I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." After the Sabbath morning worship she enquired what had been the text, and being told 2 Cor. iv. 17, she replied, we are sometimes apt to think our affliction heavy and long, but it is really only light and short, and then it surely does work for us a far more exceeding and eternal weight of glory.

She felt much and often spoke about the trial of leaving her two dear little children, still she expressed her confidence that before he called her God would enable her to resign them to his care, and this hope was delightfully realized. For some time before her death she said to some christian sisters, "I now think my time is near, for I feel I can leave my children, also my dear husband; it seems hard to flesh to part, having lived together so few years—but the Lord doeth all things well, and the separation will not be long."

A short period before her departure the writer said to her, "You are now getting very near the better country, and your heavenly home; she whispered "Yes, yes, and I shall be glad to be there." He added, "I hope the grace of God to me will be sufficient to enable me to follow you;" she replied "I am sure it will; His grace shall to the end stronger and brighter shine."

She was visited by very many christian friends, who gave every display of pure christian kindness and affection; and to most of whom she addressed words of sound counsel or cheerful encouragement, so that her room was felt to be as a little sanctuary.

It might justly be said of her, if of any, she travailed in birth for souls; not satisfied with encouraging the believer she was anxious to have the opportunity of warning the unbeliever. In one instance when looking round upon those encircling her bed, and perceiving they were all members of the church, she said, "You are all christians: I wish I had some unconverted person here that I might speak to him." Her medical attendant was an aged gentleman of superior talent in his profession, but very far from a believer in Christ, and to him few dare speak upon the subject of religion; but upon one of his visits she addressed him so closely and affectionately

that he turned aside apparently to conceal his feelings and recover his lost firmness. Fearing that such incessant speaking might be injurious to her, the writer ventured to suggest the propriety of her trying to take a little rest, when she at once replied, "Do you think I should be doing right to hold my tongue and not speak of the riches of His grace? While he gives me strength I cannot but declare what he hath done for my soul." In this very happy and earnest frame of mind she continued until reason became dethroned.

Among her last words, which could be understood, were, "He is precious, He is precious; come Lord Jesus, come quickly" --and having said this she fell asleep. Her body was followed to its last home by a long line of christian mourners, who came thus to pay their last tribute of respect to departed worth, the pall being borne by the deacons. The funeral service was performed by the Rev. W. Hood of Ford. After which the body was deposited in the vault with that of the late Rev. C. Talbot. On the following Sabbath the funeral sermon was preached to a crowded and deeply affected audience, by the Rev. S. Ayrton of Chesham, from John xi. 11--"Our friend sleepeth."

May a double portion of her spirit rest upon her children, so that she being dead may in them yet speak. And may this, another demonstration of the excellency and power of true religion, be the means of inducing the careless reader to attend to the things which belong to his peace before they are hid from his eyes. A. S.

Wendover.

Mrs. SMITH.—Died, at Kirton-Lindsey, on Tuesday, July 5th, Sarah, wife of Mr.

J. C. Smith, Baptist Minister. She was baptized at Fleet, on Sabbath day, May 15, 1842, and married on Sep. 13 of the same year. For two or three years past there had been cause for fearing the presence of consumption, and in the latter end of 1852 the symptoms became decided and serious. Her friends now saw that nothing but death, sooner or later, awaited her. This intelligence was received by her without any apparent concern, she having in health made preparation for a happier and a better world. She ever evinced sincere love for the Saviour, as the following incident will show. On one occasion when the writer was leaving her bedside to attend the Sabbath evening service, he remarked, "You will soon be where

"The congregation ne'er breaks up,
The Sabbath ne'er shall end,"

when with considerable energy she replied, "Through Jesus Christ." Although she said but little, she seemed to confide in the merits of the Redeemer with the greatest confidence. Only a few hours before she died, and when suffering very severely, it was observed by a bystander, "It cannot be long; you will soon be released from your sufferings." Then making a considerable effort, she exclaimed, "Come, Lord Jesus, come quickly." She lived respected, and died lamented. Her remains were interred in the chapel-yard at Kirton, on the 8th, when a considerable number of persons, both members and hearers, were present. On Sunday evening, July 10, Rev. G. Crooks improved her death in an appropriate sermon, to a large congregation, from "The last enemy that shall be destroyed is death."

J. C. S.

INTELLIGENCE.

BAPTISMS.

EDINBURGH.—Three females were immersed in Bristo Place chapel, July 10th, by Mr. Andrew Arthur, after a discourse by elder Robert Anderson.

JAMES WALKER.

SHORE.—On Lord's-day, July 3rd, 1853, one male and two females were baptized and added to our church. Our earnest prayer is that others may soon see it to be their duty to follow their example.

NORTHALLERTON.—On June 19, Mr. Stubbings preached in the morning at Brompton, from Luke vii 29--30, and baptized, one believer, in his 70th year. In him that Scripture is fulfilled, "At evening time it shall be light." Before he was immersed, he related how in his

70th, year the Lord had opened his heart to attend to the things which were spoken. He stood there, he said, a gray-headed sinner, not ashamed nor afraid to follow his Lord and Saviour; not that he depended on baptism for salvation: he hoped for salvation entirely through the blood of the Lord Jesus Christ. Many were deeply affected. In the afternoon the Lord's-supper was administered at Northallerton, and the newly-baptized received into the church. T. HUNTON, *Deacon.*

SHEFFIELD, *Eldon Street.*—On Sunday, July 10, a young female Sunday scholar was baptized and added to the church.

KIRTON-LINDSEY.—Two young females were baptized on Sabbath-day, July 10th, after a sermon from "One baptism,"

preached by Rev. G. Crooks of Killingholm. These young friends are daughters of members of the church; and in one case the mother and grandmother (both members) witnessed the baptism. In the congregations are others of whom we hope well, and expect shortly to see following the example thus set them. J. C. S.

CASTLEACRE, Norfolk.—On the first Sabbath in July one sister put on Christ by baptism, and was received into the church.

ANNIVERSARIES.

SHORE.—On Lord's-day, June 19th, 1853, two excellent sermons were preached by the Rev. C. Williams, of Accrington. Collections, with a few donations previously received, £24. 12s. 6½d.

CASTLE DONINGTON.—On Lord's-day, June 12th, two sermons were preached by Rev. W. Underwood, from Derby, on behalf of the Sabbath School. Collections £14. J. P.

SALFORD, Zion Chapel, Broughton Road. On Sabbath-day, July 10th, the third anniversary services were conducted in this place of worship; in the morning by Rev. B. Wood, the pastor; in the afternoon by the Rev. J. L. Poore, (Independent Minister); and in the evening by the Rev. J. Jones (Wesleyan minister). Each of the services was well attended, particularly the evening; and collections were made after each service, amounting together to £48. 10s.

On the following Monday evening a very interesting tea-meeting of the members, friends, and congregation took place in the chapel, when addresses were delivered by the Rev. B. Wood, and several other friends.

CLAYTON.—On Lord's-day, June 26th, 1853, three excellent sermons were preached by Rev. T. Gill of Melbourne, on behalf of the Sabbath-School, which appeared to tell on the mind. Collections £33. 0s. 6d. The teachers have given to the church £24, towards liquidating the chapel debt. J. ANDREWS.

CASTLEACRE, Norfolk.—The eleventh anniversary of the opening of the General Baptist chapel, in this village, was held on Lord's-day, July 17 and 18th. Sermons were preached by Mr. W. Dawson, one of the Norwich City Missionaries, and by Mr. John Wherry. On the Monday a public tea was held; the trays were provided gratuitously by the friends in connection with this rising cause. After tea a public meeting was held, J. Love, Esq., M.D., in the chair. The meeting was addressed by the pastor, the Rev. J. Stutterd, Mr. Dawson of Norwich, and

Mr. Jabez Dawson from Swaffham. The various speakers congratulated Mr. Stutterd on the termination of his first seven years' labours amongst this people, having borne many trials and discouragements. Our chapel debt of £460 is now reduced to below £170. Collections £5 3s 6d.

OPENINGS, &c.

HALIFAX.—*Laying the Foundation Stone of the New General Baptist Chapel.*—The church at Halifax had a highly interesting day, on Monday the 27th of June, on the occasion of their commencing their long-considered and much-desired project—building a new chapel. The weather was exceedingly unpropitious, being rainy nearly the whole day, and particularly so during the performance of the ceremony. Notwithstanding which, a goodly number of respectable and orderly people, and persons of nearly all denominations of christians, assembled on the ground. At 3 o'clock our esteemed and revered brother Hollinrake, of Birchcliff, gave out a hymn, offered prayer for a blessing on the undertaking, and after a few appropriate remarks proceeded to lay the Stone in the name of the Holy Trinity. The Rev. J. Tunnicliff of Leeds then delivered a spirited and fraternal address, and concluded the service with singing and prayer.

Under the stone was deposited a sealed bottle, containing a document detailing the circumstances under which the chapel is erected, and the particulars of the day's service, together with the names of the deacons, preaching brethren, trustees, architect and builders, and copies of the current numbers of the Halifax "*Courier*" and "*Guardian*" newspapers.

Tea was provided at 5 o'clock, in Albion St. School Room, after which an interesting, and we hope, profitable, meeting was held, presided over by our liberal and kind-hearted townsman, John Crossley Esq. After singing and prayer, the Rev. J. Tunnicliff delivered an address, pathetically alluding to the endeavours of the friends at Halifax ten or twelve years back, to accomplish the object now commenced; some of whom have since been called to their heavenly home. He was glad to see the children assisting in carrying out what the fathers begun. The Rev. R. Hardy gave a graphic account of the rise, progress, and present state of the Connexion in Yorkshire, and congratulated the church on their choice of a site for their new place of worship. F. Crossley Esq., M.P. for the Borough, though a member of another christian community, expressed his pleasure in being present on the occasion. He regretted that the last fifteen years should have passed by with-

out any addition to the number of places of worship in the town, and more so when he remembered that the population had increased in that time by more than 7,000 souls; he was glad to know that there are now three commodious chapels in the course of erection. Animated and encouraging addresses were also delivered by the Revds. T. Gill, J. Lawton, W. Robertshaw, J. Batey, and Messrs. John Edwards and Thomas Oakes. A vote of thanks being given to the chairman for his kindness in attending and assisting in the great undertaking, and the benediction pronounced, the meeting closed.

The chapel will be a neat and commodious building, in the modern English style, 57 feet by 45 feet inside, with school room underneath, and four vestries and a lecture room on the back part. The probable cost will be about £2800. The church is composed of few but very poor persons, and those who could contribute, have done so to their utmost for the present. The sum in hand, or guaranteed by the members, amounts to rather more than £800; between 200 and £300 are promised by kind friends of other denominations in the town, and though we have the old chapel free from debt, we shall stand in need of the assistance of those who love the Saviour's cause and have the means to help in its advancement. Brethren pray for and help us. J. A. R.

LONGTON, Staffordshire. Opening of the Town Hall as a place of worship by the General Baptists.—Mr. H. Wileman, formerly of Paddington, having removed to Longton to engage in the Staffordshire potteries, and being desirous of introducing the G. B. cause into this populous place, has hired the Town Hall, a most beautiful and suitable building, for this purpose. Our enterprising and liberal friend, having already been mainly instrumental in erecting two places of worship in the metropolis, now engages at his own expense to provide this commodious and noble room, and to entertain the ministers who come to supply it for one year, in the hope that the churches in the denomination will co-operate with him, by sending their ministers to Longton for one or two Sabbaths, and that by the end of that period a congregation may be collected which shall become self-sustaining. The Association held at Birmingham, cordially recommended this effort to the churches. A commencement was accordingly made on Lord's-day, July 17th, 1853, when two appropriate sermons were delivered by the Rev. J. Goadby of Loughborough. The attendance was decidedly encouraging. In the morning, the numbers were near a hundred and

twenty, and in the evening about two hundred. It is our earnest prayer that this effort to promote the Redeemer's kingdom may receive his all-powerful and gracious benediction.

MISCELLANEOUS.

LEEDS, Call Lane.—The following communication was sent to the Annual Association. The particulars it contains will be interesting to our readers.—ED.

DEAR BRETHREN,—At a church meeting held some time ago, it was resolved that application be made for our admission into the General Baptist Association. The views we entertain as a church are those professed by the churches in your Association. The interest in this place was commenced by our pastor, the Rev. Jabez Tunnicliff, in the month of August, 1850. At the formation of the church we numbered about 50; since then we have added 60, many of them from the world. Our present number is 93.

The chapel in which we worship is situated in the centre of the town, and will seat about 600 adults. We have no debt upon the place; and our minister receives a small endowment, amounting to about £40 per annum, settled by deed upon the minister for the time being, and arising in part from trust monies created by the disposition of property formerly belonging to the chapel. The chapel was built in the year 1660, by the Congregationalists; but previously to our occupancy of it, had been in the hands of the Arians for nearly a century. The last minister was pastor of the congregation for 28 years. But although at one time, during his ministry, the chapel was well attended, the congregation dwindled away into less than a score individuals; and he resigned his office. Several of the trustees at this juncture felt anxious to secure the place for the Evangelical Dissenters, but the most influential among them were very desirous that it should be occupied by the Unitarians. The retiring pastor and two of the trustees had an interview with our pastor, and wished him to occupy the pulpit on the Sabbath after its vacation by the Arians. On the advice of several ministers of the town, Mr. Tunnicliff consented to do so; and after some months had elapsed, and considerable effort had been made on the part of the Unitarians to obtain possession, he (Mr. Tunnicliff) was elected minister of the place, by the unanimous vote of the trustees in the first place, and then of the congregation, which had materially increased during this interval.

Our progress since has been gradual,

but slow. Some few have left us since our organization, but others are coming forward to join our fellowship. We have found some difficulty in our way in not having a baptistry in the chapel. Up to this date we have obtained the use of other baptistries in the town; but although the favour of the loan has been appreciated, yet the circumstance has in itself been a source of great inconvenience to us. We have, however, the prospect of removing this difficulty shortly, the trustees having just given their consent to the building of a baptistry; and we hope in a few weeks to see this necessary appendage to a baptist chapel comfortably fixed in our own.

In conclusion, we have only to say, that if you judge us worthy to be put upon the list of the churches forming your Association, we shall thank God and take courage.

Leeds, June 9th, 1853.

CASTLE DONNINGTON, *Valedictory Service.*

—On Tuesday evening, June 28th, 1853, a numerously-attended and deeply-interesting meeting was held in our chapel, for the purpose of bidding farewell to our esteemed pastor, Rev. Richard Nightingale, who for the last five years has laboured amongst us, and has now accepted an unanimous invitation from the Baptist church, Zion chapel, Princes End, Tipton, Staffordshire. On the motion of Mr. George Moore, and seconded by Mr. Soar, Mr. Wm. Bennett of Sawley was called to the chair. The chairman in rising expressed the painful regret he felt, in common with those present, that in the providence of God they were called to part with their much loved minister; and as a small expression of affectionate regard from his friends, presented Mr. Nightingale with a beautifully worked purse, containing twenty sovereigns.* Mr. Nightingale responded to the address of the chairman, by expressing his gratitude for this unexpected manifestation of attachment, and his unabated interest in all that pertained to the welfare of the church. The Rev. W. Underwood, of Derby, said that he attended the meeting with great inconvenience to himself; but having long known and highly esteemed his brother, their pastor, he could not refrain from accepting the invitation, in order to give expression to the warmest desire of his heart, for the future prosperity and usefulness of his friend Mr. Nightingale, and for the church over which he had presided, that they may in due season be directed to an efficient minister. The Rev. Alfred

Stone, (Independent) said that he and Mr. Nightingale had lived in closest friendship for the last five years; the most cordial sympathy had existed between them, so that they had been enabled to co-operate in the promotion of various philanthropic and religious movements, without even the ripple of a misunderstanding. Joseph Sowter, Esq., as a representative of the Wesleyans, expressed his high esteem for the moral character and ministerial devotedness of Mr. Nightingale and his best wishes for his prosperity in the new sphere he was about to occupy. The Rev. Isaac Biggs, of London, delivered an appropriate concluding address, when the meeting, which was powerfully and painfully affected, even to tears, was closed with solemn prayer; Mr. Nightingale commending all to the protection and blessing of "the Great Shepherd and Bishop of souls."

LANGLEY MILL.—A very interesting tea-meeting was held here on Monday, June 20th, 1853; after which several impressive addresses were delivered. The proceeds are to be devoted towards the erection of a larger school-room, and pewing the body of the chapel. The trays being given, the profits of the tea were £7.—which sum, with subscriptions received, has already amounted to £25.

REV. S. STENSON informs us that he is open to an invitation from any destitute church. His address is, Long Sutton, Lincolnshire.

PERPETUAL INVESTMENT, LAND, AND BUILDING SOCIETY. This society, which held its second anniversary on Wednesday, July 6th, appears to be in a very flourishing condition, and to offer peculiar facilities for the investment of such sums as may be afforded by the middle and working classes. Resolutions were moved and seconded by Rev. Dr. Burns, (who warmly eulogized the society, in which he has himself an investment,) H. Bentham, M.D., Rev. G. Gogerly, &c. The *Wesleyan Times*, which reports the meeting at length, remarks that this society "appears to combine in one all the advantages of a Savings Bank, a mode of profitable investment, a freehold land society, and a building society." From the advertisement, which appears in our cover, we learn that all particulars may be obtained from Mr. Tressider, the Secretary. As our Ministers' Fund has not succeeded to the satisfaction of its friends, would not this society in some measure supply its place? And might it not be used for the reduction of chapel debts, as well as for private investment?—ED.

* £1. 14s. 0. the profit of the tea, was given to Mr. N. in addition to the above.

MISSIONARY OBSERVER.

THE GENERAL BAPTIST MISSIONARY SOCIETY.

The Annual meeting of the General Baptist Foreign Missionary Society, was held at Lombard Street chapel, Birmingham, on Wednesday evening, June 22. After prayer by Rev. H. Hunter, of Nottingham, H. Wileman, Esq. of Longton, was called to preside.

The chapel was crowded to excess, and amongst the audience there was a considerable sprinkling of ministers. The chairman having made some introductory observations, the secretary of the society, the Rev. J. G. Pike, read some extracts from a voluminous report, which referred to the encouraging state of the mission, more especially with respect to the churches at Berhampore, Cuttack, Piplee, Choga, Khunditta, and other towns in Orissa, all of which had received accessions by baptism. At Berhampore no less than twenty converts had been added to the church; and at the other places the results were highly satisfactory. The asylums were in a flourishing condition; that at Berhampore containing nearly 100 young persons, many of whom were rescued victims from the Khunds. At Cuttack the number was as large, or larger. The missionaries had continued to itinerate through the different parts of the country, and a goodly band of native missionaries had assisted them in these and other labours. The mission printing-office had continued in active operation, and supplied many thousands of publications, including the Scriptures, or part of them, for circulation. The report concluded by stating that a few of the people had died in the hope of the gospel, and it is trusted that they have entered into their rest. More missionaries are wanted immediately, to enter on this important and promising field.

Upon the reading of the treasurer's report, it appeared that the revenue for the past year amounted to £1,520, derived from their regular sources of income; but that since the balance sheet had been drawn out, about £200 more had been received; this, with the balance left in hand last year, made a total of about £2,600. The expenditure had been heavier than usual, and was such as to leave only about £600 in

hand. When all their liabilities were discharged, the treasurer expressed his belief that he would not have a shilling left.

The adoption of the report was moved by DR. BURNS of London, who in speaking of the results of their missionary labours in India, dwelt upon the success that had attended their college for the education of native preachers.

The REV. J. BUCKLEY, from India, in seconding the resolution, observed, that he was commissioned by the christians of that far distant country to present their salutations to the churches at home. He then proceeded to remark upon the character of the conversions in India, and refuted the assertion made by some of our countrymen who had visited those shores, that all the converts merely professed christianity from mercenary motives, and only changed their faith for the purpose of obtaining money. He (the Rev. speaker) showed that this must be false, as those who adopted the christian religion, instead of benefitting themselves, were compelled to renounce both friends and possessions, and were reduced to poverty. The speaker also referred to the number, character, and efficiency of the native preachers, many of whom were the best opponents of the idolatrous customs of the people, by the powers of reasoning and ridicule with which they combated those heathenish notions. There were many christian villages in India, some of them in a pleasing condition; and they had great reason to thank God for what had been accomplished. The scale of liberality was much higher among the converts abroad than at home, and many of them had manifested their sincerity by various acts of beneficence for the spread of christianity amongst their deluded countrymen. The Rev. gentleman concluded by detailing the results of the Mission in Orissa, and urging the congregation to renewed exertions on its behalf.

Subsequent resolutions were moved and seconded by Revds. J. B. Pike, J. Goadby, J. C. Pike, J. F. Winks, who severally with earnestness pleaded for the interests of the mission.

About £20 were collected at the close of the meeting.

INDIA.—BAPTIST MISSION.

Formation of an Independent Native Church at Calcutta.

AN interesting movement has commenced in this important centre of missionary operations in India. The two native churches at Intally and Colingah have hitherto continued under the pastoral care of the missionaries, the Revs. G. Pearee and J. Wenger, assisted by native preachers. Previous to the departure of Mr. Pearce for England, he brought the subject of a native pastor before the Intally church, and instructed the converts in their duty to sustain their religious privileges, and the ministry of the word among themselves. After much discussion two brethren were chosen as pastors. Some difficulties, however, arising, one declined the honourable office to which the church had called him. Subsequent to this the question was further canvassed among the native converts, and after much deliberation it was proposed and has since been sanctioned by the missionaries, that the above named two churches should unite, and choose their own pastors, who should not be dependent on the society for their support.

As we write, therefore, *the first independent native christian church will have been formed in India.*

This step in advance we hail with no ordinary emotions of gratitude to God. It is the first attempt to give existence to a christian church in Bengal, independent of those missionary agencies by which the gospel has been there proclaimed. Numerous as are the churches which it has pleased God to raise up as testimonies to his faithfulness, and to the power of his truth, hitherto they have remained wholly under the care of the messengers of Christ from foreign lands, and their teachers have been supported by foreign funds. Such a state of things could not be regarded as permanent. It was always hoped that at some period these churches would become self-sustaining. While the converts were few and feeble, there was some reason for keeping them under missionary superintendence; but now that their number is largely increased, that there are men amongst them fitted to fill the pastor's office with piety and credit, all must concur in the desirableness so recently expressed in various forms by the Committee and the friends of the society, of placing these native communities on the basis which the word of God sanctions and commands. We do not, however, anticipate that this native church will cast aside the counsel of those who are their fathers in Christ. The course the movement has taken has shown the converts to be eminently desirous of the

advice of our brethren, and of acting in full accordance with those principles of church polity in which the missionaries have instructed them.

We need scarcely entreat for this infant church the sympathies and prayers of our readers. Many trials await its members from within and without. They will need wisdom from above, and the constant guidance of the Spirit of God. Let grace be besought for them, that they may grow into a holy habitation for God, and be as a city of refuge to the perishing idolaters around them. We shall append extracts from the letters of our missionary, Mr. Lewis, in which the gratifying fact is announced. Under date of April 6th, he writes:—

You will be interested to know that our native brethren in Calcutta are at length bestirring themselves about the native pastorate. The members of the churches at Intally and Colingah have met and consulted together, and are apparently most lovingly united in the purpose to coalesce into one church, under the pastoral care of three or four brethren of their own number who possess preaching talents and established characters, and the means of supporting themselves by secular situations. They have decided not to appoint any of the native preachers as pastor's because they are supported by the society's funds and therefore are not independent men. The proposal has been communicated to brother Wenger and myself in the most modest and appropriate manner, and the brethren are only waiting for us to express our formal approbation, which we hardly can do until we have talked over all the particulars with brethren Leslie and Thomas. I do hope this is a beginning of good. The movement has to a great extent arisen out of your "Resolutions on native pastorates," which I took with me to a church meeting of the Intally church, and translated in the hearing of all the members, adding a few words of illustration. Little was said at the time, but they have told me since that it made a considerable impression upon their minds. I think you will be pleased to hear these particulars.

At a later date, April 20th, Mr. Lewis adds:—

The movement among our native brethren of which I wrote to you on the 6th inst. goes on favourably. At our monthly meeting, held on the 15th at brother Thomas's, the subject was discussed, and it was agreed that brother Wenger and myself should meet the native brethren and arrange with them the carrying out of the new plan.

We do not wish to interfere with their liberty, but as their present pastors we are anxious to take the opportunity to counsel them, and as the society's missionaries and representatives we must arrange certain things in reference to the chapels and to

the converts who may hereafter be given in answer to our prayers, and as the fruit of our labours. I trust the thing will work well, and that a new era in missions in Bengal is opening before us.

Baptist Magazine.

AUSTRALIAN AUXILIARY TO THE RELIGIOUS TRACT SOCIETY.

THE annual meeting of this society was held in the month of March; Commissary-general Owen took the chair.

Mr. J. Comrie, the Secretary, read an encouraging Report, from which it appeared that the sales at the Depository had been 4,510 books, 3,624 children's books, and 34,800 tracts, producing the sum of £366 18s 3d. The sales by the colporteurs had been 3,424 books, producing the sum of £327 3s 9d. and making the total amount received for sales during the year £694 2s. In addition to the books and tracts sold during the year, there had also been granted during the same period no fewer than 40,193 tracts, books, and periodicals for gratuitous distribution in various parts of the colony, and also amongst the numerous seamen frequenting the harbour; for transmission to various islands in the Indian Archipelago, as well as to many of the beautiful isles which stud the surface of the Southern Pacific. The sales and grants together make the issues of the year amount to the very large number of 86,551 books and tracts; being by far the largest number of religious publications ever circulated in the colony in any one year.

In the city of Sydney, tract distribution is carried on to a considerable extent, and all denominations of evangelical protestants receive liberal grants from the society for that purpose.

One of the members of the committee, having recently occasion to make a journey of nearly 600 miles through the interior of the colony, and having previously supplied himself with a large stock of tracts and other religious publications for gratuitous distribution by the way, found opportunities, as he went along, of circulating upwards of 5,000 copies, in English, French, German, and Chinese languages. Travellers were numerous in all parts, even in the more remote districts of the interior, and nearly all of them were either going to, or returning from some of the gold digging localities. They were all glad to receive anything readable; as the time, they confessed, hung heavy on their hands, they eagerly availed themselves of the tracts offered. One German family, who could not speak a word of English, were made quite happy by receiving a few tracts in

their own language, and numbers of Chinamen were greatly delighted by receiving similar gifts. Two dray loads of the latter were met within about fifty miles of Sydney, proceeding to a sheep station in the far interior. They seemed quite indifferent to everything around them; but when a book printed in their own language was held up to view, their eyes speedily brightened up, and their faces actually beamed with delight; they instantly sprang to the ground, and surrounding the vehicle, begged most earnestly for "one good book, just one good book." They were each supplied with one, upon which they actually danced for joy, clapping their hands with delight and shouting their hearty thanks long after the gig had driven away.

As many as thirty families were sometimes passed in a single day; some of them encamped by the roadside, some trudging along on foot, and others in parties of six, eight, ten, or twelve, travelling in drays, with provisions for a twelvemonth's campaign. Passing across the plains of Marengo about 250 miles from Sydney, a large party was met with one day, consisting of no less than ten families, in as many covered wagons. They were greatly pleased with the tracts which were given to them, and the mothers begged earnestly for a few extra picture books and tracts for the children, which were cheerfully bestowed. These are a few instances of some hundreds which might be given, showing the migratory habits of a large portion of the population of the colony, consequent upon the gold discoveries. For many years to come thousands will continue to go shifting about in this way from place to place, without any fixed abode or settled habitation, sacrificing the comforts, and decencies, and discipline of home for the sake of an extra share of the gold which perisheth. Such wanderers are getting more and more numerous, and the spiritual destitution existing among them demands special attention. They can scarcely be reached through the medium of any religious agency, save that of tract distribution, and it is desirable, therefore, that this should be carried on amongst them as extensively and efficiently as circumstances will permit. It is the intention of the Sydney committee, by means of their col-

porteurs to undertake this department of christian philanthropy as far as they possibly can.

A pious lady, living fifty miles from Sydney, near one of the public roads, has long been zealously engaged in distributing the tracts supplied by your society among her neighbours and friends, and to bullock drivers, draymen, and other travellers along the roads. Some time ago she gave a copy of a tract to a man who kept a public-house near where she resides, and who had long been a notoriously depraved and wicked character. He was a sabbath-breaker, a swearer, and a drunkard, and he had long demoralized the neighbourhood by the sale of ardent spirits. He read the little work which was given to him. It struck home to his conscience, like an arrow sent from the quiver of the Almighty, and the effects soon appeared in his walk and conversation. He began to observe the Sabbath; he gave up swearing and drinking, and such was the force and permanency of his convictions, that at length he gave up his public-house also, and went to live elsewhere; and although he has since been urged by tempting offers to let his former dwelling, (of which he is proprietor) as a public-house, he has firmly re-

fused, preferring rather that it should remain empty than it should again become the medium of scattering death and destruction among his neighbours, by the sale of intoxicating drinks. He thus gives one of the surest evidences of a thorough change of heart.

The Report, after detailing several other pleasing facts, directed attention to the "Leisure Hour," as a periodical admirably suited to the population of the colony. It next adverted to an extensive grant of 400 volumes of various publications just received from the London Society, to assist in forming libraries in various parts of the interior, for the use of shepherds, farm servants, and others. It will be evident that the advantages derived by the colony from the existence of such a society are of no minor importance. It must possess an immense amount of healthful influence on the community at large, and although the effects of its extensive operations cannot be traced through all their varied windings, yet we are assured that the final results, whether of a negative or a positive character, restraining from vice or inciting to holy activity, must prove highly beneficial.—*Christian Spectator*.

THE CHRISTIAN PRESS IN THE SOUTH OF FRANCE.

ONE of the most useful associations in France, for the diffusion of Protestant truth, is the Toulouse Religious Book Society. Its operations furnish some pleasing illustrations of the present condition of the French mind, more particularly in the decidedly increasing taste now manifested for religious reading. The frivolous novels and scandalous works which offend modesty, enjoyed, a few years since, great credit. Even respectable persons, as fathers of families, and women of moral lives, took a strange pleasure in reading these vicious writings, and did not reflect that their example in this respect might do harm. It is now different. Sad experience has shewn that the works of most novelists, and of socialist reformers, endanger what is most sacred among men—religion, family happiness, and property. Reflecting men now reject the books which they recently approved, and call earnestly for publications better conformed to the rules of morality. Hence one reason for the prosperity of the Toulouse and similar societies.

Many Frenchmen, it is true, have not yet felt the necessity of basing their compositions on the doctrines and precepts of the gospel. Ignorant of the fundamental articles of christianity, they are satisfied too

easily with superficial views. But a beginning is made. Religious books are better appreciated; they are received into many families who before refused them; and no doubt this salutary change will daily go on.

The Toulouse committee, led by a judicious view of the moral and social condition of the French people, resolved to imbue with a *Christian spirit all branches of human study*,—that is to say, all that should enter into a good education. They have begun to publish books in which ancient and modern history, philosophy, French and foreign literature, the natural sciences, astronomy, geography, agriculture, the fine arts, &c., are written in a christian spirit, and with evangelical truth judiciously interwoven. In this way, each book is a preacher of christian truth, and a preacher the better listened to for not assuming a magisterial tone. In the words of a correspondent, "The books are preachers who remain with the people, not one hour only, but seven days in a week."

The Toulouse committee have made an appeal to their friends, to French authors and translators, to obtain works of this kind. They represent that it is the best way to adopt, if we would gain access to the domestic circle of the worldly. There are a

multitude of persons who would refuse to read strictly doctrinal writings, but who accept gratefully those in which historical, literary, or scientific subjects are treated in a christian spirit. Besides, it is considered that it would be a serious fault to abandon to irreligious writers the monopoly of composing books designed to teach children and youth. Christianity should mingle in objects of study, in order to give the works a more elevated and sacred character.

Unhappily, the books in which science and the gospel are combined are still rare. It is a mine almost wholly unexplored. Such works are not easily made; they require in their authors a living piety, combined with solid knowledge. It is necessary, in order to succeed, to unite to mental qualities those of the heart. Few writers possess in a sufficient degree this double advantage. But the Toulouse Society has not been daunted by these obstacles. It reckons, with the blessing of God, on the goodwill of able christian writers; and though its hopes have not been fully realized, it has already gathered the first fruits of its generous efforts.

The Society at first was attacked by the rationalists, latitudinarians, and other anti-orthodox people; but now the clouds are dissipating. Each one sees that a truly christian and patriotic work is being done, and that, in laying the only solid foundation, namely, Jesus Christ and him crucified, it is not sought to propagate particular opinions upon this or that doctrinal or ecclesiastical system.

Several Roman Catholics themselves, shutting their ears to the silly calumnies of the priests, have frankly showed their approbation of the committee's publications, and now read them with as much interest as do the protestants. The priests, however, still show in every way their intolerant spirit. The evangelical colporteurs are obstructed. They must obtain, from month to month, leave to prosecute their labours; and the books which they sell are subjected to the most rigorous scrutiny, under the pretence of preventing the circulation of Socialist writings, as if Socialism and Protestantism were identical! Miserable falsehoods, invented by popery, to stifle, if possible, the voice of truth and righteousness.

At the last annual meeting of the Toulouse Society, the president, the venerable and pious pastor Chabrand, delivered a discourse, in which he insisted that the committee should be invariably subject to the supreme authority of the Holy Scriptures, and take for their motto, "The Bible, the whole Bible,—nothing but the Bible!" Next, the Secretary presented the report of the committee's labours since the last anniversary. The facts which he cited are in-

teresting and gratifying. About 100,000 volumes or pamphlets have been put into circulation during the past year. More than fifty new religious libraries have been founded. The penitentiaries, prisons, orphan-houses, schools, asylums for the aged, the sick, &c., have received many books, and the correspondence proves that this good seed bears the fruits of conversion and salvation. After the report was read, several speakers addressed the assembly.

The Toulouse Society does not confine its operations to France; it sends its publications to the island of Mauritius, the United States, Canada, Germany, Switzerland, Italy, wherever the French language is spoken or understood, and many pleasing testimonies are continually given to the value and usefulness of the books. The poor political exiles at Guyana and Algiers have also attracted the committee's attention. The Lord grant that these unhappy victims of civil discord may find in the Bible and religious books effectual consolation for their sufferings! The promises of the gospel, unlike human hopes, never deceive.

These particulars will suffice to show that the good work in this part of France is worthy of being sustained by the sympathies and liberality of all who love the Lord Jesus. The committee of the Religious Tract Society have shewn their willingness to aid their Toulouse friends during the past year by grants in money to the amount of £354, and casts of wood engravings for several works, translated from the English editions.

The total grants to France for the year have amounted to £1,118 10s. 5d., being a much larger sum than has been annually devoted to this branch of the Society's labours. The committee in London have felt, with many esteemed friends who are labouring for the benefit of that land, that if Romanism should triumph there over the comparatively few christians who now make a firm and courageous stand, it would become more daring and energetic in other countries, particularly in England and her colonies.

OUR ORISSA MISSION

The following statistics were presented at the Association:—

Berhampore.—Members, 62; baptized, 22; excluded, 1.

Cuttack.—Members, 140; baptized, 7; dismissed, 1; excluded, 2; dead, 4.

Choga.—Members, 66; baptized, 2; excluded, 2.

Piplee.—Members, 14; baptized, 2; dismissed, 3.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

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CHINA, AND ITS PRESENT AGITATION

THAT every nation under heaven is destined to pass through a variety of startling changes, in the coming time, may be safely argued from the history of the past. What people, whether European, Asiatic, African, or transatlantic, has not experienced mutations which were both wonderful and unexpected? We look abroad, and mark those lands, once the seat of refinement and wealth, of elegance and the arts, transformed into an intellectual and moral desert. We see other regions where the most brutal barbarism once prevailed, become the abodes of intelligence and wealth, of liberty and power. We observe that some peoples have sunk into weakness and servitude by their own luxury and vice, and others into savagism by their want of true conservative ideas. The incursions of the barbarians of the north on the sunny plains of the south, and all the consequent changes of language, manners and customs, were but the result of natural causes. This is true of Europe and also of Asia. In some cases the conquered softened the manners and formed the minds of their conquerors; in others they sunk into abject slavery and ignominious serfdom. The human passions, the desire for wealth, and

the prevalence of mere physical power, have effected mighty revolutions, under which the effeminate, the feeble and the timid have fallen. There are, however, other elements of change. The ever active powers of the human mind, the love of freedom inherent to it; the occasional or frequent intermixture of the different races of men; the adventures of travellers, and the speculation and enterprize of commerce, all have a tendency to produce change, either by acting on the nations from without, or by stimulating them from within. What changes have been produced on the American continent from those who have emigrated thither from the west? What a beginning of things may be contemplated in India, from the time of the formation of the East India Company! and what fearful mutations followed the course of the Saracen and Tartar hordes in their passage from the south and east! Nations, too, when they become numerically strong, and dwell together in great masses, are conscious of their power, and have a constant tendency to assert their rights, and to revolt against oppression. Even christianity itself, the religion of peace and love, and of truth and righteousness, is most emi-

nently a source of revolution and change. It teaches men not only their lowly position as transgressors against a holy God, but their lofty nature as rational and accountable beings, who as they owe their first allegiance to "the King of kings" ought not to surrender themselves, body, soul, mind, and thought, to the will or caprice of any mortal like themselves. Hence though the most conservative element ever thrown into human society, it is most productive of enquiry, of change, of passive resistance and even revolution. Before its power tyrants tremble and fall. In its presence despots stand abashed, and all pretenders to divine rights over the souls of men are confounded. Hence their hatred of its pure records, and their attempts to prevent the people from perusing them; and hence also their concern to force on them some spurious counterfeit of the heavenly gift, which may help to rivet their chains, and secure their subservience. But the simple element of christian truth, like the power of vegetation in seeds buried deep among rocks, or in the earth, will ever and anon spring forth and demonstrate its vitality, and exhibit its foliage and its fruit. This, indeed, is inevitable, from its very nature; "The word of the Lord endureth forever." "The stone cut out without hands" will overturn the kingdoms, and "fill the whole earth." It will "overturn, overturn, until he shall come whose right it is to rule." The very glory which we expect to crown the church of God, when "the knowledge of the Lord shall cover the earth," and "the kingdoms of this world shall become the kingdoms of our God and his Christ," involve a variety of changes as to the laws, customs, religion, and institutions of the nations, which it is wonderful to contemplate. How many heathen governments will be transformed or deposed! How many idols and their

temples will be abolished and destroyed! What reformatations and revolutions, political and religious, intellectual and moral, whether effected peaceably or otherwise, must take place before this wished for period shall arrive! The coming struggle is a reality, though the precise form it shall assume, and the exact mode in which it shall be brought to a happy termination may be matter of mere conjecture. In some of the little islands of the pacific we see a process which is pleasing and cheering. The chiefs agree to take religious teachers, and in a few years the whole people are in some sort under the benign influence of the religion of Christ. But in large continents, under the domination of barbarous and hostile strangers, as in China; who rule with a tyrannous and blind despotism, other and rougher and more terrible processes may be the precursors of the reign of peace and truth.

How fearful were the events connected with the opium war which a few years ago raged on the eastern coast of that extended empire! Yet these were the means of opening China not only to the commerce of the civilized world, but also to the missionary of the cross. How wonderful have been the achievements of the church of God on that coast during the past twelve or fifteen years! Every one of the cities allowed for European residence, or nearly so, has become the centre of missionary operations. The word of God has been printed in that "strange language," and innumerable multitudes of copies of the Scriptures, in whole or in parts, have been put into circulation among that inquisitive people. They may not rightly understand all their sacred contents; the light thus diffused may, by becoming mingled with the dreams of an imaginative and oppressed race, induce some to cherish feelings which but

imperfectly reflect its true lustre, yet even the agitation thus originated may be the harbinger of future good. It may lead to the emancipation of the three hundred millions from political thralldom, and tend to bring them under a higher and better rule.

The commotions which at present exist in China, and which have for some time been in progress, a mere glance at which we purpose to give, have led to the preceding observations. We cannot present our readers with an exact outline of the origin and progress of these commotions, as they are not yet fully known in this country. The substance of what we have gathered from the papers is as follows;—that a party of patriots or insurgents, as they are called by friends or foes, has arisen in central China, which has increased with singular rapidity under the leadership of a person denominated “The Prince of peace,” whose avowed object is the overthrow of the present Tartar dynasty, and of all idolatry, and the establishment of something resembling christianity;—that they possess the sacred scriptures, and profess to be guided by its precepts;—that they have in many encounters discomfitted the Mandarin troops, and have taken possession of several important cities;—that they generally respect private property and the lives of the peaceable inhabitants, but demolish idols and their temples, and sometimes their abettors, wherever they go;—that they find numerous friends and partizans in every region into which they penetrate;—that they profess to have a kind of divine commission, like Joshua, to destroy idolatry and tyrants;—that though it has been represented that the English would fight against them and thus sustain the imperial throne, the British authorities there have declared themselves to be neutral in the matter, and in consequence of this have been received by the insurgents with every demonstration of brother-

hood;—that these proceedings have awakened great fears at the Imperial court, and great alarm and confusion in the provinces;—that the attention of all, whether Chinese or foreign, is directed to these events, which for the present have interrupted commerce, and threatened the entire revolution of the Celestial Empire; and that various and conflicting opinions obtain in reference to the character of this movement, its leaders, and abettors which cause many to wait in mute astonishment to see what will be its result. Such is a loose summary of the leading facts we have gleaned from the Times, and the Daily News, whose correspondents give many particulars, and who themselves offer, in common with the English papers published in China, their own comments on this unexampled movement. We will give a few extracts from these communications, and leave our readers to ponder over them until something more definite shall transpire. Whatever may be the immediate issue, even if this revolt against the Tartar rule and against idolatry shall be put down, which scarcely appears probable, the very agitation of so numerous a people on the great questions before them, will not fail to induce a more enlightened attention to the truths of christianity; but if it should succeed, whatever may be the form the new quasi christian dynasty may take, the path will be opened for the wide diffusion of the divine oracles, and possibly for the christianization of the whole of that extended empire.

The following facts are extracted from the sources before mentioned.

The insurgents army, to the number, it is said, of eighty thousand, is in possession of Nankin, well equipped, and in good order! The Hong Kong correspondent of the Daily News says, May, 24, “The insurgents or patriots—terms which follow our sympathies for the one party or

the other—turn out to be all christians, genuine iconoclasts, who unsparingly destroy all images, whether of pagan deities, or of Roman catholic saints. Protestant christians, morally and spiritually! Whether christianity is viewed as a means and the establishment of a Chinese dynasty as the end, it is hard at present to determine; it may be that either is, perhaps both are, made to suit the purposes of the other; but it is now beyond all doubt that an open profession of christianity, and a practice of its precepts form as essential a part of this extraordinary movement against the Tartar race as the determination evinced to overthrow that dynasty, and establish the government of, or rather, the re-enthronement of the Chinese. This singular and interesting discovery is attributable to the recent visit of Mr. Meadows, the Government interpreter, to Nanking, and other places in the hands of the rebels. It appears that in consequence of the Taotae (governor) of Shanghai, by means of proclamations, having given a wide-spread influence to the falsehood that the appearance of the British ships of war at Shanghai was to assist the imperial authorities and intimidate the insurgents, Sir George Bonham resolved to undeceive the latter by not only sending Mr. Meadows into their camp, but by himself appearing in a steamer before the walls of Nanking."

In executing these projects the falsehood so diligently circulated by the Imperialists was refuted, though not until both parties had fired on the English war steamer.

"On landing at Taatoo Mr Meadows ascertained from the priests that the insurgents had visited the place a few days previous, and had destroyed the idols in the temples. Indeed the water was almost covered with *debris* of temples, idols, &c. * * * The *Hermes* proceeded to Nanking. * * Her decks were soon crowded

with Chinese (insurgents), who expressed themselves pleased on learning that the vessel's visit was a peaceful one. Mr. Meadows landed and had a long interview with the Secretary of state and the new or rebel sovereign. * * * A variety of questions were put to Mr. Meadows, and answered satisfactorily; he was requested to repeat the Ten Commandments, and was shown a complete translation of the Bible, which the rebel monarch said was the only holy book in use amongst them. * * All on board the *Hermes* speak in terms of great satisfaction of the insurgents, who invariably saluted them as brothers, and treated them with the utmost cordiality. The idols were everywhere destroyed. Opium is strictly prohibited, and all other intoxicating drugs and spirits; whilst foreigners are protected and foreign trade invited and encouraged."

The taking of Amoy by the insurgents, on the 18th of May, with the loss of not more than ten men, revealed the fact that the boatmen, coolies, policemen, and even soldiers, belong to the rebel party or sympathize with them. And the attempt on the part of the imperialists to retake the city on the 24th, proved a miserable failure."

"The Hong-Kong journals express great surprise at the extraordinary news, and do not venture to impeach or doubt its correctness. The *Register* continues to maintain that the insurgents are robbers and that their revolution is unlikely to succeed. The *Friend of China* regards the movement with pleasure, and deems the success of the patriots certain. The *China Mail* believes the accounts of the religious furor which actuates the rebel army to be ridiculously high coloured! The *North Chinese Herald* published at Shanghai, views the movement with satisfaction, as opening China to christianity and its ports to mercantile adventure. It says

' the insurgents are christians of the protestant form of worship, and anti-idolators of the strictest order. They acknowledge but one God, the Heavenly Father, the allwise, allpowerful and omnipresent Creator of the world; with him Jesus Christ, as the Saviour of mankind; and also the Holy Spirit as the last of the three persons of the Trinity. Their chief on earth is a person known as "*Tae-ping-wang*, the prince of peace," to whom a kind of divine origin and mission is ascribed. Far, however, from claiming adoration, he forbids in an edict the application to himself of the terms "Supreme," "Holy," and others hitherto constantly assumed by the Emperors of China; but which he declined receiving, on the ground that they are due to God alone. Their moral code, the insurgents call the "Heavenly rules," which on examination proved to be the Ten Commandments. * * * In conversation they "bore" the more worldly-minded by constant recurrence to that special attention of the Almighty of which they believe themselves to be the objects. With proud humility and with glistening eyes of gratitude, they point back to the fact that at the beginning of their enterprise, some four years ago, they numbered but one or two hundred, and that except for the direct help of their heavenly

Father they never could have done what they have done."

Such are a few of the facts gleaned from the Chinese papers. The *Daily News* observes, "It is impossible to say what influence the Chinese insurrection, if it establishes and legitimates itself, may have upon the destinies of the East. To find that veins of christianity pervade the apparently unproductive fields of Chinese society, may turn out to be as important a discovery as that of Australian or Californian gold. * * All other events in the Eastern quarter of the world shrink into small dimensions when compared with the possible effects of a successful insurrection in China, inaugurating the dissemination of christianity there."* The *Times* remarks, that the movement will be "favourable to the first interests of humanity and civilization;" and adds, "we may hope that it will extend the blessings of christianity, and that it will at least insure toleration to the members of a purer creed."

That there will be many errors and extravagancies amongst this growing party, that many bad persons may join them for the sake of plunder, and that there may be repetitions of scenes like one in which all the Tartars in a town with their wives and children, were put to the sword, so that "no sprig was left to

* This paper gives a translation of a document published by the insurgents, called "the Trimetrical Classic." So called from each line containing three words, and each verse four lines. It contains, mingled with some errors and fancies, the leading truths of revelation. We subjoin a few lines as a specimen. The whole fills a column and a half:—

The great God
Made heaven and earth;
Both land and sea
And all things therein.

In six days
He made the whole:
Man, the lord of all
Was endowed with glory and honour.

Every seventh day worship
In acknowledgement of heaven's favour;
Let all under heaven
Keep their hearts with reverence.

Then follows an outline of the history of the Hebrew people till they came to Canaan.

The great God
Gave his celestial commands,
Amounting to ten precepts,
The breach of which would not be forgiven.

He himself wrote them
And gave them to Moses;
The celestial law
Cannot be altered.

shoot from," as they said, may be expected, but that the issue will be well for China, for Christendom, for com-
 merce, for civilization and for the kingdom of our Lord Jesus Christ, we cannot doubt. J. G. L.

SUBSTANCE OF THE FUNERAL SERMON FOR JACOB SHAW,
 OF HUGGLESCOTE :

Preached at Hugglescote, Dec. 5th, 1852, by T. Yates.

Text, (chosen by J. S., some years before his death)—"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee."—PSALM cxvi. 7.

DAVID sometimes soliloquised, or talked to himself a little; and he advised other people to do the same. Several of his soliloquies have been handed down to us; and they are eminently interesting and useful. (See Psalms xlii. 5; ciii. 1—5; and our text.)

David not only talked to himself, but he advised other people to do so likewise: "Stand in awe, and sin not; commune with your own heart upon your bed, and be still."—Ps. iv. 4. When the duties of the day are finished, and the shades of evening have gathered around; when all is quiet and favourable for reflection, then concentrate your thoughts upon yourself, have your eyes within, examine how matters stand between you and God, and give yourselves those cautions, admonitions, reproofs, and encouragements, you may seem most urgently to require! How much bet-

ter it would be for myriads, if, instead of tittle-tattling so much, and spending so much time in idle and mischievous gossip, they would thus talk to themselves, cultivate their own minds, improve their own hearts, and stir up themselves to the discharge of those sacred duties which the word of God enjoins!

It is evident from the whole of this Psalm, that David was *experimentally* acquainted with the service and favour of Jehovah. He was not a mere theorist; not a mere professor of religion, but a devoted servant of the living God. There is such a thing as *experimental* religion in the present day. Some of you may know but little of it, and care but little about it; some of you may even turn away from it in disgust, stigmatizing it as *methodism*, or *fanaticism*; but depend upon it there is such a thing as *expe-*

In after ages
 It was sometimes disobeyed
 Through the devil's temptations,
 When men fell into misery.

But the great God
 Out of pity to mankind,
 Sent his first born son,
 To come down into the world.

His name is Jesus,
 The Lord and Saviour of men,
 Who redeemed them from sin
 By the endurance of extreme misery.

Upon the cross
 They nailed his body;
 Where he shed his precious blood,
 To save mankind.

Three days after his death
 He rose from the dead:
 And during forty days,
 He discoursed on heavenly things.

Then follows our Lord's commission, and a lengthened allusion to the Chinese history, with a sort of commission to the insurgents and call to the people to submit to them. Then a variety of precepts, the chief parts of the decalogue, concluding with the following lines:—

The great God
 Sees every thing;
 If you wish to enjoy happiness
 Refine and correct yourselves.

amental and *vital* christianity after all; and he is the safest and happiest man who knows the most about it. To him the Saviour is "precious," the word of God is "sweet," the sabbath is "a delight," the sanctuary is "amiable" "He claims a kindred with the skies,
And sings and triumphs when he dies."

Understanding the words of my text as especially applicable to our departed brother, let me endeavour to show that the Lord did deal bountifully with him to the last; and then how he did return, and has returned, to God, as the rest of his soul for ever.

I. The Lord did deal bountifully with our departed friend even to the close of his life.

1. Think of the length of time he was permitted to continue on the earth—93 years and upwards! that is, *nearly a quarter of a century beyond what is usually denominated "the age of man!"* Long life is repeatedly mentioned, especially in the Old Testament, as one of the marks of Divine goodness, and one of the advantages of true religion; hence children are instructed to "honour their father and mother, that it may be well with them, and that they may *live long upon the earth.*"—(Ephes. vi. 2, 3, see also Prov. iii. 1, 2, 16.) Beside, we read that "the hoary head is a crown of glory, if it be found in the way of righteousness." Alas, the hoary head is sometimes found in the service of the devil, and in the broad road to destruction! then it is a shocking and a shameful sight; but it is a crown of glory—it is truly beautiful and honourable—when it is found in the way of righteousness. Well, our departed friend was preserved to a very uncommon age; and as he was a humble follower of the Saviour, we may fairly regard this as one of the tokens of Divine mercy and bounty to him.

2. The deceased was favoured with the use of his bodily powers to a very

surprising extent. How nimbly he walked along the streets till within a few weeks of his death! At a distance you might have imagined it was some active young man approaching, instead of a veteran nearly a hundred years old! How he could work, too, in his garden! And, only a few months before his decease, I saw him reaping his little crop of barley! True, his sight was very imperfect, and had been for a length of time; but his hearing was not much impaired, and altogether he was very mercifully dealt with. How different it is with *some* aged persons, and some, too, who are many years younger than he was. They are lame, and blind, and deaf, and scarcely capable of doing or enjoying anything; thus they seem a burden to themselves, and a trouble to their friends; hence, they long for death, to remove them out of the way.

3. Our departed brother was favoured with the use of his *mental* faculties even to the close of life. His memory was remarkably good; he could quote one passage of Scripture after another, and one beautiful hymn after another; he could also relate many interesting anecdotes of preachers he had heard, and scenes he had witnessed, and events which had transpired a great many years ago; so that it was far more pleasant and edifying to spend half an hour in his company than it would otherwise have been. Was he not signally favoured then in this respect? How different it is with many aged people! Their mental faculties become grievously impaired, so that they can neither interest themselves nor anybody else; they forget almost all they have ever seen, or heard, or read, or done. Thus time drags on very heavily with them, for they have nothing to fall back upon for relief and comfort.

4. Think again of the friends that were raised up for the deceased, and the numerous tokens of respect and

sympathy which were manifested toward him. Many felt interested in his welfare, and were ready to minister to his comfort. He had every attention and assistance he could reasonably desire. Here again he was mercifully and bountifully dealt with. Some aged people are sadly neglected and forgotten. They live till their neighbours and friends grow utterly weary of them, and want them out of the way. Hundreds of hard-working men have ended their days in a poor house, with only such attentions and assistance as strangers and hirelings might choose to afford.

Once more. The Lord dealt very bountifully with the deceased in granting him such *rich experience of his grace and favour*. Jacob Shaw was not only a christian, but a cheerful hopeful, christian. He could trust in Jesus; he realized the preciousness of Christ; he looked forward to the close of life with pleasure, and rejoiced in hope of heavenly glory. Those of you who have conversed with him on religious subjects, and those who visited him on his deathbed will admit that there was a heartiness and an earnestness in his expressions which were as the very stamp of genuine godliness upon them. He loved the Lord Jesus with a pure heart, fervently, and had a desire to depart and be with him. Now some christians are habitually depressed, and gloomy, and fearful; they can hardly look upwards and onwards with any satisfaction at all; their faith is very weak, their hope is very languid, their love is comparatively cold; hence they "go softly all their days in the bitterness of their souls." Now in all the above-mentioned ways—not to go further into particulars—the Lord evidently did deal bountifully with our aged friend—hence he quoted this part of my text, time after time, with great emphasis and feeling, "He *has* dealt bountifully with me—He *has* dealt bountifully with me."

II. Let me now proceed to notice how our departed friend did return to God, and has returned to him as the rest of his soul for ever.

1. He returned to him at *the time of his conversion*: that was many, many years ago. There was a time when Jacob Shaw first went to God as a penitent sinner, through Jesus Christ. There was a time when he approached as a trembling culprit to the throne of grace and the cross of Christ, exclaiming "Lord, save, I perish." "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out my transgressions." Before that time, like mankind in general, he had been wandering away from God, seeking happiness in sinful practices and pleasures, giving his best affections to the world and to things which perish with the using. But the Spirit of God enlightened his mind, changed the current of his thoughts, and the bent of his inclinations; created within him a desire for spiritual and heavenly good; constrained him to flee from the wrath to come, and lay hold on everlasting life. Well, at that interesting crisis, how appropriately he might adopt the language of our text, "Return unto thy rest, O my soul. Like the prodigal son thou hast hitherto wandered from home, far from thy father's house. Like Noah's dove thou hast been roving about a world that is deluged by sin and sorrow, and hast found no rest for the sole of thy foot; now yield thyself to God, take refuge under the shadow of his wings, give him thy heart and all; and realize in return that repose and joy and hope which nothing but his mercy and favour can secure." Something of this description is the experience of every genuine penitent.

2. Jacob Shaw returned to God at the time of his *restoration*. Our departed brother once yielded to temptation, and fell into sin, so that the

church deemed it proper to separate him from their fellowship, and erase his name from the list of members. At that time, like many other professors, he was wandering again from God, seeking pleasure from forbidden sources, and thus subjecting himself to spiritual trouble and sorrow. But, thanks to a merciful Saviour, he was not *left* to his wanderings and backslidings; he was not *given up* to the snares and devices of "the wicked one." He was recalled and reclaimed. He returned, with humility and "godly sorrow," to the throne of grace, to the cross of Christ, to the house of prayer, to the church of God, and to the ordinances of the gospel. Probably he chose this text for his funeral sermon because of the unhappy circumstance of which I have spoken. He *knew* he had done wrong; he *felt* he had done wrong; he *confessed* he had done wrong; and he was devoutly thankful that God did not deal with him after his sins, or reward him according to his iniquities. His language therefore was, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee." O that every backslider would thus consider his ways, repent of his transgressions, and come again without delay to the "Shepherd and Bishop of souls."

3. Our departed brother returned to God from day to day, and from Sabbath to Sabbath, by attending to the private and public exercises of religion. His heart was often lifted up, I believe, in prayer and praise. He was frequently thinking about the Saviour, meditating on the goodness of his Heavenly Father, and calling on his soul to bless the name of the Lord. He evidently enjoyed the services of the sanctuary. He found it good to be here; and could truly de-

clare, "Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth."

4. Finally. Our departed friend has at length, we doubt not, returned to God in heaven, and will rest on the bosom of infinite love to all eternity. "The wicked is *driven away* in his wickedness, but the righteous hath hope in his death." Yes, the ungodly man goes out of the world reluctantly and sorrowfully. He goes, not like a child that is returning home, but like a self-convicted culprit that cannot escape his destiny. He is "*driven away*." But the genuine follower of Jesus "*hath hope in his death*." The gospel brings life and immortality to light. It tells of a house not made with hands—of a kingdom which cannot be moved—of a city which hath foundations—of an inheritance which fadeth not away. The humble believer in Jesus has these blessings in reversion, in anticipation; and the glorious prospect gladdens his heart amidst the decay of nature, the infirmities of age, and the agonies of dissolution! Our departed friend had "hope in his death." Hence he wanted to be gone. I shall not soon forget how feelingly he repeated those beautiful lines of Doddridge:

"Where Jesus dwells my soul would be;
I long that upper world to see;
Earth twine no more about my heart,
For 'tis far better to depart." &c.

Well, now he is gone to God as the rest and portion of his soul for ever.

Has not God dealt bountifully with *each* of us—in providence and in the gospel? Have we *individually* returned to him, as the rest of our souls, through Jesus Christ our Saviour? If not, we *ought* to do so without another hour of guilty and dangerous delay.

LETTER FROM THE FREE-WILL BAPTISTS OF THE
UNITED STATES.

The following letter arrived too late to be presented at the Annual Association. It is inserted here, with the reply written at the request of our late Secretary, for the information of our Churches.—Ed.

To the eighty-fourth Annual Association of the New Connexion of General Baptists in England.

BELOVED BRETHREN,—The very interesting letter from the Secretary of your eighty-second Annual Association, directed to the fifteenth General Conference of Free-will Baptists, was duly received by the Secretary of that body, and will be presented at the next session, which will convene in Fairport, near Rochester, New York, on the first Wednesday in October next.

As we have received no official communication from your denomination, since the date of the letter from your Secretary in 1851, it will be very desirable to us to hear from the present session of your Association, at our next General Conference. We should be much rejoiced if we could have the privilege of welcoming a deputation from our beloved brethren in England at that time, which we hope you may be enabled to send: but should we be deprived of that pleasure, we trust that our hearts will be cheered and gladdened by the reception of an epistle, containing the latest intelligence of the state and prosperity of your denomination.

Since our last letter to you several of our ministers have been called from their labours to their reward. Among the number, thus removed by death, was our beloved brother, Rev. Martin Cheney, who was the Moderator of our last General Conference, who departed this life on the fourth of Jan. 1852. Quite a number of our once active and useful ministers are becoming so aged and infirm, that our churches sensibly realize the loss of their labours. But while our

Elijahs have been departing the Lord has raised up some Elishas to receive their falling mantles.

The Lord is still favouring us with some revivals in different parts of our Zion. The cause of missions has taken deeper root in the hearts of our brethren than it ever did before. One missionary and his wife have been sent to India to fill the vacancy of our esteemed brother Bachelor who was compelled by the illness of his companion to return to this country for a season. He is now successfully lecturing among our churches on the subject of missions. The amount of contributions for Home Missions in our churches, during the last year, was about double the amount of any former year.

The cause of education has recently received a new impulse among us; and our brethren, more than ever, appear to feel the importance of doing more for our rising ministry. At the New Hampshire yearly meeting which is now in session, a subscription of more than 2000 dollars was taken for our Education Society: and 275 dollars, for Foreign Missions, was raised at the close of a missionary discourse at the same meeting.

Our *decided* and *determined* opposition to Slavery, and the use of intoxicating liquors, as a beverage, has not in the least degree abated; but we trust it grows with our growth and strengthens with our strength.

As we shall probably give you the state and prospects of our denomination more fully after our next General Conference I need not write further at this time.

Be assured, dear brethren, that our love and esteem for you—our ardent desire for your success and prosperity

remain undiminished; and we most earnestly desire the continuance of the very agreeable and profitable intercourse which has existed so long between us.

On behalf of the Free-will Baptists in America, I am, yours in Christ Jesus,

SILAS CURTIS.

Sec. of General Conference of F. W. B.
Pittsfield, N. H., June 11, 1853.

REPLY.

To the Free-will Baptist Triennial General Conference, assembled at Rochester, New York, United States.

DEAR BRETHREN.—The letter from your Secretary, Rev. Silas Curtis, dated June 11, 1853, and addressed to the eighty-fourth annual Association of our churches, did not arrive until after that meeting had closed its sittings. It has been intrusted to myself, personally known to several of you, to write a few lines in reply, which may arrive in time for your meeting in October next.

Your Secretary expressed a wish that a deputation might be sent to unite with you at your Conference, (but this, for the reason above stated, cannot take place) or if this may not be, that an epistle may be forwarded containing "the latest intelligence of the state and prosperity of the denomination." With this request, though necessarily without the direct and responsible sanction of the associated brethren, I will endeavour to comply.

You refer to the ministers of your body who have been called to their reward since your last letter, and among others to the excellent and exemplary brother, Rev. Martin Cheney, of Olney Ville, whose place I visited once and again when at Providence, R. I.

At our annual meeting it was remarked how great was the change which a few years had brought over us. Those who twenty years ago, (the time of the previous meeting in

Birmingham) were the seniors, were mostly removed, and several who were then juniors had been also called away; but the Lord is, we trust, raising up others who will fill the places and catch the mantles of the sainted dead.

Our churches will be interested to hear of your revivals, and that the cause of missions is taking deeper root in your hearts. We have repeatedly found that the presence and appeals of returned missionaries have had a most salutary influence amongst our people in this respect. We have not experienced much revival during the past year, but our churches generally have been orderly and peaceful, and our Home and Foreign Missionary operations have been continued.

The increased interest which as a denomination you cherish and display in obtaining an educated ministry is a token for good, as no body of christian churches can expect to maintain its position, much less enlarge its borders, in this age of intellectual activity, if this be neglected.

We also rejoice in your determined and uncompromizing opposition to slavery, the plague spot of the confederated republics constituting the United States. We honour you, brethren, greatly in this respect, and shall rejoice if the northern states shall boldly throw off the degrading yoke of being negro hunters for the slaveholders of the south. As we perceive that Mrs. H. B. Stowe, in her "Key" to that incomparable and world-stirring work, "Uncle Tom's Cabin," has made no reference to your denomination as not tainted with the sin of slavery, our chairman was directed to write to that honoured lady, "respectfully reminding her of this fact," and of your continued hostility to that inhuman and brutalizing system. The following resolution we also passed, "That this Association, in renewing its oft-repeated protest against the accursed sin of slaveholding, rejoices that this impor-

tant matter is now occupying so much public attention, both in Britain and the United States, and fervently hopes that the time will soon come when the last fetter of the last slave will be broken."

You unite slavery with the use of intoxicating drinks as objects of your opposition. Many of our friends will not discover their connection, nor comprehend why they are placed together. They have no relation. We are, however, as a body, though not pledged abstainers, on principle the most decided friends of temperance and sobriety, both physical and mental, and regard all inebriation with deep abhorrence, as a leading and master sin amongst men, justly repudiated by the followers of Christ, and to be discountenanced and discouraged by all honourable, rational, and Scriptural means.

Our annual meeting was well attended. The number of our churches is about one hundred and fifty; our additions by baptism, &c, last year were 1321, and the losses by death, &c., 1171, so that the clear increase was very small. We have 18,218 members, and 25,442 Sunday scholars.

Our academical institution for the training of young ministers is encouraging.

Our next annual meeting will be held at Leeds, in June, 1854. If you favour us with an epistle, reporting to us your state and progress, it should be forwarded, at the latest, by the early part of the month of May.

And now, beloved brethren, farewell. May the great Head of the Church favour you abundantly with the outpouring of his Spirit, and with all the blessings of the better covenant; may he bless you, and make you a blessing.

In fraternal bonds, I am, dear brother, yours affectionately,

Jos. GOADBY.

*Loughborough, Leicestershire.
August 4th, 1853.*

P.S. Present my christian salutations to the brethren personally known to me, and especially to E. Noyes, J. Woodman, J. B. Davis, D. P. Cilley, M. J. Steere, W. Durgin, A. K. Moulton, J. Hutchin, W. Burr, J. Fullonton, E. B. Fairfield, D. M. Graham, and indeed to all. Though feeble during the time of some of my visits, and at the Conference at Vermont, I have a sweet remembrance of friendships, and christian intercourse; to be renewed, I trust, above.

BUNYAN, HOWARD, AND COWPER.*

ON Tuesday the 31st of May, in company with a friend deeply interested in Bunyan, I set off to attend the Annual Meeting of the Bedfordshire Union. Thanks to the iron way, we flew rapidly through the country, and arrived at our destination in sufficient time to enjoy a walk around the town and its environs. And a clean beautiful town, old Bedford is. A handsome modern bridge bestrides the lazy Ouse, and it required a strong stretch of imagination to recall the jail and dungeon that has been rendered so illustrious

by the pilgrim's fame. The High Street contains some brilliant shops. The numerous churches and public schools give the place an ecclesiastical air, and the long rows of well endowed almshouses speak of charity in the past, which might be well emulated in the present. In the Library of the Literary Institution we saw the copy of Fox's book of Martyrs which belonged to Bunyan. It is an old black letter edition, in three volumes, which some Goth has had bound in modern calf. On the title pages the venerable

* We extract this notice from the Baptist Magazine, being assured that all our readers have a deep interest in all that pertains to the distinguished names here given.—ED.

name is written in large print, such as an unpractised hand might have gloried in; and in one of the leaves whose grotesque wood-cut represents the owl suddenly appearing in a papal synod, some lines exist in Bunyan's hand, as grotesque as the picture which suggested them. The chapel, which occupies the ground of the old meeting, and is distinguished by Bunyan's name, is a good plain structure, capable of containing some twelve hundred persons, free from all affectation of the Gothic, whether pure or mixed, and adapted for the purpose of common worship and instruction, as every non-conformist chapel ought to be. After the morning service, which was well attended by a respectable auditory, including a large number of ministers and students, we made our way to Elstow. A walk of about a mile and a half brought us to the village, one of the first houses of which was pointed out to us as occupying the site of Bunyan's paternal cottage. We entered, and a tall smiling woman welcomed us. One old beam runs along the whole length of the low ceiling, and this is said to have been a part of the original dwelling. It was easy to believe it had borne two hundred years of smoke, and so, by permission of the tenant, we tore away a small portion to preserve as a relic. From the cottage, a few yards onward leads to the church, the belfry, the common, and the market house. In that church he had often sat in the days of his ignorance, almost worshipping its surpliced minister. In that belfry he had laboured at the ropes, and found it a labour of love. In that barn-like house he had often danced with the merry maidens of the village; and on that common he was playing his favourite game of cat, when his conscience was smitten as with a thunderbolt. There are coats of arms, and mottos, and quarterings, and all the emblazonment of heraldry on the old walls of that church, telling of the "fine old English gentlemen all of the

olden time," and dating with painful accuracy their births, their alliances, and their deaths. But to the wide world their names are as nothing; they would never draw one pilgrim from the path, while that poor brazier whom they passed, as rich men pass the poor, has given to their dwelling place an honour and a name more enduring than brass. Wonderful power of genius thus to throw a halo of glory round a lowly cottage, and a humble village church. "The eye sees what the mind brings with it;" and we saw him in every spot, which thus became hallowed by our reminiscences of a saint.

In the chapel at Bedford is the solid oak table which was used in Gifford's time, and appears made for centuries. If not *decus et tutamen*, it is at least an honour to the place, and in good keeping with the solid character of the edifice; we were sorry therefore to hear it is to be removed for a modern clerk's desk, and hope the good taste of the congregation may yet be induced to retain it. In the vestry is the arm chair which the pastors used to occupy, and from which therefore Bunyan must often have read the sacred word to his people. We sat in it, but had not sufficient time to dream, or the *genius loci* would doubtless have led us into enchanted grounds. The only other relics which Bedford contains, and which we were shown through the courtesy of Mr. Jukes, were a small casket, and the original church book, in which we admired the labour and discipline of Gifford, as well as that of his illustrious successor. The fame of Bunyan has overshadowed that of Gifford, but he too was a remarkable man. Few of God's children can say as he could, that from the time he found peace and joy in believing he never lost the sense of the smile of his heavenly Father's countenance. How holy must his walk have been! May we all be purer in heart that we may see more of God! We have not yet done with

Bunyan, but think it better to follow the track as we made it.

Being only some twelve miles from Olney we resolved to visit a place so dear to the evangelical church, as that where a Newton preached, and a Cowper sung. The ride is very beautiful, passing through the well wooded parks of Turvey, a village redeemed from obscurity by the excellent Leigh Richmond. The church in which he lies buried is undergoing restoration and enlargement, and we did not therefore see his monument. The proprietor of the village is careful both of the bodily and mental improvement of the inhabitants. He has built large and elegant school-rooms for their children, and comfortable cottages for the parents. We were sorry, however, to learn that he was making every effort which his influential position could command to extinguish dissent. A whole parish at church is a pleasant theory, but monopoly would necessarily beget carelessness. Even religion itself flourishes all the better for a little healthy competition.

Arrived at Olney, we found the inhabitants singularly observant of the apostolic advice to young ladies, to be keepers at home, for the streets seemed literally empty. Were it not for the living elm-tree in the midst of the large market-place we might have supposed that the last Egyptian plague had done its work as we stood and wondered at the desolation. In a space capable of holding thousands, we counted five women and a child at the most crowded hour of the day. That such a silent sleeping town could be discovered in any part of "Merry England" in this nineteenth century we supposed impossible. Nevertheless, there it is, and there it will be, unless some busy manufacturer erect some mills along the winding Ouse, if indeed the slow river be not too sluggish to turn a wheel, which we more than suspect. In a corner of that vacant space stands a large red building which at once

attracts the visitor's eye. Like Homer's heroes, it out-tops its neighbours by head and shoulders. It is now divided into two tenements, one occupied by a seller of malt liquors, and the other by dealers in millinery. Yet there the devoted Unwin soothed the hours of the gentle poet. In that room stood the sofa which suggested the Task; in this hall, once spacious, though now partitioned, the hares were wont to forget their timidity and sport at ease. Away to the garden! The path from the house is now blocked up, and we must go round. And this is it! A long and rather narrow strip which requires to be well kept, if it is to look well, as it does not look now. About the middle of one of the walks stands the summer house in which he was accustomed to compose. It is a low square room, and its walls are ornamented or defaced with the names of visitors. We recognized some that we knew, and were on the whole more gratified at having our friends thus recalled to memory, than discomfited at the vanity which would be remembered in company with Cowper. Poor man! As we again entered that melancholy town, we felt that we ourselves should grow hypochondriac if we remained there long. Off then for Weston Underwood, and the park of the Throgmortons. It is not more than two miles distant, and the road is gratefully undulating. "There," said our guide, and we were all charmed with the courteous attention of the Rev. J. Simmonds, "do you see that bridge, not the large one beyond, but that single arch nearer to us, its name is not very poetic, it is called Goosey Bridge, perhaps after some goosey who formerly held these meadows, but at its foot Dash seized the water-lily for which he is celebrated in a song; and lovely lilies bloom there still a little later in the season." At Weston we first visited the wilderness, once so called from its winding walks in which one might easily be lost; but

now a wilderness indeed. The house of the Throgmortons is demolished, and there are none to care for the shrubs and the sward. The urns are broken, the walks are covered with moss, the ground is overrun with dank weeds, and the noble acacia-tree which adorns the centre plot, before the temple, is withered and bare. Behind the wilderness is a long wide avenue of limes, leading to the alcove. Here doubtless did the unhappy Cowper pass many a weary hour, for while at Weston the cloud lay thickest upon his soul. We were unable to see his house, which, to judge from the exterior is much better than the Olney dwelling, as its occupant was an invalid. We passed on therefore to the church. Here the commentator Scott used to preach, and here he was brought to yield to the force of truth! One of his parishoners was a hearer of Mr. Newton's, and being sick had sent for her minister to visit him. As he was engaged in prayer Scott drew near and overheard. From that hour he was a changed man, and soon learned to value and preach that gospel to which he had been opposed. The church contains some lines of Cowper's which I do not remember to have seen in any collection of his works, though they are well worthy of his pen. They are inscribed on a monument erected to the memory of one of the Turvey family:—

"Laurels may flourish round the conqueror's tomb,
But happiest they who win the world to come.
Believers have a silent field of fight,
And their exploits are veiled from human sight.
They in some nook, where, little known thy dwell,
Kneel, pray in faith, and rout the hosts of hell;
Eternal triumphs crown their toils divine,
And all those triumphs, Mary, now are thine!"

The old sexton who showed us the church was no common character. But we cannot stay to report his quaintnesses.

In the evening of the day we went to Cardington, attracted by the name of Howard. A beautiful village it is, and the Whitebreads seem to pride themselves in keeping the church as every place consecrated to divine wor-

ship ought to be kept. The centre part of the house now occupied by Mr. Whitebread was that in which Howard dwelt, and we cannot but admire the strong benevolence which could lead a man away from scenes of such peaceful happiness to the prisons and lazarettos of Europe. It is more easy to admire than to imitate, and yet did we not dedicate ourselves to some such service, when we rose from our baptism to walk in newness of life with Christ Jesus? The tablet erected to Mrs. Howard records the fact that her honoured husband died at Cherson in Russia. By the side of the unpretending marble, stands a magnificent monument to William Whitebread, whose eulogy was penned by Lord John Russel, when prime minister of England; but without detracting from the merit or the fame of the statesman, we may safely affirm that the glory of statesmanship falls far below that achieved by the disinterested goodness of the captive's friend. From Cardington we passed on to Biggleswade, and here again we were brought into connection both with the Poet and the dreamer. At the hospitable house of B. F., Esq., we were shown an old tobacco-box which had belonged to the elder Mr. Bull of Newport Pagnell. On returning from a visit to Cowper, Mr. Bull, who, like all our grandfathers in the ministry, seemed to think smoking assisted meditation, had left his box behind. Though opposed to the practice, Cowper returned the box with some admirable lines setting forth the superior worth of tobacco,

"To all Antycara's pretences
To disengage the encumbered senses."

And the lines are now engraved on a silver plate within the lid. In addition to this relic we were gratified with a sight of something more directly connected with Cowper, to which he may at times have been indebted for his inspiration, or a passing gleam of peace, namely his wine decanter. "Give strong drink unto him that is ready to

perish, and wine unto those that be of heavy heart." Yet his was a disease that no wine could cure, though it is given to gladden man's heart, and help him to remember his misery no more. Besides these memorials of Cowper, we were favoured by Mr. F. with the perusal of some pages from the common-place book of the venerable Mr. Geard of Hitchin. From this we learned that in the days of those "royal rascals," so the honest old man calls them, Charles II. and James II., the Foster family consisted of six brothers. Three of them were wise and three foolish; for three of them took wives, and three remained old bachelors. Which were the wise and which foolish we leave the ladies to determine. Suffice it to say, that all the married brothers died first, and the unmarried watched over the families of the departed. These were all men of God; all sturdy nonconformists; all men who took joyfully the spoiling of their goods for conscience sake; and all men who delighted to entertain the persecuted ministers though at the risk of danger to themselves. Two

miles from Hitchin, whither we proceeded the next day, in a dell in Wainwood, these valiant brothers, with hundreds more, were wont to meet at midnight to hear John Bunyan preach. That dell will hold a thousand people. When we visited it, the young oak sapplings were adorning its sides. Its floor was pied with the deep blue speedwell, the white blossom of the strawberry, the yellow nettle and the purple vetch. Yet it was not difficult to imagine the solemn effect of earnest prayer and exhortation in such a hiding place, when the stars of heaven were at once the watchers and the lights. In a cottage in the neighbourhood Bunyan was accustomed to meet the members of the church for conference, and when asked on one occasion the meaning of Rom. viii. 19, &c., he replied with a noble wisdom; "I can only say, the Scripture is wiser than I."

To the Rev. Mr. Broad of Hitchin we are much indebted for his guidance; and we returned home strengthened and cheered by our communion with the saints, who being dead, yet speak to us in such stirring tones.

REV. G. H. DAVIS.

RULES FOR THE JOURNEY OF LIFE.

The following rules from the papers of Dr. West, according to his memorandum, are thrown together as general way-marks in the journey of life:

Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to be.

Never to show levity when people are professedly engaged at worship.

Never to resent a supposed injury till I know the views and motives of the author of it. Not on any occasion to relate it.

Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing from me in political and religious opinions.

Not to dispute with a man more than seventy years of age, nor with a woman, nor any enthusiast.

Not to affect to be witty, or to jest so as to wound the feelings of another.

To say as little as possible of myself and of those who are near to me.

To aim at cheerfulness without levity.

Never to court the favor of the rich by flattering either their vanities or their vices.

To speak with calmness and deliberation on all occasions, especially in circumstances which tend to irritate

DR. HUMPHREY'S THOUGHTS ON FAMILY READING.

I HAVE said, that in my judgement, the children of pious families have by far too many religious story books put into their hands, and are kept too long upon milk, essences, and high-seasoned condiments. The same objection lies against almost all the family reading of the present day. It is light, exceedingly light—consisting of stories, nursery dialogues, scraps, extracts, anecdotes, &c., &c. The objection here, lies not against the *quality*, but the *quantity*. A certain amount of such easy and familiar reading, in childhood, is very useful. We could hardly do without it. To have it *all* swept off, would be a great loss. But as it was with the volumes of the ancient Sybil, one third of the number would be worth more than the whole. Dr. B. of C. once shrewdly remarked, respecting a sermon which he had just heard, "A few flowers will do very well, but who wants a whole bushel of dandelions?" So in this case—there is incomparably too much baby literature upon our bookseller's counters, and flying abroad, like the locusts, glittering in the sun, in their septennial transmigrations. These little books are so new, so well got up, so amusing and so cheap, that our children cannot help teasing us for them, and we cannot help buying them. If childhood was the only period of human life, it would do perhaps; and it must be owned, that nothing is better calculated than this kind of family reading, to prolong and perpetuate the lisping period of intellectual babyhood. This is my objection. In reading which we sanction and recommend, we ought to keep up with the years, as they roll on, and to provide such aliment as will minister to mental growth and maturity. We cannot keep our children always in the nursery and trucklebed, if we would. They will grow up and become men and women, both in age and stature, in spite of us. As parents, "we are debtors," both to the church and the state, and we have no right to turn them off, with a race of intellectual pigmies.

I love to see the dear little prattlers with their picture books and infantile quartos; and am quite willing they should prattle a year or two longer,

than some of my friends would think either manly, or womanly: but I do not like to see them thumbing and devouring Robinson Crusoe and books of that class, when they ought to be reading the best standard authors in the language. It is doing them and the public great injustice to allow it.

Now if you wish to avoid this great evil, take the matter into your own hands, and keep the early reading of your children as much as possible, under your own eye. You cannot, I am aware, reduce the existing plethora in juvenile literature. Authors will write, publishers will deluge the markets, and multitudes will continue to purchase. But you can make your selections. You can allure your children to the love of reading, by putting a few books suited to their tender age into their hand. As soon, however, as they have acquired the taste, and are old enough to fix their attention longer upon what they read, it is of the highest importance, that you should lead them on, step by step, as fast as their growing strength will enable them to follow you. If you leave them to luxuriate among snow-drops and butterflies, under the notion that they are acquiring taste for graver application, you will find yourself mistaken. You must gently and almost imperceptibly remove the favourite story-book out of their sight, and substitute larger and more instructive volumes. Begin, for example, with some interesting book of travels. Gather as many of the blooming circle around you, as are of a suitable age, in a winter's evening. The first question is, "where did the traveller go—what countries did he visit?" Spread out your map upon the table, and sit down with your children as to a banquet. Where there are several of them, let them read by turns. Show by your attention, how deeply interested you feel yourself. Explain whatever you apprehend they may not fully understand; refer often to the map, and point out the situation and bearings of all the more important places. Ask them the meaning of difficult words, and encourage them to pause and ask just as many questions as they please. In this way they will

soon become deeply interested—quite as much so, as they ever were in the tales of the nursery,—whereas, if you had merely put the same book into their hands, and left them to read it, out of the sunshine of your smiles, and without the aid of your questions and explanations, it might have been an irksome and profitless task. Never continue the exercise so long, as to make it tiresome. Rather leave off while the children are wide awake and would be glad to go over a few pages more. They will then look forward with desire and even impatience to your next leisure hour, and when it arrives, will spread the table, and bring out the map, and read and listen, with increasing satisfaction.

In this way you will, for the most part, find it perfectly easy to wean your children from the breast, and to give them a high relish for more substantial nutriment. When they have finished one book of travels they will call for another. Having gained some knowledge of the interior of America, they will want to pass over to Europe—to visit London, and Paris, and Rome, and St. Petersburg—to wander among the Alps, and bask on the sunny plains of Italy—to go to Athens and stand on Mars Hill—thence to Constantinople, to Egypt, or to the Holy Land—and so across to Persia, India, Burmah and China. And when they have read as many travels as you think their time will allow, they will not be less delighted, in taking up voyages and sailing round the world with Capt. Cook—touching at the great Islands in the Indian Ocean—exploring the vast Pacific Archipelago—penetrating the ice of the arctic circle with Capt. Franklin, and wintering with Sir John Ross amid the ice-bergs of the pole, the ever fitful flashes of the Aurora Borealis and under the very paws of *Ursa Major*. In such a course of reading, your children will shortly become so much interested, that whether you can command the time to sit down with them or not, they will go on; and indeed, will leave you little else to do, but to select and furnish the books. In making your selections you will find none more instructive, or interesting, than those volumes, to which the researches, labours and progress of mod-

ern missions have given birth; such as the narratives and journals of Tyerman, and Bennet, and Ellis, and Williams, and Gutzlaff, and Smith, and Dwight, and Parker, and many others. And I take this opportunity to say, that Protestant Missionaries from our own and from other countries, are at this moment doing more to make us acquainted with the actual condition of the world, than any other class of men. Living as they do, in the remotest regions and among all the different races that have sprung from the first human pair, they enjoy advantages for becoming acquainted with the character, habits and condition of all the great branches of the human family, which very few others possess; so that by putting this class of books into the hands of your children, you will accomplish two great objects at once. You will furnish them with the most authentic information, concerning the state of barbarous countries, and will interest them in the all-important cause of foreign missions.

From voyages and travels, you may pass to *history*; or if you think it best, you may begin with history, and provided you are willing to take the necessary pains at first, you will find no serious difficulty, in giving your children as high a relish for this kind of reading, as you could wish. The human mind loves knowledge and in its healthy and unsophisticated state, it loves *truth* better than fiction. The history of man, in all ages, in all countries, under all forms of government, in all stages of improvement! Can there be any thing like it to excite curiosity and stimulate to enquiry? But with few exceptions, the young mind must be put upon the right track. The great majority of children will cleave to their story books and become too much enamoured with fiction, to relish any thing else, unless they are led up into a higher and clearer region at the right time.

If you wish your children to love history, take your map and sit down with them as before. They will first want to know something about their own country—its discovery, its aboriginal inhabitants, its extent, its settlement, its mountains, rivers and lakes, its present condition, population, cities, &c. By selecting a good history, stop-

ping every now and then to explain, to point out places upon the map, and to answer questions, you will find it extremely easy to gain their attention, and make them regard as a privilege, what they at first, perhaps, looked forward to as a task. When you have kept them long enough upon America, you can take up the history of England; and so proceed from country to country, and travel back to the beginning of time. The histories of Greece and Rome and Carthage and Egypt, will interest them exceedingly; and so, in fact, will all others, whether ancient or modern; if they are drawn up in a pleasing style, and are read with the help of good maps, and in the presence of a listening and delighted parent. Neither voyages, travels, nor history, should ever be read in the family without maps. If they are not used for a considerable time at least, half the pleasure and half the profit is lost; and good atlases are now so cheap, that a little saving will enable almost any family to purchase them. The more time you can devote to the historical reading of your children, and indeed to *all* their reading, the better. They will love you the more; and the more they love you the better will they love such books as you recommend.

As they advance in age and in their education, the best English Essayists and other models of fine writing, should be put into their hands; and from these, as their powers are more fully developed and unfolded, toward the close of their minority, they may proceed to more abstruse works, in the various departments of education, government, political economy, and intellectual and moral philosophy.

But here I may be asked, who is to take that important lead and direction in family reading, which I have above insisted on? Is the father to do it alone, or is the mother to do it, or should they co-operate in this, as well as every other branch of home education? Certainly they should co-operate. Where both are living, the whole duty, (or privilege, rather,) devolves upon neither. Which shall do the most, depends upon circumstances. Sometimes one and sometimes the other, will have the most leisure. It does not follow, by any means, because

the mother is always at home, and the father necessarily much abroad, that she is to do all and he nothing, in any branch of education. I know well, how impossible it is for professional men to command their time; and that various branches of business leave men but little time to spend with their families. But I am free to confess, that we might all find more time to read with our children, and to help their mothers in training them up for both worlds, than we do. And as to the great majority of fathers in this country, they have a vast deal of leisure, especially in the long winter evenings, which they might devote to useful reading with their children, and thus continually add to their own stock of knowledge, at the same time they would be imparting and enjoying the highest domestic happiness by their firesides. How much do a large class of intelligent and excellent fathers lose, by spending so many of their evenings abroad, or if they do not absolutely lose the time, how much less do they enjoy and gain, than they might by staying at home, and how much do their children lose by their absence. What an amount of most interesting and useful knowledge might they accumulate in half a dozen years simply by the help of such a series of volumes as Harper's Family Library. And is there, can there, be any purer earthly felicity, than virtuous parents' experience, in the society of their children, and in leading them on in paths of intellectual, moral and religious improvement.

DOMESTIC EDUCATION.

BY REV. H. WINSLOW.

THE art of making a little go a great way in the account of health and comfort, is not the least of the blessings of a good domestic education. It is the misfortune of some men, who generously store their houses, to have wives who do not know how to use the blessings furnished to their hands. If wholesome bread and savoury viands and delicious desserts do not grace the table, it is not because there is not good flour and meat and fruit in the store closet and cellar; if the appro-

priate morning and evening beverage is not well flavoured and refreshing, it is not because China, Mocha, and Java have not their best offerings within the house; if the pastry is tough, the preserves acid, it is not because good butter, yeast, sugar, spices and eggs are wanting. The truth is, the good lady never learned how to put these things together. Every thing on the table bespeaks abundance, and nothing bespeaks taste and skill. The table seems to groan with its unnatural burden, and the guests feel like groaning too. There is abundance before you, and yet nothing that you can eat with a relish.

On the other hand, we find the housewife—precious jewel—who makes even poverty itself turn to wealth in the account of beauty and comfort. Every thing she touches becomes good by the touch. If there is little on her table, that little is a luxury;—it is so pure, sweet and wholesome. She will make better bread of sour flour, than the one above noticed makes of sweet;—she will really serve you a more delicious meal from the slenderest means, than indolent and untaught wealth, with her dozen servant hands, ever laid before you. What is wasted by the ignorant and improvident housewife, would suffice her to spread an inviting and even elegant board. Whatever her husband provides, be the same more or less, is all returned with interest, in the health, comfort, and full content of the privileged members of her table.

Nor let any say, "O, it is all because she happens to have a good cook." No housewife has a good cook long, who is not herself a good cook. She may, now and then, obtain one trained to her hand, at an exorbitant price; but soon will her ignorance and dependence forfeit respect, and what began in promise will end in disappointment and abuse. How miserable is the housewife who is at the mercy of her cook! She can hardly call her soul her own, much less her kitchen. It is dangerous for her husband to visit the market, much more to invite a friend to dine with him, without first consulting the cook. If Miss Betsey happens to take it into her head to be absent, or sick, or ugly, on the day when the husband brings some friends

home to dine with him,—alas! alas! for the guests, though the best turkey and the best fruits and vegetables came duly from the market.

You need not be long in a family, without knowing whether the housewife is mistress or servant. Wealth itself cannot long disguise this. There are quite as many slaves in high life, as in low. It is only she who is thoroughly practised in all the departments of efficient housewifery, who can carry herself as mistress of a household with that dignity, grace and comfort, which are at once her duty and privilege, whether her position be that of wealth or poverty; whether her servants be many, or few, or none. There is no dodging this. Every married woman *must* have a thorough domestic education, or she and her family must suffer for the neglect. This is unpopular doctrine; young ladies do not receive it; but time will teach them their error.

This is but one point of domestic education, but it is a central one. All others seem to diverge from it. First of all, it produces *good feelings*. It makes the husband love his wife and love home. It nerves his efforts to provide; it gives him assurance in hospitality; it serves to render him a domestic, virtuous, affectionate, thrifty and happy man. It also makes the children love their mother, love their home, and remember forever the days of their childhood with rich delight. Those sweet maternal smiles, those clean and nice clothes, those wakeful and affectionate attentions, those pleasant fireside amusements, and not least, the delicious bread and cake and pies, and all other good things that mother made—ah! the boy will never forget these things—never! However boisterous the billows over which he may be called to dash in future life, or to whatever eminence of wealth and fame he may rise, with the same precious remembrance will his heart linger on the scenes of early home, and dart its longing hope onward to a kindred one beyond the grave.

PARENTAL EXAMPLE AND INFLUENCE.

REV. Mr. Hague, in his sermon

occasioned by the death of John Quincy Adams, speaks thus of parental and especially maternal example, in moulding the character of the eminent civilian who had departed.

"It is said that, after the revolutionary war, when the French officers were assembled to take leave of the commander-in-chief, they desired an opportunity to pay their respects to the mother of Washington. This was granted to them at a public entertainment in Petersburg, Virginia. Such was the effect produced on their minds by her simple manners, her noble bearing, and the power of her conversation, that as she retired from their company, there was heard amongst them the spontaneous expression of the sentiment, "No wonder that America has such a General, since he had such a mother." And we may truly say that whosoever contemplates the spirit that animates the history and is breathed forth in the published writings of that excellent woman, the mother of John Quincy Adams, will be disposed to apply to the deceased Ex-President, the expression of a similar sentiment. An accomplished lady, possessed of sterling sense, looking through appearances to the reality of things, governed by a lofty patriotism and high religious principle, she was capable of leaving the impress of her character on the mind of her son; and it is instructive to observe how strictly, even to the latest age, he cherished the opinions, and exemplified the virtues which she inculcated on him during the period of boyhood. The nicely adjusted system of action, the untiring industry, the love of knowledge, the love of country, the moral fearlessness, the contempt of fashion, the simple tastes, the religious reverence which appeared in him, were all embodied in her strongly marked character.

Apprehensive that her son's early residence abroad might subject his heart to corrupting influences, she seems constantly to write in view of that perilous liability; and in a letter addressed to him while in Paris, in the twelfth year of his age, she says, "dear as as you are to me, I would much rather you should have found your grave in the ocean you have crossed, or that any untimely death cross you in your infant years, than see you an immoral, profligate, or graceless child."

In another letter addressed to her son, in his fourteenth year, she illustrates, with an eloquent energy, the great duties which he owes to himself, his parents, his country, and his God, and especially one lesson of the first importance, that "the only sure and permanent foundation of virtue is religion."

At a later period, she seeks to kindle in his soul a generous love of freedom, and says, "Let your observations and comparisons, produce in your mind an abhorrence of domination and power, the parent of slavery, ignorance and barbarism, which places man upon a level with his fellow-tenants of the wood :

"A day, an hour of virtuous liberty
Is worth an whole eternity of bondage."

At a still later day, she is found rousing in him a spirit of devotion to his country, saying, "I hope you will never lose sight of her interests; but make her welfare your study, and spend those hours which others devote to cards and folly, in investigating the great principles by which nations have risen to glory and eminence; for your country will one day call for your services in the cabinet or the field. Qualify yourself to do honour to her." In looking at the portrait which these letters present of the mother of Mr. Adams, it is interesting to observe that its more delicate lights and shades were re-produced in her son; a reflection often suggested, and especially by the fact that, inhaling as he did the spirit of the Revolution, he inherited from her a burning hatred against the government of England as an oppressive power, which neither the lapse of time nor the infirmities of age could quench.

To mark the connection between great effects and their obscure causes, to trace the mighty river which bears a nation's wealth upon its bosom to the little rill in the mountain-side that a man's hand may span, is as quickening to the intellect as it is profitable to the heart; and surely it is worthy of being remembered by every religious parent, that the solid and splendid qualities which were developed in the life and character of Mr. Adams, sprang up in the home of his childhood, and put forth their first bloom in the sunlight of a Christian mother's influence.

FEMALE INFLUENCE.

UNDER God, I owe my early education, nay, all that I have been or am, to the counsel and tutelage of a pious mother. It was, peace to her sainted spirit, it was her monitory voice that first taught my young heart to feel that there was danger in the intoxicating cup, and that safety lay in abstinence.

And as no one is more indebted than myself, to the kind of influence in question, so no one more fully realizes how decisively it bears upon the destinies of others.

Full well I know, that by woman came the apostacy of Adam, and by woman, the recovery through Jesus. It was woman that imbued the mind, and formed the character of Moses, Israel's deliverer. It was a woman that led the choir, and gave back the response of that triumphal procession, which went forth to celebrate with timbrels, on the banks of the Red Sea, the overthrow of Pharaoh. It was a woman that put Sisera to flight, and composed the song of Deborah and Barak, the son of Abinoam, and judged in righteousness, for years, the tribes of Israel. It was a woman that defeated the wicked counsels of Haman, delivered righteous Mordecai, and saved a whole people from their utter desolation.

And not to speak of Semiramis of Babylon, of Catharine of Russia, or of those queens of England, whose joyous reigns constitute the brightest periods of British history, or her, the young and lovely, the patron of learning and morals, who now adorns the throne of the sea-girt isles; not now to speak of these, there are others of more sacred character, of whom it were admissible even now to speak.

The sceptre of empire is not the sceptre that best befits the hand of woman; nor is the field of carnage her field of glory. Home, sweet home, is her theatre of action, her pedestal of beauty, and throne of power. Or if seen abroad, she is seen to the best advantage when on her errands of love, and wearing her robe of mercy.

It was not woman that slept during the agony of Gethsemane; it was not woman that denied her Lord at the

palace of Caipahas, it was not woman that deserted his cross on the hill of Calvary. But it was woman who dared to testify her respect for His corpse, that procured spices for embalming it, and that was found last at night and first in the morning, at his sepulchre. Time has neither impaired her kindness, shaken her constancy, nor changed her character.

Now, as formerly, she is most ready to enter, and most reluctant to leave, the abode of misery. Now, as formerly, it is her office, and well it has been sustained, to stay the fainting head, wipe from the dim eye the tear of anguish, and from the cold forehead the dew of death.—*Dr. Nott.*

PATTY McKENNA, THE
IRISH EMIGRANT.

BY ALMIRE AUGUSTA.

PERHAPS Patty McKenna was more fortunate than other Irish girls, for, immediately upon her landing in this country, she was taken to the house of a kind widowed lady, instead of being obliged to hurry from place to place, in search of a situation. Mrs. Goodwin also deemed herself peculiarly fortunate in securing so orderly, industrious and intelligent a domestic as Patty. It is but one chance in a hundred that you happen to find an emigrant who rises superior to the general characteristic of the peasantry of Ireland. Ignorant, indolent and procrastinating, they are constantly disposed to depend upon others for that which, with a little effort on their part, they might secure to themselves without assistance.

Patty McKenna was fifteen years old when she entered the family of Mrs. Goodwin. She differed from her countrymen in the peculiarities I have mentioned; but Patty was a Catholic, strictly educated in all the rites and ceremonies of the Romish church. Neither fatigue, cold or sickness could induce her to retire to rest until she had repeated her prayers without the least abridgement. Many a freezing winter night would her voice be heard in supplication to the Virgin Mary and the saints.

Patty was so conscientious in the

discharge of her duties, so obliging in her manners, that she at once secured an interest in the affections of the family. Finding her fond of books, Mrs. Goodwin carefully selected for Patty a course of reading calculated to engage her attention and enlighten her mind. She also presented her with the New Testament and Psalms, in large, clear print, beautifully bound, requiring her to read one chapter and commit to memory six verses every day. Patty had never before seen a Bible, and she became so much interested in its contents, that she frequently tripled her task, inquiring with as much solicitude as did the Ethiopian eunuch the meaning of what she read.

Mrs. Goodwin seeing Patty so much interested in her Bible, ventured one Sabbath to ask her to go to the Bible-class, of which she was the teacher.

"Wad ye be after me going to the Protester church an Sabbadee school, ma'am?"

"Yes," promptly replied Mrs. Goodwin. "But why do you ask that question?"

"Ah! I wad na lit me sowl go to hell, ma'am."

"Who told you it would, Patty?"

"The praast, sure, ma'am. He sint John Cooney to the deevil for steppin the tip of his foot in a Protester church. An won he died, he na got a Christian burial. Oh! ma'am, it was a sad sight to see him dragged off by the hiritics."

Mrs. Goodwin saw at once the folly of attempting to reason with Patty. Fearful of hindering the work of the Holy Spirit which she fondly hoped was applying the truths she so eagerly studied to her conscience, she said, "Patty, you may stay at home and study your Bible; will that suit you better?"

Patty's face immediately brightened up with an approving smile, and when her mistress returned, she had ready for recitation the 5th chapter of Matthew.

It was now that Patty began to compare the lessons she had been taught in the catechism with those of the Holy Scriptures. One day as she was reading the passage of our Saviour on prayer, "Whatsoever ye shall ask the Father in my name, he will give it

you," the thought flashed across her mind, "I've bin praying all me life to the blessed Virgin an saints," so she hastened to her mistress with an expression of earnestness, "Plaase shew me where does it saa in me Bible we must pray to Mary an the saints."

Patty, if your dear good mother in Ireland should send you to the King of England for certain favours you very much needed, saying to you, "Whatsoever ye ask the King in my name, he will give it you, would you dare to kneel before the King of England and present your petition in the name of your brother or sister?"

"No, ma'am, that would na be right."

"Would you expect to receive the favour?"

"No ma'am, sure."

"Why not, Patty?"

"Because me mither knows better than I. An if she say, ask the King of England in her name, why, its not me to say anything else, but jaast as she say."

"Very well, Patty. Now, when Jesus Christ, who hath all knowledge, says to his dependent creatures, Whatsoever ye ask the Father in my name, he will give it you, think you is it right to ask in the name of his mother or his brethren?"

Patty looked very thoughtful, then hesitatingly answered, "The praast teaches it is right, sure ma'am."

"Who knows the best, Jesus Christ or the priest?" inquired Mrs Goodwin. Jesus Christ, ma'am."

"Well, then, who should you obey, Jesus Christ or the priest?"

Patty without hesitation answered, "Jesus Christ."

"Now, Patty, I will answer your question. It is no where said in the Bible that we must pray to the Virgin or saints, but prayer must be made to God through Jesus Christ, the only Mediator between God and man."

Thus did Mrs. Goodwin lead the thirsting spirit of Patty to that fountain whose pure waters could alone quench her thirst. Patty's mind gradually received the truth as it is in Jesus, and in less than three years she had committed to memory the entire New Testament and parts of the Old.

In the autumn of 18—, there was

landed in our harbour a vessel load of emigrants, among the most respectable of which were the parents and brothers of Patty McKenna. No sooner did Patty hear of their arrival, than she hastened to welcome them to what was now to be their future home. With eyes glistening with grateful joy, she led her parents, bowed under the infirmities of age, to the friend who had been so kind to her ever since she arrived in America.

"Oh, Patty!" said the happy mother, as she folded her only daughter to her bosom, "ye've had a real good home since ye left dear swaate Ireland." But when Patty told them she had burned her rosary, her wooden cross, and the image of the Virgin Mary, that she prayed to Jesus Christ, read the Protestant Bible, and next Sabbath was going to be baptized and join the Protestant church, they smote their breasts with their hands exclaiming, "Ye'll be lost! Patty! ye'll be lost! the deevil will take ye an saaze your sowl."

The father and mother wept, uttering boisterous lamentations over their daughter, beseeching her to renounce her heresy. The brothers, threatening declared, "We'll lit the praast know of ye, we will, shure, an he'll excommunicet ye, he will, an sind ye sowl afther Jack Cooney."

But entreaties or persecutions availed not with Patty; she had learned to love the Saviour, and for him she was willing to renounce father, mother, brothers, all. So gentle, forgiving and respectful did Patty behave towards her parents, that at last she gained their consent to be present at her baptism.

"Its sad indeed, Patty, to work all one's life to baate the throe religion into ye, to have the hiritics talk it all out of ye, in a year or two. If ye wasnt so swaate a lass, I would naar step a foot, shure."

"The Lord bless ye, my own dear mother, an give ye heaven as a reward."

When the minister led Patty up from the baptismal font, she turned her large, full dark eye towards the gallery, where stood her father and mother gazing with the most intense earnestness upon the scene below.

The mother's tender heart was melted, and I have since heard that herself, her husband, and one son have embraced the Protestant religion.

Now it happened that Asa Loomis, a thriving farmer, not very far from the city, had been seeking a partner to share with him the rustic cares of a cottage life. As he watched from time to time, when he called to sell vegetables, the neat, orderly and industrious habits of Patty McKenna, he thought that she was the one above all others for him. Asa soon gave utterance to the throbbings of his heart, but Patty said, "I never could think of leaving my parents to work their way through the world alone."

"Never mind," said Asa, "I guess we can pick up vegetables enough for all together. Any how, we'll try it a bit."

So the bargain was concluded, and Patty McKenna became a farmer's wife.

Thelismar Cottage.

THE PILOT'S BOY.

The storm raged loud and fierce. The wind swept widely over the waste of waters, catching the spray in its embrace and hurling it furiously onward, so that the ocean seemed a vast sheet of foam. The clouds hung low and dark, scowling on the terrible vortex below. It was one of the most awful tempests that had for years devastated the atlantic coast.

On a low, sandy beach, against which the waves thundered until the ground shook beneath them, stood a mother and her daughter, gazing anxiously seaward, regardless of the storm. So powerful was the wind that they could with difficulty stand; yet they fearlessly kept their watch, shading their eyes with their hands to keep off the spray, apparently looking for some object on the ocean. Suddenly the child cried:

"Mother! there they are!"

She pointed with a trembling finger as she spoke, and following its direction, the mother beheld a white speck, like a flake of snow, amid the dark waters, on the horizon. It rose and fell, but kept increasing in size as if approaching.

"O Lord! I thank thee!" said the mother, clasping her hands and looking

up to heaven. "The father of my babes yet lives; save him for my sake."

It would have melted the sternest heart to have heard the deep emotion, with which she breathed that prayer. Then with hands clasped before her, she stood silent watching the little bark which contained her husband and her only boy. And bravely did that gallant craft struggle through the tempest. Now it would be lost to sight in a whirlwind of foam as it plunged through a head sea, and then it would re-appear, its white sail glancing like the wing of a gull. At times the wind would press with such force on the close reefed canvass, as to lay her mast nearly level with the billows, so that the mother's heart nearly sunk within her, for it seemed then as if the brave bark would never recover herself; and again the frail spar would struggle upwards, and the boat skim along for a space, like a spirit walking the deep.

For nearly half an hour the little bark was thus visible; and during that period the suspense of the mother was worse than the most intolerable agony. One while she saw herself bereft of those she loved, and again hope would resume its sway in her bosom, only, however, to be again overthrown by the next surge that broke over the devoted craft. It seemed a miracle that the boat had lived so long; and even the sanguine hopes of a mother could not long persuade her she should see her darling boy again.

At length one mountainous billow was seen advancing, its huge breast lifting itself slowly up, the masses of water piling one over another until they seemed to mingle with the black clouds above; then a speck of foam suddenly appeared on the extreme top of the wave, which, spreading rapidly to right and left, until the crest was every where crowned with it, the huge bulk of piled up waters tumbling headlong, and the boat, which had been seen a second before labouring in the trough of the sea beneath, was lost to sight for ever in the white and chafing whirlpool.

The mother held her breath as the waters fell, and remained, like one struck by a basilisk, gazing on the

fierce vortex, as if hoping against hope, that the boat would re-appear; but moment after moment passed, until it seemed to her as if hours had elapsed, and yet no sign of the bark was visible. At length the waters partially subsided; another billow swept over the place where the first had broken, and then the mast of the little craft rolled upwards; but the hull was no where visible.

"They are lost! O! my dear father—and Harry!—mother, can't you save them?" said the child, in accents of the most heart-rending grief.

But the mother answered not. She looked wildly at her daughter, and then ran, like one distracted to the edge of the surf, venturing so far down with the undertow that it appeared incredible that she could escape the angry breakers. Here she strained her eyes again to see if she could catch a glimpse of the crew of the ill-fated boat. But nothing was visible except the black surges, capped with foam; and no sound was heard but the roar of the hurricane. "O! Father in heaven!" she cried, in accents of that stony grief, which, once heard, lives for ever in the memory, "Save my child—save him even yet!"

At that instant a dark mass appeared on the crest of a breaker, and with a cry of joy the mother saw the form of her darling boy close at hand. The next moment the boy was hurled towards her, and, rushing recklessly into the surf, she caught the child by its clothes, and hurried inward to gain the dry land before a second surge should overtake her. Twice she was struck down before reaching the beach; twice the weeping daughter lost sight of her mother; but the energy of the parent finally triumphed, and she bore her prize to land, and laid the senseless form on the beach. The moment after, the hardy frame of the pilot was seen struggling with the surf; and he, too, at length reached the shore in safety. The first object that met his gaze was the body of his darling extended on the beach.

"My boy! my boy," he cried, casting himself beside it. "O God! he is dead!" with a heartbroken exclamation, and wringing his hands, he looked up to heaven, his whole face convulsed with the fearful agony of a

bereaved father. It was a touching spectacle. In the foreground lay the figure of the boy, cold and wet, his beautiful hair washed back from his face, and his little arm extended by his side, as if he had been sleeping. Over him knelt the afflicted mother, her form half prostrate on his, and her face buried in her hands. Her garments, and those of the father were flying wildly in the wind. The background of the picture was filled up by the white foam of the surf, and the whirling masses of clouds overhead. In the distance, scarcely visible through the darkness of approaching night, was a little fishing village.

"But may he not yet live?" suddenly said the mother, as if a new hope had struck her. "O! if we had him at home we might do something for him."

The father started up from his momentary stupor, and every feature of his face was now instinct with energy. Catching the senseless body in his arms, without a word he strode onwards to the village almost on a run, the rest of his family following eagerly behind, the mother in a breathless silence, her heart agitated with hope and fear alternately, and the daughter clinging to her dress and sobbing as if her heart would break.

The neighbours met them before they reached their home, all eager to lend their aid; for they knew that the pilot had been abroad that day, and the rumour of his wreck soon reached every hearth. The senseless body was laid on the bed; those who could be of service remained in the room, and the rest anxiously awaited the result in the apartment without. After some time hopelessly spent in the attempt to revive him, and when the neighbours were beginning to despair, the mother thought she saw some faint signs of life. Their exertions were now redoubled, and at length he faintly breathed.

"My boy lives," said the mother, fervently, and though she breathed no prayer in words, her heart was poured out in thankfulness to her Father in heaven as she looked on.

Before the night was very far spent the child thus rescued from the jaws of death was able to sit up; and many and heartfelt were the thanks for his

recovery breathed to heaven that night, by the mothers of the little fishing village, for each felt that it might yet be to her own darling, as it had been that day to the PILOT'S BOY.

PORTRAIT OF A GERMAN CONVERTED ROMANIST COLPORTEUR, AND HIS LABOURS.

LEGER RITTY is forty-five years of age; of more than middling size and height among Germans; with a high forehead, somewhat bald; an expressive but solemn countenance, and a beaming eye. His voice is full and sonorous. He speaks fluently in the German tongue, but makes himself understood with some difficulty in the English language, especially when attempting to quote the Scriptures, with which he is familiar only in the German. His manner is earnest, affectionate and solemn; and when engaged in prayer, even an American who cannot understand a word he utters, is impressed with the fervour and unction of his approaches to God. He is reluctant to communicate anything respecting his labours, preferring that all should be left to be revealed at the last day. When he is induced to speak, though his sentences are broken and filled with *Germanisms*, you are impressed with the sound sense and spiritual power of his thoughts. His mind is vigorous and discriminating. I can well conceive that when aroused by opposition or excited by the concourse that often gathers around him, he would pour out truth like a torrent. Some accounts I have received of the effect of his exhortations upon assemblies of Romanists and others, show that his power as a speaker is of no ordinary kind.

Mr. R.'s history is full of incident. An outline must suffice. He was reared and for thirty-three years remained in the Roman Catholic church, and was instructed from a child in the doctrines and usage of that communion. In 1819 he entered the army and remained there eight years, contracting the loose and intemperate habits of that school of vice. In 1828 he came to America and remained a year in Philadelphia, following a career of intemperance and folly. He

quieted his sometimes uneasy conscience with the thought that the refining fires of Purgatory would put all things right for the eternal world. He had never read the Bible, and was ignorant of true religion.

In 1829 he removed to Pittsburgh, where he lay upon a sick bed for a long period, the result of his evil habits. He was abandoned by his physician, and received the sacrament of extreme unction at the hands of the priest. During his illness he reflected much on his lost condition, and found that absolution by human lips left him as great a sinner as ever. Clinging still to the superstitions of his youth, he remitted forty-four francs to Germany to procure masses to be said for his soul, which he could procure there for a franc each, while in P. it cost half a dollar. Quite a speculation! But all this, and his prayer to the saints and to the virgin, was of no avail. Unpardoned sin still rested upon his conscience.

When partially recovered, R— went to the priest and told him he had little confidence in his power to forgive sin, and that he wanted a Bible. The priest denied his request. R— offered him 10 dollars for a Bible, and when refused, though a poor man, he offered 20 dollars for the Word of God: but the priest told him he could not have one on any terms, "the Bible was not made for common people." Persisting in his determination to have the Bible, even if he had to get the Lutheran version, the priest opened the door and angrily drove him from the house, telling him that he must go to church and learn the will of God by the mouth of the priests.

Soon after, R— met a woman with a Bible in her hand, from which the name of Luther was torn, which he purchased and read day and night. It was a source of great light. He supposed that all people who had the Bible must be Christians; but found to his grief that there were German Protestants who were as ignorant and indifferent to spiritual things as his Catholic associates.

In 1833 he removed to Cincinnati, and soon after his arrival there so strong was his conviction of the truth

of the Bible and of the lost condition of the Roman Catholic population, that he went from house to house among them, telling them that they had all been in error, and that they must reform or perish. He had still no personal hope. But about five weeks after he arrived at C., while talking with a family on the subject of religion, and just as he was leaving the house, the Saviour revealed himself to his longing heart, and the burden of his sins rolled away. The bible had been his only religious instructor. He continued to go from house to house, telling all the people how precious a Saviour he had found. He wanted all to have the Bible, and from his hard earnings he appropriated 50 cents each day for a considerable period, with which he bought a German Testament, which he carried to the house of some Catholics, exhorting them to read it and seek the salvation of their souls. Some drove him from their houses with abuse; others received him gladly.

About three years since one of the Secretaries of the American Tract Society visited the Western States, and his attention was called to the state of the German population, crowding the steamboats, filling the cities, and spreading over the fertile lands of the West. On his arrival at Cincinnati, he made his way to the dwelling of an intelligent and pious German minister; and enquired if he knew a single pious German who was qualified for the colporteur work. That enterprise was then developing its power among the native population; he saw not why it was not adapted to the foreign immigrant population. Rev. Mr. N— entered cordially into the work, and after a moments thought said, "Mr. R— is the man." An arrangement was made to meet him. At the first interview, Mr. R— declined receiving any compensation for his labours, at least until he knew that the Lord had called him to the work. It was determined at last, that he should receive 10 dollars a month, for a season, with which his wife and six children were to be supported. He commenced his labors and it was soon manifest, that it was the Lord's will that he should devote himself to the spiritual good of his countrymen.

TOO LATE! TOO LATE!
A DREAM.

BY REV. JOHN TODD, D.D.

I HAVE never crossed the Atlantic, though it has been one of the strongest desires of my heart to do so—to visit what was the house of my fathers, the regions of revolutions and battles, the country of song, of eloquence, of great deeds, good and bad. Probably my short purse will never permit me to enjoy all this, and mercy may give me to see a “better land.” But in my dreams, I often visit it. There is not a mountain or lake in Scotland which I have not many times climbed or sailed over, nor a landscape of note which I have not pictured in my imagination. In one of these mental visits, lately, the following pictures were before my mind.

I was walking in a nobleman’s park, the tall trees were in clusters, and their arches everywhere admitted light and shades in beautiful contrast. The wild birds had their home here, and even the timid deer was seen bounding from one thicket to another, without uttering the wild whistle which we hear in our forests, when a deer sees a man. In the midst of all that was lovely, stood the old family mansion—and there it has stood for centuries. Its towers, its wings, its great niche for the family plate, its gardens and stables and its thousand conveniences and elegances. But all around the house was still. The clock in the tower was stopped, the horses in the stables were unharnessed, and the domestics were gathered around in whispering groups. The bell and the knocker were bandaged in crape, and I now knew that death was looking into the windows, or that he had already entered the door. On entering the lofty rooms, paneled and stuccoed after the fashion of other days, you of necessity associated it all with great wealth. In the antiquated but beautiful furniture, you saw, at a glance, that in no generation, had the possessor been called to self-denial. In one of the most remote rooms, whose doors were curiously inlaid with variegated wood, whose ivory knobs turned noiselessly, whose carpet rendered the heaviest tread a velvet one, lay an old man, the possessor of

all this estate. He was tall, noble in mien, but trouble had most evidently known him long. His countenance was sunken and haggard—the lips colourless, and the breast scarcely moving as he breathed with great difficulty. It was difficult to say whether he was weighed down most heavily by bodily or mental agony. Friends were standing near him, but they were not near in blood. Servants were in waiting, anxiously, but their sorrows were not those which children have for a dying father. A large scroll of parchment was lying on the table. It was the will of the dying nobleman. The gentleman named in it as executor, was carefully reading it over.

“Mr. Douglas,” said the dying man, “I know you will scrupulously observe all the directions of that instrument. I believe I have been minute and particular. As to that son—my only child! The memory of the past is overwhelming. He is mine as you know only by adoption. I took him when a mere child at the dying request of his father. I have educated him as my own child and loved him as such. Oh! what returns have I received from him! Ungrateful, disobedient, prone to all that is evil, giving himself up to every vice, he grew more and more vile, till at last he fled from me and from his country, and for many years has lived in a foreign land, amid society and scenes which I dare not think of. During all these years I have supplied his necessary wants, and have tried every means to recall him. But he scorns every overture I can make. For the last six months I have sent by every packet, sometimes writing and sometimes sending special messengers, urging him to return to me—promising that I will forgive all and make him my heir, if he will return. I have taken the pains to be assured that my messages and letters have been put into his hands—as many as one a week for a long time. In that will, Mr. Douglas, I have directed that if he returns before my death, even if it be but an hour before I die, he shall still be my son and heir. If he does not, the reason is that he is unworthy, and I have cut him off from all part in the inheritance. You understand me, do you not sir?”

"I do, sir; I shall follow your directions to the letter."

At that moment the sufferer was seized with anguish, and the pain brought large drops of cold sweat upon his forehead. It seemed as if his end must be at hand. I wanted to console him, but he seemed to have a consciousness that dreaming people cannot do good.

* * * * *

My dream was changed. I seemed to be ascending the creaking stairs of a miserable old building in one of the narrowest, most filthy streets in New-York. All round seemed dirty, decaying and vile. The stairs led up into a comfortless attic story. It was about noon. The room had an old table, a few broken chairs, a cot bed, as its furniture, while bottles that were empty, and cards scattered round, showed that it was a miserable haunt of dissipation. A young man sat leaning on the table, who wore a torn coat, dirty shirt and slovenly garment to correspond. A large letter lay before him, his eyes were red, his countenance haggard and looks and everything about him distressing. He was looking over the letter. He would read it, or a part of it, and then get up and hurriedly walk across the room. Again he would sit down and read. After doing so repeatedly, he suddenly stopped, and said aloud—"Yes, it is just so. I have tried this course a great while. My companions are friends just as long as my money lasts, and then they forsake me till I receive more. Once more I am stripped, and they have helped to strip me, and have proposed to me to commit robbery in order to replenish their wants and mine! When have they ministered to me? I have been in the hospital, and in prison, and not one of them ever came to me! And yet this good man—how differently has he done! It is plain too that he is very near his end. The physician says there is no hope of my reaching him alive, unless I do it within three days from this very day. If I reach him, I shall receive his pardon, his blessing, and his property, if I fail, I lose all. And now what shall I do? And the packet—the last packet sails this very day! Here I am a beggar, when I might be there possessor of all

that heart could wish. Nothing but my sins have kept me from all this. Can I give these up? Can I become virtuous and good? I trust I can. I will make the trial. I will make one effort more to recover and save myself. This letter ensures the payment of my passage when I reach home. And at 12 o'clock the packet sails. She must be already down the harbor, and the steamboat must in a few minutes leave the wharf with the passengers and the mails. I have not a moment to lose."

Away went the young man down the stairs, and down the alley, with nothing but a small bundle of clothing under his arm. Towards the wharf I saw him rush. Panting and pale he went onward. Some thought him deranged. Some thought him a thief—all thought him to be in a hurry. At length he sees the wharf, and hears the hissing of the steam of the boat that is to carry the passengers down to the ship already under sail. There is the boat, and there! they are just letting her off from her moorings! Away he darts, and reaches the wharf. Alas! she is off, and he is just one minute too late. In agony he saw it all, and cried—"too late—too late!" and sank down in despair. It was too late, and he lost the inheritance forever. What a dream!

THE POWER OF PRAYER— THE PIRATE.

SOME years ago the Moravian missionaries sailed from London to the island of St. Thomas, where they were going to labour among the slaves. The name of the ship in which they sailed was the *Britannia*. At first the voyage was pleasant and prosperous; and in their hearts, as well as their voices, the missionaries would often thank God for his goodness to them. But one day a great danger threatened them. A pirate ship was distinguished afar off, but bearing down towards them. Now pirates are at sea what robbers are on land, but even more terrible, because there is seldom any help near. They sail about the seas in their high built, swift sailing vessels, seldom going on land, but making it their whole busi-

ness to rob other ships. And on their ill-gotten spoils they live. Generally they murder as well as rob. Sometimes they lay a plank over the ship's side, blindfold the eyes of the unfortunate crew and passengers, and compel them to walk thus along the plank, till, without knowing it, they reach the end; and then they fall into the sea and are drowned. No wonder that the sight of a pirate vessel was a very alarming one to the people in the Britannia.

It came on nearer, and nearer. And what could those who saw it do, all alone there, in the wide ocean? Each did what he thought wisest and best. The captain judged it best to put the ship in a state of defence; so he ranged his men, and prepared to resist as well as he could. The sailors, whatever they thought best, had no choice but to obey the captain. But the missionaries thought it best to pray; and they went down into the cabin, and there, heedless of what was going on upon deck, they poured out their souls in earnest prayer to God; remembering, no doubt, his promises, and the words, "If God be for us, who can be against us?"

The pirate ship approached, till it came within gun shot of the Britannia; and then from the cannon ranged along its deck, began to pour out a heavy fire. And there were grappling irons on board, of strong sharp hooks, fixed to long ropes, ready to throw into the Britannia, and hold her fast, while the pirates should board her and do their work of destruction. It seemed that there was little chance of escape from such an enemy. But the captain, whose heart was sinking at the fearful prospect before him, did not know what powerful helpers he had below, in the few peaceable missionaries, whose fervent prayers were then ascending, through the noise of the fight, to heaven.

The moment the pirates tried to throw their grappling irons across to the other ship, their own was tossed violently, and the men who had held the ropes were thrown by force into the sea. Vexed by this disaster, the pirate captain sent others, who shared the same fate. Seeing that he could not succeed in this manner, he resolved to fire at the Britannia till she sank

with repeated blows. But this effect strangely failed also; for the balls missed their aim and fell into the sea. The smoke of the frequent charges, was very dense, and hung about the vessel for some minutes, hiding them from each other's view. At last a sudden gust of wind cleared it away, and, to the amazement of the pirate captain, the Britannia was seen at a distance, with all her sails spread to the wind, speeding swiftly away from the attack. And they were forced in great anger, to abandon their cruel purposes. Thus wonderfully had God appeared and saved the vessel, in answer to prayer. The missionaries' prayers had been greatly honoured; but they were to have further fruit still.

Five years afterwards, during which the missionaries had been diligently preaching the gospel at St. Thomas, they, and other missionaries on the island, agreed to meet together to celebrate the anniversary of their deliverance from the pirates, and to thank God for other mercies. As they sat together, word was brought that a stranger wished to speak to them. And, at their permission, a tall man entered, with fine features, and a bold expression of face. The missionaries wondered, and one asked what was the stranger's business with them.

"First answer me one question," said he, "Are you the men who came to this island, five years ago, in the English ship Britannia?"

"We are," replied the missionary who had spoken.

"And you were attacked upon the sea by pirates?"

"Exactly; but why are these questions?"

"Because," said the stranger, "I am the captain who commanded the pirate vessel which attacked you." Then the missionaries looked at each other in silent wonder, as their former enemy continued—"The miraculous way in which your vessel escaped, was the cause of my own salvation from the power of sin, through faith in Christ."

It would be too long to tell you all his words; but you may imagine with what unspeakable joy the missionaries listened to his tale, as he went on to tell them how, in his vexation at their

strange escape, he had made inquiries of the captain of the *Britannia*, and learned that it was through the prayers of the Moravian Missionaries of St. Thomas, and how, not understanding how a vessel could be saved from pirates by prayer, he resolved to know the Moravian brothers. He sold his vessel, and in the United States of America one day visited the Moravian chapel, and heard a sermon from the words, "Work out your own salvation with fear and trembling." He sought the preacher, and heard from him the way of salvation through Jesus Christ. "And thus," he concluded, "from a pirate captain I

am become a poor sinner, justified by the grace and mercy of Christ; and my chief hope has been that I might some day be able to see you, and relate to you my miraculous conversion. This joy is granted to me to-day."

He ceased, and you may imagine the feelings of the missionaries. They were met to celebrate their deliverance from the pirates on that day, five years ago, through prayer. And there stood before them the pirate captain himself, not fierce now, but humble and pious, who traced his own deliverance from the bondage of Satan, to the same prayer that rescued them from him.

THE MINUTES OF THE LAST ASSOCIATION.

STATISTICAL and historical documents are of the highest value to any society or denomination. I felt therefore much delighted, several years ago, when I was enabled to purchase all the printed Minutes of our Connexion up to that period; and of course I have taken care to secure those of each year since. I regretted to find, in those of last year, several inaccuracies; but the present one I should presume is unprecedented in all conceivable sorts of blunders. I do not think that so great a liberty should have been taken in altering the order and arrangement of contents without the sanction of the Association; but that is comparatively of little moment. I would therefore call special attention to the tabular pages of ministers and churches.

1st. I find the following brethren docked of their just and appropriate titles:— W. R. Stevenson, of Broad Street, Nottingham, of his M.A. S. C. Sarjant of London of his B.A. Then I find,

2nd. That my son, Dawson Burns, is left out of the list altogether, though placed in the Schedule of our Church, and by its order, along with my own.

Heptonstall Slack should have had Mr. Springthorp, and not Ilkeston, as it was well known he had accepted the pastorate of the former church.

Salford should have had Mr. Wood,

who attended at the Association as minister of that church.

Wolvey has down for its minister, WOLVEY! and *Yarmouth* is similarly situated, with a minister the name of YARMOUTH!

I will mention no other cases, but will let these samples suffice. To me the cause of these errors is a complete mystery. I should have thought there was no difficulty in every minister having his proper title, and his name in the right place; and in our limited Connexion, where everybody knows everybody else, there can be no excuse for the blunders I have quoted. And with these specimens before us, of what use are the Minutes as an historical document? I may just add, if the figures are as wrong as the names, &c., no one can refer to them as worthy of any confidence whatever. If they had been printed to go out with the July Repository there might then have been the excuse of haste; but after waiting for five weeks and two days, for a pamphlet of only three sheets and two pages—which any printing firm of dispatch could easily send out in six days or less—and then to find it so grossly inaccurate, is extremely disappointing. I confess I have not the sagacity even to guess on whom the blame of this lies; but it is high time that attention should be directed to the matter.

Paddington,

J. BURNS.

POETRY.

THE SLAVE MOTHER TO HER CHILD.

Thou art sleeping calmly, dearest,
 'Neath the orange tree;
 Now no driver's scourge thou fearest—
 Death has set thee free.
 I have seen his shadow stealing
 Darkly o'er thine eye,
 To thy mother's heart revealing
 That her boy must die.

How I lov'd thee, perished blossom,
 He alone can tell,
 Who hath called thee to His bosom,
 Doing "all things well."
 Thy sweet smile, and look appealing,
 Was my all of bliss;
 Yet, before my Father kneeling,
 I have prayed for this.

I have borne my wrongs unspoken,
 I can bear them now,
 Till "the golden bowl is broken,"
 Till with thee I bow;
 Nor, beneath Oppression's malice,
 Shall my spirit sink,
 For the dregs of Slavery's chalice
 Thou wilt never drink.

Never will thy heart be blighted,
 In its op'ning bloom:
 Labor hopeless, unrequited,
 Ending with the tomb.
 There no Christian sells his brother—
 There in anguish wild,
 Never comes the Afric mother,
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 Flowers thou hast lov'd are lying,
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 Would that I, like them, were dying;
 Would that I were dead.

THE VAUDOIS VALLEYS.

BY MRS HEMANS.

YES, thou hast met the sun's last smile,
 From the haunted hills' of Rome;
 By many a bright Ægean isle,
 Thou hast seen the billows foam:

From the silence of the Pyramid
 Thou hast watched the solemn flow
 Of the Nile, that with its waters hid
 The ancient realm below:

Thy heart hath burned as shophers sung
 Some wild and warlike strain,
 Where the Moorish horn once proudly rung
 Through the pealing hills of Spain:

And o'er the lonely Grecian streams
 Thou hast heard the laurels moan,
 With a sound yet murmuring in thy dreams
 Of the glory that is gone.

But go thou to pastoral vales
 Of the Alpine mountains old,
 If thou would'st hear immortal tales
 By the wind's deep whispers told!

Go, if thou lovest the soil to tread,
 Where man hath nobly striven,
 And life, like incense, hath been shed,
 An offering unto Heaven.

For o'er the snows, and round the pines,
 Hath swept a noble flood;
 The nurturo of the peasant's vines
 Hath been the martyr's blood!

A spirit, stronger than the sword,
 And loftier than despair,
 Through all the heroic region poured,
 Breathes in the generous air.

Ask of the peasant *where* his sires
 For truth and freedom bled,
 Ask, where were lit the torturing fires,
 Where lay the holy dead?

And he will tell thee, all around,
 On fount, and turf, and stone,
 Far as the chamois' foot can bound,
 Their ashes have been sown!

Go, when the Sabbath bell is heard
 Up through the wilds to float,
 When the dark old woods and caves are
 stirred
 To gladness by the note;

When forth, along their thousand rills,
 The mountain people come,
 Join thou their worship on those hills
 Of glorious martyrdom.

And while the song of praise ascends,
 And while the torrent's voice
 Like the swell of many an organ blends,
 Then let thy soul rejoice!

Rejoice, that human heart, through scorn,
 Through shame, through death, made
 strong,
 Before the rocks and heavens have borne
 Witness of God so long!

CORRESPONDENCE.

EXTENSION OF THE CON- NEXION.

DEAR BROTHER GOADBY,—A short time since I was spending a few weeks at Bridlington Quay, on the east coast. I heard of several places of worship which were to be sold in the thriving town of Hull. As many of the friends in our connexion had often talked of having an interest in Hull, I thought I should like to spend one day in looking over those places which were to be disposed of. Calling upon a friend in Hull whose views are in accordance with our own, he kindly went with me. We visited Mason Street chapel; this was originally a Baptist chapel. When the friends found it too small, they built a larger one, and sold it to the Primitive Methodists. In a short time they found it too limited in its dimensions, and they have built a beautiful place of worship. There is a branch of the Methodist family occupying it at present; but the Primitive Methodists wish to sell it. It will seat about 500 persons—is furnished with pulpit and pews, except on each side of the pulpit, where there are seats with backs only. It has a gallery, which is pewed. The School-rooms will hold nearly 400 children. There is a minister's vestry. The roof wants repairing and the chapel cleaning. From £800 to a £1000 would secure the property.

The Temperance Hall, with the neat chapel over it, in Paragon Street, is to be sold. This building was erected—the lower part for a lecture room and the upper part for “a Temperance Church.” There is a large centre door opening into the Hall, and two smaller doors, both fronting the street, and conducting by staircases to the chapel or church over the Hall. Here I found a neat place of worship, with pulpit and pews, and a small gallery. The chapel will hold about 400 persons, and the Hall would hold not less than 300 or 350 Sabbath-scholars. On this building there are £800 mortgage. The floor of the Hall wants repairing, and a little expense would make the chapel comfortable.

My friend and I went to see Portor Street Chapel. This is further from the centre of the town, but still in a good situation and surrounded by a

population of the more respectable of the working class. We had not an opportunity of examining the interior of the chapel, but I was much pleased with the appearance of the exterior.

Since my return home my friend has written to me, giving me a description of the Porter Street chapel. He says, “Chapel premises, Porter Street Hull.—Ground-plot contains 615 yards; chapel frontage, 38 ft. 6 in; length, 53 ft. 4 in; vestry, 22 ft. 6 in, by 28 ft; out-houses, 8 ft. 6 in, by 13 ft. Leaving above 300 square yards available for building purposes, with a frontage on the north side of the chapel of 17 ft. 2 in; south side, 21 ft. 4 in.

He says further, “The chapel in Paragon Street is not sold. The mortgagee has taken it, and will let it; but I do not think it would do for you. Porter-St. chapel is the likeliest of any in Hull. It is a new chapel, and will be sold a bargain. There are £900 upon it.

The chapel in Mason St. in a short time would require £200 laying out upon it. The roof is not in a good condition; still it is a very convenient chapel. You must think well about it, and have it surveyed, if you decide upon having it.”

I should be exceedingly sorry to place the least obstacle in the way of erecting a new chapel in Birmingham; but there does appear to me to be an opening for us in Hull. There are a few friends who would unite with us at the very commencement of our effort.

I will now make a proposition, which if responded to will afford me great pleasure. I shall be one of six persons to proceed to Hull to buy and pay for one of these places of worship, waiting to be paid back again as we may. Of course there would be some risk; but little comparatively to that to which many are exposed who embark their all for merely worldly purposes.

I propose that the six friends have the entire management of the pecuniary matters of the chapel; and, at least for the first year or two, that they hold themselves responsible to the minister for the payment of his salary.

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Your's affectionately,

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 Death has set thee free.
 I have seen his shadow stealing
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How I lov'd thee, perished blossom,
 He alone can tell,
 Who hath called thee to His bosom,
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 Thy sweet smile, and look appealing,
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 Yet, before my Father kneeling,
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I have borne my wrongs unspoken,
 I can bear them now,
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 Till with thee I bow;
 Nor, beneath Oppression's malice,
 Shall my spirit sink,
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Your's affectionately,

H. HUNTER.

Nottingham,

ON THE DURATION OF FUTURE PUNISHMENT.

(To the Editor of the G. B. Repository.)

DEAR SIR,—Noticing in a late number of the Repository, the Query on this deeply solemn subject, I am led to enquire, "Is it not important, in order to a correct understanding of the teaching of Scripture being arrived at, that the terms with which the words signifying duration are connected be carefully considered?" Now in Matt. xxv. 46, which I assume is the passage mainly referred to by your correspondent, the righteous are said to "go into life eternal." This agrees with numerous other passages, such as "He that believeth on the Son hath everlasting life."—John iii. 36. "I give unto my sheep eternal life."—John x. 28. "The gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23.

On the other hand the wicked are uniformly threatened with death—destruction—perishing, &c. "The soul that sinneth, it shall die."—Ezek xviii. 4. "The wages of sin is death."—Rom. vi. 23 "All the wicked God will destroy."—Psalm cxlv. 20. "Who shall be punished with everlasting destruction from the presence of the Lord."—2 Thess. i. 9. "Except ye repent ye shall all likewise perish."—Luke xiii. 3.

Now, I ask, taking these passages, with many others that might be quoted, in their most obvious sense, and supposing

that the wicked be hereafter miserably, but literally destroyed, would not this be *punishment*; and being final and irrevocable would it not be *eternal*. I am, Sir,

AN EARNEST ENQUIRER AFTER
LONDON, SCRIPTURE TRUTH.

If our correspondent will pursue his enquiries after the truth by reading all the passages found in the New Testament in reference to this very awful subject, he will be sure to find a considerable number that teach, not that the wicked will be annihilated, or suffer a perfect extinction of being, but that their pains and privations are as enduring as eternity. "If the worm "never dies," and the fire is "never quenched,"—if there is "no rest day nor night," and if "the smoke of their torment ascendeth forever and ever," that "second death" must be something different from annihilation; and hence the words "perish," "destruction," &c., to which he has referred, must be understood in a sense accordant with the above terms. They are fearful words when so understood, and are the most appropriate, considering the poverty of human language, which could be chosen to describe the condition of a lost soul. There is but little difficulty in ascertaining the true purport of the scripture teaching on this question, so long as the learner comes to the sacred page without any theory of his own, and with a simple desire to know what is the revelation which God has given.—Ed.

REVIEW.

HISTORY OF THE PLANTING AND TRAINING OF THE CHRISTIAN CHURCH BY THE APOSTLES. By DR. AUGUSTUS NEANDER, *Ordinary Professor of Theology in the University of Berlin, Consistorial Counsellor, &c.* Translated from the Third Edition of the Original German, by J. E. RYLAND. *Bohn's Standard Library.*

"Some men are born great. Some achieve greatness. Others have greatness thrust upon them." There will be no difficulty in deciding to which of these three classes Johann Augustus Wilhelm Neander belongs; and the fame he had earned for himself long before his death, relieves us from the otherwise agreeable task of carefully noting every particular of his life and character. His obscure origin and great poverty; his early renunciation of Judaism and profession of the christian faith; his instruction under Schleiermacher and Planck at Halle and Göttingen; his early friendship with Von Ense and Chamisso; and his rise

from the humble post of private tutor at Heidelberg to the first professorial dignity in Berlin are well known. And who is not familiar with his zeal as a professor in the chair of theology; his crowded lecture-room; his eccentricities, remote from anything like affectation; his habitual abstraction; his unbounded liberality to needy students; his warm support of missionary, Bible and other societies; and his ardent, loving christianity? He was at once learned and fervent; and combined the highest endowments of genius with the simple faith of a child. Nor are any of us ignorant of his noble defence of the truth, when it was wholly unfashionable. In the midst of a rushing tide of neology, that threatened to sweep away every vestige of the true faith from the land of Luther, Neander stood his ground, with but too few for his companions, ready to help and to save any of his countrymen who were anxious again to reach "the hiding-place from the wind, and the refuge from the

tempest." With a warm and generous heart he strove to win back the aged, and spent the best of his days in snatching the young from its deceitful and destructive streams. Believing firmly in Jesus as the Son of God and the Saviour of sinful humanity, he knew that there would yet arise a new divine life, not only in the world at large, but in his own country; and sincerely hoped that the present storm was but the precursor of brighter days. He calmly viewed the increasing distrust in stereotyped theological formulæ, and wisely observed that though "the peculiarities of the form of human cultivation must go the way of all flesh; the word of God, which is destined by a perpetual youthfulness of power to make all things new, would abide for ever."

It appears marvellous that in the way of publishing Neander should have been able to accomplish so much. Yet the universal regret is that he has left us so little. Among his minor works are his "Life of Jesus," a triumphant reply to the dream-book which Strauss had composed under a similar title; his monographs or studies of particular events or characters, afterwards portrayed in his "Church History," such as the lives of Julian the Apostate, of Chrysostom, and of Bernard; the Anti-Gnosticism, or the Spirit of Tertullian, and Memorials of Christian Life in the Early and Middle Ages. But his *magnus opus*, the great central work of his life, is the "General History of the Christian Religion and the Church," which unhappily he has left unfinished.

The "*Planting*" is properly the first part of the "Church History," though not published until seven years after the first edition of that work. It displays all the excellencies and some of the defects of Neander. It teems with literary wealth, with patient criticism, with laboured refutations. Never, perhaps, did any man bring greater learning to bear on his subject. Never did that learning more completely light up the matter for examination. By birth and education a Jew, he seizes with amazing readiness upon the distinctive differences of Judaism and Christianity. Indeed in this respect, some of his criticisms in the "*Planting*" on passages in the Acts and the Pauline Epistles "hard to be understood" are beyond all praise. By taste an investigator; he sips not from the amphora of another, but goes himself to the parent spring. By choice a Christian, he glories in the cross; and occasionally kindles with his theme. Thoroughly versed in the peculiar Greek of the New Testament, with a most extraordinary perception of the religious position both of the Greek, the Roman, and the Jew; and a

familiarity with Grecian, Roman, and Jewish literature of which few Englishmen can boast, Neander wanted but the graces of style to have taken the first rank as a biblical critic and church historian.

Our author tells us that it was not his intention in the work before us, to give a complete history of the apostolic age, though no man of modern times has been better qualified to write it, but simply the "History of the *Planting* and *Training* of the Christian church by the Apostles." However that may be, this work casts a flood of light on the latter part of the New Testament. Throughout there is the most perfect originality. Sometimes, indeed, we could wish the author knew more of what has been done in Great Britain. It has appeared to us that occasionally the works of an English divine whom we could name would have been materially useful. The work is both critical and historical. It deals with both facts and doctrines. In the first part there is a consecutive history of the christian church from the day of Pentecost to the last hours of the Apostle John, "the closing point of the Apostolic Age." In the second we have an unrivalled analysis of apostolic doctrine. He starts in Book I. with the "christian church in Palestine previous to its spread among the heathen nations, and devotes the first chapter to an account of the "christian church on its first appearance as a distinct religious community." "The historical development of the christian church as a body," writes Neander, "is similiar to that of the christian life in each of its members. In the latter case, the transition from an unchristian to a christian state is not an event altogether sudden, and without any preparatory steps. Many separate rays of Divine light, at different times, enter the soul; various influences awakening preparative grace are felt, before the birth of that new Divine life by which the whole character of man is destined to be taken possession of, pervaded and transformed. The appearance of a new personality sanctified by the divine principle of life, necessarily forms a great era in life, but the commencement of this era is not marked with perfect precision and distinctness; the new creation manifests itself more or less gradually by its effects. "The wind bloweth where it listeth, and thou hearest the sound thereof, but thou knowest not whence it cometh, nor whither it goeth." The same may be affirmed of the church collectively, with this difference, however, that here the point of commencement is more visibly and decidedly marked.

"Though our Lord during his ministry on earth, laid the foundation of the outward

structure of the church," yet "in answer to the enquiry of his disciples respecting the coming of his kingdom, he referred them to the power of the Holy Spirit, who would enable them rightly to understand the doctrine of his kingdom, and furnish them with fit instruments to spread it through the world."—pp. 1, 2.

We confess, however, that Neander's version of the wonders of the pentecostal day somewhat startled us. He contends that "speaking with other tongues" does not refer to the power of speaking a language before unlearned, but to "the utterance of the new things with which the mind would be filled, in the new language of a heart glowing with christian sentiment." The whole argument is too long to be given here; but from its novelty, the anxiety Neander manifests to take this view simply because there would be fewer difficulties in interpreting the text, together with the diffidence with which it is stated, while they will not secure its adoption, make it not unworthy of careful consideration. The second chapter, as it relates "to the first form of the christian community, and the first germ of the constitution of the christian church," will repay repeated perusal. It glances at the baptismal formula; the first form of the christian community and worship; the appointment of officers; and the gradual transition of the first disciples from Judaism to Christianity. "The perfect inter-community of goods established by the early christians," says Neander, "ought not to be considered as in a literal sense the ideal for imitation in all succeeding ages. It must have been a deviation from the natural course of social development, such as could only agree with the extraordinary manifestation of the divine life in the human race at that particular period. Only the *spirit* and *disposition* here manifested in thus amalgamating the earthly possessions of numbers into one common fund, are the models for the church in its development through all ages. For as christianity never subverts the existing natural course of development in the human race, but sanctifies it by a new

spirit, it necessarily recognises the division of wealth, (based on that development), and the inequalities arising from it in the social relations; while it draws from these inequalities materials for the formation and exercise of christian virtue, and strives to lessen them by the only true and never-failing means, viz., the power of love.

* * * * The first christians formed themselves into no monkish fraternities, nor lived as hermits secluded from the rest of the world, but, as history shows us, continued in the same civil relations as before their conversion; nor have we any proofs that a community of goods was universal for a time, and was then followed by a return to the usual arrangements of society. On the contrary, several circumstances mentioned in the Acts of the Apostles, are at variance with the notion of such a relinquishment of private property. Peter said expressly to Ananias that it depended on himself to sell or to keep his land, and that even after the sale the sum received for it was entirely at his own disposal—Acts v. 4. In Acts vi. there is an account of a distribution of alms to the widows, but not a word is said of a common stock for the support of the whole body of believers. We find in Acts xii. 12, that Mary possessed a house at Jerusalem, which we cannot suppose to have been purchased at the general cost. * * * * A common chest was established, from which the necessities of the poorer members of the church were supplied, and perhaps certain expenses incurred by the whole church, such as the celebration of the Agapæ, were defrayed; and in order to increase their contributions, many persons parted with their estates. Probably a union of this kind existed among the persons who attended the Saviour, and ministered to his necessities, Luke viii. 3; and a fund for similar purposes was afterwards formed by public collections in the apostolic churches."—pp. 24-27.

In the third chapter Neander notices "the outward condition of the primitive church; persecutions, and their consequences."

(To be continued.)

OBITUARY.

Rev. Daniel Sharp, D.D.

We regret to learn that this eminent and excellent christian minister has "gone the way of all the earth." The fact that

though the oldest minister in Boston, Mass., he was an Englishman, in his birth, training, and predilections; and that when the G. B. deputation visited America in 1847, they found in him all the qualities of a christian and a friend, give a peculiar

interest to the circumstance of his decease.

The following announcement is from the New York Recorder:—

"We learn from the Boston Traveller that this venerable and respected man died on Thursday evening last, June 23, at the residence of Robert Brown, Esq., at Stonely, near Baltimore. This event, though not unlooked-for, has come upon his numerous friends with a degree of suddenness that finds them unprepared for such a loss. His death will cause a deep sensation throughout our entire communion. He has been for so many years identified with our denominational interests that his name has become a part of our history, and is especially connected with our largest enterprise, the Missionary Union, of which he was the first secretary. The Traveller thus speaks of his early life:—

"Dr. Sharp was by birth an Englishman, and emigrated to this country in early life as a commercial agent, in which capacity he first settled in the city of New York. Previous to his arrival in this country, however, he had received the advantages of an academical education, and was well qualified by his religious experience for the work of the ministry. As a further preparation, he soon retired from business, and studied theology with the Rev. Dr. Staughton of Philadelphia. He was then settled in Newark, N. J., for a number of years, from which place he was called, in the year 1811, to the pastoral charge of the Charles Street Baptist church, in Boston, with which church he remained as pastor until his death—a period of more than forty years."

"Few ministers have commanded and retained the respect of the community in which he lived, and the confidence and love of his brethren, to the same degree with Dr. Sharp. He was wise in counsel, amiable in manner, considerate of the feelings of others, while he was firm and unyielding where he thought an important principle at stake. In the application of the gospel morality to the complicated relations of practical life, he was perhaps without a rival. Long experience of life, and a heart imbued with the spirit of Christ, led him to make large allowance for the infirmities of human judgment and purposes. His eminent skill as a practical moralist naturally led him to give a large share of his attention to the inculcation of the ethics of the gospel in his pulpit ministrations."

Dr. Sharp was born on the 25th of December, 1783. Early last winter, it appears, he was affected with a general debility which could be traced to no specific cause, and for which medical advice was sought in vain.

DANIEL JAMES GOODLIFFE, son of Daniel and Elizabeth Alice Goodliffe, died May 11th, 1853, in his sixteenth year. He was an amiable youth. To most that knew him, he was tenderly endeared. His presence was the life of the domestic circle. He was the child of many prayers. Considerable attention was paid to his education; and his friends anticipated for him a useful and happy course. In the Autumn of 1851 his health declined; but he again rallied sufficiently to return to his scholastic studies. Towards the close of the year he had an attack of pleurisy, and from this he was recovering, when early in February 1852, symptoms of disease appeared in his knee. The best advice was obtained; and at first no serious results were feared; but after a few months the progress of disease became more decided. For twelve months he was confined to his room; and during the greater part of the time his sufferings were intense, and his wounds frightful; yet he patiently endured his sorrows. As his body decayed he afforded more pleasing evidence than he had previously done, that he was the subject of spiritual change. He felt little interest in books of mere amusement, or in the visits of persons who were regardless of his highest welfare; but he loved his Bible: he read with eagerness of the Saviour; he meditated much on the experience of some of the early saints, and listened with great delight to the conversation of those who administered to him the instructions and consolations of the gospel. His views of saving truth were clear; his hold on the divine promises simple and unwavering, and his realization of the things "which are not seen" was uniformly powerful, and sometimes transporting. It was pleasing to witness the rapidity of his growth in grace. There are few instances in which such maturity of christian experience has been attained by one so young. He regarded the blessed Jesus as a friend ever present and unspeakably precious. He talked of dying with all the composure of one going on a journey; he spoke with delight of so soon meeting some whom he had known and loved, and looked forward to heaven as his most desired home. The following verse he often repeated, with much feeling,—

"Why should I dread my dying day,
Since Christ hath took my curse away,
And taught me with my latest breath
To triumph o'er thy terrors, death?"

One day he said, "I shall soon be walking in the golden streets." At another time, when his loving mother, looking pitifully on him said, "My poor boy!" he

cheerfully replied, "Don't call me your *poor* boy when you know I shall soon be so rich." He was deeply anxious for the salvation of those whom he knew, and addressed many of them in the most earnest and affectionate manner on the things that belong to their peace. To a minister whom he esteemed, he said, "Could you say anything from me to do good to the young—tell them to seek the Lord, and never to delay, for they do not know how soon they may be laid on their dying bed." As his end drew near he endured great pain. For some days his sufferings were excruciat-

ing, and he longed to be released. With earnestness he said, "Pray that this may be my last day, for I do long to be gone; I am like a May-flower nipt in the bud."

Several times he beckoned to those standing near his bed to feel his pulse; and when informed he could not continue long, a smile of satisfaction lighted up his death-stricken countenance. At length exhausted he fell into a deep slumber which was quietly terminated by the sleep of death.

"How calm his exit!

Night-dews fall not more gently to the ground,
Nor weary worn-out winds expire so soft."

INTELLIGENCE.

THE NORTH DERBYSHIRE CONFERENCE assembled at Hucknall-Torkard, on Monday, August 1st, at two o'clock.

Though the weather was unfavourable we had a large attendance. Many came by train from Kirkby and Sutton-Ashfield. The presence of these friends, together with those at Hucknall, gave great interest to the meeting. The afternoon sitting was commenced by singing and prayer; and brother Fox of Sutton was elected to the chair. The reports from the churches were then received; though we regret that some of our friends sent no report nor attended to give a verbal statement.

At Crich they have two approved candidates. At Hucknall three candidates. At Kirkby, have baptized four, and three are waiting for that ordinance. Our Kirkby friends have also just opened a new preaching station, with some prospects of success. At Ripley two have been baptized. At Smalley three, and they have two candidates. At Sutton-Ashfield three have been baptized.

After the Reports the Doxology was sung, and business proceeded with.

The subject of an Itinerant Ministry for the destitute Churches was again introduced, and it was resolved,—

1.—That we keep this subject before the Conference till it is well understood by the friends, and carried out, if practicable.

Brother Argile having resigned his office as Secretary to the Conference, it was resolved,—

2.—That Brother Gray be the Secretary for the next three years.

A discussion having arisen in reference to the relative duties of Ministers and Deacons, it was resolved,—

3.—That the duties of the Deacon's office be discussed at our next meeting.

4.—That the next Conference be held at Crich, on Monday, December 26th, 1853.

5.—That Brother Stanion of Wirksworth be requested to preach in the evening.

After tea, a revival meeting was held, when suitable addresses were delivered by brethren Meo, Fox, Gray, and Severns.

W. GRAY, *Secretary*.

YORKSHIRE CONFERENCE.—Owing to the present enlargement of the chapel at Shore, the next Conference will be at Allerton, on the 28th of September. Preacher, Mr. Sole of Bradford; in case of failure, Mr. Lockwood. J. SUTCLIFFE, *Sec. pro tem*.

THE MIDLAND CONFERENCE will be held at Hugglescote, on Tuesday the 20th of September. Mr. Underwood of Derby is expected to preach in the morning.

BAPTISMS.

LOUGHBOROUGH, *Barter Gate*.—On Sunday, July 3, seven persons were baptized and added to the church. It was felt to be eminently a good day.

WOLVEY.—On Lord's-day, August 7th, the church at Wolvey had an highly interesting day. One male and four females followed the Saviour through the baptismal waters; and four more from Nuneaton. In the afternoon the five former were added to the church at Wolvey; those from Nuneaton went with their pastor to their own place for the same purpose. J. K.

PORTSEA, *Clarence-Street*.—On Wednesday, August 3rd, the ordinance of baptism was administered to six persons, three men and three women. The service was thought to be rather remarkable for its order and solemnity, and the attendance was larger than on any similar occasion for several years.

BURNLEY, *Ænon Chapel*.—On Lord's-day evening, July 31st, after preaching a sermon from Acts ii. 38, Mr. Batoy bap-

tized three persons on a profession of faith in Christ.

SMALLEY.—On Lord's-day, July 10, the ordinance of believer's baptism was administered to three persons, two males and one female, after an appropriate sermon by our esteemed brother Springthorpe. In the afternoon they were received into the church by giving them the right hand of fellowship. J. C.

ASHBY AND PACKINGTON.—On Lord's-day morning, Aug. 21st, four persons were baptized in the meeting-house at Packington. Two of these are scholars in the Sabbath-school at Ashby. The other two are husband and wife, and the latter is the only sister of our devoted missionary friend, Mrs Stubbins. The morning and afternoon congregations were both very good, and a larger number of friends partook of the Lord's-Supper together than has been witnessed for some years.

SHEFFIELD, Eyre Street.—On Lord's-day, Aug. 7, four persons were baptized after an argumentative sermon by our pastor. The congregation was good and the season cheering.

ANNIVERSARIES.

SMALLEY.—The annual sermons in support of our Sabbath-school were preached on Lord's-day, July 31; in the afternoon by Rev. C. Springthorpe, and in the evening by Rev. E. Leighton, (Indep.) of Marlpool. The congregations and collections were considered excellent, particularly so in the afternoon. The proceeds of the day amounted to £6 8s. J. C.

WOODHOUSE EAVES.—On Sunday, July 24, interesting and instructive discourses were delivered in this place on behalf of the G. B. Sabbath-school, by the Rev. T. Stevenson of Leicester. The liberal sum of £18 13s. 0d. was collected. The teachers rejoice in thus being encouraged in their labour of love.

MEASHAM.—On Sunday, July 24th 1853, two valuable sermons were preached in behalf of the Sabbath-school by Rev. J. Buckley. Collections £17.

NETHERSEAL.—Two excellent sermons were delivered by Rev. J. Salisbury of Longford, when collections were made for the liquidation of the chapel debt. G. S.

MALTBY.—On Thursday, Aug. 18th, we had our annual Tea-meeting. A large number of friends from Walker-gate Louth, favoured us with their presence. The company were addressed after tea by Rev. J. Campbell, of Louth, Mr. Kiddal of Tothill, and our pastor. W.

BAGWORTH.—On Lord's-day, Aug. 21st,

two sermons were delivered on behalf of the Sabbath-School, by Rev. J. Goadby. The attendance from Barton, Barlestone, and other branches of the church, was numerous, and the collections liberal, amounting to £11 3s.

OPENINGS, &c.

TODMORDEN, Vale Chapel.—In the beautiful and picturesque valley leading from Todmorden to Burnley, and about two miles from the former town, the traveller as he passes along may behold a neat and newly-erected place of worship, belonging to the General Baptists. Some such place for the accommodation of the constantly increasing population of this valley had long been an object of desire and contemplation by a number of the church at Shore. About 18 months ago forty-five of them withdrew for the purpose of accomplishing their object. They were chiefly of the labouring class; but being warm in the cause this building is the result of their exertions. It has cost about £750. On Lord's-days, July 3 and 10, the above chapel was opened for Divine worship, when excellent sermons were preached by Mr. J. Tunncliffe of Leeds, and Mr. T. Horsfield of Bradford. The collections amounted to £55, 10s 6½d. They have raised among themselves and in the surrounding neighbourhood, by strenuous efforts, about £330, which still leaves a debt on the premises of about £365. They thought they had done about all that could be done among themselves, and were almost disposed to sit down with this burden on their shoulders; but looking abroad a new idea has sprung up, which is, that friends at a distance, who have warm hearts and benevolent dispositions, might feel an interest in helping them, provided they on their part should offer a sufficient inducement by showing that to the utmost of their ability they were determined to help themselves.

The plan they have resolved upon is, to raise among themselves double the amount of that which may be sent by their friends; so that 1s. sent by a distant friend will reduce their debt 3s; £1, three pounds; and £100 will reduce it £300. The brethren will receive thankfully small sums as well as large ones: and be assured that half-a-dozen postage stamps from a poor friend will be received with a grateful smile.

All subscriptions must be addressed to Mr. Abraham Midgley, Todmorden, who will acknowledge the sum in the Repository. A. M.

MISCELLANEOUS.

REV. C. SPRINGTHORPE.—On Thursday,

July 28th, a social gathering of friends took place at Babbington to take a farewell of their beloved and esteemed friend, the Rev. C. Springthorpe. During his residence at Ilkeston Mr. Springthorpe has supplied fortnightly the week evening service at Babbington, and has gained the high esteem of the people. As expressive of their regard, a testimonial was presented, consisting of Kitto's Biblical Cyclopædia. The meeting was interesting and affecting. Deep regret was manifested at the loss of their beloved pastor, and kind and earnest wishes were expressed for his future usefulness and prosperity.

At Ilkestone Mr. S. closed his labours on Lord's-day Aug. 7th, by a sermon from Acts xx. 32. The attendance was large. A public meeting was held on the following evening. R. Murray, Esq., presided. Various expressions and tokens of respect were given. Addresses were delivered by the chairman, Mr. West, &c. The meeting was one of deep feeling, and all were greatly affected in bidding farewell to their minister and friend.

LOUGHBOROUGH, *Wood Gate*.—On Lord's-day afternoon, July 31st, seventeen young persons were dismissed from the Sabbath School, each one receiving a beautiful copy of Ingram Cobbin's condensed commentary. The attendance of friends was considerable, and the season was one of deep interest. An appropriate address was delivered to the Sabbath School, and to the young friends then dismissed by the pastor of the church. It is pleasing to record that nearly half of those who were thus dismissed have given proofs of decided piety, and are members of the church. May all become devoted disciples of Christ, and endure to the end.

EVANGELIZATION IN IRELAND.—The idea of sending a hundred ministers into the South of Ireland, who should preach during the month of August some twenty sermons each, in the open air or elsewhere, suggested by Dr. Steane of Camberwell, having met with some favour, ministers were found willing to engage in this experiment, and to encounter the risk connected with it. At Limerick they were exposed to the most imminent peril of their lives. In some other places, they were better treated. It is probable that an authentic report of the success or failure of this preaching crusade will be published, by the parties who have engaged in it; we therefore recommend our readers to suspend their judgement as to the wisdom of this project until they shall have the intelligence desired. The low brutality of the Irish priesthood is demonstrated by their exciting the rabble Irish to deeds of

violence. At Parsonstown, the protestant preachers were protected by the magistrates, much to the mortification of Father Egan and his satellites.

CHURCH RATES.—At length the question as to this obnoxious impost is brought to a settlement. On Friday, August 12th, Lord Truro delivered the judgment of the House of Lords, declaring that *Church Rates, without the sanction of a majority of the vestry, are invalid*. This legal decision arises out of the celebrated Braintree case, which has been sixteen years in coming to an issue. So much for the uncertainty of the law. In 1837 the churchwardens of Braintree, being in a minority in the vestry, laid a rate of their own authority, privately, and not at a vestry-meeting, and proceeded against Mr. Burder in the Ecclesiastical Court for refusing to pay. The absurd decision of this Court was appealed against in the Court of Queen's Bench, which decided that a rate so laid was invalid. Its advocates took it then to the Court of Exchequer, which confirmed the decision of the Court of Queen's Bench; but Chief Justice Tindal intimated that if the rate had been laid by a minority even, in the parish vestry, it would have been sustained. This course was therefore adopted in 1841, and a rate of two shillings in the pound was laid in the presence of a protesting and objecting majority. Mr. Gosling refusing to pay this rate was proceeded against in the Consistory Court, where Dr. Lushington pronounced the rate laid by a minority to be invalid. Sir Herbert Jenner Fust, in the Court of Arches, reversed this decision. Mr. Gosling applied to the Court of Queen's Bench for a prohibition, but in 1847 the judges refused to issue the writ, and thus confirmed the decision of Sir H. J. Fust. So also did the Court of Exchequer! So that the judges would have all people at the mercy of a minority in the vestry! The case was brought before the House of Lords,—the highest legal court in the realm, and argued in February, 1852; the judges delivered their opinions in June, 1852, and Talford, Wightman, Platt, Maule, Coleridge, and Alderson, said a rate so laid was valid! But Crompton, Martin, Williams, Erle, and Parke, were of a contrary opinion. Thus a majority of the judges favoured the rule of a minority in the vestry. Lords Truro, Brougham, and Campbell heard the pleadings, &c. The decision was given, as we have before stated, on Friday, August 12; and thus after 16 years of litigation, and the expenditure of many thousands of pounds, the uncertainty of a law which has agitated hundreds of parishes, is brought to a temporary settlement.

MISSIONARY OBSERVER.

LETTER FROM REV. W. BAILEY.

Gopalpore, May 31, 1853.

MY DEAR BROTHER GOADBY,—You will see from this communication that we are now at Gopalpore. Our object in coming hither is to escape the intense heat of Berhampore at this season, and to enjoy in the stead thereof the cool refreshing breezes from the Bay of Bengal. It is surprising that in the short distance of eight miles there should be such a change in the climate; but as a native christian observed to me the other day, “the wind here bathes itself in the sea,”—O that makes all the difference. During the past week the thermometer has been at 100° at Berhampore, and in such an atmosphere you feel altogether incapacitated for any active duties whatever. It is true that you can say that you exist, but as to enjoying life is altogether out of the question. And then to be compelled to have every door and venetian closed, from early morning till nearly sunset, for three months, is almost beyond endurance; but could you look forward with any degree of confidence to the night watches, for “tired nature’s sweet restorer, balmy sleep,” it would be some relief; but alas! the nights are very frequently more oppressive and wearisome than the days. On my last visit to Berhampore, an East Indian neighbour told me that he was so saturated with perspiration that he had to change his garments three times a day, and the natives too were saying, “O the heat! the heat! in such heat who can live? We are cooked! without a change we shall soon all be melted!” You will perhaps be able to judge from this of the wasting influences of the climate upon a European constitution. But as India is “the land of the sun,” and the land of our adoption for purposes of mercy, we will not complain.

There is nothing at all attractive on this coast; the sand hills have a barren and desolate appearance; but the wide sea to a reflective mind is ever wondrous, ever new. Its bright blue sparkling waves lead us to contemplate the majesty and greatness of God; its rolling surf, as it breaks and recedes from the shore, reminds us of the instability of time; its troubled waters on “the cloudy and dark day” vividly pour-tray to us the gloomy, restless state of the ungodly; (Isaiah lvii, 20, 21). And as we look on the vast expanse of waters, as far as the eye can reach, we are led on to that happy day when the earth shall be full of

the knowledge of the Lord as the waters cover the sea. But the sea tells us in this land of exile that there is a means of communication, a connecting link between ourselves and our kindred far, far away. The greater part of the natives on this coast are of the fisherman caste, nearly as dark as negroes, and altogether very unlike the natives in the interior. Early in a morning you will see a considerable number going out to sea in their catamarans,—and you will very naturally inquire what a catamaran is? simply three pieces of wood tied together at each end with a piece of strong cord. On these two men kneel, one before and the other behind, and paddle the little bark along. It is very ludicrous to see them go through the surf, for though they are very dexterous in preserving their equilibrium, it not unfrequently happens that a breaker knocks both off together, and upsets the catamaran; but as they are as much at home in the water as on land it matters little to them: they can right their bark, jump on again, and paddle away as merry as ever. They return about mid-day, and sometimes bring a good supply of fish. When the sea is calm, they take out a large net for two or three miles, which when cast is dragged by two immense ropes to the shore. I have many times stayed to see the net opened, and it is a very interesting sight. I apprehend that the sons of Jona and Zebedee had similar nets for their fishing excursions in the sea of Galilee (see John xxi. 6, 7, 8.) The fishermen are all idolaters, and each family apparently has its own gods and goddesses; hence the shore is literally covered with temples; but they are the most despicable things that could possibly be imagined. A short time ago I saw two fowls sacrificed to one of these deities. A ring was made on the sand, in which were many divisions and subdivisions, and in these certain quantities of sweetmeats were laid; after waving the fowls round several times, the sacrificer cut off their heads; the blood was poured forth with water, and incantations; the heads of the fowls, with the sweetmeats, were then carefully wrapped up in leaves and thrown into the sea; the feathers and entrails were buried in a large hole beneath the ring, and the flesh was taken home to be eaten by the paries. When I enquired the reason of all this, they said that for some days they had caught no fish, and they had sacrificed these fowls that they might appease the anger of their god. After pointing out to them the folly and

wickedness of such conduct, I came away. The fishermen on this coast are a degraded, intemperate, but, alas, neglected people. O that they might hear and receive the Gospel, and then they might be a happy people as were the fishermen of old.

June 13th.—Yesterday a beautiful ship, the "Ptarmigan," anchored opposite our bungalow; and this morning she is a complete wreck. The captain anchored too near the surf; and early this morning he weighed anchor, that he might get into a better place; but the current was very strong, and she was driven into the surf, and immediately struck. I was the first European there. Shortly after brother Wilkinson and several others came. But, alas! nothing whatever could be done to save the ship; and our only anxiety was to save the crew. Before any effectual assistance could be rendered, three sailors, two apprentices and the steward, got into one of the ship's boats, but it capsized, and the men were left to struggle with the furious waves. The steward and one of the sailors were taken up by a catamaran just as they were sinking, but the other four were lost. It was painful beyond description to see them struggling for life, and at last give up in despair. Poor fellows! how sudden and unexpected was their call to leave the world. The rest of the crew were brought safe to land. After a place of shelter had been found for them, brother Wilkinson offered a most suitable prayer; and as they knelt down with their garments dripping with wet, we could not but feel overwhelmed with a sense of the goodness of God in rescuing them from a watery grave. At the close of the prayer one and all gave a most hearty Amen. Brother Wilkinson and myself then did what we could in finding some clothing for them, for several had come on shore almost naked.

I have just been to see if anything can be heard of the four bodies of the drowned, but they have not yet come on shore. We hope they will be found, and that we shall be able to give them burial. But I must close, for what with anxiety, excitement, and running hither and thither to induce boatmen and catamaran men to go off to the wreck to save the lives of the crew, I feel altogether unable to write.

Very affectionately yours,

W. BAILEY.

The following extract from the *Friend of India* will give you some idea of the heat of Bengal; the paper was issued on May 26th 1853; and though sixteen days have passed since then, I am sor-

ry to say that the rain has not yet commenced.

W. B.

For years such heat has not been remembered. The thermometer in Calcutta has reached 106° in the shade, and with the river flowing in almost unpleasant proximity—it stands in our room (Serampore) at 98° at this moment. During three months we have had about three showers; and though they may have been sufficient in places to prevent a famine, they have not restored spirits to the cultivators. Round Burdwan the fields are baked, and the crops, it is said, are perishing: in Krishnagur the sufferings of the lowest class are represented as extreme, while to the southward of Calcutta, near Culpee, the country has been turned into a desert. The villagers in many places have to go miles for water, so brackish and salt that they can scarcely drink it when obtained; and horses, half dead with thirst, will not even look at the nauseous draught. The deepest tanks have not a foot of water, and that is spoiled by the animals, who cannot be prevented from rolling in it; and if the drought lasts another fortnight the villagers must emigrate or perish of thirst as great as ever was felt in the Sahara. With the drought has come its invariable attendant disease. All along the banks of the river, the burning at the Ghauts allotted for the purpose appears never to cease. On the line of railway the workmen are dying of cholera and small pox in scores, and in our own town, which has still some small remains of drainage, the mortality, though not from small pox, must have been nearly equal in proportion. In Calcutta the police reports, according to the Hurkam, show seventy-five deaths a day, equal to 3400 deaths a week in London: but these statistics are, we fear, not very reliable. The registers, we believe, are made by native employés, whose primary idea of statistics is a number of troublesome tables to be filled up with something or other, and they take no cognizance of the hundreds of thousands who pour into Calcutta every day, and who, when attacked, creep back to their homes to die there. But the most fearful mortality has been in the Sunderbunds and Assam. We have it on good authority that on the estate of one grantee, five hundred persons have perished in six weeks; and on another and smaller estate, three hundred. Predisposed to disease by a pestilential climate, by the heat which changes the marshes into a steam-bath, and by the want of water, these men seem to perish with a rapidity far beyond that of the worst district, to the north and west. At Gowgong in Assam, six thousand five hundred persons have perished, and

the effect of the mortality has actually made itself felt in the collection of the revenue. The government have established cholera hospitals in Calcutta, but the case seems to require, rather, medical missionaries, men who will wander among a population too poor to pay and too ignorant to aid them, and risk their own lives in their endeavours to alleviate their sufferings. The evil at present is beyond any official aid, except, perhaps, by throwing open refuges in Calcutta, whither the villagers may escape for a time; and we can but join in the prayer so long offered up in the churches for immediate rain.

LETTER FROM REV. I. STUBBINS.

Cuttack, May 30th, 1853.

MY DEAR BROTHER CHEATLE,—I have seldom been more pleased than I was the night I received your most welcome letter. I had that day preached four times in a market where about a thousand people were assembled, and rode some twenty miles in the blazing sun, and over the most wretched conceivable roads. On arriving at my encamping place, I felt that if I had had another mile to go I must have stopped short and spent the night under a tree by the road side. I was stretching my aching limbs on my narrow bed when it was announced that the coolie had arrived from Cuttack. I was not long in overhauling his basket of bread, meat, butter, cabbage, peas, beans, carrots, and I know not what beside, before I seized the packet of letters. It was a packet indeed, containing no less than ten epistles from England, Calcutta, Madras, Cuttack, &c., &c. All were interesting, and not the least so was the one, my dear brother, from you. It is always pleasant and encouraging to feel that one is affectionately remembered by friends in one's native land. It acts as a grateful stimulant under the heat and burden of the day, and helps one to renew one's work with increased energy and interest. There is, in spite of one's-self, something depressing in being separated day after day, week after week, and sometimes month after month, from every earthly being capable of sympathizing in a single emotion you possess. Morning no sooner dawns than all is bustle to get a bit of breakfast, ride off several miles to a busy market, preach till strength and voice are gone, and then march back again to your lonely tent, where no white smiling face waits to greet you; you partake of an unsocial sort of dinner, and prepare for bed sometimes too tired to sleep. Nor is this

all—frequently the scenes around you are anything but enchanting: in illustration of which I will copy from my journal an entry made a few days before I received your letter. "Jan. 28th. Nala Pari market. Small. Day wet and miserable. People chiefly Musselmen and prostitutes. Boys abominably impudent and insulting. One of the most miserable places I was ever at. The plains all round literally crammed with putrid flesh, mangy dogs, sneaking jackalls, bloated vultures, and every species of quarrelling carrion; and as to bones, there were enough to purify all the sugar in India. If one were not an Englishman the scene is enough to make one loathe everything in the shape of beef for the next ten years. It is enough to breed all the plagues man ever saw, thought or dreamt of, and a hundred more. The people seem to collect all the old cattle throughout the region round about, and kill them for the sake of their hides." This bit may do as a specimen and I leave it for your enjoyment, hoping the description may give you more pleasure than the reality did me. However, in the midst of all this there is this most sacred and cheering satisfaction in the fact that we are labouring for our precious Lord, and for the salvation of souls—souls that must live forever in happiness or misery. Oh! to win one such soul, who would not live, labour and die, and then feel it was cheaply won! Blessed be God, some souls are won, and others will be. God has pledged himself to this; we will therefore persevere, whatever may be the discouragement of the way. The Lord liveth.

You are aware I am now at Cuttack, but O how imperfectly I feel I can fill the place of that giant missionary, Charles Lacey; still I hope I do, or at all events desire to do what I can. Since the commencement of the year, eight persons have been baptized at this place and the adjoining stations of Khunditta and Choga. I am thankful to say we are all affectionately united in our co-operations. Brother Sutton's duties confine him pretty much at home. Brother Brooks kindly accompanied me on several tours, and generally goes with me of an evening into the Bazar, where he preaches very efficiently. The chapel at Choga had become quite too small, and is now being enlarged to double its former size. Now dear brother, farewell. The Lord abundantly bless and prosper you in your soul and your work. I would have written more, but find the mail leaves three days earlier than usual, so I have no more time.

Yours in precious bonds.

I. STUBBINS.

AMERICAN FREE-WILL BAPTIST MISSIONS.

The following letter from one of our American brethren will be read with interest.—ED.

Santipur, April 14, 1852.

DEAR SIR,—There has always existed a charm about the word India, strong enough to raise feelings of interest in the bosoms of all who inhabit a colder clime. Its minarets and cupolas, its temples and shrines, its waving woods and cloud-capt hills, each and all have found some pen whose nervous style has thrown a beauty around them that will not easily leave the mind. All this is pleasing, very pleasing to me, for I am an Indian—but still more pleasing, more gratifying than all is, to see the good and faithful watching over this “clime of the sun,” and exerting themselves to open the volume of life to the millions of precious souls perishing in this beautiful land under the dreadful curse of idolatry.

About a mile to the north-east of our new location of Santipur, is a respectable village called Raibania, and thither I proceeded on Monday evening last, with a view to proclaim Christ to the assembled multitude. I took up my position with Silas Curtis, a native preacher, and Bhabyobat Barik, a nominal christian, beside a huge timber, about twenty or thirty feet long, planted upright, at the top of which, swung by the middle on a sort of pivot, another timber, longer still, but much lighter. After waiting a time, and conversing with a few bystanders, the throng came on with shout and drum and waving flags and tinkling bells, all in gala attire, to do honour to Mahadeb, the presiding deity of the festival.

The first spectacle that met my view, consisted of a number of rude, ungainly cars, as it were, in which were men lying on their backs, with unsheathed swords, edge uppermost, under them. They, however, took very good care to place pillows and cushions under their backs and legs in such a way as to lift their loins off the edge of the sword. This puerile deception was paraded as an evidence of the presence and watchful care of Mahadeb over the safety of his votaries that they should not be wounded by the weapons on which—or rather over which—they lay. I am inclined to think the swords themselves were blunted for fear of accidents.

The next was a distressing sight. Men having the skin of their sides pierced through, danced about, between two parallel cords passing through their wounds—the cords being kept in position by two men, one ahead and one behind—thus acting as setons. Now these poor deluded creatures rushed

forward, madly tossing their arms on high, then suddenly capering with fantastic gestures, began their backward movement along the length of the cords through their sides.

The third and most wretched sight, was a short man of Herculean frame and sinister cast of countenance, rendered perfectly hideous by having his tongue kept out by means of two iron tridents passing through it, while from his back, just below each scapula, depended a hook, which was stuck through his skin. After capering about most violently for a time, he ascended a scaffolding erected for the purpose, and having the hooks attached to his back lashed on to the smaller beam already alluded to at one extremity, while by means of a rope tied on to the other extremity of the timber he was swung round and round, to the infinite delight (?) of the people, and the honour of Mahadeb, scattering from his airy position garlands and single flowers on the spectators. Oh, it was horrible to behold! Language is insufficient to describe the mingled feelings that swayed me then, and even now a shudder comes over me at the bare idea of this hideous spectacle. Oh! save this people from this more than slavery. “How long shall the land mourn—for the wickedness of them that dwell therein?” And in reference to the small number of missionaries, comparatively with the people, I cannot but exclaim, “How should one chase a thousand, and two put ten thousand to flight?”

Christendom, arise in your might to batter down the walls of superstition, and loving hearts will hereafter pour forth enrapturing strains of gratitude to you, while He whose eyes never slumber, will see and reward you as good and faithful servants.

I will now proceed to lay before you, matter of a more interesting and encouraging nature.

You have doubtless heard already from Mr. Phillips of the Santals. I will consequently say nothing in the way of describing them, further than that they are an artless, industrious and harmless people, “more sinned against than sinning,” and held in sovereign contempt by the Oriyas. On Wednesday last, with my mind still oppressed with the scenes of Monday, I proceeded with a heavy heart to a market about six miles south westerly from us, much frequented by Santals. Here I was encouraged and cheered by the deep attention with which the people listened to the word of God, spoken first in Oriya by Silas Curtis, and then in their own language by Elias Hutchins, an intelligent Santal con-

vert. Men and women flocked around us, each anxious to obtain a place among the first row of listeners. And yet there was no confusion or bickering as among the Oriyas, but all was harmony and good feeling. Oh! it was very pleasing to see this poor, despised and insulted people, listening so attentively to the words of grace, while the higher and educated Oriyas see not the good that is offered to them. I was then reminded of the words of our Saviour, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes." And I feel assured that the Santals will sooner drink at the fountain of life than the Oriyas. Oh! may the seed that has from time to time been sown upon this soil, that looks so promising, really bring forth fruit, "some thirty, some sixty, and some an hundred fold." Amen.

Yours truly,

CHAS. A. OLIVER.

ERRAMANGA.

We extract the following from the *Missionary Magazine*. That the island were John Williams fell should be a flourishing missionary station, is delightful news. The account is part of the notice of the voyages of the Mission Ship, belonging to the London Missionary Society.—ED.

"We anchored in Dillon's Bay, about noon on Saturday the 22nd May. As we approached the anchorage we saw numbers of natives on the neighbouring heights, some of whom shouted and beckoned to us. Some swam off to us, and came on board without hesitation. We were sorry to learn from them that the tribes in the immediate neighbourhood of the bay were in a state of hostility, but in the afternoon we ventured on shore. We landed near the spot where Williams fell. We made our way towards the memorable stream by the side of which Harris was killed and Williams attacked. It is a beautiful place. The stream is about eighteen or twenty feet broad, and so deep that a boat might be pulled up it for some distance. It flows through a valley of considerable breadth, with a high ridge of mountains on either side. We were all charmed with the beauty of the scenery.

A TOUCHING SCENE.

"We returned on board, and there a very touching scene was witnessed. Mana, one of the Eramangans who had been to Samoa, was standing with his New Testament in his hand, surrounded by a group of his

countrymen, who were listening with wondering interest while he read and talked to them about Jesus. He was reading about his advent in the flesh, and pointing to his hands and feet to convey an idea of his crucifixion, and to heaven to indicate the place where he now is. Oh, when shall the mystery of the cross be indeed unfolded to the poor degraded sons of Eramanga, and His blood made efficacious to the taking away of their sins!

OPENINGS FOR THE GOSPEL

"Notwithstanding the unpromising appearances that met us on our first arrival, we succeeded in accomplishing the important object of our visit. We sent a messenger on Saturday to the principal chief in the bay, requesting him to come to us on board the vessel. Early on Monday morning he came round the bay opposite the ship. He had a large number of attendants, perhaps not less than one hundred. He sent a messenger on board to request us to send in a boat for him. The sea was very high, a strong wind having been blowing into the bay all night, and a very heavy surf was breaking all round the beach, so that a boat could not go close in. We went as near as it was safe to do, and after some difficulty managed to induce the chief to swim off to us to the boat; the chief of Punkar also swam out to us. Punkar is the name of the part of the bay where Williams was killed. Having got the two chiefs into the boat, we returned to the ship. We explained fully to them our object. This we could do in a very satisfactory manner through the natives that had been to Samoa. Having done this they were asked whether they wished teachers to live among them; whether they would protect them, furnish them with food, assist them in getting a house, &c.; to all which inquiries they replied satisfactorily. The principal chief, when further interrogated as to the probable safety of the teachers, in the event of our leaving them, pointed to a lad, his nephew, but regarded in the light of a son, and asked if it was likely that they would injure the teachers when his son was going with us; for it had been previously arranged that the lad should go with us to Samoa. We were satisfied that he was sincere and would do his best to fulfil his engagement.

"With thankful hearts we made arrangements for landing two teachers, with their wives, natives of the Hervey Group. They are just such men as we should have chosen for the arduous and hazardous, but honourable post; and it was their own chosen field. We thought it well for them to spend a night on shore before landing their wives and property. Accordingly they were landed towards evening. It was a deeply inter-

esting sight to see them receive apparently so cordial a welcome from the Eramangans, large numbers of whom escorted them along the beach towards the place where they were to spend the night.

"From what had already taken place, we anticipated, on the return of the Teachers, a good report; and our anticipations were fully realized. On the morning of Tuesday the 25th, we went in with the boat, and found that they had been very kindly treated, and that they were fully satisfied as to the propriety of remaining. Kauiani came on board with them to beg that a *Missionary* or Teachers might be brought to live with him when the vessel returns. The other chief also expressed a wish for a Missionary. This he did spontaneously. Thus there is a voice from Eramanga!—from Dillon's Bay!—from the very spot where *Williams fell!* Surely that voice will not fall unheeded on the ears of British Christians!

"The arrangements for landing the Teachers being completed, we proceeded with them towards the shore. All,—men, women, and children,—appeared greatly pleased, and gave us a most encouraging welcome. Kauiani brought a young man belonging to his family to go with us to Samoa, agreeably to a promise he made to us the day before. We had many urgent applications from parties to go with us, so urgent that it was quite painful to decline them. We selected four, so that we had a party of six Eramangans to take to Samoa. Joe, one of the former party, returned to be further instructed in the Institution at Malua.

"Our success in introducing the Teachers we attribute mainly, under God, to the influence and assistance of those who have been to Samoa. It is very unlikely that we should have succeeded without them. Mana, one of those whom we left with the Teachers, is a very interesting lad. After it had been arranged that he and the Teachers should remain, a conversation was overheard between him and Paulo, a savage Islander, who was with us on board, to the following effect:—Paulo was reminding him of the advantages he had enjoyed in Samoa, and encouraging and admonishing him to be courageous and steadfast, in view of his remaining among his barbarous countrymen. Mana replied to the effect,—that it would be all well. If they were called to suffer (to die), it would be according to the will of God, and in His cause and that that would be good. Paulo and he have frequently had similar conversations during the voyage.

At a subsequent period it was ascertained that "the state of things at Eramanga was cheering."

AFRICAN MISSIONS.

THE following address, delivered in New York, in June last, contains important intelligence as to the state and prospects of Western and Central Africa.

Religious services took place in the Amity Street Baptist church, Tuesday evening, June 28th, with reference and preparatory to the embarkation of missionaries of the Southern Baptist Convention—Messrs. Bowen and Lacey—to Central Africa.

Before introducing the speaker for the evening, Rev. J. B. Taylor gave a brief explanation of the objects of the meeting, of which, as well as of the remarks of Mr. Bowen, the following, from the *Express*, is a very good sketch. It was for the encouragement of two coloured missionaries who were about to depart for Africa. The Foreign Mission Board had made several attempts to evangelize the West Coast of Africa, at first through the aid of white missionaries; but they were now adopting the policy of engaging free and intelligent coloured men in the missionary work, as they were better adapted to, and of course could better stand, the climate of that country; and fifteen already had been despatched, and their labours were abundantly blessed. The object and expectation was to occupy the large cities in the interior, about two hundred miles from the coast, as permanent stations; and from thence branches could be thrown out, and native missionaries despatched to, and located, when desirable, in the smaller towns and villages.

Rev. J. T. Bowen, of Georgia, who has been engaged some two years in Africa, as a missionary, then addressed the audience. He said he should not spend time in speaking of the degradation of Africa, the crimes of its inhabitants, or their ignorance; with these things all were familiar; but he would confine himself to such facts as would lead to the hope in others, which he himself entertained, that Africa would be a successful field of labour.—He did not mean speedily, for no great reform was ever effected quickly; but in the course of a few generations, it was his belief, that now almost totally savage Africa would be raised far towards complete civilization. The western coast, as also Southern Africa, the speaker said, was already considerably advanced, and he spoke of the stopping of the slave trade as being the cause of the advancement, at which all should rejoice; and there was but one place now on the whole coast, of which he was aware, which might be called a slave station, and this station would be put down as soon as it should be found out by

the British cruisers, In Sierra Leone, many of the blacks brought there from Central Africa as slaves were now responsible merchants, owning vessels trading along the coast; others were mechanics, and many, educated in the mission schools, were well versed in Latin and Greek, as well as in modern languages, and would, astonish many people here by their learning. One good thing in these blacks who have been educated was, to the mind of the speaker, that they evinced a missionary spirit. To prove this, he mentioned that in the old slave town of Gregor, on the coast, (which is not now a slave town, slavery having been suppressed,) he met an old man, who had been christianized in Sierra Leone, and who told him that there were numbers of others like him in that place who wished to return to the central portion of the country, where they came from, but were afraid to do so, from fear that if they took their Christian families back with them where heathenism prevailed, they would become contaminated with their old sins. They had, therefore, appointed a committee, of which he was one, to visit their native place, and view the prospect, whether it would do for them to return; and when he was informed that the speaker would make an effort to send a missionary with him, he was exceedingly overjoyed, and said that he would see that he was supported. This showed how the people were disposed to receive the gospel. The speaker then referred to Liberia, which he had visited, He spoke of it as flourishing, and called their attention to a statement which some of the press in this country are propagating, to the effect that those who have gone there (to Liberia) from this country, were returning to heathenism. This he declared to be false. On the contrary, numbers of the most savage of the natives in the vicinity, the regular Bushmen, were being brought to civilization through the efforts of the Liberians. In addition to these colonies, there were about a hundred missions spread up and down the coast. There were schools supported by the British and Dutch governments, besides a number of missions schools, in all of which it is estimated that at least fifteen thousand natives had been well educated. The seed thus spread up and down the western coast of Africa would one day yield an abundant harvest. Central Africa was a more important missionary station than the Western coast. There was now less sickness than formerly; the climate was said to be much better; but he (the speaker) thought it was more the difference in the character of the visitors in former times than now, that fewer deaths took place among strangers. Those who used to visit that country were, generally, that class who were given to all sorts of

excesses, while the characters of the present visitors were far more moral, generally strictly so. The forests of Africa were one cause of sickness; but in the far interior there are no great forests, such as on the outskirts, but the land might be called table-land. There was also but a very little swamp. Neither was the heat so excessive as is generally supposed. It is said in books that the thermometer generally reaches 140, but the speaker had never known it to be over 100, and generally it ranged between 80 and 90, in the heat of the sun. In the shade it was quite pleasant. He thought that Europeans could live there as well, if not better, than in any of the other countries in the Torrid Zone,

The speaker then noticed the resources of Africa, and said that he supposed most of it, Liberia especially, would eventually become commercially rich. All had heard of the Liberia coffee, and gums and spices were there in abundance. In the forests of Guinea he had found the article of black pepper growing in dense thickets, wildly. These articles, with many others, among which was palm oil, were found, and could be produced to the there amount of millions of dollars. A great amount of the natural product of the country was carried across the desert upon the backs of camels. The speaker suggested that it was possible to establish a regular line of steamers to run up the navigable streams, of which there were a number, into the very heart of Central Africa, and that the profits to be derived from a trade thus opened would be enormous, as the natural productions, of value here, could be obtained for almost nothing there, in exchange for what was of little value here but highly prized there. The speaker doubted not that when our enterprising merchants became alive to the resources of the country, which would not be long, this suggestion would be carried into effect, notwithstanding the many expeditions fitted out to explore the interior had failed to reach a point near it, which he attributed to mismanagement rather than otherwise: and it would probably be satisfactorily proved that a thorough knowledge of the difficulties to be contended with was only needful, and then they would very soon be removed. When the step last suggested by the speaker should be taken, he said that it might be considered as the most forward and practical step, in the attempt to evangelize Africa, as it was absolutely necessary that the people should become somewhat civilized as a nation, through the influence of commercial intercourse with Christian countries, before the labours of the missionary could meet with that success it was devoutly and earnestly hoped they eventually would. The fact of a missionary converting an individual here

and there, (though they were many, as individuals they were but a few, compared with the vast population of the country,) had not such influence over the mass as would the enterprise of a Christian people, exhibited to the whole country in their commercial intercourse.

It was the advantages of commerce which Africa principally needed, and this the missionaries had not time to engage in, nor was it right they should do so. The character of the people in the interior, the speaker said, was far different, considering the state of society, from those on the coast of Guinea.* The mode in which those in the interior constructed their buildings, their form of government, their laws, and all their customs, were decidedly Eastern or Moorish. As to their religion, all the people, so far as the speaker had been able to ascertain, believed, as did all civilized nations, that there was but "one God, all-powerful and omnipotent," and they also entertained very correct notions of several of the attributes pertaining to Him. They were, however, idolators, and their idolatry was of a character which bore evidences of great antiquity; and in this connection the speaker said that among the many ancient things he had noticed existing among them was the "Cymbal" of which mention is made in the Bible. The people worship their idols as intercessors with God, something in the same manner as the Pope is supposed, by the catholics, to be an intercessor, having influence for them with the Supreme Being. What they needed to be taught was, that Jesus Christ was the only intercessor, and through him was the only means by which salvation could be obtained.

In conclusion, the speaker mentioned the fact that the African generally fears death in view of a future state; that when an individual was approaching his end, his friends usually made a sacrifice as an appeal to their idols for the dying man's favourable reception in the world to come, and he (the speaker) regretted that there were not more missionaries to teach them (the Africans) that it was unnecessary for them to make sacrifices for this object, when the Lord Jesus Christ had offered up himself a living sacrifice, for all future time, and that faith in him was all-sufficient for pardon.

The speaker having concluded, a few remarks were offered by Rev. Dr. Babcock, after which prayer was offered by Rev. E. L. Magoon, and the assemblage dispersed.

N. Y. Recorder.

* It is an interesting fact, that the British Government have determined to send out another expedition to go up the Niger, with a view to explore the interior for commercial and benevolent purposes.—Ed.

WESLEYAN MISSIONARY SOCIETY.

Extracts from the Report for 1853,

The SOUTH CEYLON Mission has presented a degree of prosperity. There is an increase of 78 members, with 40 on trial; the total number in the District was 1416, with 41 on trial, in all 1,847:—163 Europeans, and 1,684 Singhalese. 4 new chapels have been erected. The Committee, with deep and solemn regret, noticed the recent death of the Rev. Benjamin Clough. In NORTH CEYLON, it had been a year of many afflictions to the Missionaries: two of them had to return home, and the labours of those who remained had been purged amidst many interruptions.

In CONTINENTAL INDIA one of the most faithful Missionaries, Mr. Cryer, had been removed by death. . . . Among the English Society in *Madras* the work had not declined. The native church at *Royapettah* had received 34 in church fellowship, with 4 on trial; and at *Negapatam* there had been several converts, one of whom had begun to preach. At *Bamgalore* the Educational Establishment contained 300 boys,—an increase of 130. Major-General Cubbon, Commissioner to the Rajah of Mysore, had testified his approval by a monthly gift of 300 rupees. The printing establishment was very efficient. *Mysore* had been deprived of most of its Missionary labour; but the effects of the former exertions were very manifest. The Committee urged the appalling fact, that in these territories there was only one Missionary to every million of the population.

NEW SOUTH WALES.—At the *Turon* gold-mines open air services had been productive of good. The *Bathurst* Circuit had paid its own expenses, and contributed £200 to the Society. In *Melbourne*, the congregations had increased, and all the chapel debts had been paid off. A large building had been erected for the reception of Wesleyan emigrants and their families. The *Gold-Fields* in the province of Victoria had received a measure of attention, and occupy a place in the District Schedules:—To Missionaries are employed, who alternately supply the *Forst-Creek* and *Bendigo* diggings every Sabbath; and, with the assistance of some faithful and zealous Local Preachers, conduct a large number of religious services weekly. A rough slab chapel was opened at *Forest-Creek* in July, when two large and attentive congregations assembled morning and evening. The collections amounted to £17, which, with the previous subscriptions, fully met the cost of the humble erection. A total of 150 members, with five on trial, is reported, together with one Sabbath-School, containing 65 children.

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THE KNOWLEDGE OF THE HOLY SCRIPTURES COMMENDED
TO YOUNG DISCIPLES.

AMONG the readers of this periodical it is hoped that a considerable proportion are of the class properly denominated young disciples. To them this paper is more especially addressed. You have, dear friends, been brought to the feet of Christ, and through him look for mercy unto eternal life. Convinced of sin, sensible of your fallen and ruined condition by nature and practice, you have fled for refuge to lay hold on the hope set before you in the gospel of Christ, and you have found "joy and peace in believing through the power of the Holy Ghost." You have thus "passed from death unto life" being "renewed in the spirit of your mind," and "rejoice in hope of the glory of God." Happy change! What reason have you for gratitude, that you have been brought to experience it!

It may be presumed, farther, that you have been enabled to profess the name of Christ before men. Being "baptized into Christ you have put on Christ," and thus acknowledged, in the face of the church and the world, of angels and men, that you have taken Christ to be your Redeemer, the Spirit your sanctifier, God as your father, and the Scriptures as your guide and rule. To do this,

often requires a large amount of courage and resolution, as well as assistance from above. There are many influences which are unfriendly to such a profession. The frown, the scorn of the world, the suggestions of the great enemy, as well as the fears of our own hearts. But you have added "to your faith virtue," you have put on the armour of Christ, and determined to be bold to profess his name, and to practice his precepts. You have come to a decision; you have avowed your determination in this all-important affair; and it now remains for you to pursue with diligence and perseverance the path on which you have entered. This course is straight, honourable, and useful. It is marked out by the hand of the King of kings, and leads to the realms of blessedness on high. In the earnest pursuit of it you will find many pleasures, much divine enjoyment, heavenly consolation, and glorious hopes. But there must also be expected various opposition from without and from within; many difficulties and discouragements; severe temptations and heavy trials. You will therefore need to use and employ all the means in your power, to sustain your spirit and stimulate your efforts,

that you may not become "weary in well doing," but may "endure to the end and be saved."

We shall not now refer to these means farther than to suggest that in the general they include the daily seeking of God by prayer and supplication, the regular and earnest attendance on the house of God, frequent communion with your own heart, pondering the path of your feet, and the diligent and devout perusal of the Holy Scriptures. Every one of these is important, and cannot be neglected or omitted without injury and danger; and the whole of them tend, when pursued in harmonious combination, to promote our spiritual improvement and progress, and to secure us from the evils of spiritual desertion, apostasy, and sin. "They that wait on the Lord shall renew their strength." It is to the latter of these suggestions that your attention is now invited, viz., the daily and devout perusal of the Holy Scriptures, in order that your knowledge of them may become comprehensive, correct, and influential. How many are the publications that are ever issuing from the active press of this country, inviting your perusal, and diverting your attention from the oracles of God, it is impossible to tell; but the fact is proper to be referred to, as there is reason to fear, that through them, many young professors, and others too, allow themselves to neglect that sacred book which God himself has given for the instruction and salvation of mankind. You are not counseled to read no other book but the Bible—that would be absurd; but to make the attainment of an extensive and intimate acquaintance with the Holy Scriptures the object of your earnest solicitude. Let this be your aim and purpose, and let your general reading have a bearing on this great end. If you have much leisure and many opportunities of reading, keep this in view; and if your means are more

limited let this not be forgotten.

Recollect that the Holy Scriptures are the only source of divine knowledge. God himself is their author. They were written by the inspiration of his Holy Spirit; and they are given for our instruction and salvation. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The claims that they have on our attention as divine, infallible, and as graciously given for our improvement and salvation, cannot be too highly estimated. All other writings which relate to religion, and our spiritual guidance, derive their authority from them, and are to be followed only as they accord with the oracles of God.

Seek, then, to have clear views of the doctrines which are taught in the word of God. They set before us the character and perfections of God, his eternity, immensity, omnipotence, omniscience, purity, benevolence, justice and truth. They teach us concerning the Lord Jesus Christ, his divine nature and Godhead, his incarnation, work, offices, and grace. They set before us the creation of the world, the primitive state of man, his fall, corruption, and condition as a sinner under the condemnation of the law of God. They exhibit the way of life and salvation by faith in the Son of God. They teach us the doctrine of justification by faith, and sanctification by the Spirit. They set before us the privileges of christians, their adoption into God's favour and family, and their title to eternal life. They reveal a future judgement, and a state of endless blessedness and of woe reserved for the righteous and the wicked. How desirable to know these things, and to derive our knowledge of them from their divine source.

Seek to become acquainted with the morality of scripture. The oracles

of God contain the most complete system of morals which has ever been produced, and to which all other systems are indebted. The precepts of God are comprehensive and complete. They point out the great principles of our duty, both to God and man, and they enter into every relation which obtains among men; parents and children; masters and servants; citizens and subjects. They give directions for every state, every circumstance, and position. How desirable that they should be known and practised.

Let the promises which God has given be familiar to your minds. All the promises God has made are for the support and encouragement of his children. Here are promises to those that seek him; promises of deliverance in peril and temptation; of help in duty; of support in trial and in death—promises which relate to this life, and to that which is to come. These, as well as rules for our duty, should be known that their influence may be enjoyed.

A large portion of the Scriptures is prophetic. Many of the prophecies have already been fulfilled, some are now being accomplished, and some point to the still distant future. It is desirable to understand the prophetic writings and their application. This knowledge may in some measure be attained, by comparing the old with the new Testaments, where the prophecies relating to John the Baptist, to the Messiah, his sufferings and death, and the diffusion of his gospel, are set before us. We may also compare the prophecies one with another. We may notice, too, the present state of the nations and places referred to in the prophetic Scriptures, as Nineveh, Babylon, Egypt, Palestine, &c. Without pretending to understand those that are yet unfulfilled, we may obtain much knowledge of the prophetic writings which will have a salutary influence.

The word of God, moreover, is historical. We have, in the Bible, the earliest account of our race. From Adam to Noah, from Noah to the Exodus, and thence to the captivity, &c., how much instruction! What interesting biographies! How suggestive and useful! In the historical parts of the Old Testament we see the rise and fall of empires and kingdoms, the sins and ways of men, and the judgements of God. In those of the New Testament, we have the life and doctrines, the miracles and discourses of our blessed Lord; and the progress of his apostles in diffusing his gospel after his ascension to heaven. The examples of piety, faith, zeal, excellence, and error among the people of God, and the conduct of God to his friends and his foes, render an acquaintance with the histories of Scripture both desirable and important.

There may also, in addition to the above, be added, a general knowledge of every book of the Holy Scriptures taken separately, as to its general contents, its scope, its author, and the times in which he flourished. This will render the repeated perusal of these books more interesting and instructive. Some attention should also be paid to the Geography of Scripture; the situation of the various countries which it mentions, their climate, products, and natural history. This will enable us to understand the figurative language of the inspired penmen, and their various allusions, and to appreciate and enjoy their descriptions, the most bold and beautiful to be found in any writings, whether ancient or modern.

In the above summary are included the chief things which may be within the reach of ordinary christians; and to which for the most part, by diligent and persevering attention, they may in a great measure attain. There are difficulties which must be left to the learned who have leisure; and

criticisms which can only be appreciated by the scholar and the theologian. But it is a pleasing fact that none of these difficulties or nice criticisms affect any great doctrine of the word of God, and that any person of a sound mind, and a sincere spirit, may, with very little external help, (which may readily be obtained) become well acquainted with the oracles of God, and thus be "rooted and grounded in the truth, established in the faith, abounding therein with thanksgivings."

It is perhaps undesirable to lay down any plan for the guidance of our young friends in this matter. The great thing is to convince them of its importance, and to induce them to determine to engage in it. When once the purpose is well formed in the mind, to become, if possible, comprehensively and correctly acquainted with the oracles of divine truth, and to pursue this as the work of our lives, a great point is gained. If any suggestion were made, it would be something like the following:—Read carefully the books of the New Testament. Begin with the Gospel of John, then Matthew and the other Evangelists. Commit to memory several of the most important chapters and portions. Read then the Acts of the Apostles, and the Epistles. Acquaint yourselves with the references you find to the Old Testament Scriptures; and having perused the histories and prophecies, and psalms, from time to time, fix—which you may by the chronology given in the margin—the period of each writer, and the circumstances under which their books, as well as many of the psalms, were written and composed. Let the end be kept before you for a few years, and your leisure and reading be prudently directed, and you will find that the task will become delightful and refreshing. What is well fixed in the memory in youth is seldom or never forgotten. Read and study the Scrip-

tures with a devotional spirit. This is of the highest importance to a right discovery of its truths. "The natural man understandeth not the things of the Spirit of God." Seek to feel while you read this word, that God is your teacher, and that you are learning at his feet what he wishes you to know. You will thus cherish a proper temper, and secure his blessing. "The meek will he guide in judgement." "If any man will do his will, he shall know of the doctrine whether it be of God." To have a rich recollection of the precepts and promises of God, a clear and satisfactory acquaintance with the doctrines of his word, and a comprehensive acquaintance with all its parts, is surely no mean attainment, and must be fraught with lasting good.

The question of christian evidences may be thought of importance here, but only a slight reference will be made to it. The Bible is its own witness. It carries in its own bosom the most formidable artillery for its own defence. The purity of its morality, the harmony of its teachings, and the divine character of its doctrines, all bespeak its heavenly origin. Were we to recommend any work as to the historical evidences of christianity, it would be that of Paley, which, with his *Horæ Paulinæ*, as published by the Tract Society, contain almost all that can be desired.

The importance of seeking to attain this knowledge of the Holy Scriptures must be obvious to every reader; nevertheless, we must solicit his patience while a few considerations which tend to make this manifest are set before him.

First then, a neglect of the word of God in a professed disciple of our Lord is highly criminal. If God has given us this volume for our instruction and guidance, and we lay it aside, and neglect it from day to day; if we do not seriously peruse it, but content ourselves with a loose and su-

perfidial acquaintance with its truths, are we not guilty of disrespect to God, and neglect of his salvation? Do we not display a want of affection for the great truths which he has revealed to us, and of the holy principles which he has enjoined upon us? If we allow our leisure to be absorbed with other things, and avoid the perusal of the words of God for the words of men; or to give ourselves up to indolent trifling, can we expect the blessing of God, or that our course will not be regarded by him as highly criminal? Reflect how he has enjoined on his people a perusal of his word. "These words which I command thee this day shall be in thine heart: thou shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Mark how the apostle rebukes the Hebrews for their slender attainments: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe." Consider how numerous are the exhortations of this class:—"Therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we should let them slip:"—"As new born babes desire the sincere milk of the word:"—add "to virtue, knowledge:"—"search the Scriptures." Let no young professor neglect the sacred word; let him rather seek for a large acquaintance with it, that he may "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Set before you the examples of the best men, whether their names are mentioned in the sacred page or that have been known to the church of God. Hear the Psalmist:—"O how I love thy law; it is my medi-
 tion

all the day. Thou through thy commandments hast made me wiser than mine enemies:—I have more understanding than all my teachers, for thy testimonies are my meditation. How sweet are thy words to my taste! yea sweeter than honey to my mouth. Thy statutes are my song in the house of my pilgrimage." This and much more was written when little more than the first parts of the Old Testament were extant. Read the epistle to the Hebrews, and reflect how carefully the apostle must have perused the writings of the Old Testament; and mark by the allusions contained in the Evangelists and epistles the attention of their writers to the ancient oracles of God. So in our own time. Where is the man who has been most distinguished as a Christian professor for his piety, charity, and grace,—do you not mark that he is one who has well stored his mind with the texts and doctrines of the divine word. Eminent piety never existed except in connection with a devout and habitual acquaintance with the word of God.

Consider the respect which is invariably paid to intelligence in any pursuit. If a man in the humblest walks of life is intelligent, and his mind is furnished with the knowledge of his employment, other things being equal, he is ever most honoured and trusted. So in every sphere. So in religion. Do you wish to secure the regard of your christian brethren as a servant of Christ, seek to obtain the knowledge of God's word. Is it desirable that even the enemies of your religion should respect it? Let it be intelligent, based upon a knowledge of the Scriptures of truth, that ye may be able to "give an answer to every man that asketh you a reason of the hope that is in you." Intelligence ever secures respect, and the religion you profess is that of "light and not of darkness." The very learning which is now being

urged on your attention, as it is divine, enlightens and elevates the mind, and facilitates the acquisition of other knowledge. If a man, by becoming a christian, does not also become more generally intelligent, there is some reason to fear lest he is a christian only in name.

It is the word of God that is the great means of sanctification and spiritual enjoyment. The prayer of our Lord was, "Sanctify them through thy truth, thy word is truth." "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes." But this hallowed and happy influence can be experienced and felt only in the degree to which the oracles of God are known and believed. It is where the word of Christ "dwells richly in all wisdom," where there is "the excellency of the knowledge of Christ Jesus the Lord," where there is a comprehensive knowledge of the "breadth and length and depth and height of the love of Christ," that the soul is "filled with all the fulness of God." The habitual perusal of the sacred oracles, and a delight in their holy testimony, superinduce the love of God, and joy in his service.

What, again, is the great means of security and stability, but an extensive knowledge of the divine word? Our faith is built on knowledge, and as the latter becomes broad, deep, and stable, the basis of our faith is strengthened. Who are the persons most easily led astray from the paths of rectitude, the victims of every new error, or the followers of every "wind of doctrine?" They are not found usually among the diligent, humble, and devout readers of the word of God, who have habitually cherished the prayerful resolve, "Thou shalt guide me with thy counsel," but amongst the neglecters of the bible; the vain, the superficial and the self-sufficient among profes-

sors. "They have no root in themselves," and when the scorching trial comes, whether it be in the shape of persecution or pretence, they are dried up. The whole history of apostacy and perversion may be summed up in one word, a disregard to the claims of the word of God.

Finally, this knowledge is both a qualification for usefulness on earth, and a preparation for happiness in heaven. In the church of God we sometimes notice persons who are esteemed for their piety, and who are exceedingly useful in instructing the enquirer, and in giving counsel and comfort to the afflicted. These are invariably found to be those whose minds are stored with the treasures of the divine word. Their reverence for, and knowledge of the Holy Scriptures, give them the distinctive excellencies of their character, constitute them a "guide to the blind," and enable them to speak a "word in season," to him that is weary; their superior knowledge of God and Christ and the gospel and the Holy Scriptures, is the very thing which distinguishes them from their brethren, and makes them pillars in the house of the Lord. The ignorant, the unreflecting, the superficial professor, is neither prepared nor qualified for usefulness among men. And as on earth, so in heaven. The light that shines into the heart of a devout believer from the glory of the sacred page which is daily opened before him, lifts up his desires on high, and prepares him for that region where he shall no longer see "through a glass darkly, but face to face." Cultivate, then, this knowledge of the oracles of God. Let every week and month witness your advancement and growth in it, that your ways may be established. Remember that in this pursuit "the race is not always to the swift, nor the battle to the strong," but that humble, patient, prayerful perseverance, is that which obtains the reward. Many persons of comparatively slender capacity, whose oppor-

tunities are not ample, have made happy progress in this knowledge, by virtue of habitual reading and prayerful attention. Be not content then to have made a profession of the name of Christ, and "tasted that the Lord is gracious," but as those who by this means are introduced amongst his dis-

ciples, "sit at his feet and hear his word." Let no excuse be permitted to prevail with you to prevent the continued effort to obtain a comprehensive and correct, an experimental and practical acquaintance with "the word of the Lord."

ELEMENTS OF POWER IN THE PULPIT.

What are the elements of power in the pulpit? The primary element most obviously lies in the depths of the preacher's own spirit. Happily, the time is rapidly passing away in which the clerical functionary could wrap himself in the mystery of official sanctity. That "sham" is pretty well exposed. It is generally felt that a man who preaches the gospel should be exemplary: that whatever else he is, he must be a *good man*. Though superstition still lingers around, and sometimes within the precincts of the churches, and though everybody sees how men are, in a great degree, affected by mere power of mind, and by fascination of manner in a preacher, we are bold to say, there is no real power in what is preached unless it proceeds, or is believed to proceed, from one whose character is the expression of what he preaches. Most persons have contrasted the feebleness with which preachers of great intellect have preached the gospel, with the almost unaccountable—not quite unaccountable—hold on the popular mind secured by others, greatly their inferiors in every respect but this. The power of such men in their preaching, deserves more study than it has yet received, though our space forbids our enlarging on it as we wish. But here, in fact, are three distinct, yet harmonious elements of pulpit power. First, there is the strong influence on the preacher's mind of all the considerations which deepen, while preaching, his sense of the weightiness of what he says: giving vividness to his

apprehensions which no logic could create, no rhetoric express. Secondly, there is the preparation which the knowledge of the preacher's consistent piety imparts to those who hear him: disarming many of their prejudices, and even prepossessing them in favor of his object. And, thirdly, as we understand the matter, there is a congruity between the mind of a good man and the mind of the Spirit in the preacher's heart—the same heavenly power which comes into the hearer's heart, making the gospel which is preached, and which he believes, "the *power of God*" to his salvation. If we have not expressed ourselves too briefly to be understood, we have here exhibited a threefold manifestation of the *law of sympathy*,—sympathy between the preacher and the truth; that is power—sympathy between the preacher and the hearer; that is power—sympathy between the spirit of the preacher and the Spirit of God; that is power.

There is great power in the preacher fully believing, at the time, every thing he says. Very worthy of remark is the power of a believing mind, irrespectively even of the soundness of the belief; but especially when what is so believed is the truth of God. We may be permitted to remind some preachers that there are lines of study which, by making men familiar with the difficulties into which every truth may be pushed, have taken away the sharp, robust belief which is of the highest worth in preaching. We do not regret the habit of investigating

every principle, of privately exploring the depths of every thing relating to the gospel, of grasping the remotest difficulties which the keenest spirit can detect in either the proofs or the doctrines of our faith. Neither do we affirm that preachers are to speak to men as though no such difficulties existed, or as though they knew them not. But there is at the bottom of all these difficulties a subjective infirmity not apt to be suspected. We sometimes are pained to witness a hesitancy, a want of speaking out, which makes it quite impossible that a man's preaching should have power. Give us we say, the preacher who knows what is plain, what is proved, what is vital; who can separate this from things perplexed, doubtful, or comparatively unimportant; and who so heartily believes his own preaching that every one who hears him knows that he believes it for sufficient reasons. This is the power of a believing mind—of a discerning mind—of an honourable mind—of a mind that is and knows itself to be, and proves itself to be, *full of truth*. Our clerical readers need not to be told, yet they may seasonably be reminded, how exclusively the Christian religion is an affair of *faith*. The preacher has to do with "things not seen;" with principles that go down into depths which human intelligence has not fathomed; with revealings of the past, the present, and future, which carry him far beyond the range of man's experience; and, if he would speak of these things with power, he must speak of them with full belief. He is, also, to believe the promise that he shall not preach these truths in vain, so long as he preaches them undoubtedly as the truths of God. But to do this is not so easy as might be supposed. To do this, our preacher must be a man of deep thought—consistent and well-balanced thought—thought in the silence of his chamber, in the recesses, as it were, of the temple under the lights of Calvary

and the inspirations of Pentecost, and amid the calm contemplation of "eternal judgement."

Even these grand elements of pulpit power will not be skillfully wielded unless the preacher *knows the minds with which he has to deal*. All power is relative to the object in which the effects aimed at are to be produced. The object on which the preacher works is the human mind. There are universal properties of our moral nature with which all preachers have to do. Those are the greatest preachers who keep these common features of humanity in view, to whatever audience they preach; and hence there are sermons which, ordinarily speaking, produce nearly the same effects at all seasons, in all places. Yet the modifications resulting from time, place, and varieties of age, culture, and employment, are so many and so great, that for a preacher to neglect them, would be to deprive himself of more than half his power. We are almost ashamed to have to put into words so simple a truism as—that it is in the *separate* minds of individuals that the preacher's power is felt. If there is no one hearer that feels the power, feels it as though the preacher had been preaching to him alone, then, however large the audience, the preaching has not been "with power." The methods of studying human nature are many, and there are consequently many modes of dealing with that nature; but, as the preacher has to do with men under an aspect peculiar to his vocation, his proper course is to study the whole case in the Bible, in his heart, in the recorded experience of other preachers, and in those facts connected with the ministry which constitute his own. To degrade the pulpit by making it a stage whereon he acts the censor, the satirist, the assailant of men's mistakes and faults, would be to prove himself too weak a man for any public station, and too much wanting in delicacy, dignity,

and benevolence, to be a preacher of the gospel. But there is a happy art, learned by the love of truth and the love of souls, of making men rebuke their own errors by the truths they are taught, and condemn their own sins by the laws to which they listen. And remembering the sad variety of sorrow that lies in the midst of every congregation, the good preacher would grieve to send one stricken heart away without the comfort for which so many look to him as a minister of that Saviour who binds up the broken spirit, dries the mourner's tears, and bids the contrite go in peace. This pulpit power is one which wounds, but wounds that it may heal; makes men tremble that they may come to the cross for safety, and find their resting-place in the bosom of God.

Not a little of the power of the pulpit resides in the preacher's *Christian manliness and moral intrepidity*. To no human agent is the dignity of the conscience of more value than to him. Since his work consists, mainly, in dealing with the consciences of his hearers, his own conscience should often suggest what to say: his conscience is to act, by moral sympathy, on theirs. Many of his sayings, whether in the desk or privately, are likely to fall *obliquely*—as from an angle or by a side light—on some of the unexplained associations of thought, by which the secrets of the soul are laid bare to itself; yet as he aims in his preaching to rouse the conscience that sleeps, to guide it when perplexed, and to soothe it when in trouble, it becomes to him of infinite moment that his ability to do this should be fresh and healthy. So it will be as long as he holds fast his integrity, wisely cultivating his love of what is right because it is right; maintaining the undisputed authority of God within his own breast; never slighting his own convictions; and, as one going calmly to that tribunal where Supreme Righteousness presides, ex-

ercising himself to have a conscience void of offence toward God and toward man. Let him be only sure that the verdict of his judgement in moral questions is the judgement of God, and let him unswervingly act on that judgement—no fear will make him falter in his speech or shrink from duty, though his earthly all may seem to be cast upon the hazard. How much of *this* power there was in the preaching of Jesus! He was an *incarnate conscience*: his thoughts, words, life, death, were the perfection of the moral sublime. He “loved righteousness and hated iniquity.”

The preacher has to “commend *himself* to every man's conscience in the sight of God, by the manifestation of the truth.” This manly intrepidity does not show itself in audacity, arrogance, or recklessness—faults too often mistaken for it—but in boldly denouncing every form and disguise of sin; clearly expounding truth even when most unwelcome; patiently upholding principles which do not happen to be popular; faithfully inculcating the duties which are most neglected; and doing all this with the modesty of a fallible mortal, with the meekness of wisdom, and with the most transparent charity.

It would be a criminal omission to forget that the power of the Christian pulpit is, pre-eminently, the power of love. We can scarcely recommend the morbid sentiment which is sometimes substituted for the intelligent compassion of the gospel. At the same time, we call to mind the important fact—that men endowed with the largest compass of intellect have exhibited, on proper occasions, the deepest tenderness. The preacher who made a Roman magistrate tremble, and whom the tears of loving friends could not move from his purpose, though he confessed that they *could* “break his heart,” was yet as gentle as a mother, pouring forth his manly pathos as he besought sinners to be reconciled to God. There is ample warrant, we

think, for yearning importunity, for the vehemence of impassioned affection, in the preaching of the gospel.

Without overlooking the danger, on one side, of too far separating, and on the other, of seeming to identify the human and divine power, the preacher may attain to that enlightened reliance on "the grace of God," which is as remote from fanaticism as it is from presumption. He whose "word was with power," had been "anointed by the Holy Ghost." The success of the evangelic mission, in its morning freshness, is unequivocally attributed to the "hand of the Lord" "with" the preachers opening the hearts of their hearers. In proportion as preachers in following times have fully believed this, seeking it by pray-

er, trusting to it while speaking, and gratefully celebrating it as the efficient cause of all the good they did, their preaching has been mighty. Never can the modern preacher reason too closely on the utter impotence of his work, as one of moral suasion, addressed to men who have not the living principle of love to God and to truth. Never can he feel too keenly the manifest disproportion of his best doings to the end he has before him. It is not possible that he should be too consciously dependent on the Spirit of God; and, for this reason, he cannot pray with too much trustfulness or fervour for that power without which his ablest performances are but as the whisperings of a child among the sepulchres of the dead.—

American Magazine.

DUTIES OF CHURCH MEMBERS,

Being the substance of an Address at an ordination.

"Let all things be done unto edifying."—1 Cor. xiv. 26.

MY DEAR BRETHREN,—In the solemn and impressive service of this morning your minister and pastor was affectionately reminded of his various duties, and of the solemn responsibility resting on him in the office to which he has been called. You have requested me on this occasion to address you, the members of the christian church formed in this place, on the duties you owe to him, to each other, and to God. Though I am sensible of my own incompetency to discharge this service in the most efficient manner, I request you to suffer the word of exhortation.

The words I have chosen as the guide of my observations were originally addressed to the church at Corinth, with a view to direct them in the exercise of the various miraculous and spiritual gifts with which they were endowed. They were thus taught to use them not for ostentation, but for edification, as though the edification

of the church was the great end they should ever keep before them, and to which all their gifts and exercises should be subservient. This exhortation, given under such circumstances, suggests that even gifted and favoured persons in a christian church may sometimes need the admonitions of practical wisdom.

The words of our text admit of a wider and more general application. They teach us that the entire course and conduct of the members of a church of Christ should tend to the advancement of true religion, and to the promotion of the honour, happiness, and enlargement of the church itself.

There is here a beautiful figure or metaphor involved in a single word. To edify is to "build up." This word, as applied to an individual christian, suggests, that he is, as it were, a building, a temple of God, and that as his own mind and heart are

strengthened by the reception of christian knowledge, and the addition of christian graces, he becomes more truly the residence of God by his spirit. "Know ye not that your body is the temple of the Holy Ghost which is in you," How important then is our personal edification!

This word too, as applied to the church of God, implies that that church is a building—"a spiritual house"—consisting of "lively stones," or christian people, united by a common faith to the Lord Jesus and to each other, and who are "builded together for a habitation of God through the spirit." To carry on this building to its perfection, either by the addition of those who obtain "like precious faith with us in the righteousness of God and our Saviour Jesus Christ;" or by the strengthening and improving of those already incorporated in this spiritual temple, is the edification of the church; and it is to this end that all your actions, purposes and prayers should contribute.

Before I proceed any further permit me to observe,—

That it is assumed that you are all sincere christians; that you have individually exercised repentance toward God and faith in our Lord Jesus Christ; that you are "renewed in the spirit of your mind," and "accepted through the beloved;" and having "yielded yourselves to God as those alive from the dead," that you are "looking for the mercy of our Lord Jesus Christ unto eternal life." If this is not your character and experience you are not in your right place as members of a church of Christ; and instead of being exhorted to "do all things unto edifying," you should rather be admonished to "repent and do the first works."

Again let me premise, that as christians, united together for the purpose of maintaining the ordinances, doing the will, and promoting the kingdom of Christ, you are a proper christian church. You may be few—and, in

the estimation of men, insignificant—but you are a true and scriptural church of Christ. The term church is ever applied, in the New Testament, to such communities, whether large or small, and the directions, admonitions and encouragements contained in the apostolic writings were addressed to such as they, whether located in Galatia, at Corinth, Phillippi, or elsewhere. It is anti-scriptural, and contrary to the usage of the primitive and purest age, to apply that term to a corporation of governing ecclesiastics; or to the whole inhabitants of any region, including every variety of character. You are, as an association of christian people, a christian church; and now having your bishop or pastor, and your deacons, you are organized, in our view, according to the true apostolic model and form.

It is on these principles that I now address you and exhort you,—“Let all things be done to edifying.”

I shall not be able on this occasion to refer to every branch of your duty, but I will glance at some of the more prominent, and leave the rest for your future meditation.

If you would do all things unto edifying, let the whole of your deportment in the world be such as becomes your christian profession. There is ever a mighty influence for good or ill, as to a church of God, depending on the conduct of those who are connected with it. If they are "blameless, and harmless, and without rebuke;" if they follow peace with all men;" if they exemplify in their general conversation, the integrity, fidelity, benevolence, and purity of the christian life; if they thus have their "conversation honourable amongst men," fulfilling the various duties of their calling and station with conscientious care and punctuality, the world will take knowledge of them; and though there may be a disposition to "cast out their names as evil," sinful men will "be ashamed when they behold their good conversation

in Christ. Let this be ever your course. You will thus "adorn the doctrine of God your Saviour."

You, and through you, your church and your profession will acquire an honourable character, and a moral influence, of the greatest importance to your advancement and edification. This will attract others to become united with you; it will greatly cheer your minister and sustain his efforts to promote the salvation of men.

But, where the reverse is the true picture of the deportment of professed christians, how much evil ensues! Their conduct pulls down the walls of Zion—covers its friends with shame—dishonours God, and destroys man! Be then, brethren, every one of you, attentive to these things; and "walk worthy of God who has called you to his kingdom and glory."

Be regular and devout in your attendance on all the public means of grace.

These, whether on the Lord's-day in general worship, at the Lord's table, or on other stated occasions, are instituted for the edification of the church. There the believer worships God with the brethren; celebrates his praise, hears his word, and commemorates the triumphs of redeeming love. Be attentive, brethren, to all these means. Contrive and arrange, if possible, that you shall be always there; there in time; and there with hearts prepared to wait on the Lord. Let the language of the Psalmist express your sentiments, "I was glad when they said unto me let us go into the house of the Lord." "Lord I have loved the habitation of thine house, and the place where thine honour dwelleth." This will promote your own edification. While they who neglect the means of grace invariably decline in all spiritual enjoyment and life, "they that wait on the Lord shall renew their strength."

It will also promote the well-being of others. It cheers the brethren when all thus with one heart wait on

God. They feel their strength and realize the benefits of association. It has a good influence on our families; and it has an attractive power on the world around. Those who hear the word with you are stimulated and encouraged, and your minister is animated to pursue his arduous work with increased diligence and zeal. Do this, and God will bless you, and make you a blessing. Neglect it and you may write "Ichabod" on your dwelling place and sanctuary.

You will excuse me if I add, avoid the habit of wandering abroad on every occasion to the neglect of your own place. Visiting abroad on the Lord's-day seldom tends to edification; nor do the roving tastes of some who profess to belong to our churches. Your proper place is among your own people. Is the church a family? let its members be "keepers at home." Is it a flock? let the sheep be in their own fold. Is it an army? let each soldier muster with his own regiment. Is it a building? let each stone be in its right place. Whatever influence you may have for good is best exerted "among your own people."

Be prepared and willing, in all the efforts and sacrifices of the church, to take your full share of duty and responsibility.

Connected with a christian church are many things which require attention, and which demand the exertion and regard of every member.

There is the support of the ministry, and the discharge of the various pecuniary obligations connected with the maintenance of public worship. These are properly provided for, not by legal exactions, but by the free contributions of those who enjoy them. Every member of a church, therefore, should feel that it is his duty and privilege to contribute to these objects "according to his ability." What he does in this way should be done cheerfully, "as unto the Lord." As far as may be, let your minister be comfortably supported. It will conduce to his effici-

ency and your edification. One of the reproaches brought against voluntary churches is, that the ministry is inadequately sustained. What you do in this way do cheerfully and promptly; so that your pastor may have confidence in your liberality; and the deacons, whose business it is to have charge of pecuniary concerns, may find the execution of their office agreeable and pleasant. Be a willing and liberal people.

The christian church is the centre of various benevolent and useful exertion. There is the Sabbath school; the benevolent society for visiting and relieving the afflicted around you; the tract society for the distribution of religious books among the thoughtless or ignorant:—there are prayer-meetings, and meetings to converse with enquirers: there are public objects that claim attention; as missions at home and abroad for the spread of the gospel. In some of these spheres of labour every one may find something to do. Every member has some gift, some talent that may be usefully employed; every one should in some way be a worker for the common good. When all are thus usefully and zealously employed, it is pleasing to behold them—"all things are done to edifying."

Do not, however, be discouraged if you are feeble, and cannot perform all these duties of a christian people. Set them before you, and labour after them: let each and all endeavour to find his own proper sphere, and the blessing of the Lord will be upon you. In a christian church, too, there are duties which pertain to its vital interests. It is for the church to see to the reception of members; and to the administration of discipline on the delinquent and offending. Attend therefore regularly the meetings which are convened for these purposes. Let every member, as well as office-bearer, attend church-meetings. There is a common responsibility which should be borne by all. There is often something instructive and cheering, or admonitory: and always the demand for

your presence. Let the maxim of our text be your guide when there, and you will be likely, with the blessing of God, to promote the good of the whole. Be very careful in the reception of members—that they be such as give evidence that they have "passed from death unto life." And in the admonition or expulsion of the erring and fallen, let the spirit of Christ rule, and the general good be your aim. Support your pastor in the execution of the will of Christ, and do not leave to him alone the performance of every difficult duty. As you are all members of one body, take your share of the more irksome duties that require attention.

Cultivate and display towards each other the spirit of christian affection, and let everything in your demeanour tend to its advancement.

How often did our Lord, and how earnestly did his apostles, inculcate brotherly love! How powerful were the considerations by which their exhortations were enforced! "A new commandment I give unto you—that ye love one another." "Love one another as I have loved you." "Love as brethren—be pitiful, be courteous." "Above all things have fervent charity among yourselves." "We know that we are passed from death unto life, because we love the brethren." "Though I speak with the tongues of men, &c., and have not charity, I am nothing." Love is the uniting principle in the church. It is the true cement which binds together the spiritual edifice. Let it then be real, cherished, and fervent. In all your thoughts and words of each other, let it prevail. Endeavour to think well of each other's piety and purpose. "Let each esteem other better than himself."

Let your regard to each other's happiness and welfare be apparent in all your demeanour. Be kind and respectful to the aged, and to such as bear office, especially to your minister and pastor. "And we beseech you, brethren, to know them which

labour among you, and are over you in the Lord, and admonish you: and to esteem them very highly in love for their works' sake."

Be sympathizing with the afflicted, "comfort the feeble-minded—support the weak," give counsel to the young and inexperienced—and "by love serve one another."

Cultivate a peaceful and harmonious disposition. "Follow after the things that make for peace; and things whereby one may edify another." "Let nothing be done through strife and vain-glory." "Do all things without murmurings and disputings." Let these apostolic precepts be regarded—and let no encouragement be given to factions, that you may ever be one in action, and one in affection. yield one to another in matters that may be unimportant, in brotherly love, and carefully avoid anything that may disturb your peace and union.

"Consider one another to provoke to love and good works." If one is dejected, cheer him. If one complains, animate him to do good. If one slackens, stimulate him to perseverance. If one wanders, try to reclaim him. Endeavour to promote each other's well-being and well-doing. Do these things by kind words. Do them by a devoted example. Do them in the spirit of love; and you will succeed. The cultivation and exercise of this kind, respectful, peaceful, and christian spirit and deportment will ever tend to the true edifying of the church.

Finally, cultivate the spirit of prayer, and personal consecration to God.

It very rarely happens that those who live in the habit of daily devotion, of reading the Scriptures, and prayer, fall into any great sin, or grievous error. God preserves them that live near to him, and keeps them from falling. He enables them, by the bestowment of his grace, to serve and honour him. Live then, brethren, near to God; seek him from day to day. "In all your ways acknowledge him, and he will direct thy paths."

Look well after the state of your own souls; and do not rest except as you have evidence of your individual acceptance with God.

And next to your own salvation, let the happiness, prosperity, and welfare of the church lie near your heart. Pray for your fellow members. Pray for the young and the aged, and for those with whom you often come into contact, that they may be holy, and alive to God.

Pray always, and earnestly for your minister: let him never be forgotten. He needs your prayers, and the help of divine grace. How great was the importance the apostle attached to the prayers of his brethren! "Brethren, pray for us, that the word of the Lord may have free course." He is young—pray for him. He is your teacher—pray that he may be taught of God, and that none may despise his youth. Pray for him in your closets, before you come to the house of God; pray for him in your families—and at all times—that his heart may be encouraged, and that he may "speak the word boldly, as he ought to speak." God will hear and answer prayer.

Such, brethren, are some of the duties resting on you. Oh, if you rightly discharge them; if your life, your attendance on the means of grace, your devotion to the service of the church, your christian love, and your habits of personal piety and prayer, are thus exemplified, you will "do all things unto edifying." All you are, and do, and say, will be for the honour of God, and the edification of his people.

You profess to be a christian people, born of God, and united for the purpose of carrying on his cause in this place. Every duty that has been urged on you arises out of this *profession*, and you are only consistent as you seek to discharge them. Resolve then, in the strength of God, that you will endeavour to "do all things unto edifying;" that your deportment amongst men, and your demeanour in

the church, and your consecration to God, shall have this tendency and purpose. This will give you great personal enjoyment: much consolation in your association; and it will secure the blessing of God.

The only hope for a true revival of religion in this place is, under God, in the presence of an active and devoted ministry, and a consistent and zealous and prayerful people. You have to-day attended the services connected with the recognition of a christian pastor, and you are therefore called upon by your very circumstances to set out in a career of holy zeal, and consecration to God.

Cheer the heart of your pastor by your renewed consecration to God. Resolve before Him, to whom you owe your redemption, that henceforth "you will strive together for the faith

of the Gospel," that "from this time God may bless you."

If you are now living to God, a church, a temple, "buildd together for a habitation of God," and continue to walk in love, and zeal, and holy devotion to God, you will not only be useful on earth, but happy in heaven. After contributing to the edification of his church on earth, you will be removed to that bright region where all dwell before the throne of God. There, many of the duties you are now called to perform will be superseded by the perfection of the heavenly state, but love will remain, and every earthly service will meet its reward. "Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

PRAYER FOR A REVIVAL.

PROBABLY the most of you, respected readers, who will peruse an article with the above caption, believe in the efficacy of prayer. You believe it is the duty of every Christian to pray the prayer of Habakkuk, "O Lord, revive thy work, in the midst of the years, in the midst of the years make known; in wrath remember mercy;" and yet you may not all pray for a revival as you ought to pray for it! If you do, you will experience it; for Christ has said, "If ye shall ask anything in my name I will do it." Will not "anything" include a revival? If so, how shall we pray for it? Suffer me to remark, it is evident that—

I. *We should pray for a right object.* "Anything" then is to be limited to that which is proper, consistent, right. If it is contrary to the revealed will of God, there would be a contradiction of terms, and we should make God say that he would do, and would not do, the same thing at the same time. His word is our guide in these matters, and that for which we pray must be consistent with it.

So it must be with providence. We cannot expect God to work a miracle to supply us with food, or raiment, or to save us from death. Our food is to be obtained by the "sweat of the brow," according to the laws of Nature; and we have something more to do, ordinarily, than merely to ask for ready-made clothing, bodily health, or a well disciplined mind. We must employ the means to secure the end. If we violate the laws of physiology, and neglect the means of mental or moral improvement, our prayers for these blessings will be in vain—not because God cannot answer us, but because he does not.

It is equally necessary that our prayers should be in accordance with the influences of the Spirit, which is vouchsafed us, to indite our petitions, and help our infirmities, that we may pray for what we ought. "Anything" for which we have the true spirit of prayer, we may hope to receive.

We should have, in prayer, a definite object before us—an object

clearly delineated in our own minds. If we do not know for what we pray, how shall we know whether it is right, or whether we obtain an answer to it? If there is a vagueness about it, is not an essential condition wanting? The beggar knows for what he begs; for it has made a deep impression on his own mind, and thereby qualified him to lay it impressively before the mind of another.

We should feel the need of that for which we pray; otherwise it will not be acceptable in the sight of God. It would be mere mockery—such as would induce us to turn away the poor beggar from our door,—and would not God despise such hypocrisy?

Such an object is a revival of religion. It is specific, needful—as every Christian ought to feel,—and right; and no child of God who prays for it as he ought will doubt as to its being in harmony with Revelation, Providence, and the influences of the Holy Spirit.

II. *We should pray with a right motive.* Men are too apt to be selfish in their prayers. When they pray that their children and friends may experience religion, it is not so much that God may be honoured thereby, as that they be saved from danger and distress; or that their assistance may lighten their own burdens in the family, or in the church. On this account they pray; but if prayer is founded on sympathy or self-interest, the motive cannot be right. “Whether ye eat or drink, or *whatsoever ye do*, do all to the glory of God.”

III. *We should pray with a right disposition.* Without meekness, submission, and trust, it is useless to approach God with our petitions. “God resisteth the proud, but giveth grace unto the humble.” We must have confidence in the being and intelligence of God. How otherwise can we feel right towards him? Can we commune with a principle as with a friend, or offer our petitions to an imaginary being, with any hope of an answer. We must believe that God will answer our prayers—not merely that he answers prayer, but that he will really answer our prayers.

Such trust is not required of us without reason. The ground of it is laid in the promises, prophecies, and

providences of God, aided by the influence of his Spirit. Let us study these, and be imbued with that Spirit that “helpeth our infirmities and maketh intercession for us,” and our prayers for a revival will be attended with success.

IV. *We should pray in a right manner.* The way in which we should approach God is clearly defined in his word—not indeed the words we should use, the dress we should wear, or the attitude we should assume, but the name we should employ as our Mediator—“*in my name*,” says Christ. We are not to approach God in our own names; for we are sinners, and have no claim upon his mercy, but it is our privilege to plead the merits of Christ, and through him to prevail.

Our petitions should be frequent, continuous, and agonizing—“Pray always”—“without ceasing,” is the command; and the propriety of it may be seen in the fact that we are always dependent.

Jacob, Elijah, and Christ himself, furnish us with good examples of importunate prayer. Our Saviour’s mind was so fixed, he prayed so earnestly, and his feelings were so intense, that “his sweat was as it were great drops of blood falling down to the ground.” Since the days of Christ, there have been many strong men of prayer, who prevailed with God. The bloody Mary said that she feared the prayers of John Knox more than all the armies of Europe; and well she might; for while he was agonizing at the throne of grace for the deliverance of his country from tyranny and persecution, he experienced relief, and expressed it, though he knew not what was done until he heard of the death of Mary, which occurred about that time.

Multitudes are lost eternally for the want of acceptable prayers. Revivals are not enjoyed because christians do not pray for them as they should, realizing the threatenings and believing the promises of the Almighty. Thus they virtually throw away the Bible; and instead of cultivating the spirit of prayer and labouring for the salvation of souls, they let little things engross the attention and divert the mind from the great object for which every christian ought to pray and labour.

WEATHER PROPHECIES.

Indications of Weather, as shown by Animals, Insects, and Plants.

BY WM. H. B. THOMAS, OF CINCINNATI.

THE possibility of foretelling weather has occupied the attention of observers of natural facts, from the earliest period of our record; the certainty with which anything is arrived at on this subject, like all other parts of natural science, depends upon the knowledge acquired of those things with which nature has most intimately connected it.

Without indulging in any comment, I will state a few particulars in regard to the different indicators with which nature has supplied us.

When a pair of migratory birds have arrived in the Spring, they immediately prepare to build their nest, making a careful reconnaissance of the place, and observing the character of the season that is coming. If it be a windy one, they thatch the straw and leaves on the inside of the nest, between the twigs and the lining; and if it be very windy, they get pliant twigs and bind the nest firmly to the limbs, securing all the small twigs with their salivas. If they fear the approach of a rainy season, they build their nest so as to be sheltered from the weather. But if a pleasant one, they build in the fair, open place, without taking any of these extra precautions. In recording these facts, we have kept duly registered the name of the birds—the time of arrival in Spring—the commencement of nesting—the materials of nest, and its position—the commencement of laying—number of eggs in each nest—commencement of incubation—appearance of young—departure in Autumn.

But it is our insects and smaller animals which furnish us with the best means of determining the weather.

We will now take the snails and show the various phenomena they present. These animals do not drink, but imbibe the moisture in their bodies during a rain. At regular periods after the rain they exude this moisture from their bodies. We will take, for example, the *Helix Alternata*.—The first fluid exuded is the pure liquid. When this is exhausted it then changes to a light red, then deep

red, then yellow, and last to a dark brown. The *Helix* is very careful not to exude more of its moisture than is necessary. It might exude it all at once, but this is not in conformity to its general character, as this would prove too great an exertion. The *Helix alternata* is never seen abroad, except before a rain, when we find it ascending the bark of trees and getting on the leaves.

The *Helix, Arborea, Indentata, Ruderati, and Minuta*, are also seen ascending the stems of plants two days before rain. The *Helices Clausa, Ligera, Pennsylvanica* and *elevata* generally begin to crawl about two days before the rain will descend. They are seen ascending the stems of plants. If it be a long and hard rain, they get on the sheltered side of the leaf, but if a short one, they get on the outside. The *Luccinea* have also the same habits, differing only in colour of animals, as before the rain it is of a yellow colour, while after it is a blue.

The *Helices Solitaria, Zeleta, Albolabris, and Thyroideus*, not only show by means of exuding fluids, but by means of pores and protuberances. Before a rain, the bodies of *Zeleta* and *H. Thyroideus* have large tubercles rising from them.

These tubercles commence showing themselves ten days previous to the fall of rain they indicate; at the end of each of these tubercles is a pore. At the time of the fall of rain, these tubercles with their pores opened, are stretched to their utmost to receive the water.

Also, for a few days before a rain, a large and deep indentation appears in the *H. Thyroideus*, beginning on the head between the horns, and ending with the jointure at the shell. The *Helices Solitaria* and *Zeleta*, a few days before a rain, crawl to the most exposed hill-side, where if they arrive before the rain descends, they seek some crevice in the rocks, and then close the aperture of the shell with glutinous substance, which, when the rain approaches they dissolve, and are then seen crawling about.

In the *Helix Albolabris* the tubercles begin to arise after a rain, while before they grow smaller, and at the time of the rain, the body of the snail is filled with cavities to receive the moisture,

The *H. Zeleta*, *Thyroideus* and *Albolabris*, move along at the rate of a mile in forty-four hours. They inhabit the most dense forests and we regard it as a sure indication of rain to see them moving toward an exposed situation.

The *Helices Appressa*, *Tridentata*, *Falla* and *Paliatia* indicate the weather not only by exuding fluids, but by the colour of the animal. After a rain the animal has a very dark appearance, but it grows of a brighter colour as the water is expended, while just before the rain it is of a yellowish white colour. Also, just before a rain striae are observed to appear from the point of the head to the jointure of the shell. The superior tentacula are striated, and the sides are covered with tubercles. These *Helices* move at the rate of a mile in 14 days and 16 hours. If they are observed ascending a cliff it is a sure indication of a rain. They live in the cavities in the side of cliffs.

The *Helix Hirsuta* is of a black

colour after a rain, but before it is of a brown, tinged with blue around the edges of the animal. The tentacula are marked by a cross striæ, and there is also to be seen, a few days before the rain, an indentation, which grows deeper as the rain approaches. This *Helix* also exudes fluids, but not with the changes of colour of those before mentioned.

We can also foretell a change of weather by the wasps and other insects.

The leaves of trees are even good barometers; most of them for a short, light rain, will turn up so as to receive their fill of water; but for a long rain, they are so doubled as to conduct the water away.

The *Rans*, *Bufo* and *Hyla*, are also sure indications of rain, for as they do not drink water, but absorb it into their bodies, they are sure to be found out at the time they expect rain.

The *Locusta* and *Gryllus* are also good indications of a storm. A few hours before the rain, they are to be found under the leaves of trees and in the hollow trunks. We have many times found them thus, but we have never known the instinct of these little fellows to lead them to unnecessary caution.

THREE OF THE LATE DR. CHALMERS' LETTERS.*

"ADVICE TO A YOUNG CLERGYMAN.

Edinburgh, 12th Nov. 1838.

"MY DEAR SIR,—I shall say nothing of practical or devotional reading and study, indispensable though they be to the upholding of the best and highest functions of our being, but speak chiefly of intellectual pursuits and professional business. And first it were of immense value to lay it down as a rule, to which you should doggedly and determinedly adhere, that of giving two or three hours daily for at least three days in the week, and, if the calls of immediate business allowed, for more days than this, to some high subject of professional literature. I pressed this on Mr.

Douglas, constitutionally one of the most indolent men I know, and the result was his work on the 'Advancement of Society,' &c. Your 'Exegesis on Miracles,' and your 'Sermon on the Sacrament,' convince me that if you would but select your topics and do likewise, you could, by dint of perseverance, furnish products of sounder and still higher quality than those to which I refer.

"And the same habit of so much time for this elaborate mental exertion might not only issue in superior authorship, but superior sermons, of which it were well that you had a certain and increasing number when called to preach on great public occasions, or to first-rate auditories.

* Selections from the Correspondence of the late Thomas Chalmers, D.D., LL.D. Edited by his Son-in-law, the Rev. William Hanna, LL.D. Edinburgh: Thomas Constable and Co.

"My reason for being satisfied with three days in the week for the more transcendental effort which I now recommend is, that I suppose your ordinary pulpit preparations are managed in a different way, and might require perhaps two or three days each week, not to be encroached upon by any call on your mind, during these days, for a more fatiguing exercise.

"So much for the regular efforts of thought and composition.

"Additional to these, I would have one or two hours a day for the perusal of the more arduous kinds of books, such as might subserve the preparations which I have now recommended, and store the mind with all that is most profound and philosophical in the themes which you propose to elucidate.

"If these directions were fully and regularly acted up to, I would willingly allow the remainder of the time for light reading, society, and parochial duties. And, in reference to the latter, I would, as I could find the instruments, devolve as much as I profitably could upon others, whether in the capacity of elders or Sabbath-teachers, without, at the same time, precipitating these arrangements beyond the real worth of the agents who shall or may cast up one by one, and to those you might rightly commit the management in question.

"But what is all in all, is a systematic distribution of time. It is not by irregular efforts, however gigantic, that any great practical achievement is overtaken. It is by the constant recurrence and repetition of small efforts directed to a given object and resolutely sustained and persevered in. In this way you will work yourself into a deep and cleaving interest in topics which at first may have been repulsive. Edwards's Works supply a rich assortment of such topics; marks of conversion, marks of a work of the Spirit, original sin, necessity, sacrament, &c.; see also Butler's 'Sermons,' Davidson's 'Prophecy,' and many other authors whom I could mention; but I would rather the concentration of your strength on a few themes than that you should be a universalist.

"I think that there might be a most beneficial expenditure of all your time, and that the interest of

every hour of it might be completely filled up between the two objects of, first, a great mental product, and, secondly, a great practical effort in your parish. I do not want to shut out hours of ease and relaxation; but the fatigue of the other hours will make these last all the more enjoyable. It is a most valuable experience of Brainard—that the regular distribution of time is essential to one's religious prosperity; and of Elliot—that through faith in Christ Jesus, it is in the power of prayer and of pains to do everything.—Yours most truly,

"THOMAS CHALMERS."

"IN REPLY TO A LETTER REQUESTING SOME DIRECTIONS ON THE SUBJECT OF PRACTICAL CHARITY.

Glasgow, 6th Nov. 1821.

"MY DEAR SIR,—I received a letter some days ago from the person who signs himself 'Christianus,' and with which I would have been still more gratified had he subscribed his real name.

"I think that the best school for benevolence is a limited district, which it is competent for any individual to assume as the field in which he chooses to exercise his philanthropy. I would take one of the poorest vicinities in the whole town, and measure off for myself a population of, say fifty or a hundred families, and the topic of introduction I should choose would not be an inquiry into their temporal necessities (for this might call forth a re-action most appalling to the adventurer, and most corrupting to the people whom he means to benefit), but rather an enquiry into the state of health and the education of the young, or the accommodation that there is with respect to schools and churches, or something, in short, that would begin your acquaintance with the people without exciting any sordid or mercenary expectation. You will not find it so formidable an affair to secure a welcome from the families, among whom you may reiterate as often as you will on the same topics, but never in the ostensible capacity of an almoner, assuming always the higher capacity of a friend to their children and a zealous advocate or promoter of all that can conduce to the improvement of principle and moral habits among

the population. In this way they will not obtrude their necessities so readily upon you; while you, on the other hand, when their necessities in any particular way force themselves upon your observation, may secretly and without the knowledge of others relieve them. You will thus find the work of charity a very quiet and manageable process: for, in truth, there won't be half a dozen families among the hundred who will stand in real need of your money; while, perhaps, one-half of the whole would have been the sordid expectants of your generosity had you injudiciously announced yourself as the general almoner of the district that you had assumed.

"Meanwhile, ply all the families with kind and moral attentions, stimulate education, recommend cleanliness, encourage church-going habits. Be not too obtrusive with your money; let the people pay for all themselves as much as possible, and, at the same time show that you grudge no expense that would serve their best interests by being generous in every case of unquestionable distress; by setting up, if you will, a little library in the district, to which, however there ought to be small quarterly payments on the part of the people themselves. Set up a local savings bank if you think it would promote frugality, and study by all possible means to make the people thrive—not so much by any imparted liberality on your part, as *thrive* by teaching them the power of their own resources and their own capabilities.

"I have not nearly exhausted this favourite subject; but I send you to the best school when I send you to the school of your own experience. Blunders, and failures, and discouragements are unavoidable; but you are in the best place for profiting by these, when you confine yourself to a local territory, where you are ever growing in acquaintanceship and mutual regard with the people, than when you throw yourself at large over a boundless field. Mr. John Campbell, Tertius, W. S., has done the very same thing that I now recommend to you, and if you are disposed to consult him, he is qualified to supplement the deficiencies of my present communication.

Yours truly,

"THOMAS CHALMERS."

"ON VISITING A FAMILY IN WHICH A SUDDEN DEATH HAD OCCURRED.

"MY DEAR SIR,—I am so particularly taken up by previous arrangements to-day, and, I fear, also to-morrow, that I shall not be able to see you again so soon personally as I could wish. But the scene of last night makes me very desirous of communicating with you some way or other. I was very thankful you invited me to witness it, for it was a truly impressive one, and eminently fitted to stir up in the heart of every beholder a salutary feeling of the vain and transient character of our present pilgrimage; and I trust I feel that it is better to go to the house of mourning than to the bouse of feasting, for that is indeed the end of all men, and that the living may lay it to heart. In a disaster so big, and at the same time so sudden and unlooked for as that which has come upon yourself and family, it is impossible to minister any effectual consolation without you go to the root of the matter—everything short of that argument which embraces the great elements of religion, and eternity, and the soul, and its meetness for the enjoyment of God in heaven, is but superficial and vain. The healing influence of time will bring round the mind of an afflicted man, even without Christianity, to its wonted tone; but how desirable that our comfort should be secured on a better foundation, that it should come to a place in the heart not by the mere wearing away of sorrow, but by the firm suggestions of an understanding exercising itself on the realities of faith, and fetching from the Divine Word such considerations as will bring peace and the peaceable fruits of righteousness along with them. You feel now what you never felt so nearly and so experimentally before, that the world ought never to be counted a place of rest. It is indeed a great delusion ever to feel otherwise; but still it is a delusion which is always hanging about us, and that attaches to the fallen and estranged state of our natures from God. At this moment the delusion is in your case for a time broken up. I prophecy that it will again return if there be no visitation of grace from on high—no anointing which remaineth—no

favourable and abiding demonstration of the Spirit of God to advance your present feeling into a practical habit and principle of the soul. You are at this moment made most intimately and effectually to understand, that to lean upon the world is to lean upon a foundation of dust; that to build your tabernacle here is to build your house upon the sand; and that nothing will fill and satisfy the soul and enable it to stand all the changes and vicissitudes of this eventful pilgrimage, but a renouncing of the world as our home, and taking the inheritance that endureth for ever as our portion. I know nothing that more effectually hinders a man from venturing his all on Christ than that divided state of affections in either of which he would like to reserve a portion to himself. 'You will not come unto me that you may have life.' You never, my dear sir, were in more favourable circum-

stances for an unqualified resignation of all into His hands than at this moment; to whom else, alas, can you go? you never got so buried to the world as now when the dearest of all its objects has been torn away from you—when the desire of your heart has been cut down by a stroke—when your family are all in sad grief, desponding under the pressure of a great, unlooked for, and overwhelming visitation. Do improve the favourable season with all your might to be a new creature in Christ Jesus; let all old things be done away, and all things become new; the very retirement will animate and bear you up under the heaviness of your present circumstances, and present calamity will indeed be a blessing in disguise if it lead you to a close alliance with Him who, though a God, is also a Saviour.—I am, &c.,

"THOMAS CHALMERS."

FAMILY CIRCLE.

A LION IN THE WAY.

BY REV. JOSEPH ALDEN, D. D.

"Yes, there is always a lion in his way," said Mr. Hall to a gentleman with whom he was conversing in the parlour. Justin entered the parlour at that moment. He heard the remark of his father, but was a good deal puzzled as to its meaning. He had read about lions, and, like most children, was greatly interested in them. He would have gone farther to see a lion than to see any other animal.

He wished very much to know to whom his father had reference in the remark above quoted, but he could not think of asking him while he was engaged in conversation. Some boys would have said at once, in violation of good breeding and good grammar, "Who are you talking about?"

But Justin had been well brought up, and, besides, had a good natural sense of propriety. He sat down and kept silence, hoping that he should hear something which would enable him to infer the fact which he wished to know. In general, he loved to *think out* things instead of troubling his friends with numberless questions. It was a good trait in his character.

Justin did not succeed in thus learning the fact desired, so, as soon as the visitor had departed, he came up to his father, rested his elbows on his father's knees, and acted as though he wished to ask a question respecting the propriety of which he had some doubt.

"You have some request to make, my son," said Mr. Hall.

"Yes, sir, I wish to ask you of whom you were speaking when you said there is always a lion in his way."

"Mr. Hall saw from Justin's manner that he understood the expression literally. He was somewhat amused at the idea, but refrained from laughing lest he should hurt Justin's feelings, or discourage his laudable curiosity. He replied to Justin's questions, "I was speaking of Mr. Harris: you must be careful and not let a lion get in *your way*."

"If a lion had a mind to get in my way, how could I help it: I'm not as strong as a lion."

"What kind of a scholar is Robert Carr?"

Justin wondered what led his father to ask that question, and his wonder prevented him from replying with his usual promptness. He finally answered in a hesitating manner, "I don't know."

"Don't know! don't you belong to the same class with him?"

"Yes, sir."

"How does it happen, then, that you don't know what kind of a scholar he is?"

"I thought I ought not to say anything against my class mates."

"That is very well; you should never say any thing to the disadvantage of another unless it is true, and unless you are required by some good reason to tell it. But while you try to obey this rule, you should not transgress another one by saying what is not true.

"I know that Robert is not a good scholar, and yet he has a very good mind: why is he not a good scholar?"

"Because, sir, he has no resolution. If the lesson looks long, he will say, 'I can't get it, and won't try': and if he comes to a hard place in the lesson, he gives right up."

"There is always a lion in his way, then."

Justin's eye brightened, for now he understood the reason of his father's asking about Robert, and the meaning of the expression, *a lion in the way*. "I know what you mean now by telling me not to let a lion get in the way: when I undertake a thing, I must not get discouraged, and give it up."

"That is it."

"What if the thing is wrong?"

"You must not undertake it."

"What if I don't find it out till after I have begun?"

"Then stop short."

"Some young lions get in your way sometimes, don't they, Justin?" said his mother, who entered the parlour in time to hear the latter part of the conversation.

"I don't know, ma'am," said Justin, doubtfully.

"Have you finished your kite yet?"

"No, ma'am."

"Have you finished weeding your flower bed?"

"Not quite."

"Have you read your new book through?"

"Partly."

"What has hindered you? the little lions?"

"I guess so," said Justin smiling,

though, he felt the reproof contained in his mother's remarks.

Justin, like a great many other boys, began a great many things which he never finished. This is a very bad habit: it should never be formed, or if formed, should be corrected at once. Otherwise it will grow worse and worse. There are some men whom you can never depend upon to get any thing done. In boyhood they fell into the habit of beginning things and not ending them.

"How shall I keep the little lions away?" said Justin.

"By always finishing every thing which you begin," said his father.

"But I get so tired of some things."

"No matter, you must finish them for the sake of the habit; must finish them for the sake of finishing them. If you always keep to this rule, you will be more careful about beginning things. You will think more before you act, and will plan more wisely. When I was a boy I was very much like you. They used to call me great at beginning, but I seldom completed any thing. My father saw it, and took me in hand, and made me finish whatever I began, if possible. In that way I corrected the habit, and I should be glad if you would correct it in your case, my son, without the interposition of my authority."

Justin resolved that he would follow his father's example.

ARABIAN HOSPITALITY.

Hajji Ben Hassuna, a chief of a party of the Bey's (of Tripoli) troops, pursued by Arabs, lost his way, and was benighted near the enemy's camp. Passing the door of a tent which was open, he stopped his horse and implored assistance, being exhausted with fatigue and thirst. The warlike Arab bid his enemy enter his tent with confidence, and treated him with all the respect and hospitality for which his people are so famous. The highest among them, like the patriarchs of old, wait on their guest. A man of rank when visited by a stranger, quickly fetches a lamb from his flock and kills it, and his wife superintends her women in dressing it in the best manner.

With some of the Arabs, the primitive custom (so often spoken of in the Bible) of washing the feet, is yet adopted, and this compliment is performed by the head of the family. Their supper was the best of the fatted lamb roasted; their dessert, dates and dried fruit; and the Arab's wife, to honour more particularly her husband's guest, set before him a dish of "boseen" of her own making. This was a preparation of flour and water kneaded into a paste, which being half baked, was broken into pieces and kneaded again, with new milk, oil and mutton, salt, and garnished with "kadeed," or mutton, dried and salted in the highest manner.

Though these two chiefs were opposed in war, they talked with candour and friendship to each other, recounting the achievements of themselves and their ancestors, when a sudden paleness overspread the countenance of the host. He started from his seat and retired, and in a few moments afterwards sent word to his guest that his bed was prepared and all things ready for the repose; that he was not well himself and could not attend to finish the repast; that he had examined the Moor's horse, and found it too much exhausted to bear him through a hard journey the next day, but that before sunrise an able horse with every accommodation would be ready at the door of the tent, where he would meet him and expect him to depart with all speed. The stranger, not able to account farther for the conduct of his host, retired to rest.

An Arab waked him in time to take refreshment before his departure, which was ready prepared for him; but he saw none of the family, till he perceived, on reaching the door of the tent, the master of it holding the bridle of his horse, and supporting his stirrups for him to mount, which is done among the Arabs as the last office of friendship. No sooner was Hajji mounted than his host announced to him, that through the whole of the enemy's camp he had not so great an enemy to dread as himself. "Last night," said he, "in the exploits of your ancestors you discovered to me the murderer of my father. There lie all the habits he was slain in," (which were at that moment brought

to the door of the tent) "over which in the presence of my family, I have many times sworn to revenge his death, and to seek the blood of his murderer from sunrise to sunset. The sun has not yet risen;—the sun will be no more than risen, when I pursue you, after you have in safety quitted my tent, where, fortunately for you it is against our religion to molest you after your having sought my protection, and found a refuge there; but all my obligations cease as soon as we part, and from that moment you must consider me as one determined on your destruction, in whatever part, or at whatever distance we may meet again. You have not mounted a horse inferior to the one that stands ready for myself; on its swiftness surpassing that of mine depends one of our lives, or both."

After saying this, he shook his adversary by the hand and parted from him. The Moor, profiting by the few moments he had in advance, reached the Bey's army in time to escape his pursurer, who followed him closely, and as near the enemy's camp as he could with safety. This was certainly a striking trait of hospitality, but it was no more than every Arab and every Moor in the same circumstances would do.—*Tully's Residence at Tripoli.*

THE DYING WIFE.

"Do you remember Henry Orland," said I as we sat one evening talking over the scenes of past years, and especially the companions of our childhood.

"Well, very well," he replied, "I never forget my intimate friends. I knew him at the academy, and we were at college together. He was a noble hearted fellow, but too ambitious,—much too ambitious for a christian."

"Was he pious at that time?" I asked, for it was what I did not know.

"Oh certainly; but he lost the enjoyment of religion. He had already become convinced of his duty to preach the gospel; but the temptation occasioned by a fine voice, and by bright worldly prospects, bewildered his mind, and he reasoned himself into the belief that he could do as

much good in the profession of the law: that his talent was better fitted to it, and finally, that he would try it.

"But the Lord laid a heavy hand on him, convinced him of his error, and once more bade him to follow him. Did you ever hear how he came to give up the practice of law for preaching the gospel?"

"I never did, I knew but little of him: he preached I know with much of that unction that gives power to the gospel, and he was successful. But he soon ended his labours; he died young. What were the circumstances?"

"Well then," he continued, "it was the voice of a *dying wife*, by which God called him again to the path of duty. He married a young lady of singular excellence; she was evidently devoted to the interests of the Redeemer's cause; but she loved her husband too fondly.

Absorbed in the exciting business of his profession, he soon lost that manifest tenderness of interest in her that he had previously shown. At least, so she thought, and by many an affectionate reproof did she try to win him to his former love. He kindly said it was all imaginary, that he loved her, and loved the cause of the Redeemer as much as ever. But the unbidden tear, and the throb of sorrow dimmed many an otherwise bright scene of her life.

At length the blow came: sudden, unexpected and severe. She was taken sick. He watched her tenderly, and yet the thoughts had not entered his mind that she might die.

One evening she sent for him to her room. He came accordingly. 'Well, Emily,' he said, 'do you feel better to-night?' 'Sit down Henry,' she answered; 'I wish to talk with you.' He started as from a dream. Her face was pale, an unearthly expression was in her eye, the hand she held out to him trembled and was cold. He saw it all at a glance. 'I am going to leave you, Henry,' she said, 'leave you soon to meet only when all the dead shall meet.' 'Don't speak so, Emily,' he said, with a choked voice. 'I know it will be sad for you to be left alone,' she answered; 'but my Father calls me, and I must go. For your sake I could wish to stay,

but it is far better to be with Christ; and I trust, Henry,—I trust we shall meet in heaven.

We fondly thought once that our love should not grow cold as others' did; and that we should hold all affection subservient to that higher love we bore our Saviour. My wicked heart has often deceived me; but, Henry, I fear your ambition for honour and a name among men, has led you away from God.

You used to delight in denying other sources of enjoyment to sit by my side, read to me from the Bible, talk of its precious promises, and tell how we would be guided by its divine precepts in serving our master here, and be ready to leave all human things for the better inheritance above.

It was like music to my ear, Henry. Oh, how my heart leaped at the thought, that thus we might live on the earth, and then together walk the golden streets of the New Jerusalem. I am going first,—going now. But I wish to hear your voice in prayer once more before we part. Pray with me, Henry, can you not? You used to do it; and you know that when we pledged our love it was on our knees, where we committed all to God, and asked his blessing on us. It was a bright, fair evening like this; let us pray once more before we part, that sanctified, the pledged affection of other days, may outlive the grave.'

Her words touched chords in Henry's heart that vibrated the sweet music of happier hours. They tore away the ice-cold covering that had hounded up the warm fountains of his soul. He wept as if his heart would break. The world again was but as a speck in the distance; the honours and applause of men melted away like the frost flake before the sun. Eternity,—his dying wife, and his exalted Saviour, were *all*.

There he confessed, and there they prayed. On the verge of heaven their souls mingled in holy communion around the mercy-seat, and the Holy Spirit sealed them for the courts above.

'She died, did she?'

'Oh yes, but before she ceased to speak, she asked him to promise to devote his entire life and energies to advance the Redeemer's cause in any way he might require it to be done.'

It was the last request she had to make of him, she said, and so she died,—fell asleep in Jesus.

Well, from that day Orland was a new man. The loss well nigh brought him to the grave, but he arose; and in six months more he was preaching the gospel. How he succeeded you know; at least you have heard.'

'I have heard that he preached with peculiar power,' said I; 'and that he was peculiarly successful in winning souls to Christ.'

'He was indeed, he gave himself up to the work. He always said the Lord afflicted him because of his wandering, and to bring him back.

But he soon finished his work; at thirty-four, he died triumphing in faith, rejoicing in the prospect of meeting his departed wife, but most of all in seeing the Saviour he loved."—*Christian Reflector*.

UNCLE ABEL AND LITTLE EDWARD.

An Affecting Incident.

BY HARRIET BEECHER STOWE.

WERE any of you born in New England, in the good old catechising, school-going, orderly times? If you were, you must remember my Uncle Abel, the most perpendicular, upright, downright good man that ever labored six days and rested on the Sabbath. You remember his hard weather-beaten countenance, where every line seemed drawn with a pen of iron, and the point of a diamond; his considerate grey eyes, that moved over objects as if it were not best to be in a hurry about seeing; the circumspect opening and shutting of his mouth; his down-sitting and up-rising; all of which appeared to be performed with a conviction aforethought—in short, the whole ordering of his life and conversation, which was, according to the tenor of the military order, "to the right about face—forward—march!"

Now, if you supposed from all this triangularism of exterior, that this good man had nothing kindly within, you were much mistaken. You often find the greenest grass under a snow-drift; and though my uncle's mind was not exactly of the flower-garden

kind, still there was an abundance of wholesome and kindly vegetation there. It is true he seldom laughed, and never joked, himself, but no man ever had a more serious, weighty conviction of what a good joke was, in another; and when some excellent witticism was dispensed in his presence, you might see Uncle Abel's face slowly relax into an expression of solemn satisfaction, and he would look at the author with a certain quiet wonder, as if it was astonishing how such a thing could ever come into a man's head. Uncle Abel also had some taste for the fine arts, in proof whereof I might adduce the pleasure with which he gazed at the plates in his family Bible, the likeness whereof, I presume, you never any of you saw; and he was also such an eminent musician that he could go through the singing book at a sitting, without the least fatigue, beating time like a windmill all the way. He had, too, a liberal hand—though his liberality was all by the rule of three and practice. He did to his neighbours exactly as he would be done by—he loved some things in this world sincerely—he loved his God much, but he honoured and feared him more. He was exact with others, he was more exact with himself—and expected his God to be more exact still. Everything in Uncle Abel's house was in the same time, place, manner, and from year's end to year's end. There was old master Bose, a dog after my uncle's own heart, who always walked as if he was learning the multiplication table. There was the old clock, for ever ticking away in the kitchen corner, with a picture on its face, of the sun, for ever setting behind a perpendicular row of poplars. There was the never-failing supply of red peppers and onions hanging over the chimney. There was the yearly hollyhocks and morning glories blooming around the windows. There was the "best room," with its sanded floor, and evergreen asparagus bushes, its cupboard with a great glass door in one corner, and the stand with the great Bible and almanac on it, in the other. There was aunt Betsey, who never looked any older, because she always looked as old as she could; who always dried her catnip and wormwood the last of September, and

began to clean house the first of May. In short, this was the land of continuance.

Old Time never seemed to take it into his head to practice either addition, subtraction, or multiplication, on the sum total. This aunt Betsey, aforementioned, was the neatest and most efficient piece of human machinery that ever operated in forty places at once. She was always everywhere, predominating over, and seeing to, everything; and though my uncle had been twice married, aunt Betsey's rule and authority had never been broken. She reigned over his wives when living, and reigned after them when dead, and so seemed likely to reign to the end of the chapter. But my uncle's latest wife left aunt Betsey a much less tractable subject to manage than had ever fallen to her lot before. Little Edward was the child of my uncle's old age, and a brighter, merrier little blossom never grew up on the edge of an avalanche. He had been committed to the nursing of his grandmamma until he arrived at the age of discretion, and then my old uncle's heart yearned towards him, and he was sent for home. His introduction into the family excited a terrible sensation. Never was there such a contemner of dignities, such a violator of all high places and sanctities, as this very master Edward. It was all in vain to try to teach him decorum. He was the most outrageously merry little elf that ever shook a head of curls, and it was all the same to him whether it was Sabbath or any other day. He laughed and frolicked with everybody and everything that came in his way, not even excepting his solemn old father; and when you saw him with his arms around the old man's neck, and his bright blue eyes and blooming cheek pressing out by the bleak face of Uncle Abel, you almost fancied that you saw spring caressing winter. Uncle Abel's metaphysics were sorely puzzled how to bring up this sparkling, dancing compound of spirit and matter into any reasonable shape, for he did mischief with an energy and perseverance that was truly astonishing. Once he scoured the floor with aunt Betsey's Scotch snuff, and once he washed the hearth

with Uncle Abel's immaculate clothes brush, and once he spent half an hour in trying to make Bose wear his spectacles. In short, there was no use but the right one to which he did not put everything that came in his way. But Uncle Abel was most of all puzzled to know what to do with him on the Sabbath, for on that day master Edward seemed to exert himself particularly to be entertaining. "Edward, Edward must not play on Sunday," his father would say, and then Edward would shake his curls over his eyes and walk out of the room as grave as the catechism, but the next moment you would see pussy scampering in dismay through the "best room," with Edward at her heels, to the manifest discomfiture of aunt Betsey and all others in authority.

At last my uncle came to the conclusion that "it wasn't in natur to teach him any better," and that "he would no more keep Sunday than the brook down in the lot." My poor uncle! he did not know what was the matter with his heart; but certain it was, he had lost all faculty of scolding when little Edward was in the case, though he would stand rubbing his spectacles a quarter of an hour longer than common when aunt Betsey was detailing his witticisms and clever doings. But in process of time, our hero compassed his third year, and arrived at the dignity of going to school. He went illustriously through the spelling book, and attacked the catechism—went from "man's chief end" to the "commandments" in a fortnight, and at last came home inordinately merry, to tell his father he had got to "Amen." After this, he made a regular business of saying over the whole every Sunday evening, standing with his hands folded in front, and his checked apron smoothed down, occasionally giving a glance over his shoulder to see if papa was attending. Being of a very benevolent turn of mind, he made several efforts to teach Bose the catechism, in which he succeeded as well as could be expected. In short, without further detail, master Edward bid fair to be a literary wonder.

But, alas! for poor little Edward, his merry dance was soon over. A

day came when he sickened. Aunt Betsey tried her whole herbarium, but in vain; he grew rapidly worse and worse. His father sickened in heart, but said nothing; he stayed by his bedside day and night, trying all means to save, with affecting pertinacity. "Can't you think of anything more, doctor," said he to the physician, when everything had been tried in vain. "Nothing," replied the physician. A slight convulsion passed over the old man's face. "Then the Lord's will be done," said he. Just at that moment a ray of the setting sun pierced the checked curtains, and gleamed like an angel's smile across the face of the little sufferer. He awoke from his disturbed sleep. "O dear! father, O, I am so sick!" He gasped feebly. His father raised him in his arms; he breathed easier, and looked up with a grateful smile. Just then his old playmate, the cat, crossed the floor. "There goes pussy," said he, "O dear, I shall never play with pussy any more." At that moment a deadly change passed over his countenance; he looked up to his father with an imploring expression, and put out his hands. There was one moment of agony, and the sweet features settled with a smile of peace, and mortality was swallowed up in death. My uncle laid him down, and looked one moment at his beautiful face—it was too much for his principles, too much for his pride, and he wept aloud.

The next morning was the Sabbath, the funeral day, and it rose with breath all incense, and with cheek all bloom. Uncle Abel was calm and collected as ever, but in his face there was a sorrow-stricken expression that could not be mistaken. I remember him at family prayers, bending over the great Bible, and beginning the Psalm, "Lord, thou hast been our dwelling-place in all generations." Apparently he was touched with the melancholy and splendour of the poetry; for after reading a few verses he stopped. There was a dead silence, interrupted only by the tick of the clock. He cleared his voice repeatedly, and tried to go on, but in vain. He closed the book, and knelt in prayer. The energy of sorrow broke through his usual formal reverence,

and his language flowed forth with a deep and sorrowful pathos which I have never forgotten. The God so much revered, so much feared, seemed to draw near to him as a friend and comforter, to be his refuge and strength, "a very present help in time of trouble." My uncle rose, I saw him walk towards the room of the departed one. I followed and stood with him over the dead. He uncovered his face. It was set with the seal of death, but O, how surprisingly lovely was the impression! The brilliancy of life was gone, but the face was touched with that mysterious triumphant brightness which seems like the dawning of heaven. My uncle looked long and steadily. He felt the beauty of what he gazed on; his heart was softened, but he had no words for his feelings. He left the room unconsciously, and stood at the front door. The bells were ringing for church; the morning was bright, and birds were singing merrily, and the pet squirrel of little Edward was frolicking about the door.

My uncle watched him as he ran, first up one tree and then another, then over the fence whisking his brush and chattering as if nothing was the matter. With a deep sigh uncle Abel broke forth, "How happy that creature is—well, the Lord's will be done." That day the dust was committed to the dust, amid the lamentations of all who had known little Edward. Years have passed since then, and my uncle has long been gathered to his fathers, but his just and upright spirit has entered the liberty of the sons of God. Yes, the good man may have opinions which the philosophical scorn, weakness at which the thoughtless smile, but death shall change him into all that is enlightened, wise, and refined. "He shall shine as the brightness of the firmament and as the stars, for ever and ever."

WAR MUST CEASE, IF CHRISTIANS WILL NOT FIGHT.

LET the Christian of the Anglo-Saxon race say there shall be no more war in Christendom, or in the world, and no civilized nation would dare to resort to

arms to settle any question of international controversy. Let them proclaim to the world that the Christian religion has no attribute that can sanction these wholesale butcheries in the human family, and that no Christian can or will take a part in them, or give any countenance or support to military preparations, and War would cease from the earth. How the world would bow down and reverence the majesty of the religion of the Gospel of peace, exhibited in a position so sublime by its disciples! Thus restored to its original vitality, how soon would it become the power and wisdom of God to the elevation and salvation of the whole human family! Exterminating, at a blow, the greatest monster-curse that sin ever let loose upon the human race, how soon would its principles—the hiding of its power—penetrate all the dark habitations of cruelty, and pervade and fraternize mankind!

Mr. Editor, I am no visionary enthusiast, nor do I advance a baseless or unconsidered conjecture, when I say that if the ministers and members of Christian churches throughout Christendom would set apart one Sabbath day—the first one in July for instance—for simultaneous consideration and action on the subject of Peace, they could exterminate war from the human family for ever. As the result of two hours' reference in the house of God to the full requisitions and principles of his gospel of peace, they could rescue the immense revenue which the bloody Belial of War annually extorts from Christian nations as a tribute to its cannibal idol altar, and apply it to the elevation of mankind. Suppose, Mr. Editor, that on the first Sabbath of next July it should be agreed that every Christian minister throughout the civilized world should preach upon one of these four texts:—*If thine enemy hunger, feed him; if he thirst, give him drink:—Love your enemies, bless them that curse you, and pray for them which despitefully use you and persecute you:—All they that take the sword shall perish with the sword:—If my kingdom were of this world then would my servants fight, but now (because my servants will not fight) is my kingdom not from hence.*" After having faithfully

developed and applied the spirit and application of these precepts of the Prince of Peace, and demonstrated to every Christian in his congregation that it is no more consistent for him to take the sword and redden it in the blood of his brother, than it would be for his divine Master, then let him invite every one in the sanctuary, young and old, to come forward and sign a petition lying on the table beneath the pulpit, and addressed to their Government in terms substantially these:

"We, the subscribers, believing all war to be inconsistent with the spirit and precepts of the Gospel, and destructive of the best interests of mankind, and unconditionally prohibited by Christianity, and an unnecessary and brutal method of settling questions of international controversy, do declare to the world, that we will lend no aid nor sanction, directly or indirectly, to its continuance to the human family. And we respectfully petition your Honourable Bodies, or your Majesty, to take immediate measures to establish a Congress of Nations, or an International Tribunal, or a Supreme Court of the world, to which shall be referred for decision all such questions of controversy among nations, as have heretofore occasioned a deluge of human blood, vice, misery and degradation among those "whom God had made of one blood, for to dwell on all the face of the earth in peace."

What a Sabbath day would that be for the latest generations of the human race! How its memory would be perpetuated in monuments wreathed with the olive branch of peace, lifting skyward their august and lofty brows, studding the whole earth like so many Pharos beacons shedding new light over the sea of time, and all the regions of humanity; lighting all the depressed and alienated tribes of men home to one happy, undivided brotherhood; to the comity and communion of one vast and peaceful family! The whole world would bow down in reverence to the omnipotent majesty of the Christian religion, thus by the hands of its disciples, crowning, in one day, its divine Founder King of earthly kings, King of nations, as he is King of Saints; instating him into the kingdom pro-

mised him from the foundations of the world, and which, long ere this, would have embraced all the islands of the sea and the uttermost corners of the earth had his followers been true to the dignity of their calling, and to the terms of their fealty and the letter of their covenant with the Prince of peace.—What government on earth, what king or autocrat, would dare to lift up a banner of blood against this demonstration of moral power? Where would the red Gorgon of War, which has drunk the blood of fourteen thousand millions of the human race, and preyed, like a deathless vampire, on the sinews of labour, and burned the earth over with the Sodom fires of hate and passions that would make the flames of the infernal pit more intense—where would that monstrous Abaddon find a place to breathe on this green earth, after the doings of that Sabbath of Sabbaths, after that simultaneous declaration of the Christians of Christendom that they will practise and learn war no more?

But I have already prolonged this article too far, I fear, for admission to your columns, a privilege, Mr. Editor, which I shall be grateful to your generosity, if you will extend to a few short communications which I propose to send to your paper upon this important subject of international peace.

ELIHU BURBITT.

From the American Herald and Journal.

MAXIMS FOR THE DECLINE OF LIFE.

To such of our readers as have passed the meridian of their days, and who are desirous of prolonging their lives, health, and happiness, for a still longer term, we recommend a close attention to the following maxims. They form a part of "A Code of Resolutions for Declining Life," drawn up by an old physician.

The entire code is deserving of careful attention; but the part which we have thought proper to pass over, would appear to be rather a code of ethics than of health. The resolutions to be adopted by all who are in the decline of life are—

To endeavour to get the better of the intrusions of indolence of mind and body, those certain harbingers of enfeebled age.

Rather wear out than rust out.

To rise early, and, as often as possible, to go to bed early.

To continue the practice of reading, pursued, it is to be hoped, for more than half a century, in books on all subjects—for variety is the salt of the mind, as well as "the spice of life."

To admit every cheerful ray of sunshine on the imagination.

To try to live within one's income, be it large or small.

Not to encourage romantic hopes or fears.

Not to drive away hope, the sovereign balm of life—though it be the greatest of all flatterers.

Not wilfully to undertake any thing, for the accomplishment of which the mind or body is not sufficiently strong.

Not to run the race of competition, nor to be in another's way.

To preserve one's temper on all occasions; and hence, never to give up the reins to constitutional impatience.

If one cannot be a stoic, in bearing and forbearing on every trying occasion, yet to endeavour by every means to pull the check string against the moroseness of spleen, or the impetuosity of peevishness. Anger is a short madness.

To have as few unemployed hours as possible, that idleness, the mother of vice and of crime, may not pay her visits. To be always doing something. To fill up one's time and to have a good deal to fill it up with—for time is the material of which life is made.

Not to indulge too much in the luxury of the table, nor yet to underlive the constitution. The gout, rheumatism, and dropsy, in the language of the Spectator, seem to be hovering over the dishes. Wine, the great purveyor of pleasure, offers his service, when love takes his leave. It is natural to catch hold on every help when the spirits begin to droop; but let it be recollected, that good cordials are not to be forced into common use.

To resolve never to go to bed on a full meal. Exercise, a light supper, and a good conscience, are the best

promoters of a good night's rest, and the parents of undisturbing dreams.

Not to be enervated by indulgence in tea-drinking.

Not to debilitate the mind by new and futile compositions: like the spider, it may spin itself to death. The mind, like the field, must have its fallow season.

To enjoy rationally the present—not to be made too unhappy by reflection on the past, nor to be oppressed by invincible gloom or ridiculous fears as to the future.

To resolve more than ever to shun every public station, every arduous undertaking. To be satisfied with being master of one's self, one's habits, now a second nature, and one's time. Determined not to solicit, unless cruelly trampled on by fortune, nor to live and die in harness of official stations, or trade, or a profession.—*Christian Family Magazine*.

ILLUSTRATIONS OF POPERY.

READING THE BIBLE.

A poor Irishman had been reading the word of God, and was tempted to give up the privilege through fear of the consequences which such conduct might involve him in. A good man said to him one day, "Now, sure, your priests must be all wrong in this matter. Here is the epistle of Paul the Apostle: now if Paul were to come in when you were reading his epistle, wouldn't you say, 'indeed, indeed I'm very glad you have just come at the time when I'm reading your letter.' Or if the apostle Peter were to come in when you were reading one of his Epistles, wouldn't you say, 'Indeed I am glad you have come just at the time when I am reading one of your own letters?'"

But if Father Maguire were to come in, you'd shut up the book, and hide it in your own breast; and doesn't this prove that to read the word of God is according to the doctrine of the Apostles; and it's only those who are afraid of the truth, like Father Maguire, that would frighten you away from it?"

A HORRIBLE PICTURE.

Except in annals of Eastern despot-

ism, no parallel can be found for the disasters of the Papacy, during the century and a half that followed the extinction of the Carovingian dynasty. Of the twenty-four Popes who ascended the apostolic throne during that period, two were murdered, five were driven into exile, four were deposed, and three resigned their hazardous dignity. Some of these Vicars of Christ were raised to that awful pre-eminence by arms, and some by money. Two received it from the hands of princely courtesans. One was self-appointed. A well-filled purse purchased one papal abdication; the promise of a fair bride another. One of these holy fathers pillaged the treasury, fled with the spoil, returned to Rome, ejected his substitute, and mutilated him in a manner too revolting for description. In one page of this dismal history, we read of the disinterred corpse of a former Pope, brought to his successor to receive a retrospective sentence of despotism, and in the next we find the judge himself undergoing the same posthumous condemnation, though without the same filthy ceremonial. Of these heirs of St. Peter, one entered into his infallibility in his eighteenth year, and one before he had seen his twelfth summer. One again took to himself a coadjutor, that he might command in person such legions as Rome then sent into the field. Another, Judas-like, agreed for certain pieces of silver to recognize the Patriarch of Constantinople as Universal Bishop. All sacred things became venal. Crime and debauchery held revel in the Vatican; while the afflicted church, wedded at once to three husbands (such was the language of the times), witnessed the celebration of as many rival masses in the metropolis of Christendom. To say that the gates of hell had prevailed against the seat and centre of Catholicism, would be to defy the inquisition. But Baronius himself might be cited, to prove that they had rolled back on their infernal hinges, that thence might go forth malignant spirits, commissioned to empty on her devoted head the vials of bitterness and wrath.—*Edinburgh Review*.

POETRY.

THE LORD IS LIGHT IN DARKNESS.

*Verses Composed after hearing a Sermon in New Church Street Chapel,
London, By Rev. Dr. Burns, from Micah vii, 5—8.*

Trust not in friends whose arm is flesh, who, though they will to do,
May not have power to carry out the plans they would pursue ;
Friends change as circumstances change, and frailty is their name,
But God, in whom the christian trusts, is evermore the same.
He wills to do believers good, and equal is his might,
And though they "now in darkness sit, the Lord will be their light."

And trust not in a human guide, for he may lead astray,
And yet imagine that he knows the right and perfect way ;
For man is fallible at best, 'tis his to make mistake,
And he may slumber when his eyes should widely be awake ;
But He who keeps his chosen ones knows neither day nor night,
And should his saints "in darkness sit, the Lord will be their light."

Nor tell your bosom friends too much, for they may yet betray,
And publish too your secret thoughts, and that without delay ;
And plans and schemes fail one and all, and you be left to know
That what you thought would end in bliss, results in bitter woe.
But God, the everlasting One, does only what is right,
And though you "now in darkness sit, the Lord shall be your light."

Feuds may exist in man's own home, where such should never be,
And sounds discordant take the place of loveliest harmony ;
For sons their fathers may expose—daughters, their mothers, too,
And the domestic confidence be shivered through and through.
Yet while these things exist and spread, and every comfort blight,
To you who "now in darkness sit, the Lord shall be your light."

Foes may arise, and hearts once one, may feel and love diverse,
And those who dealt in blessing all, may now as freely curse ;
For things on earth most sadly change, and souls are wrung with grief,
And but a few of trusted friends may come to our relief.
But He in whom the saints repose, his own can never slight,
And though they "now in darkness sit, the Lord shall be their light."

And since men fail, and fail they must, I'll turn my thoughts to find,
That breast in which I may confide, and know a happy mind ;
To thee, O Lord, in faith I look, for thee with patience stay,
Till Thou shalt choose my heritage and shew my feet the way :
For thou wilt my salvation be, should man assay to smite,
And though I "now in darkness sit, the Lord will be my light."

And should my enemies rejoice, and think me in their power,
Yet God knows how and when to save, and in the darkest hour ;
And though I fall, I soon shall rise, and stand erect and firm,
And feel the mountain flowing down wreck'd by a feeble worm ;
I dare not let my foes prevail, who worry and affright,
And though I "now in darkness sit, the Lord will be my light."

What, if my *Trials*, long and deep, afflict and toss my soul—
I have a friend, as kind as strong, on whom the care to roll ;
If I in heart and life delight to do his holy will,
Say, will he not, on my behalf, his promises fulfil ?
Let me but have, and ever keep, my holy garments white,
I may a time "in darkness sit, yet God will be my light."

And though *Temptations* mark my course, and hell appears let loose,
 Yet if the Lord is on my side, their wrath is robbed of use ;
 Though mystery enshroud my mind, and I am hedged around,
 He soon shall bring me forth, and place my feet on vantage ground.
 While he shall nerve my feeble arm I must be strong to fight,
 And though I " now in darkness sit, the Lord will be my light."

And should *Afflictions* lay aside, and paralyse my powers,
 Yet He can make the arid waste bloom like Elysian bowers ;
 And in my chamber I shall find His gracious presence there,
 To lull each sigh and dry each tear, and answer every prayer.
 The gloomy room shall then become a scene divinely bright,
 And though " in darkness there I sit, the Lord shall be my light."

And should *Bereavements* be my lot, yet I will not complain,
 For what is felt as loss by me, may be their endless gain ;
 And should my wife a widow be, my children orphans, too,
 Yet that will not reflect on God, or prove his word untrue.
 To Him and to his promises, this shall the more unite,
 And though I may " in darkness sit, the Lord will be my light."

And when the *final struggle* comes, and death is in the room,
 And everywhere his sombre shade shall cast a dismal gloom ;
 Yet there the Friend of friends shall be, and shed his love abroad,
 And radiant smiles illuminate and gladden all the road.
 Then be it mine while here to work by faith and not by sight,
 And though I " now in darkness sit, the Lord shall be my light."

HENRY NEW.

THE INQUIRY.

Tell me, ye winged winds,
 That round my pathway roar,
 Do ye not know some spot
 Where mortals weep no more ?
 Some lone and pleasant dell,
 Some valley in the west,
 Where, free from toil and pain,
 The weary soul may rest ?
 The loud winds dwindled to a whisper low,
 And sighed for pity, as they answered, " No !"

Tell me, thou mighty deep,
 Whose billows round me play,
 Knowest thou some favoured spot,
 Some island far away,
 Where weary man may find
 The bliss for which he sighs ;
 Where cheerful streamlets wind,
 And friendship never dies ?
 The loud waves rolling in perpetual flow
 Stopped for awhile, and sighed, to answer " No."

And thou, serenest moon,
 That with such lovely face
 Dost look upon the earth,
 Asleep in night's embrace ;
 Tell me, in all thy round,
 Hast thou not seen some spot
 Where miserable man
 Might find a happier lot ?
 Behind a cloud the moon withdrew in woe,
 And a voice, sweet, sad, responded, " No."

Tell me, my secret soul,
 O ! tell me, hope and faith,
 Is there no resting-place
 From sorrow, sin, and death ?
 Is there no happy spot
 Where mortals may be blest,
 Where grief may find a balm,
 The weary be at rest ?
 Faith, hope, and love, best boons to mortal given,
 Waved their bright wings, and whispered, " Yes,
 in heaven."

REVIEW.

HISTORY OF THE PLANTING AND TRAINING OF THE CHRISTIAN CHURCH BY THE APOSTLES. By DR. AUGUSTUS NEANDER, *Ordinary Professor of Theology in the University of Berlin, Consistorial Counsellor, &c.* Translated from the third edition of the Original German, by J. E. RYLAND. *Bohn's Standard Library. 2 Vols.*

OUR last notice of this work ended with the heading of the third chapter of the first book. It remains for us now to conclude the analysis already begun. We may premise, however, that the peculiar structure of the work will prevent us from giving more than a mere outline of its contents:

Book II, refers to the spread of Christianity from the church at Jerusalem to other parts, and especially among heathen nations. Our author observes of Samaria, that political considerations did not here, as among the Jews, obstruct the right apprehension of the idea of the Messiah; but that the ominous restlessness in the minds of the Samaritans, such as generally precedes great changes in the history of mankind, exposed them to "the unconscious self-deception and intentional falsehood of certain Goëtaë," men of the same calibre and pretensions as Simon Magus. Neander then glances at the effects of Philip's preaching, at the confusion and ultimate overthrow of Simon Magus, by the apostle Peter, and at the labours of Peter and John in Lydda and Joppa.

The third book details the spread of Christianity, and the founding of the Christian Church among the Gentiles by the apostle Paul. The qualifications of Paul for his great work are mentioned, as (1) an early acquaintance with the language and national peculiarities of the Greeks; (2) a systematic form of intellect, acquired in the pharisaic schools at Jerusalem, which rendered him such good service in developing the contents of Christian doctrine; and (3) his struggles for eminence in legal piety, which he yet found to be incapable of giving inward peace. "It was advantageous for Paul that he passed over to Christianity from a position where, by various artificial restraints and prohibitions, he had attempted to guard against the incursions of unlawful

desires and passions, and to compel himself to goodness; for thus he was enabled to testify from his own experience, (in which he appears as the representative of all men of deep moral feeling,) how deeply the sense of the need of redemption is grounded in the moral constitution of man; and thus likewise from personal experience, he could describe the relation of that inward freedom which results from faith in redemption, to the servitude of the legal standing-point. In his conflict with himself while a Pharisee, Paul's experiences resemble Luther's in the cloisters of Erfurt."—(p. 81)

There is an ingenious explanation (pp. 83—9) of Paul's conversion, in which Neander rightly, as it appears to us, contends that Paul was not carried away and converted against his will, by the miracle on the road to Damascus; but that there was in him "an internal point of connection, without which no revelation or appearance could have become an inward one; without which, any outward impression that could have been made, however powerful, would have been transient in its results. But in Paul's case, the love of the true and the good, discernable even through his errors, though repressed by the power of his passions and prejudices, was to be set free from its thralldom only by a mighty impression. Yet no external miracle whatever could have converted a Caiaphas into a preacher of the gospel."

Neander makes use of a reference to Aretas, the governor of Damascus at the time of Paul's flight from that city, in order to fix the probable date of his conversion.

"When Paul fled from Damascus, three years after his conversion, that city was under the government of King Aretas, of Arabia Petraëa, 2 Cor. xi. 32. But since Damascus belonged to a Roman province, Aretas must have been in possession of this city under very peculiar circumstances. * * * * The circumstances were probably these. The emperor Tiberius, as the ally of King Herod Agrippa, whose army had been defeated by Aretas, commanded Vitellius, the governor of Syria, to get possession of him either dead or alive. But while Vitellius was preparing to ex-

ecute these orders, and various circumstances delaying his entering on the campaign, news arrived of the emperor's death, which took place in March of the year 37, and Vitellius was thus stopped in his military movements. Aretas might take advantage of this interval to gain possession of the city. But we must not suppose that the city thus snatched from the Romans remained long in his hands; and it is probable that, as in the second year of the reign of the emperor Caligula, A.D., 38-9, the affairs of Arabia were settled, Damascus was not left unnoticed. If we place the flight of Paul from Damascus in 39, then his conversion must have been in A.D. 36, since it must have occurred three years before; and we also fix the same date for Stephen's martyrdom. From the absence of chronological information respecting the events of those times, we cannot fix with certainty the date of Paul's conversion; yet the computation which places it in A.D. 36, has this in its favour, that it allows neither too long nor short a time for the events which took place in the Christian church, from the period of Christ's ascension, to the martyrdom of Stephen and the conversion of Paul."—pp. 92-3.

It is impossible for us to follow the narrative of Paul's journeyings and labours, without very much encroaching on the limits assigned to us. Suffice it to say, that in the work before us both are minutely detailed; the Pauline epistles being noted chronologically, as far as can be ascertained, together with the state of the churches or the character of the persons to whom they were addressed. In this section of the book general readers will find most to admire; yet here, unfortunately, there is most to condemn. In the course of the narrative, while admiring the skill and power of our author, we are not a little annoyed to find with what ease passages in the Acts or the Epistles are spoken of as glosses, and the first Epistle to Timothy declared to contain "something not Pauline." In both cases there are marks of low views on inspiration; as well as too little regard paid to what has been written in defence in other countries besides Germany. If Neander were acquainted with Paley's *Horæ Paulinæ*, it is strange he does not refer to it. If he were not, he ought not, in all fairness to have pronounced so positively that the first epistle to Timothy was not Pauline.

The next two books review the la-

hours of James, Peter, and John. Here again, we find the worthy author giving way before some supposed internal proofs of the post-apostolic character of the second epistle of Peter, and boldly striking it off from the sacred canon.

It is in the sixth book that Neander shows himself a master. This section is wholly taken up with a careful analysis of apostolic doctrine. In our view, this is the most valuable part of the present work. There is now and then a little obscurity; but in the main christian truth is set in a full clear light.

"The doctrine of Christ," says Neander, "was not given as a rigid dead letter, in one determinate form of human character; but it was announced as the word of spirit and of life, with a living flexibility and variety, by men enlightened by the Divine Spirit, who received and appropriated it in a living manner, in accordance with their various constitutional qualities, and the difference of their course of life and education. This difference served to manifest the living unity, the riches and the depth of the christian spirit in the manifoldness of the forms of conception, which unintentionally illustrated each other and supplied their mutual deficiencies. Christianity, indeed, was designed and adapted to appropriate and elevate the various tendencies of human character, to blend them by means of a higher unity, and agreeably to the design of the peculiar fundamental tendencies of human nature, to operate through them for the realization of the ideal of man, and the exhibition of the Kingdom of God in the human race through all ages.

"In the development of the original Christian doctrine, we can distinguish three leading tendencies, the Pauline, the Jacobean, (between which the Petrine forms an intermediate link), and the Johannean." p. 414.

In opening up the Pauline form of doctrine, in which we find the fullest and most complete development of christian truth, Neander begins by noting the connexion and contrast of Paul's earlier and later standing-points, contained in the ideas of *δικαιοσύνη* and *νομος*. He passes on to the central-point of the Pauline anthropology—human nature in opposition to sin; then glances at the preparatives for redemption in Judaism and Heathenism, and goes on to notice the work of redemption, as accomplished by christianity, from whence come reconciliation with God, redemption and justification.

"With respect to the idea of justification,"

observes Neander, "it cannot have been conceived by Paul as if men had been objects of the divine wrath and hatred, till Christ appeased the Divine justice by his sufferings, by his timely intervention reconciled an offended God to mankind, and made them again the objects of his love; for the plan of redemption presupposes the love of God towards the race that needed redemption, and Paul considers the sending of Christ and his living and suffering for mankind, as the revelation of the superabounding love and grace of God; Eph. iii. 19; Titus iii. 4; Rom. v. 8. viii. 32. And this counsel of God's love he represents as eternal, so that the notion of an influence on God produced in time falls to the ground, since the whole life and sufferings of Christ were only the completion of the eternal counsel of Divine love. Therefore Paul never says, that God being hostile to man, became reconciled to them through Christ, but that men who were the enemies of God became reconciled to him, Rom. v. 10; 2. Cor. v. 16. Thus he calls on men to be reconciled to God; 2 Cor. v. 20. The obstacle exists on the side of men, and owing to this they do not receive the revelation of the love of God into their self-consciousness; and since by the redeeming work of Christ, this obstacle is taken away, it is said of him that he has reconciled man to God, and made him an object of Divine love." pp. 449, 450.

We have next noticed in order the appropriation of salvation by faith; the new life proceeding from that faith, embracing faith, hope, love, and opening up into the special Christian virtues of humility (*ταπεινοφροσύνη*), sober-mindedness (*σωφροσύνη*), wisdom and prudence (*σοφία*). Here Neander shows the analogy of these virtues to the cardinal virtues of heathen philosophers, love occupying, however, with the christian, the place of the heathen *δικαιοσύνη*.

"The idea of *δικαιοσύνη* is closely connected with that which essentially distinguishes the moral development of the ancients from christianity, namely the practice of considering civil life as the highest form of human development which includes all others in it, and the State as the condition adapted for the complete realization of the highest good.* As now by realizing the idea of a Kingdom of God, morality was freed from this limitation,

was exalted and widened in its application to all mankind, became transformed into a divine life in human form; and as it is the *love of God* which manifests itself as the holy and redeeming characteristic of this kingdom—it follows that, in the divine life of this kingdom, love occupies the place of righteousness on the standing-point of antiquity, so that, as Aristotle and Plato traced back all the cardinal virtues to the idea of righteousness, and according to the Grecian proverb, righteousness included in itself all other virtues, (*εν δε δικαιοσυνη συλληβθην πασ' αρετην ενι*); so according to Paul, love is the fulfilling of the law, includes and originates all other virtues, and is, in short, the sum and substance of perfection, (Col. iii. 14). And in 1 Cor. xiii. 4, 5, he represents all the peculiar acts of the leading christian virtues as so many modes of love. Love is discreet, patient, persevering, always chooses what is becoming, is all things to all men, and thus acts with true sagacity. The idea of righteousness is not excluded, for all the acts of love may be conceived as determined by a regard to right; for love is not capricious, but conformable to law: it acknowledges and respects those human relations which are agreeable to the will of God, and gives to every one what his position in society demands. In Rom. xiii. 7, Coloss. iv. 1, love is represented as the animating principle in the performance of the *δικαιον και ισον*, which may therefore be considered as only one mode of the operation of love."—p. 488.

The church and sacraments now come under notice. Of baptism Neander says, that "it is the confession of dependence on Christ and the entrance into communion with him;" (p. 494) and in a former part he says of the mode, "that the usual form of submersion practised by the [christian] Jews was transferred to the Gentile christians;" adding, "that this form was the most suitable to signify that which Christ intended to render an object of contemplation by such a symbol; the immersion of the whole man in the spirit of the new life."—(p. 161.) Of the Lord's-supper he rightly says, "It is the solemn remembrance of Christ's sufferings for the salvation of men." This is certainly a concession for a Lutheran.

The first volume concludes with an explanation of the Pauline idea and extent of the kingdom of God; the doctrine of the resurrection and the state of the soul after death; and the end of Christ's mediatorial kingdom.

* The opinion of those who attribute to the State such an importance, and would constitute it a perfect model for the realization of the Kingdom of God, is derived from unchristian premises and leads to unchristian conclusions.

The second volume opens with "the doctrine of the Epistle to the Hebrews," an Epistle written, as Neander thinks, by an apostolic man of the Pauline school. While our author contends that we may discover in the Epistle, that the writer differed from Paul in constitutional qualities, mental training, and his mode of transition from Judaism to Christianity, yet we think that the arguments for a Pauline origin, instead of being unnoticed at all, ought to have been fairly met. The testimony of Clemens Alexandrinus, of Origen, and of Eusebius, in favour of the common opinion, is not referred to in any way; while all that is stated about peculiarities of style and treatment may, as we conceive, be satisfactorily reconciled with the other Epistles by the same writer. Neander thinks we may discover the influence of Paul's dialectic education in his Epistles; but that in the Epistle to the Hebrews we find traces rather of the writer's having received his training in the schools of the rhetoricians. But if the style of the Epistle to the Hebrews be more rhetorical than some other of Paul's epistles, does it not the more nearly resemble those powerful addresses delivered by him in the synagogue at Pisidian Antioch, at Athens, from the castle stairs at Jerusalem, and before Felix and Agrippa?

In noticing the doctrine of James, Neander observes that the only difference between James and Paul was a difference of development, which is admirably shown in page 23, Vol. II.

The analysis of apostolic doctrine closes with an exposition of the doctrine of John, in whose mind the intuitive element predominated over the diatetic; the central-point of his doctrine being communion with Christ. About 130 pages of additions and corrections, made by Neander to the fourth and last German edition, complete the "*Planting*."

We have thus endeavoured briefly to lay before our readers an outline of the multifarious contents of this work; but we cannot close our notice without expressing our regret that Neander should have conceded so much to the enemies of the truth. Gfrörer, Bleek, and Bauer are occasionally shown too much favour, and treated with too much attention. Neander in this respect violates one of

his own principles—that what is in itself insignificant, is often raised into importance by forcible attempts to suppress it.

The main defect of these volumes is the style. Neander's German, as every scholar knows, is proverbially stiff and clumsy. We cannot expect, however, that translation will entirely strip off this peculiarity. It will certainly demand praise if it does not add difficulties thereto. We feel bound to say of this translation that it is in every respect much superior to Neander's "Church History," the work, we believe, of an American. Neander's style is rendered much more vague and obscure by the use of many strange words, such as will puzzle those who may not be able to refer to a Greek Lexicon. There is one sentence that requires special attention. It is of its kind perfectly unique. In speaking of the conduct of those christians at Corinth who ridiculed their weaker brethren for abstaining from "things offered to idols," and even went so far as to take part in the festive entertainments, consisting of the flesh that was left after the sacrifices had been presented, which the heathen were wont to give to their friends, he says, "We here find the germ of a one-sided over-valuation of the theocratic illumination, a misunderstanding of christian freedom, a false adiaphorism in morals, which a later pseudo-pauline gnostic tendency carried so far as to justify the grossest immoralities!"—p. 244, Vol. I.

There are certainly few such sentences; but the reader will have frequently to re-peruse a whole paragraph before its precise meaning becomes apparent.

Many will shrink from reading this work because of the Greek which bristles on almost every page; but certain we are that the more carefully the work is read, especially the latter part, the greater will be our delight in the apostolic epistles, the more perfect our conception of the peculiarities of each writer, the warmer our love for our common Lord, and the more intelligent our defence of "the faith once delivered to the saints."

The "*Anti-Gnostic; or Spirit of Tertullian*," which occupies more than half the second volume, will have our attention at some future period. J.

THE KINGLY OFFICE OF JESUS: *A Sermon, preached in New Church Street Chapel, Edgeware Road, London, on Lord's-day morning, August 21st, 1853. By JABEZ BURNS, D.D., minister of the congregation. (Published by request.) Houlston and Stoneman. pp. 12.*

THIS short discourse, delivered in the "ordinary course" of the ministry of Dr Burns, is a favourable specimen of his pulpit ministrations. In the exordium, the preacher recapitulates two previous discourses, on the prophetic and priestly offices of Christ, as leading naturally to the consideration of the royal mediatorial dignity which belongs to the Son of God. After introducing a series of appropriate quotations of holy writ, representing the kingly office of Christ, the preacher proceeds to consider the leading characteristics of his administrations, under which he remarks that Christ's kingdom is not of this world—is spiritual—righteous—based on atonement—peaceful—progressive and universal. Under these particulars a number of pertinent observations are introduced, and the whole is concluded by a suitable application. Sermon and sketch making surely is Dr. Burns's forte; for,

while few of his productions evidence a remarkable profundity of thought or erudition, and rarely rise to the higher strains of eloquence, there is generally about them so much of a practical, correct, and business character, as to be pleasing and useful. He has indeed become, in a sense peculiar to himself, the greatest preacher of his day. Clergymen of the church of England, regular and lay preachers among Dissenters, Wesleyans of many orders, and many others, in England and America, "preach him," or he preaches in them, every Sabbath-day. We know of no parallel to this in the whole history of the pulpit. While, however, we commend the sermon, and the publications of Dr. Burns' generally, we deprecate the practice alluded to as injurious to the efficiency, and dishonourable to the character of any minister who adopts it.

MOTHERLESS MARY, AND THE BETTER HOME.

By JULIA JANE. *Houlston & Stoneman.*
—Chew, Leicester.

This is a plaintive, sorrowful tale, with some touches of the brighter light which religion casts over abodes rendered disconsolate by dissipation and distress.

OBITUARY.

SARAH JANE WADE, was the only child of Mr. T. Wade of Ketton—once a deacon of the G. B. church at Barrowden—who died three months before her birth, and whose death was recorded in the G. B. R. for 1835, p. 419. She was born at the residence of her uncle, Mr. C. Halford, in March Fen, in whose pious house she found a happy home during the first seven years of her short life. The writer having married the widowed mother, Sarah Jane became a loved and loving member of his family—a scholar in the G. B. Sunday School, Chatteris,—then a teacher—a missionary collector, and an active distributor of little religious periodicals; and we were hoping for her a long career of usefulness in the church of Christ. She was blessed with good health, much energy, and an amount of common sense rather beyond her years. As a child of Adam's fallen race she doubtless had her faults: the writer seldom saw any—he often admired her excellences, especially the promptitude and cheerfulness of her obedience. We loved her much, and she loved us. Some of her last words were, "I love you all—I love only the Lord Jesus better than I love you: and I love Him because He first loved me and died for my sins; and not mine only but for all who believe on

Him." In our dear Jane we have one of the many examples of the efficacy of early religious training. "Let christian parents and guardians," said Baxter, "wisely and earnestly seek the salvation of their children, and the ordinary preaching of the gospel will cease to be the means of their conversion."

Young people, beware of colds! Their pedigree is said to be, "a cold, a cough, a coffin;" so was it with our beloved Sarah Jane: she somehow took a slight cold—went on a visit among her relations to March Fen and Whittlesea; but no serious apprehensions were entertained till after her return, when in a fit of coughing she ruptured a blood vessel. This was soon followed by fever and frequent delirium. All that medical skill, christian kindness and prayer could do was done; but He in whose hands our times are suffered the wind to pass over this opening flower and cut it down. "He changed her countenance and sent her away." During a fortnight her sufferings were great. She was often delirious, but had many lucid intervals. In one of them she said, "Father this is mysterious." She was reminded that Paul had a desire to depart and be with Christ. "Is it," said she, "inconsistent to have any wish to live?"

Seeing her young friends weeping, she said, "Do't weep: I'm not unhappy." That blessed text, "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief—" *of whom I am chief*—was often on her lips. With an earnestness never to be forgotten, we heard her pray, "Lord give me patience, fortitude, resignation, and pardon all my sins, for the sake of Jesus Christ. Amen." That sweet hymn commencing, "Jesus lover of my soul," often furnished us with words wherewith we came before the Lord. "Jane it grieves us, but we must part; we shall not be long after you." "I don't know that I shall live till morning," said the sufferer. You must go to the throne if you would come to glory." The writer himself, ill at the time, going up at midnight once more to see and pray with the dear sufferer, she said, "The Lord bless you and his cause." She did live till morning, but in great suffering, and all the restlessness of approaching death was on her until 11 o'clock on Saturday, April 10th, 1852, when she calmly yielded up her spirit, while the

family were kneeling and praying, "Lord Jesus receive it."

On the 15th of April her body was laid in grave number 1074, in our beautiful Cemetery, when brother Jones of March delivered a solemn and an appropriate address.

We miss her every day and everywhere; time has not healed the breach or closed the wound. Our "fire-side has one vacant chair;" but

"Let us be patient, these severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise."

Young friends! how eloquent is her early grave! Our Jane was 16 years of age when she died. How old are you? Have you fled to Christ? You cannot be apparently more healthy than she was. Your life is a vapour. Like Jane you may be moral and amiable; this is not enough. She felt herself the chief of sinners, and made Christ and Him crucified the only ground of her hope for pardon and salvation. "Whatsoever thy hand findeth to do, do it with thy might."

J. L.

INTELLIGENCE.

THE WARWICKSHIRE CONFERENCE was held at Union Place, Longford, on Tuesday, Sep. 14th, 1853.

Brother Cheatle of Birmingham opened the morning service by reading and prayer, and brother Lewitt of Coventry preached an excellent sermon from 1 Cor. viii. 1. "Knowledge puffeth up, but charity edifieth."

At the Conference, in the afternoon, brother Salisbury, minister of the place, presided. After singing, and prayer by brother Knight of Wolvey, the reports of the Churches were received. They were generally favourable. Twenty-six had been baptized since the last Conference, and there were eleven candidates for baptism.

At Birmingham five had been baptized. At Coventry one, and there are eight candidates. At Longford five, and one candidate. At Longford, Union Place, six, and one candidate. At Nuneaton four, and one candidate. At Wolvey five have been baptized.

After the reports were presented the doxology was sung. The following business was then attended to.

1.—The Secretary informed the Conference that, in accordance with the resolutions of the meeting in May last, a case had

been presented to the Association, requesting it to consider the propriety of retaining the name of Cradley Heath on the list of churches, and also the propriety of endeavouring to secure the chapel property; and that the Association had appointed a committee of inquiry, who were directed to send a report of the result of their proceedings to the Conference. A statement was then made by brother Cheatle respecting the present aspect of the church at Cradley Heath, but no proceeding was taken thereon, as no official report had been received from the Committee.

2.—Brother Knight of Wolvey, having been appointed by the last Conference to write, on their behalf, a sympathetic and affectionate epistle to our Missionary brethren in Orissa, he was requested to forward it at his earliest convenience.

3.—After some appropriate remarks by brother Cheatle, respecting the importance of special effort to promote the revival of religion in the churches connected with the Conference, it was agreed that brethren Crofts and Knight of Wolvey; Lewitt and Farmer of Coventry; Chapman, Shepherd, Smith, sen., Salisbury and Colledge of Longford; and Stenson and Hands of Nuneaton, constitute a committee, with power to add to their number, for the

purpose of devising a plan for special religious services, and of recommending it to the respective churches.

4.—It was agreed that the next Conference be held at Lombard Street chapel, Birmingham, and that brother Stenson of Nunaton be the preacher. In case of failure, brother Salisbury of Longford was appointed to preach.

5.—At the close of the usual business of the Conference a paper was read, which brethren Chapman and Salisbury had been requested to prepare, on Catechetical Instruction: its importance, extent, and the best means of conducting it. Through want of time very little discussion arose on the question. A vote of thanks was given to the writers for their services, and a request made that the paper be sent to the Repository.

Brother Chapman preached an interesting and useful sermon in the evening from Psalm cvii. 13–14.

The Conference was well attended, and all the services were unusually interesting.
J. SALISBURY, Sec.

THE LINCOLNSHIRE CONFERENCE was held at Sutterton, on Thursday, Sep. 15th, 1853.

In the morning, brother Judd of Coningsby, opened the service by reading and prayer, and brother Matthews, of Boston, preached from 1 Tim. i. 11.

In the afternoon, written, or verbal reports were presented from most of the churches in the district, from which it was ascertained that fourteen had been baptized since the last Conference, and sixteen remained as candidates.

Resolved, 1.—That the brethren to whom the case from Whittlesea was referred at the last Conference, be requested to communicate the correspondence which has taken place on that subject, to the next Conference.

2.—That this Conference recommends Ministers of the churches to call together their deacons, and some of their principal friends, to consult as to the means which may be employed to revive religion in their respective communities.

3.—That a conversation having taken place respecting the propriety of a series of Popular Lectures, bearing upon religious and ecclesiastical subjects, being delivered to the churches in this Conference, the subject to be deferred (for want of time) until the next Conference.

4.—That the next Conference be at Peterborough, on Thursday, Dec. 15th, 1853; and that brother Golsworthy of Sutterton, be appointed to preach in the morning.

The interest of the Conference was much increased by the fraternal converse

which was held on the present state of our churches—the obstacles to their prosperity, and the means by which, in our opinions, that prosperity might be promoted.

THOMAS BARRASS, Sec.

THE MIDLAND CONFERENCE was held at Hugglescote, on the 20th of Sep. 1853. The morning service was opened by Mr. W. R. Stevenson of Nottingham; and a lucid and impressive discourse was delivered, to a crowded congregation, by Mr. Underwood of Derby, from Ezek. xxxvi. 37, 38.

There was a good attendance at the meeting for business, which commenced at a quarter past two. Mr. Kenny, of Burton-upon-Trent, opened by prayer, and Mr. Yates, the senior pastor, presided. From the reports of the churches which were presented, it appeared that 74 had been baptized since the previous Conference, and that 47 remained as candidates.

Brethren T. Stevenson and J. F. Winks of Leicester, reported on the state of things relating to the cause and the chapel property at Northampton; particularly pointing out the desirableness of immediately renewing the Trust.

Resolved, 1. That the Committee already appointed to attend to this case, in conjunction with Mr. Taylor of Northampton, be requested to attend to the appointment of additional Trustees.

Brother T. Stevenson having reported on the aspect of things at Fleckney, resolved,

2. That the Conference tenders its thanks to the brethren who have attended to the case of Fleckney, and regrets that their report is not more favourable.

3. That the Committee appointed to attend to the Grantham case be continued.

The Committee appointed to consider the question of the "village churches," on account of the difficulty of meeting, had not been called together, and consequently had no report to present; but an interesting conversation on the subject took place, after which it was resolved,—

4. That as several of our churches in villages are small and isolated, and destitute of the labours and superintendence of a regular ministry, the Conference is of opinion that it would tend to the strengthening of these churches and the advancement of the cause of Christ, if two or three of them that are conveniently located could unite and form one church, for the purpose of supporting a regular ministry; but that if such close union be impracticable, they be advised, while maintaining their separate condition, to unite so far as to obtain a stated ministry to serve them as distinct churches.

5. That a copy of this resolution be sent by the Secretary to each church to which it will apply.

6. That brethren Cotton, Jno. Wallis and Staddon, and any other brethren, are invited to give their views on this subject in the pages of the Repository.

7. That the question as to the encouragement of occasional preachers be introduced for discussion at the next Conference.

8. That the Conference approves of some special meeting for humiliation, prayer and consultation, in relation to the present depressed state of religion.

9. That such a meeting be held at Wood-gate chapel, Loughborough, on Wednesday, the 9th day of Nov. next.

10. That the Leicester and Loughborough ministers be a Committee of arrangement, and that brother Winks be the convener.

11. That the Swadlingcote case be deferred till the next Conference.

12. That the next Conference be at Stoney Street, Nottingham, on the last Tuesday in Dec.; and that brother Bott of Barton be the preacher.

A revival meeting was held in the evening.

J. LAWTON, Sec.

THE NEXT CHESHIRE CONFERENCE will meet at Wheelock Heath, on the second Tuesday in October. See Repository for May last.

R. STOCKS, Sec.

REMOVALS, &c.

SMALLEY.—On Tuesday, July 26th, our esteemed brother Springthorpe delivered a very faithful and affectionate farewell address, to a good and attentive congregation, after which he was presented with a small token of remembrance, which was suitably acknowledged. The last verse of Sutton's hymn was sung—our brother pronounced the benediction—but not one left their sittings till Mr. S. went to the bottom of the chapel, as every one seemed to wish to express their own feelings by a friendly farewell; and kind and earnest wishes were expressed for his future usefulness and prosperity.

E. R.

REV. J. J. GOADBY, late of the G. B. College Leicester, has accepted an invitation to become the stated minister at Market Harborough, and commenced his labours there on the first Sabbath in September.

ANNIVERSARIES.

EARL SHILTON.—On Lord's-day, August 1st, two excellent and impressive sermons were delivered in the G. B. chapel, on behalf of the Sabbath-school, by the Rev.

R. Kenney of Burton-on-Trent. Congregations good, and collections liberal. R. L.

BURNLEY, *Ænon Chapel*.—On Lord's-day, Aug. 21st, two eloquent and impressive sermons were preached in behalf of our Sabbath-school, by the Rev. J. E. Giles of Sheffield. The collections amounted to £50 16s 4d.

J. B. B.

BAPTISMS.

NOTTINGHAM, *Stoney Street*.—Seven persons were baptized and added to the church on Lord's-day, Sep. 4th, after a sermon by Mr. Huuter, from 1 Cor. i. 6. The congregation was an unusually large one.

SALFORD.—The first-fruits of brother Wood's ministerial labours resulted in the baptism of one female, on the last Lord's-day in August. Several hopeful enquirers are seeking their way to Zion.

MISCELLANEOUS.

SHEFFIELD, *Eyre Street*. *Opening of a New Organ*.—On Lord's-day, Aug. 28th, the new Organ recently erected by the church and congregation assembling in this place, was opened for divine worship, when two excellent and appropriate discourses were delivered by the Rev. H. Ashbery; in the morning from Psalm cl. 4.—“Praise him with stringed instruments and organs;” and in the evening from 1 Cor. xiv. 15,—“I will sing with the understanding also.” On the Tuesday evening following, the Rev. J. E. Giles delivered a beautiful and impressive discourse, founded on Psalm xlvii. 5, 6.—“God is gone up with a shout, the Lord with the sound of a trumpet—Sing praises unto God, sing praises: sing praises unto our King, sing praises.” The congregations were very good, but not so large on Tuesday evening as was anticipated, owing to a heavy shower of rain falling at the time of assembling. Much pleasure and gratification was expressed at the improved appearance of the chapel, from the little alteration rendered necessary by this addition, as also from the sweet and beautiful tone of the Organ, which competent judges pronounce to be as fine an instrument of its size as can possibly be made, and reflects the highest credit upon the builder, Mr. Jones of this town. About £100 has been promised and collected for the object, the accomplishment of which has placed us on equal footing with the chapels here, as more than three fourths of them have Organs. Our singing is much improved already; and our prayer to God is that while we praise him with the organ we may also sing to him with the spirit and the understanding also.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

At a meeting of the Committee, held at Derby, on Monday, Sep. 11, the *Rev. John Buckley*, our estimable missionary, was engaged to be wholly in the service of the Society during his stay in this country. It is hoped that the labours of our brother in preaching for the mission, attending missionary anniversaries, and pleading its cause both in public and private, will conduce very materially to the advancement of its interests, and to the promotion of a missionary spirit among our churches.

Two zealous young friends offered themselves as candidates for missionary labour. One of them was recommended to labour to improve himself for some year or two longer, and then if his disposition to labour in the missionary field should continue, to repeat his application. His extreme youth, and the fact of his not having engaged at all in preaching, constituting the main reasons for this delay. The other was directed to obtain the opinions of some gentlemen of the medical profession as to the probability of his being able to endure the heat of an Indian climate; and a sub-committee was appointed to receive these opinions, and, if favourable, to direct that he pursue a course of preparatory study at the academical institution.

LETTER FROM REV. W. MILLER.

Pooree, June 17th, 1853.

MY DEAR BROTHER GOADBY,—We came here on the 25th of April, and intend remaining over the car festival which commences 8th of July. Mrs. Brooks and her children, after spending a week at Pipelee, accompanied us here to enjoy the sea breezes. Brother Brooks came here on the 31st of May, and returned with them to Cuttack on the 6th inst. The brethren Damudar and Makunda are my fellow-labourers, and we daily, Sunday excepted, visit the town and proclaim the Gospel in the vicinity of the temple. The Chundana festival hast just closed, and with it the horrid noise of brass cymbals, drums, &c., which assailed our ears each evening as they carried the idols to have

their water excursion in an adjacent tank. The procession was a most despicable affair, composed chiefly of lads and fellows of the baser sort. The raja in a very shabby palkee, with his elephant and an old horse gaily adorned, invariably accompanied it. The idols remain on the water about three hours, and are then brought back to the temple. This farce is repeated every evening to the close of the festival, a period of twenty-one days. Of course its object is to keep up Jagannath's popularity, enrich the priests, and bamboozle the people. The attendance was large the first two days, but subsequently very small.

With a few exceptions we have had large congregations each evening, though often our patience has been painfully taxed by one or more shameless and wicked characters, who, alas, abound here. They are generally under the influence of a powerful compound of narcotics, called "bbang," (which is used to a frightful extent by most of the Pooree people), hence to reason with them is like throwing pearls before swine. At times, however their language and conduct have been so abominably filthy and offensive, that we have had to threaten that we would represent them to the magistrate, which has generally silenced or moved them off. A few evenings ago, one of this class came up to Damudar, as he was addressing an attentive audience, and solely with a view of drawing away the people, insisted upon knowing what he was before he became a christian. Damudar with great coolness turned round and said, "Well, if you must know, I was a wicked idolater and sinner like yourself!" This admirably answered the purpose, the man (a brahmin) said no more:—he was silenced and shamed. We have had no lack of respectable and zealous opponents, who have done their best to uphold their favourite idol. Some of the arguments employed and answers by which they were demolished, were amusing though by no means novel. I will give you a specimen or two.—"Jaganath must be the true God, from the fact of having so splendid a temple and service—being so richly endowed—visited and worshipped by so many thousands from all parts of India—and above all, receiving so many thousand rupees a year from the government." Answer—a quotation from the Shastres, which states "the impossibility of transforming a donkey into an elephant or an image into God, no matter

where you place them, or how you adorn and honour them. Also that if the wealth of the world were presented to an image, and all the inhabitants of the world were to fall down before it, and worship it as the true God, all would avail nothing, it would still remain a contemptible inanimate idol." "The brahmins have the power, by means of the 'life-giving Muntra,' to give life to an idol, hence though Jaganath's body is wood, that body is inhabited by the Supreme Spirit." Answer,—"If brahmins have, as you say, the power of giving life to an idol, just ask our brahminical friends present to explain how it is they cannot give life to a corpse? Why their sisters and daughters are at home unhappy widows? Why their children and friends are allowed to die? Surely to give life to a beloved son or friend can be no more difficult than giving it to a wooden image like Jaganath." "Whatever we choose to regard as God, and worship as such, is God." Answer—"On the same principle, whoever and whatever your wife chooses to regard as her husband must be her husband, though he may be any person in the world but yourself." We find this summary and simple method of answering their absurd, though to them weighty arguments, much more effectual than long philosophical replies, which few have patience to hear or ability to comprehend. Having as speedily as possible disposed of their arguments and objections, and secured a hearing, we invariably fill up the precious moments by shewing that they are perishing, helpless sinners, and pointing them to Him who receives and saves such. We have not as yet reaped any fruit of our labours here during the visit; still it is cheering to have the people willing to hear, and to know that the knowledge of Christ is spreading; that impressions favourable to the Gospel are being produced, as well as a wide-spreading conviction that it must eventually triumph over every species of superstition and idolatry. The idea of our labours being in vain never once finds a place in my mind; this is unscriptural and unreasonable, and hence incredible. If we are not privileged to return with sheaves, rejoicing, those who come after us will be. So that at last "he that soweth and he that reapeth shall rejoice together."

A man was hung here a few days ago, for murder. I visited him alone and with the preachers three or four times. I trust he was benefitted by our instructions and prayers. On our last visit he appeared greatly impressed by his situation and guilt, and professed to put all his trust in the Lord Jesus Christ. He had never heard of Christ, knew nothing of sin,

heaven or hell, prior to our visiting him; hence he was painfully ignorant, and perfectly indifferent to whether he lived or died. The bathing festival, or "Suan Jatra," occurs in a few days. I am expecting brother Stubbins, and two of the Cuttack native preachers to join us about that time, and labour with us over the "Car Festival." On the Lord's day morning we have our Oreal service, and in the afternoon, at a quarter past five, an English one. Several of the Europeans, and nearly all the East Indians of the place attend. Hoping this may find you and yours well in every sense of the word, and with christian regards, in which Mrs. Miller unites, I remain,

Affectionately yours,

W. MILLER.

P.S.—"The Friend of India," which has just come to hand, contains the following information, which I am sure will be interesting to all who desire the evangelization of India. "The Englishman notices that Baboo Tarkusen Baneajee has made a will which is almost without precedent in this country. His property amounted to about one lakh and a half of rupees, half of which has been left to a friend. The remaining half is to be divided into four portions, one to be given to the District Charitable Society, another to the *City Mission*, a third to the Medical College, and a fourth to his attorney. The bequest is without precedent, but the explanation is, that probably the Baboo, though he had never openly abandoned Hindooism, had secretly become convinced of the truth of christianity!!"

I believe this Baboo was the proprietor of our mission land at Piplee. W. M.

CONVERSATION WITH MOSES THE JEW.

BY REV. J. BUCKLEY.

MORE than three thousand years ago it was threatened to the Israelites that "the Lord would scatter them among all people, from one end of the earth even unto the other;" and the fulfilment of it we see at this day. A Hebrew family, the head of which is named Moses, resides at Cuttack, and one of the brethren gives the following account of a conversation with him.

I went to the bazar this evening; but instead of preaching to the heathen went to the house of Moses the Jew, and had a little conversation with him. He shewed me his Hebrew Bible, which was printed in Germany, and other Hebrew works. I told him that I had paid a little attention to the sacred language. Turning to different parts of the Hebrew Bible, he came to

the prophecies of Isaiah—"Here," he said, "is Isaiah." "Ah!" I added, "Isaiah—how much he says about Him in whom I trust." "He speaks about the Messiah," answered Moses. "True," I said, "and He in whom I trust is the Messiah. Jesus Christ is he of whom all the prophets wrote." "No, no," said my friend Moses. Turning to another part of the precious book, he remarked, "Here are the books of Moses." "How much," I observed, "Moses wrote concerning Him, especially Deut. xviii. 15—19,—“The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me,” &c. “No, no,” said Moses again, “the Messiah has not come. He will come.” I replied, “you say Messiah has not come: how then can you explain Jacob’s prophecy—‘The sceptre shall not depart from Judah,’ &c?—you know the sceptre has departed from Judah; the lawgiver has departed from between his feet. Shiloh therefore must have come. Surely, too, the seventy weeks of Daniel are accomplished. And then you know what is said by the prophet Malachi,—‘The Lord whom ye seek shall suddenly come to his temple,’ Now that temple is destroyed. The Messiah cannot enter it now; but He did come and enter it.” Moses replied, “Messiah has not come.” “But why?” I asked. “Because,” he said, “Israel has been so wicked.” He admitted that the time was past, but because of their sins the promised Redeemer had not made his appearance. “Yet he will come, was added.” “When will He come, Moses?” “O, he may come to-morrow, or the next day, or next week: no one can tell when he will come.” “Ah! Moses, your nation has been thinking so for nearly 2,000 years: but he has come, and you knew him not.” “Messiah,” said Moses, “should be of the house of David.” “True, and so was Jesus Christ. Read his genealogy.” “Messiah,” added Moses, “should be Immanuel;” and referred to the prophecy in Isaiah (vii. 14.) I shewed that He to whom we committed our souls was Immanuel—God with us. Moses is very imperfectly acquainted with Oriya, especially the religious terms in the language. Had he been better able to converse in Oriya other arguments would have been used, and those mentioned amplified. The other Hebrew books he possessed appeared to relate to such observances and traditions as Christ condemned. I promised to give for his daughters an English New Testament if he would allow them to read it; but he was not willing. I often think of Leighton’s remark, that they who neglect to pray for the conversion of the Jews overlook one of the brightest glories of the latter day. Happy day, when all Israel

shall be saved—when the descendants of those who cried with impious rage, “Crucify him, erucify him,” shall sing with transports of joy, “Crown him, crown him Lord of all.” That day shall surely come. The house of Jacob shall walk in the light of the Lord.

“The Gentile with the Jew shall join,
In work and worship so divine.”

NEED OF MORE LABOURERS.

THE last Report contains the following urgent appeal. We insert it here, in the hope that it may do good.—Ed.

The last Report announced that the Committee were determined, as soon as possible, to send additional help to India. This announcement has produced no beneficial result. Not one servant of Jesus Christ has come forward and said, “Here am I, send me!” It is a distressing fact, that should be known by the churches of the Connexion, that eight years have elapsed since any additional Missionaries went forth to Orissa; and during those eight years, not one young minister, or other suitably qualified individual, has volunteered his services for the glorious work. Your brethren in India have expressed their strong attachment to the work of Missions, leading them greatly to prefer it to any ministry in their native land, notwithstanding privations and difficulties, and trials as to their offspring, which parents only can understand; but so few seem possessed by a spirit of like consecration to Christ, that never in the history of the Society was there more cause than now to regard his declaration—The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

An early reinforcement of your Mission Band is most important. Piplee wants immediate help. Khunditta has long needed a Missionary. One was earnestly sought for this place by your late devoted friend, Mr. Lacey. The Khund districts are now open, and need instructors: and if no Christian Missionaries enter that field, there is reason to fear that they will soon be occupied by those emissaries of Satan, popish priests. The changes that time and death have made, have increased the necessity for exertion. The death of Mr. Lacey, and the temporary removal from India of Mr. and Mrs. Buckley, are trying events to the Mission.

Dr. Sutton remarks:

“The removals of the last year have shaken us to the very centre. What an upturning of all our plans. What a general change in all our stations. Another such

year and we shall be well nigh paralyzed in all our efforts for the evangelization of our field. Shorn both of European and native strength, and no reinforcement, or next to none, in either department.

"Of our native brethren, Krupa Sindoo, Bamadab, Luckindas, Bonamallee, Somnath and Doitree, all have delivered their last testimony for Christ on earth; while Gunga, Balage and Denabundoo, are nearly invalided, and several others, to use a native expression, are like a shattered boat."

Let those who yet survive, and wish to do ought to promote Christ's kingdom in Orissa, before they go hence and be seen no more, be up and doing. "Whatsoever thy hand findeth to do, do it with thy might." These facts should enforce the admonition of the compassionate Saviour already mentioned: Pray ye the Lord of the harvest, that he will send forth labourers into his harvest.

KONAI DAS : HIS CONVERSION AND BAPTISM.

THE UTILITY OF DISTRIBUTING TRACTS, &c.

Extracted from the Report for 1853.

AMONG the elder converts recently added to the church at Berhampore is one named Konai Das, whose conversion furnishes an encouraging proof of the divine blessing resting on the itinerating efforts of the Missionaries, and of their wide circulation of religious publications.

(Of this person Mr. Wilkinson remarks,— "His account of himself is as follows:— On his return from a pilgrimage to Juggernath, very dissatisfied with what he saw there, and his mind ill at ease about the worship of images, he met with a tract called 'God is a Spirit,' this he read again and again, with both surprise and pleasure; he then visited a neighbouring village, where he had heard some missionaries had been and left books only a few months before. His object was to beg, or buy, or borrow, some other tracts; he obtained the loan of a bound volume of tracts, and a copy of John's gospel. He soon made himself acquainted with their contents, and at once began to pray to the living God. He made no secret of the change that had taken place in his mind, but openly renounced his former idols, and all connected with them. As he resided fifty miles from the nearest missionary station, he met with no one to whom he could fully open his mind, but continued reading the Word of God and praying. In this way he gradually learned the plan of salvation, and became a happy Christian. About two years after this we first met with him, when on a missionary journey in the neighbourhood of his village.

We were surprised and delighted at the account he gave of himself, and the amount of religious knowledge he possessed."

Mr. Stubbins gives the following account: "We were on a missionary tour,—we went a little beyond Beer Kool, on the Chilka Lake. We were deeply interested, shortly after our arrival there, with a man named Konai Das, of the weaver caste. He came to us for a book, and we stood amazed at the fluency with which he read it off. There was some mystery about it, because, however well they may read their own books, they generally boggle a good deal when they first begin to read ours. The characters are somewhat different, and the subjects altogether so. The mystery, was, however, soon explained. When we visited that district about a year and a half ago, we distributed books in the principal villages. This man's village being a small one, and our time limited, we did not go there; but Konai Das saw some persons with books, and begged them. He got the tracts, 'God is a Spirit,' and the 'Confuter of Caste;' also the Gospel of John, and the volume of our Poetical Tracts. These he read and studied with deep interest, and soon began to dispute with the people in his village; declaring that caste was all a lie, and the invention of the devil; that the gods they worshipped were all false, and the works which he and they had performed in the name of religion were vain and wicked. His gooroos and some brahmins visited him, and tried to show him that by reading our books, blaspheming the gods, and neglecting their worship, he was ruining his soul, &c. He, however, soon proved too much for them all, and they found it most to their credit to remain silent, and let him have his own way. After a while his wife became alarmed, and declared she would burn his books, for he was always reading them. Shortly after she was attacked with cholera. This, he told her, was a punishment from God for threatening to burn his holy books. She became so ill that little hope was entertained of her recovery, and her friends came and began to repeat various incantations, and call upon the names of their gods. Konai Das said, 'Why do you call upon those vile gods? Hold your noise, hold your noise, I will not hear them! My hope is in him who comforted the weeping sisters, when he raised their brother Lazarus from the grave; even in Jesus is my hope, and his name alone will I hear, for he alone can help.' And then turning to his wife, he said, 'Your punishment is from the Lord, for saying you would burn his books; repent of this your sin, and pray to him to forgive you, and then you will get better.' After this, he said, he fell down and very earnestly prayed to Jesus

Christ, and his wife soon began to get better; Shortly after his eldest child was attacked, but Konai Das would have nothing to do with any one or anything but Jesus Christ, and the child recovered. The poor man was very anxious to find the Christians, and once came to Berhampore, but when he began to enquire for the Missionaries, the people derided him, and told him all sorts of lies. He said he had often prayed that we might go to his village, and now, says he, 'the Lord has sent you.' He was most anxious to come away with us, but the tears and entreaties of his wife prevailed on him to stay a little longer. He quite hopes that she will come with him, but says if she does not, he cannot help it, he cannot consent to go to hell because she might wish it. He said he would wait a few days, and then if his wife would come—well; if not, he should come alone.

"I certainly never heard any one give a clearer account of his conversion, and cannot doubt his being a true believer in Christ. We both felt, as he related his religious experience, that if he were now to die he would go to heaven. He rests all his hope on Christ crucified for sinners. 'But,' said he, 'though I feel very happy in believing in Jesus Christ, in trusting in him, and in praying to him, I have often felt very anxious about one thing,—and that is about the blood of Christ which cleanses from all sin; I do not know the meaning of this.' I explained it to be the atonement of Christ, and believing in that atonement, &c. 'O!' said he, with an ecstasy of joy, 'Now I understand it! I thought when Christ was crucified, his blood might have been caught and preserved, and that it required in some way or other to be applied to the sinner!' He has a wife and two fine little sons,—is a respectable man, has a powerful voice; is well acquainted with the Hindoo books, and should he come out, as we trust he soon will, he will make a very superior preacher. Surely such a case as this demands our gratitude and praise. Here is a man in the midst of the heathen,—one who has never seen or heard a missionary, or native christian,—yet daily praying to Christ for salvation and eternal life."

Not long afterwards this promising convert sought admission into the Saviour's fold, and the account of his baptism by the same writer, is scarcely less interesting than that of his conversion.

"I told you of the peculiarly interesting case of Konai Das. One day when we were sitting in conference he made his appearance amongst us, and gladdened our hearts by a relation of the facts connected with his leaving his family and village. He tried hard, but in vain, to prevail upon his wife to accompany him. When about to

leave she prostrated herself at his feet, and entreated him, at all events, not to lose caste by eating with the christians, &c. When she could not extort any such promise, a man of some note in those parts, as a clever Gooroo, was sent for. He tried argument, but Konai soon non-plussed him. He then began to curse, saying, if you do go I will destroy both your eyes,—as withal the man makes great pretensions to being a wizard. Konai, however, reminded him that his witchcraft was all a lie, and if not the Lord would not deliver him into his hand. It was proposed to him, if he wished to lead a religious life, he should become a Boishnob. What, says he, am I going to be like a dog, to eat at every door! He told us, also, of a young man in the neighbourhood who had received some of our books, and had incurred the severe displeasure of his father for reading them so much. The father took away the books and beat him, but the young man said in triumph, "I have them in my mind, and you cannot beat them out there; I mean to be a christian." After hearing all the good man stated of his change and experience, all our missionary brethren united in thinking there need be no delay about his baptism. Accordingly on the following Lord's-day morning I baptized him—first interrogating him at the water side as to whether it was his own spontaneous wish to be baptized? What benefit he expected to derive from baptism? Whether he had, from his heart, forsaken all the gods he formerly worshipped, and all the works of idolatry, and whether now, as an undone sinner, he trusted alone in Jesus Christ for salvation. Having received the most satisfactory and pleasing answers, we together descended into the water, were I asked him if he was prepared to cast off his last badge of idolatry—his mala, or necklace? Yes, said he, and immediately broke it off his neck and placed it in my hands. He remained with us about a week after his baptism, and then went with the native preachers and myself to his village, near which I now am. Brother Sutton had been delayed in Berhampore in consequence of the indisposition of sister Sutton, so that they kindly arranged to accompany us, as it is on their way to Cuttack. We arranged that Konai should first go alone to his village, as he would thus have a better opportunity of seeing what was going on. The native preachers followed, and then brother Sutton and myself went. Konai was nursing his infant, but his wife had contrived to make her escape with the elder child. We preached to the people, who generally heard well, but some of the friends of the parties concerned looked unutterable things, and used some not very eudearing epithets to ourselves. We did not seem as though we

could make much out then, and therefore left them after sundry exhortations and warnings. Konai remained in his village, hoping to get an opportunity of seeing his wife, and to prevent his things being taken out of his house. He found his wife's friends had been wishing her to swear by maha prasad (food offered to Juggernaut) that she would not go to him, but this she declined doing; still, when he had an interview with her, she positively and sternly refused to accompany him. She proposed that he should take one child, and she would keep one, and thus adjust the matter; but he said, no; if she was determined to go to hell, he could not allow her to take either of his children with her. She then entreated him to remain four years, that their little boy, not yet four years old, might be betrothed, &c. She then begged for a year. When he found she would not go with him, nor give up the children, he told her he should bring the case before the magistrate and demand the children. This I suppose will be the result. He sold his house and various other matters, but those which might be most useful to him he brought away. I think I may say I could not conceive anything more calm, dignified, and Christian, than his whole conduct in this trying time. He is evidently very much respected, and his addresses to the people there, will not soon be forgotten. I do trust several, if not many, in that neighbourhood are not far from the kingdom of God. No part of our field seems now so interesting and promising as that."

More recent accounts respecting this interesting convert are all pleasing, but his trials on account of the Gospel are by no means ended. In January Mr. Wilkinson writes that he was going on well, had begun to speak in the bazaars, and they hoped would become a valuable native preacher; but adds, he has not yet been able to obtain his wife and family. Mr. Stubbins observes, "He seems quite a sterling character, I hope he may make a useful preacher."

To months later Mr. Bailey furnishes a touching account of an interview he had with his wife, whom he had not yet recovered.

"I have had repeated conversations with Konai Das, and I feel persuaded that he is resting on Christ alone for salvation: he accompanied us on a late Missionary tour, and spoke almost daily in the villages with the other native preachers; he is very fluent, very zealous, and it is also evident that he has some preaching talent, and I hope he will be a very useful man to the mission. He has not yet obtained his wife and family. About a fortnight ago he went to his village

accompanied by Tama and Erabhan; he saw his wife and children, and had several interviews with them; for a time she seemed determined at all hazards to come with her husband to Berhampore, but begged that he would consent to her leaving in the night; but he replied, "No! we are not thieves, we have injured no one, we fear no one, and I have done nothing that we need be ashamed of, and we will not leave in the night." Her relations did all they could to disaffect her mind toward her husband and christianity, and at length she began to waver. She said to her husband: "I don't care myself about becoming an outcast, but does it not seem hard that our children on our account should become outcasts too? Suppose you should die, or I should die too, what will become of them? who will care for the children of outcasts?"

The husband replied: "Never fear, the Lord will take care of them; and should they become orphans I am sure the Missionaries at Berhampore will never suffer them to want." Shortly after his mother came and tapped him under the chin (a custom common among the Hindoos when much affection is shown) saying, "My son! my son! make up your mind to stay with us, and we will by some means or other get you into caste again—I will give three rupees." His wife on hearing this said, "I will sell all the ornaments I have, (a great sacrifice for a Hindoo wife) and you will only have to go to Pooree and see Juggernaut." "I have no objection," he replied, "to go to Pooree, but I can never worship Juggernaut." But the mother said, "We do not wish you to worship the idol with your *mind*, only worship him a little with your body, that will be quite sufficient." As I sat with brother Wilkinson and heard him relate the whole circumstance, I could not but feel deeply affected. O that divine grace may unite the hearts of the wife and the mother, and enable them to count all things loss for Christ. He gave them much affectionate counsel, exhorting them to believe on the Lord Jesus Christ, and then he left his wife, saying, "That whenever her mind was disposed to come he should be delighted, but that he would not force her away,"

How literally has many a Hindoo convert thus to forsake home and parents and wife and all for Christ. In such instances the power of the Gospel, attended by the Holy Spirit's influence, is seen to be the same as when in primitive times, men took joyfully the spoiling of their goods, and the loss of their friends, knowing in themselves that they had in heaven a better and an enduring substance, and nobler and better friends.

CHINA—AMOY.

IN our last we glanced at the strange and unexampled revolution now in progress in China, and referred to the taking of the city of Amoy by the Patriots. From the Missionary Magazine, (connected with the Congregational Mission,) we learn that the missionaries are not interrupted by the new authorities, in their labour of love. The Rev. Wm. Young, under date of June 7, writes,

"Thus far all the missionaries connected with the different religious societies in England and America have been left unmolested. Amidst the confusion and excitement prevailing, God has mercifully kept us in peace. To Him be all praise and glory. Affairs, are by no means settled. We would request our Christian friends in England to pray for us, that the Lord may preserve us, and cause the wrath of man to praise Him, and out of present confusion to bring order and peace."

The directors add.

While the heart of this great empire is in the very throes of a political convulsion which may, in the providence of God, be destined to overturn existing institutions, and to pave the way for the future and triumphant progress of the Gospel, it is a subject of pleasing reflection, that among the busy and intelligent population of the Chinese out-ports, the precious seed of the kingdom has already been widely scattered. The infant churches also, that have been planted in these favoured spots, and the reported instances from time to time of new and hopeful conversions, may be regarded as the first droppings of the shower, "until the Spirit be poured from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

We are now privileged to announce that the Fuhkien church at this station has been strengthened by the accession of five new converts, concerning whom the Rev. A. Stronach furnishes some interesting details in the subjoined letter, dated 8th April, ult.

"With feelings of deep and fervent gratitude we would now tell you of the Divine blessing, which has been graciously vouchsafed on our labours here. On last Lord's-day morning, the 3rd day of April, five more Chinese converts were admitted by baptism into the visible fellowship of the church of Christ. The names of the newly admitted Chinese members are—Lim Tiong-ho, Ong Siong, Ong Lim, Lim Pun, and Lu Giok-seng. The first of these converts, Lim Tiong-ho, who is a tea merchant, being about to depart in order to procure the season's supply of teas at the Bohea hills, was very desirous that he might be baptized before leaving Amoy for a season;

so, at our church meeting on Friday evening, last week, he and other candidates for admission into the church were, after fervent and united prayer for the Divine direction, carefully examined by us as to their having become proper subjects for baptism. Eight of our applicants were then, one by one, examined in the presence of the whole church. It was decided that three of those cases should be delayed for some time longer; but the five men, whose names are given above, were unanimously and most cordially approved.

DESCRIPTIVE NOTICES OF THE CONVERTS.

"Lim Tiong-ho, the tea merchant, was formerly addicted to some extent to the smoking of opium. Hearing that Dr. Young prepared and sold pills, which had proved effectual in curing many Chinese of that bad habit, he went to purchase some for himself at Dr. Young's house; and he was enabled soon to break off that vice completely. It was at our chapel in the lower flat of Dr. Young's house, that Lim Tiong-ho first heard from us the glorious Gospel of 'the grace of God.' Ever since then he has been attending on our ministry with still increasing earnestness and interest. He has been making very rapid progress in the knowledge of Divine truth. It is now evident to all that he has been 'taught of God,' and has experienced on his own heart the power of the Gospel. When examined at the church meeting, he avowed his firm belief in all the doctrines of grace, and he also expressed his determination, in the strength of the Lord, to live henceforth in obedience to his holy word, and to endeavour to make known his saving name to all under his influence."

"Ong Siong, the second person, whose case came before us at that church meeting, is an intelligent reader of the sacred Scriptures. He is our member, Ong-kak-go's first cousin, and is engaged as clerk in a large paper warehouse. He has long been a regular attendant on the preaching of the Gospel, and is now most warmly desirous to live as an avowed follower of Christ. His views of Divine truth are clear and scriptural; and we trust that he has experienced its saving grace."

"Ong Lim is Ong kak-go's elder son. He is a very interesting young man, and has been well instructed in the Scriptures. He now fervently avows his faith in the Lord Jesus Christ as his redeemer; and says his fervent wish is to live only for his glory."

"Lim Pun has been between one and two years diligently and earnestly attending to the preaching of the Gospel at our chapel. He gains his livelihood by paper cutting at Amoy, but his friends reside some distance

up the country. Some time ago his family circle were suffering much from a disease which then prevailed around them. Lim Pun prayed fervently to God, in the name of Christ, that he would remove the heavy visitation; and his prayer having been graciously answered, he felt still more confirmed in his faith in the Gospel. The views he expressed regarding Christian truth and Christian duty were very satisfactory, and it was truly pleasing to see the earnestness with which he spoke of his desire to be enrolled among the professed followers of the Lamb."

"Lu Giok-seng has been residing at Singapore from his early childhood, until a few months ago, when he came on to Amoy. He was educated at the Singapore Institution Free School, and has been long an intimate friend of To Liup, one of the most promising members of the Bible-class which he taught there,—a lad who was afterwards baptized by the chaplain of the English Church at Singapore. Lu Giok-seng also used to attend regularly on Mr. Keasberry's Malay preaching, at Singapore. Since he came to Amoy, he has been constantly attending at all our religious services, and he is now regarded by all the Christian friends who know him as a sincere and consistent Christian.

"One of the three cases which it was decided at the church-meeting to defer for some time, was that of Tinⁿ O-lien, the only brother of our deceased member Tinⁿ O-an. He is a very interesting person, and all regard him as being a fervent believer in the Saviour. But his case is deferred on account of his being still connected with the gilt paper trade, for that which he deals is used only in idolatrous worship. But he trusts that he shall very soon be able to free himself entirely from all connexion with that business, and to live consistently with his profession of Christianity."

"Other two of our hopeful applicants are now in the country, and could not be present at our last church-meeting. One of these was introduced to us by Tan-tai as a young man concerning whom he cherished the pleasing confidence that he believed in and loved the Divine Redeemer. This man's name is Lim Kimtung. His father is a rice-merchant, and he used to keep one of his father's shops in town. But as he came regularly to our chapel, and would persist in keeping the Lord's-day holy; and as he often expressed his wish to be an avowed Christian; his father, who hates Christianity, sent him to work in the country, in order to have him far away from us. Still we hear his faith is firm; and we hope he may soon be able to

come back, and to join his brethren in the church of Christ."

THE BAPTISMAL RITE ADMINISTERED.

"On Lord's-day morning, April 3rd, the five recently-accepted Chinese applicants were publicly baptized at our old chapel. Mr. Young then preached on 1 Peter ii. 10. 'Which in time past were not a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy:' unfolding the melancholy state of all those who obtain mercy, and become the people of God. Mr. Young also enforced the sacred duties which are binding on all 'who name the name of Christ.' The five Chinese who were to be baptized then stood up at the side of the pulpit, and one by one answered readily, and with truthful earnestness, the several questions which were proposed.

"After receiving satisfactory public professions of their faith in Christ, Mr. A Stronach baptized these five Chinese converts in the name of the Father, and of the Son, and of the Holy Ghost; then he, along with the assembled church and congregation, commended them in prayer to Him in whom they profess to have believed.

"At the celebration of the Lord's Supper on the afternoon of that day, the newly-admitted members solemnly, and with high and sacred joy, united with the church in 'showing forth the Lord's death.'

"While you sympathize in our joy over those whose repentance has, we humbly trust, caused 'joy in heaven:' we would earnestly entreat our brethren's prayers, that the blessings already realised may prove as the drops which sometimes fall before the descent of an abundant shower—for the glory of our Divine Redeemer's name."

"A GUINEA A-YEAR,"

I recollect hearing an anecdote, some time ago, of a gentleman advanced in life, who was applied to for his subscription for a Missionary object, and who, in reply, said, "I'll give you a guinea a-year." This was saying a great deal, as the friends of the Society thought, and they were expecting to receive it. He took out a large bag of sovereigns and guineas, and quietly began to count them. The applicants getting impatient, said, "Pray, sir, do give us the guinea you promised, and let us go." He paid no attention to the remark, but went on counting—one, two, three, four—until at last he got to eighty, and then he said, "There, I promised you a guinea a-year, and as I am eighty years old, there are eighty guineas."—*Rev. J. Kingsmill.*

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“THE HARVEST IS THE END OF THE WORLD.”

WE once heard an intelligent minister compare the conduct of the Almighty to that of a wise and estimable parent. She gave him in his childhood two books:—a book full of pictures, and a book full of reading. The former very much attracted his attention by its various beauty, while the latter contained an interesting account of the facts and circumstances which were pourtrayed in the former; the reading explained the pictures. “So,” he said, “God has given us two books, the one a book containing a rich variety of beautiful and glorious pictures, which fill the mind with wonder and delight, the book of creation. Here we have the shining sun, the changing seasons, the beautiful landscapes, the teeming earth, the foliage and fruit of a thousand trees, besides all the wondrous stars that bespangle the ever-glorious firmament:—the other the Bible, his most holy word, which reveals Him as the Creator, recognizes Him as the ruler of all, and his beneficent hand as the giver of all good. As in my mother’s books, the pictures could not be understood without the reading, so in God’s books the glories of creation cannot be understood and appreciated without an acquaintance with his blessed

word. This brings Him before us in his power, his providence, his purposes of mercy and grace.” The idea is beautiful, and, as far as it goes, correct. There is a delightful harmony subsisting between God in his works and in his word. An acquaintance with the latter enables us in some measure rightly to contemplate and appreciate the former. We read in the one of the power of God, we see it illustrated in the other. The one reveals, the other displays the goodness of Him, “who openeth his hand and satisfieth the desire of every living thing.” The word of God asserts his universal presence and agency; the works of God present us with the living, visible proof of that agency and presence.

But this is not all. The figurative language of Scripture, and the very beautiful and impressive parables of our Lord, have converted the visible creation into a volume of spiritual and christian instruction. Every object in external nature which attracts our attention by its splendour, beauty, or utility, is used as a medium of conveying divine and heavenly truth to the mind, and this it often does with singular power and effect. Even the works of men, the operations of husbandry, the processes of vegeta-

tion are employed for this purpose. He, then, who is familiar with the figurative language of Scripture can scarcely go abroad at any season, without finding that which suggests to him most important spiritual instruction and admonition.

The season that is now past, one in which all have a temporal interest is of this sort. In the explanation that our Lord gave his disciples of the parable of the tares of the field, a parable that very deeply awakened their anxieties, he says, "The field is the world—the good seed are the children of the kingdom—the tares are the children of the wicked one—the harvest is the end of the world."

The gloom that often steals over our minds when the months of harvest are passed, when the fields are cleared of their produce, and when the shortening days, the falling leaves, and the chilling breezes remind us of the approach of winter, is favourable to serious reflection. "We all do fade as a leaf;" our "time is short;" our seasons will soon end; "the fashion of this world passeth away," are thoughts which come as it were of themselves; and it is well to indulge in them, that we may be admonished to "work while it is day." But these reflections, important and useful as they doubtless are, shrink before the sublime idea that our Lord has fastened upon this season—"The harvest is the end of the world."

Will this world then come to an end? Will there come a period in its history when it will exist no more in its present form, and cease to be the abode of beings like ourselves? What evidence have we to the contrary? Are we not constantly, as it were, consuming its products, yea, changing the form, and in that sense destroying its very substance? Consider as to the article of fuel alone, what a system of exhaustion is in progress. What millions of tons are consuming every day, and though

our mines are abundant, can they last for ever? There is not, so far as we can tell, a thorough and perfect compensatory process going on which will repair the loss thus sustained. By their countless fires, their works of art, the operations needful for their sustenance or pleasure, mankind are consuming the very earth itself; and though this may yet continue for thousands of years, the period may come, for aught we can see, when all its mines will be exhausted, its forests consumed, its very soil become infertile, and itself incapable of sustaining the people upon it. Then, the very globe itself will sink, as it were, under the wear of time and the weight of years. In that case an end would come.

The Divine word, however, does not leave us to these uncertain speculations. It teaches that there will come "the time of the end," "the end of the world." Our Lord promised his disciples that he would be with them "even unto the end of the world." And his apostle Paul, not to refer to any other inspired testimony, tells us that when the entire work of Christ shall have been accomplished, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father."

The end of the world will present to all intelligences the most remarkable manifestations of the power, the justice, and the goodness of God. At that period our Lord "will be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ, when he shall come to be glorified in his Saints, and to be admired in all them that believe." When he thus comes, "all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of

damnation." Marvellous will be the display of his power. "In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we (i.e., those that are alive and remain on the earth,) shall be changed." So also as to the earth itself, "The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up.—All these things shall be dissolved." Then will be realized that sublime conception of the Psalmist, wherein he represents Jehovah as casting aside as a worn-out garment the visible creation. "All of them shall wax old as a garment; as a vesture thou shalt change them, and they shall be changed."

How awful this period! How sublime and impressive the manifestations then given of the power of the Lord, the terror of his frown, and the riches of his grace! But where is the resemblance to the harvest? What is there in the end of the world analogous to this awful period? Let us consider.

The harvest is a period of consummation. The various fruits of the earth then attain to their maturity and perfection. The processes of vegetation are complete. There has been the germinating seed, "first the blade, then the ear; and now there is the full ripe corn in the ear." The seasons have made their circuit.—Winter with its storms and cold has come and gone. Spring with its warmer suns and genial showers has passed away. Summer with its scorching heat and quickening power is now no more; and Autumn, bearing on its bosom the fruits of the year, yields them into our hands. The end is come. The various operations of husbandry have been gone

through, and the work is ended.

So as to the end of the world. God has prepared the earth for man, planted him upon it, led him through various dispensations, until the whole circuit of his purposes is completed. There has been the infancy or spring time of our race, its summer, or maturity; but there is now come the autumn, the period of the consummation or end. God has revealed himself to man, and through him doubtless to other intelligences. He did this when man was an upright creature, holy and happy in Eden. He did this when man became a fallen sinner. He did so by promises, providences, visitations, and mercies; by types and shadows of the future; by the prophets in the Old, and by his Son in the New Testament dispensations. He thus revealed his holiness, his justice, and his rich grace. The period will come, when in relation to the world, and to the church, God will have finished his work, completed his dispensations, and accomplished his purpose, and the consummation will arrive. This is the harvest, the end of the world.

The harvest is the season for collecting the fruits of the year. There is with the husbandman a constant regard to the harvest. His tilling, toil, and patience have relation to this period; and when it arrives, the cry is, "put in the sickle, for the harvest is ripe." This is to him a joyous season. The reward of his labour is returned into his hand. Apply this thought to the end of the world. The whole fruits of time and of divine grace will then be yielded into the hands of God. The people of God of every clime, of every age, who have been redeemed by the blood of Christ, sanctified by his Spirit, and thus brought into holy subjection to himself, will then be gathered unto God and heaven. These, with the joy they feel, and the glory their salvation brings to

God, will be the fruit of his grace. Jesus Christ, the glorious Saviour, will then "see of the travail of his soul and be satisfied." "The joy which was set before him," for which he "endured the cross and despised the shame," will be realized, when he is "glorified in all them that believe." Their number will be immense—"a multitude which no man can number,"—a proportion probably as great in relation to the lost as the yield of an ordinary harvest bears to the weeds and refuse. When, therefore, we consider the benevolence of God, the numerous expressions of his interest in his people, we are sensible that his joy will be like "the joy of harvest," "when the redeemed of the Lord shall return and come to Zion with songs and everlasting joy."

The harvest, moreover, is a season of separation. Side by side have grown the wheat and the tares. Noxious weeds will be found even among the choicest crops. To root them out at some seasons would be injurious. But when the harvest comes, there is a separation. The weeds are left as refuse on the soil, while the wheat is carefully collected.

So in the end of the world there will be a separation. "The Son of man will send forth his angels, and they will gather out of his kingdom all things that offend, and them which do iniquity." This separation will part those who have been very near neighbours in this life. Many who have lived in the same town, belonged to the same family, and lain in the same graves, will then be separated, and forever. This partition will be made by the sovereign authority of the Judge of all; it will be made under the direction of infallible wisdom, and it will be final. Solemn thought! For,

The harvest consigns each to its proper place and destination. Go through a harvest-field. See the ser-

vants carrying away the precious grain to the store-house of their master, but the refuse is left behind. Visit the field when the harvest is cleared and you see the stubble, the tares, the noxious weeds piled on heaps, and burning with fire. So it shall be in the end of the world. The righteous, penitent believers, those who have "feared God and wrought righteousness" will enter into heaven. They will be gathered as the precious fruit. They will "shine as the sun in the kingdom of the Father," they will enjoy eternal life and bliss; but "the destruction of the transgressors and the sinners shall be together, and they that forsake the Lord shall be consumed; and they shall burn together and none shall quench them."

The harvest is a period whence commences a new order of things. The course of nature is in a sense ended with the completion of the harvest; the seasons have gone through their circuit. The earth has yielded her increase. The fruits have been collected. The soil is cleared, and is therefore prepared and ready for another course of service. Analogous to this, in some sort, is the end of the world. The whole earth has completed its course; and now it will pass through a change which will prepare it for new service to its great Creator. What that change will be as to this ponderous globe we presume not to tell. Whether it will be the place of the lost, so that the theatre of their crimes shall be the place of their punishment, or whether, in a purified state, it shall be the abode of the blessed, or what may be the other mode in which it shall display its Creator's glory and show forth his praise, are all beyond our ken; of one thing however, we are sure, that the promise of "God, who cannot lie," is true; and we "who are his people," according to his promise, look for

new heavens and a new earth, wherein dwelleth righteousness."

The harvest and the end of the world are events, then, to be associated in our thoughts. How strange, yet how solemn the association. Let us mark especially the interest which we have in it. At that period we shall be recognized either as *wheat* or *tares*, the precious fruit gathered into the garner of God, or the refuse to be cast into the fire. How inconceivably great is this distinction! How dreadful the alternative! Honoured of God, treated as his jewels; or cast out as the very refuse of creation! Lifted up to heaven or cast down into hell! Glowing with seraphs before the throne of God, or burning with lost spirits in the regions of despair! Who can describe the glories of that bright world where the redeemed dwell; "eye hath not seen, nor hear heard, nor heart conceived, what God hath prepared for them that love him:" and who can portray the horrors of the lost, their self-torture, remorse, and woe, "where there shall be wailing and gnashing of teeth." The realities of each state far surpass all our present conceptions. But one or other will be ours."

Shall we not, if we hope we are now "the children of the kingdom,"

seek to have the mark, the character, the impress of his people! That our faith, our repentance, our love, our devotion, our consecration to God, shall be such as shall give a full evidence that we are "passed from death unto life." And shall we not too, if we have not these evidences, make haste to seek the Lord—to receive his offered grace, that we may "flee from the wrath to come," and "lay hold on eternal life." God's mercy is abundant. "He is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Sinner! do not trifle. Now, while there is opportunity, seek this mercy and live. But if you will not do this; if mercy, freely offered through a Saviour's blood, and love, infinite love, will not draw and melt your heart, and if the revealed "terrors of the Lord" do not now alarm and terrify you, remember there will be no excuse for you at the last day, and no escape from the execution of eternal justice. "For, behold the day cometh that shall burn as an oven: and all the proud; yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch.

L.

CONSCIOUSNESS OF GOD'S PRESENCE.

MEN are generally but very partially aware of the practical value of the doctrine of an omnipresent God. Profane hearts, which spurn at all human restraints and mere philosophical morality, shrink into awe and reverence before the "THOU GOD SEEST ME," of the outcast handmaid. The dark pirate, out upon mid-ocean, at his midnight murder, trembles under the eye of an omnipresent Deity. And all common sinners can bear anything better than the thought that "all

things are naked and open to Him with whom they have to do."

The Scriptures call the wicked "fools," and it is they who say, "there is no God."—They have no proper sense of his presence. Atheists in sentiment, they are Atheists in feeling and practice. Absence of consciousness of the Omnipresent, leaves them to think and act wickedly. Repudiating the only true basis of morality and religion, they become the most hopeless class of moral beings.

They are perfectly opposite to the men who set "God always before their face." The latter, ever subject to the sin-subduing consciousness of the Eternal Presence, walk carefully and circumspectly the rounds of life; their characters becoming more and more like that which is the subject of their constant contemplation.

It is often said, that there are but two classes of men in the world, the righteous and the wicked. And the grounds of the unlikeness of these two classes may be expressed in the words, God is in all the thoughts of the one class, and is absent from all the thoughts of the other. Hence, if you can induce a sinner to think of God as the righteous thinks of him, that is, as much and attentively, you make him a saint.

As God is the great Reason of all, the great Cause of all, and the great End of all, what is so reasonable as that He should constitute the great *motive* for influencing human action. What so in keeping with all known laws of influence, as that man should *feel no other presence as he feels the Divine*. No person can be conscious of the presence of a fellow-mortal, without feeling *his* influence, an influence which must at least modify to some extent, motions, thoughts, expressions. How much less can a person be conscious of the presence of the Eternal Intelligence, the All in All, the Everlasting, without any modification of his thoughts, words, actions. The child says in his heart, "Thou, father, seest me," and is careful. How shall he not be more so, who says in his heart, "Thou God seest me!"

The human mind may be in a state of abstraction, under which a person will have no consciousness of the presence of others sitting around him. The presence in such cases is unfelt, because, virtually, unknown. When Bishop Latimer rose up before his judges, he spoke, as he tells us, somewhat carelessly, till he heard a pen

behind the curtain; but, afterwards, cautiously and circumspectly. The presence of the scribe was unfelt by the Bishop until it was known by him. So the presence of God influences men's moral actions only as they are conscious of that presence. Actions are reached through the thoughts. So long as God is not in the latter, his presence fails to modify the former. But when, as is illustrated by the case of the Bishop and the scribe, men become conscious of the Divine Presence, they are at once careful and circumspect.

We have alluded to mental abstraction, under which a person may be all unconscious of what is around him. This takes place when the mind is very unusually intent upon something foreign to things immediately around. As, for illustration, a Newton's mind, wrapped in the study of the heavens, or absorbed in the solution of planetary problems, would be unconscious of the presence of his neighbour. He is in a state of complete abstraction from all common things; of course he is uninfluenced by them. So the minds of men may be so wrapped in planning and executing mere human enterprises, so absorbed in the enquiry where money is, so stultified by sensuality, so demonized by ambition, or in a thousand ways, so deep "drunk with folly's cup," as to be quite unconscious of the presence of God. Though he is at their right hand, they know it not, though at their left, they "take no knowledge." They are like Jacob, laying down, stone-pillowed, in the wilderness. He knew that the trees overhung him, and the wild beasts were around him; but not that God was in the place. Thus it was with the patriarch, and thus it is substantially with thousands. But no sooner had the patriarch awoke to the consciousness of the presence of Jehovah, than a revolution took place in his soul. His thoughts, his words, his actions, are not as before. He laid down earthly; he rises up heavenly.

So, substantially, it is with all men when the abstraction of their worldliness is broken, and they awake to a consciousness of the presence of God. That consciousness at once exhibits itself as a motive power, only just irresistible. It influences the feelings, the words, the actions. In a word, it modifies everything about the soul, and, unless sternly forbidden by the minature omnipotence of the human will, reforms, remodels, recreates it for heaven.

In the light of this discussion, the duty on the part of the church to break up that terrible soul-abstraction of worldliness, under which men lie, all unconscious of the presence of God, most clearly appears. The lives of Christians should be so like the Scriptures, full of God, that their presence shall ever be suggestive of the Divine. And the sermons of the pulpit should be so based upon God, and ex-

pository of his attributes, and alive with his life, that every auditor shall be carried back behind creation, and upward and forward beyond all things human, to meet Jehovah in audience alone. To break the spell which binds men to the world, the abstraction under which God is forgotten, not only should

“— learning, genius, eloquence,
Their varied forces call,”

but, Sinai must awake its thunders, and Calvary its groans, and the Holy Spirit sound alarm through the chambers of the sinner's soul in answer to fervent and continued prayer. Every means, divine and human, must be employed, and this, too, without any regard to sacrifice or self-denial, to bring the sinner to Christ and Heaven, by restoring to him the lost consciousness of an omnipresent God seated on the throne of the universe.—M. J. S.

MINISTERIAL KINDNESS.

“How much ministers and religious teachers gain by a tender and affectionate style! I hope, dear brother, you will never withhold the pungent doctrines of the Gospel; but I do hope that you will cultivate that affectionate solemnity which accomplishes much more than harshness. A minister preaches by his looks, his attitudes, and his tones, out of the pulpit and in it, as much as by what he says. Oh, I do long to see love the prominent, all-pervading characteristic of every Christian.”

I have cut the above from a paper which has recently fallen into my hands. It is the kind and affectionate advice of a near friend to a ministerial brother. Its truth is important, and the considerations which it presents are worthy of reflection.

Perhaps one of the most erroneous mistakes into which the gospel minister can fall, is the supposition that the truths of the gospel in their access

to the human soul, are entirely irrespective of the manner in which those truths are presented. While the agency of the Creator is magnified as it should be, the bearing of the messenger who brings the truth, is regarded as a matter of too small account

There is nothing more erroneous; there is nothing with which he can find less sympathy on the part of the Bible. The wisdom of a serpent, and the harmlessness of a dove, are there the two great requisites enjoined for a minister's usefulness and success. The former to direct him to a wise selection and adaptation of the truths to the consciences of men—implying a knowledge of the ground on which he is to work, and of those laws and principles, by the use and application of which he can bring these truths most effectually to bear upon the human heart. The latter to assist him in his daily ministrations and movements among

those whose salvation he seeks, leading him in gentleness and affection, with a spirit of love, tenderness, and sympathy, to influence and benefit them.

The one is as important as the other. In despair of success from the former, we are often surprised at the power of the latter, and when logic and disquisition fail, when the thunders of intellectual ability only fall as rain upon the granite rock, often the gentle warning of affection, tenderness and love, the still small voice of a kind and courteous entreaty does everything to disarm prejudice of its power, and influence to a careful consideration of the truth. In the Bible we see both methods applied, with perfect and complete success. Often it is, "Come let us reason together," but still oftener, "Oh, that Israel would return,"—"How can I give thee up." And we heartily wish that both might be equally possessed by the men upon whom, under God's blessing, depends so much the interests and prosperity of the church in our midst.

Would that all ministers knew the magic power of a gentle, winning manner, the wonderful influence of a kind and cheerful word to disarm malice and hatred of their sting; to heal those disruptions which so often and so sadly dismember pastor and people, and withal, too, to win from the world that respect and regard for a religion whose precepts are too often thought to banish everything except sadness and gloom from the heart. But it is when the bruised spirit is bending under the chastenings of the rod of the Almighty; when clouds of affliction gather thick around us, and the tears of sorrow fall pattering upon the desolate chambers of our heart; when the soul too is under anguish for sin, and His "waves and His billows have all gone over us;" when the light of his countenance is withdrawn, and the hope of our soul is vanished: Oh, it is then that the voice of gentleness and love, the sweet tender manner, the

compassionate sympathy in one's trials and troubles, coming, too, from the mouth of those who profess to be the very messengers and ambassadors of Him whose name is Justice, but whose strong attribute is love, avails so mightily to the success of the one, and the comfort, peace, and happiness of the other.

For ten years I sat under the ministrations of a pastor whose only recommendations, next to a masterly skill of logic, were a piercing eye and a rough demeanour. In my boyhood I remember, to my consternation, hearing his good deacon boast how he could almost annihilate a child with his look. I seldom thought of him pleasantly, though a child, and when I did I could never forget that sharp, iron look; that cold, uncourteous manner, which used to chill my young heart. Years passed on; years of childish folly and sin, till God sent his Spirit to bring the prodigal home. The struggle was long and heavy. Deep responded to deep, clouds gathered around the soul; the light of his countenance was gone, and like the Psalmist I went mourning all the day long. I went to my pastor; for to whom else could I go? I went with a sorrowing, sin-stricken heart for counsel and encouragement, and tried to lay my fears and troubles before him, that I might learn what to do, and how to go to Christ. I shall never forget the rough ungracious manner, the almost rude indifference to my state with which he received me. That cold, stone look went to my soul, and froze up the very channels of my heart. I went away as sad as I had come, and my youthful heart wondered whether all Christ's ministers were so. Thank God, it was not an extinguisher to all my religious concern, as in a similar case which I have on record.

Near by lived one, the very recurrence of whose name recalls pleasant memories and thoughts. He too was a minister of Christ, and often I had

heard of the gentleness and goodness of his heart. The burden was yet on my soul. I had set out for the Celestial City, but I had fallen into the Slough of Despond, and wanted an Evangelist to direct and succour me. I will never forget how kindly the good man received me; how he listened as I poured out my heart before him. I can never forget those sweet words of encouragement which he cast upon the troubled waters of my soul; how he would counteract my fears and my gloomy doubts by telling me of His willingness, His almighty power and love, and then, too, I shall always

remember with what a fatherly affection, placing his hand on my shoulder, he bade me take courage, and gaze out upon the sky, then thickly covered with dark frowning clouds; "You see those clouds, my child," he said, "well, they all rise from the earth, and the sun shines just as bright behind them." God bless him for it. His words shot like a ray from Heaven through my soul, and as I look back through the dim vista of departed years, I greet there the first sparkling of a light which may God increase more and more until the perfect day.
N. Y. W.

MOLDAVIA AND WALACHIA.

"WAR or peace" has been the anxious enquiry through the whole civilized world for a considerable time past. The war between Russia and Turkey, whenever it takes place, will have in it all the elements of religious rancour and superstitious cruelty. Emulating the early days of the soldiers of the false prophet, when they despoiled the fairest portions of Christendom, and transformed them into a comparatively sterile waste, the Mohammedan will now fight for his faith and territory with all the fierceness of fanatical desperation. The half-civilized Russian, on the other hand, inspired by his wily chieftain, will be taught that he is fighting for the true faith against the infidels and persecutors of the true faith, and that the more cruel and terrible are his deeds of slaughter, the more virtuous he is, and the more acceptable to heaven. Thus the feelings leading to the most deadly strife are generated and sustained by the ignorance, the superstition, and the selfishness of each party. Fearful will be the collision, and murderous the conflict whenever it shall come. But this is not all. Europe, but especially England and France, cannot endure that Russia should take

Turkey, and have her chief seat at Constantinople. This would give to the Northern monarch the command of the Mediterranean sea, make his a maritime power, and give to Russia a preponderating influence in the world, dangerous to the liberties and welfare of every nation. Hence a Turkish war with Russia may lead to a general European war. England and France would thus become the allies of the Turk, and perhaps Austria might be with Russia. How fearful the idea of all the nations of Europe engaged in deadly strife with each other, and that, perhaps, in a war unprecedented for its duration and destructiveness.

It has been said, that there are scattered throughout the Turkish Empire, various communities of Christians who bear the same relation to the corrupt Greek church as Protestants and British dissenters do to the Latin or Roman Catholic. The toleration they now enjoy under the Turks would be taken away from them if the demands of Russia were to be granted. They would then be subject to an exterminating persecution. We fear that all this is too true. It does not comport with the notions of European despots, whether of the Greek or Latin churches, to

tolerate religious freedom in any sense among their subjects. We have then before us the strange spectacle of the Turk, a Mahomedan, recognizing the rights of conscience, and securing religious freedom to its christian subjects, while the professed Christian Emperors are persecuting to the death, towards all who presume to read the Scriptures, or to separate themselves from the superstitious and debased idolatry of Rome or Russia.

If a general war should come, the confusion of parties viewed according to the prevalent ideas of a religious order would be most remarkable. The Turk, the English, the French, and perhaps the Prussian on the one part. Here are Musselmans, Protestants, Papists and Infidels, and Lutherans, joined against the patron of the Greek church, and perhaps Austrian papists on the other! Very apparent to the most casual observer would it be, that religious truth was with all of them a very secondary affair.

Meantime, it is obvious that some of the empires named have within them the elements of internal strife. Will the nations which are embraced under the Austrian rule very long submit to her tyrannical domination? Hungary sighing for freedom and nationality; Lombardy and Vienna writhing under his iron hoof; Italy looking for her deliverance from both Pope and Emperor; and the Bohemians and the Poles anxious once again to be ranked among European nations. The concentration of the armies of Europe in the east, will most likely lead the nations of the west to rise and rebel against the tyrants who have enslaved and crushed them.

We cannot see the end to which the strife, when once begun, may lead. Some, even, are looking into the pages of inspiration for light, and imagine they see in these events the beginning of some great convulsions which are to precede the downfall of the man of sin; and the destruction of the false prophet. Without setting their va-

tinuations at nought, we rest on the great fact that "God reigns," and that he will overrule all things for the accomplishment of his own designs: and whatever these may be, we "know that it shall be well with them that fear God."

The following account of the provinces now in possession of Russian troops, their history and state, is one of the most complete, condensed, and correct that has fallen under our notice, and will be perused with great interest by many of our readers.

Moldavia and *Walachia*, though distinctly marked by their boundaries, form really but one country; for they have the same religion, the same population, fundamental laws, arts and customs, and have shared the same destinies. Hence these two principalities are often blended by the name of the *Danubian provinces*, and their inhabitants called by geographers the *Moldo-Walachians*.

The two principalities are situated in the East of Europe, between three great States; the Ottoman empire, Russia and Austria. This position has exposed them to continual attacks from their powerful neighbours, and they have never been able to gain a real independence. *Moldavia* is to the North of *Walachia*. It is separated from *Bessarabia*, a Russian province, by the Pruth river, recently celebrated in European diplomacy. *Walachia* is almost wholly surrounded by the great river Danube, which separates it from *Servia* on the west, and from *Bulgaria* on the south and east. This latter principality is more important than the former; it contains about 25000 millions, while *Moldavia* reckons but 500,000. In *Walachia* are 3,590 villages, besides cities and towns; *Moldavia* possesses only 1,920 villages.

The capital of *Walachia* is *Bucharest*; it is situated in a plain, reaching to the Danube.—Its population is 70 to 80,000 souls. The houses, to the number of 10,000, have but one story, and are for the most part of

wood. There are in this city 60 churches, many spacious convents, some imposing palaces, numerous gardens and delightful walks. "Bucharest," says a modern traveller, "may be regarded as partaking of the civilization of Europe and that of Asia; the manners and customs of the two parts of the globe here meet." The capital of Moldavia is *Jassy*; it is built on a hill, and contains about 25,000 inhabitants, 40 churches or chapels, 20 Greek convents, a hospital, a lyceum, &c. A great part of the city was destroyed in 1822 by a fire, and the disaster has not been completely repaired.

The ancient history of the two principalities is shrouded in darkness. We know only that this country, formerly called Dacia, was occupied by a warlike people, who cultivated their fields during the warm season, and spent the rest of their time in military expeditions. The emperor Trajan, tired of their robberies, penetrated into Dacia by means of a magnificent bridge built over the Danube, fought the Barbarians, and in spite of their resistance, forced them to submit to his empire. Dacia then became a Roman province; and in order to re-people the country devastated by wars, Trajan sent there many Latin colonists, who became masters of the soil. This explains why the Moldo-Walachian language is a *Roman or Latin* idiom intermingled with Slavonian expressions. This people are proud of their descent from the ancient companions of Cæsar.

Moldavia and Walachia were successively traversed by the Goths, Huns, Bulgarians, and others who invaded the Roman empire. The two provinces became a heap of ruins. In the ninth century, the celebrated missionaries, Methodius and Cyril, were sent there by the patriarchs of Constantinople, and communicated to the inhabitants some knowledge of Christianity. The Roman pontiffs claimed the supremacy over these new Christian

communities; but it was contested vigorously by the high dignitaries of the Eastern church, who after a long time triumphed. The Moldo-Walachians have thus belonged, from the beginning, to the orthodox Greek church, and naturally unite with the Russians. Their religion is mingled with many errors, and their worship is very gross. Each of the two principalities has an archbishop resident in the capital of the State, and subject to the jurisdiction of the patriarch of Constantinople. The *papas*, or parish priests, being poorly educated and poorly paid, do not enjoy much consideration. The monks have a high reputation for sanctity; from them are chosen the chief rulers of the church, but they are as ignorant as the priests. Both seem incompetent for the instruction of their flocks.

As to the political state of the Moldo-Walachians, they were tributaries, for some ages, of the Eastern Empire, which sent them governors called despots or lords. When the chiefs of the Lower Empire were too feeble to protect them, the inhabitants of the Danubian provinces implored the aid of the Poles, who formed then the most powerful northern nation. Then they fell under the Turkish yoke, and were annexed to the Ottoman empire in 1529, under the reign of the Sultan *Soliman II.*—They retain by treaty their hereditary princes, their religion, their civil laws; but the government of Constantinople, having placed garrisons in all the forts and cities of the country, does not respect treaties. It loads the Moldo-Walachians with oppressive taxes, appoints governors, who purchase their office by large sums of money, and treat the poor inhabitants as slaves who deserve no pity.

In this sad condition, the Moldo-Walachians turn for help to Russia, which, since the beginning of the eighteenth century, under the reign of Peter the Great, has acquired a preponderating power in the East. The

Muscovite czars are eager to interfere in the affairs of the Danubian provinces; political and religious interests impel them in this course; and in proportion as the St. Petersburg cabinet succeeds against the Turks, it usurps more extensive rule in the principalities. The progress of this usurpation is striking. Russia asked, by the treaty of 1774 with the Ottoman Porte, the right to *mediation* in favour of Moldavia and Walachia. The treaty of 1826, changes this mediation into the right of *representation*. Then, in 1829, by the treaty of Adrianople, the right of representation becomes one of *guaranty*. This is not all; the right of guaranty becomes, in 1834, the right of protectorate; that is to say, nothing can be done in the two provinces without the approbation of the Muscovite government. Just now, the right of protectorate takes the form of a right of *occupation*, and sooner or later, this last will be interpreted as a right of *annexation*! Give Russia the finger, and she will take the hand!

The two principalities have been governed, since the intervention of Russia, by *hospodars*, a word of Sclavic origin, signifying *lords*. These civil and military chiefs were at first chosen by the nobles of the country. The Sultans afterwards usurped the choice of governors, and bartered the office scandalously to the Greeks of Constantinople, who sought it only to enrich themselves by cruel exactions. Walachia, in the space of 70 years, was under the authority of 40 different hospodars, who exhausted the resources of the province. The situation was intolerable. So Russia stipulated, in 1792, that the hospodars should be appointed for seven years. Subsequently the *boyards*, or nobles, recovered the right of choosing their governors. The hospodars were appointed for life, but on condition that the choice should be agreed to by the Sublime Porte, and approved by Russia. Indeed, the princes of Moldavia

and Walachia have never been independent. The prefects, or subaltern governors, go to get their instructions at St. Petersburg; and if they displease the Muscovite government, they are soon deposed from office. Although appointed for life, Prince Ghikas, for example, who was at the head of Walachia, was sent away unceremoniously.

The population of the Danubian provinces is divided into several distinct classes. The boyards hold the first rank. They monopolize the political power, own almost all the territory, and pay no taxes for their land. They are a feudal and privileged aristocracy, in the full meaning of the word. The peasants have ceased, indeed, to be serfs, as in Russia; they have certain legal securities, and are masters of their persons and labour; but these rights are more nominal than real. The peasants live miserably, under the brutal yoke of the boyards, who are stupid and ignorant. The *artizans* who live in the cities, have instituted corporations to defend their privileges. Commerce and navigation are in the hands of foreign merchants, Germans, Russians, Greeks, Armenians and Jews. The number of Jews is very large, owing to the recent emigrations from Poland and Russia; it amounts to at least 60,000. These descendants of Jacob are, as everywhere, skilful, active and rich. The provinces contain, lastly, nearly 120,000 Bohemians or Gipsies, who are domestics or slaves of the boyards; they have no civil rights, live in abject poverty, and in some cases can be sold by their masters.

The manners of the people are simple and rude. Some of the wealthy copy European habits at Bucharest and Jassy; they love display and luxury; and are somewhat acquainted with the literature of Germany and France. But the mass of the nation remain sunk in ignorance. Moldavia and Walachia, with four millions of inhabitants, do not furnish three thou-

sand students for the colleges. Theological instruction is given in some monasteries; but a meagre abridgement of the church fathers serves as the text book for all their instructions.

The soil is fertile, and might produce abundantly; but unhappily agriculture is still very backward and defective. The Danubian provinces possess mines of iron, copper, quicksilver, sulphur, coal; but they are not worked. The present exports of Walachia are valued

at about 40 millions of francs, and the imports at 30 to 32 millions.

In a word, the Moldo-Walachian principalities have before them a magnificent prospect of wealth and power, if they succeed in gaining their independence, and in entering on the greater career of civilization. They have a repugnance to Russia, and rightly; their prosperity depends on the recovery of the nationality.

FUGITIVE SLAVES.

THE law which enables a master to bring his slave from any free State into which he may have fled, has been productive of innumerable crimes. It leaves the magistrates no discretion. It punishes all those who are found guilty of acts of common humanity to the fugitive. It encourages cruelty perjury and murder. It disgraces the whole of the States; the South for enforcing it, and the North for submitting to it; and both, by their representatives, for enacting it. It gives employment and vitality to the most desperate, debauched, and degraded of men. The Tom Loker, and Marks of Mrs. Stowe, are a fair type of the men invested by it with power and authority. It opens their path to steal and enslave by their unprincipled and wicked course, the free, and even those who are not African at all. The following notice, from the paper conducted by our American Free-will Baptist brethren, refers to a case of this kind. The man, not an African, had been enslaved. He escaped to Canada, but coming on the American border was seized by these harpies, charged with murder, but happily liberated by the local magistrate, as he required them to prove his guilt. We insert it here to show how thoroughly anti-slavery is the spirit of our friends.—ED.

WATSON, THE FUGITIVE.

The fugitive Watson, who was arrested at Niagara Falls recently on the charge of murder, with the hope of getting him to Georgia, where nothing could intercept the base designs of tyrants to reduce him to slavery, is at large again, and safe in Canada. The writ of Habeas Corpus brought him before the Judge, and imposed the task upon his accusers of proving that he was guilty. This took them by surprise. They expected to be able to remove him summarily to the South, without any such trouble, and being unable to give the required evidence, their designs were thwarted and Watson was liberated.

This is only another attempt to drag men to the house of bondage by accusing them of some horrid crime. In Ohio, Pa., New York, Mass., this plan has been tried, and in several cases with success. But it is not to be wondered that a system so vile as American Slavery should resort to lying, theft, robbery or any other crime to serve its ends. It is difficult to conceive how a tyrant who holds, works, whips and sells men, women and children, can have any conscience on any subject, or any respect for the law, or for justice anywhere, with any people.

But Watson was not an African. He had no negro blood in his veins,

and yet he had been a slave, and had the spirit of the Filmore law universally prevailed at the North, he would have been a slave again, and died in the house of bondage. What do slaveholders care for the parentage of their victims? Their own children are sent to the auction block, and why should they be scrupulous about others? When it is known that the children of the Senators, Governors, and Judges, of the south are sold without remorse, how can we expect that the poor and defenceless will escape? Watson was the child of a poor family, and was sold to some tyrant of Georgia, where he lived for many years, until he finally effected his escape. Four years he had been a freeman. But venturing to step on American soil, he is seized by perjured villains, and only saved by the efforts of friends of humanity. The officers employed to execute the fiendish plan, it seems, were not aware of the hypocrisy of their employers; but were made unwittingly the tools of vile men, who ere this would have had Watson smarting under the lash of the man-whipper, and the traders would have been in the midst of a bacchanalian revel, with the profits of the enterprise, had not their plan been intercepted. The fugitive slave act, and the spirit which conceived and endorsed it, offers a premium to the man-thief, gives him special facilities for carrying on his business, and sanctions any aggression upon the rights of man which may serve their avarice or cruelty. It is difficult to see how a greater wrong is done a man born in Maine, by reducing him to bondage, than is done a Kentuckian. The child of a negro is a man just as much as the child of a Jew, Frenchman, or Saxon, and there can be no difference in the wrong of oppressing one more than others. Every man's liberty is in peril now. If he is strong and can protect himself, he may be secure. If he becomes weak and exposed, no security can be promised him. Men

sufficiently vile, and institutions sufficiently powerful, stand ready to crush him beyond hope of recovery.

No wonder that foreigners are astonished at our barbarity! No wonder that statesmen and editors roar when the facts which are daily occurring are published to the world! No wonder that Uncle Tom's Cabin, Solomon Northrup &c., are hated with satanic bitterness by these people! They are as proud as they are cruel, and cannot bear disgrace. The scorn of the world, the thrusts, "ye hypocrites, ye whited sepulchres, ye wolves in sheep's clothing," make them writhe in agony and shame. And well they may. Their guilt, their hypocrisy, makes them nervous and sore. We hope they may be chafed until every part will be a fiery blister, unhealable except by repentance. The Turks, Algerines, Spanish Inquisitorials, never were more deserving of scorn and disgrace than the dominant influence in this republic, and we care not how soon the Old World cries shame! shame! in our ears, so constantly, vociferously, that the supporters of this wrong will regard themselves as the most despised and loathsome of the race. The only hope of reform is to make bare the guilt and shame of such people. Conscience they have none, reason they do not regard; their *pride* may be touched. When a slaveholder is spurned by the Old World, and the moral portion of the New as a monster, a tyrant, an anti-republican, an enemy to his race, he will perhaps come to his senses, and in his zeal for public favour do justice to the poor.

This case of Watson will add to our disgrace so far as the news of it extends, and the nation's honour is thus becoming a victim of avarice and cruelty. We will not purchase respect by falsehood; the facts ought to be and must be known. If there is anything that will save our reputation, it is radical, thorough reform.—

G. H. B.

REMARKS ON CHURCH ORDER AND PROSPERITY.

THE cause of the low state of some of our churches, and the means by which they might be improved, formed the subject of conversation at the last Midland Conference, held at Hugglescote. The writer and two other brethren were requested to state their thoughts on this subject in the Repository. The subject is important. The prosperity of our churches, their order, peace, union, and advancement, are desirable, and should ever be kept in view by all their members. In some cases, however, there is little or no progress, the means of grace are comparatively neglected, and the numbers decline.

The state of trade will sometimes affect the condition of a church. If we look at the history of some churches, I think it will be found, that when the agriculturalist, the mechanic, and the artizan were in a thriving position, the church was prosperous; but when the staple trade of the place decayed, and before a substitute was found, our cause and others have been more or less depressed. From these remarks it will appear, that one element in the stability of a church is the possession of pecuniary resources. It is well when a church contains within itself, representatives of the different grades of which society is composed.

Another cause of the low state of religion in some places, is the unhappy divisions which have taken place, often rendering each party unable to support a minister, when the peculiar circumstances under which they divided, have passed away. The differences which too frequently occur in our churches, diminish our influence in society, and obstruct our progress. If anything could be done to preserve harmony, and heal differences amongst us, it would be the greatest benefit that could be conferred upon us as a denomination. The cause of the strife, is the root of the evil. The division, when it takes place, may be the best thing that could be done at the time; but the evil lies in the cause that operated to render a division necessary. In most cases where a division has taken place, it would have been an impossibility to have got the friends to

have worked harmoniously together. To speak candidly of the parties who divided, we should be compelled to say, that each side thought they were right. Does it follow, therefore, that they were so? Not by any means; because they laid aside christian charity. They wanted to accomplish a purpose, and did not consider whether the means employed were in accordance with the New Testament. We have there a perfect guide; and if this had been followed in the spirit and in the letter, many of the divisions that have occurred would have been avoided.

I think we must allow, that our church government, being a pure democracy, has in it a tendency to collision, if the authority to which every one should submit be not obeyed. But if there be a proper deference to Christ Jesus as the great Lawgiver, in the spirit and conduct of every member, or even in a great majority, then there is more vitality in the democratic form than any other; but if the rules we should obey are slighted, then there are a greater amount of antagonistic principles in operation with us than other forms of church government.

It is perhaps worth while for us all to bear in mind, that while our system is democratical, it is not wise to mix with it the principles of absolutism, or for any party to assume a power which the rules of the church do not give. It may happen that brethren who have been looked to as pillars in the church, whose gifts and experience qualified them to give advice, find that the opinion of the church is against them; in this case it will be wise to submit themselves if they are not required to sacrifice any moral principle, which will not often be the case. It may happen that zealous and aspiring members imagine certain measures would be important, while the majority of the church think otherwise; it will be wise in these parties to refrain from charging their brethren with indifference, with parsimony, or dulness of apprehension; but wait till by sound argument, advanced in a christian spirit, the brethren are convinced of the propriety of the measures they propose. We may con-

sider the democratic form like a delicate machine, which will make a very superior article at greater speed, while all the parts are kept in order.—There is also a collateral idea of great importance, which is its influence in a political point of view. If all the churches having this form of government could maintain order, and peace, and brotherly love, it would be a triumphant answer to those who object to an extension of political privileges.

For a church to prosper, it will be universally allowed that an efficient ministry is of the first importance. An humble, pious, zealous, talented, and I would add, educated man, is very desirable. The local brethren are worthy the thanks of the Connexion for their zeal, their fervent desire, their indefatigable labour, and the good they have accomplished. They make considerable exertions for the acquisition of knowledge, in order to keep pace with the times, and render themselves acceptable and useful to their hearers; but it cannot be expected that they, with all their daily labour, should be able to meet the wants and desires of a reading public with the same effect as one who makes the ministry his object, and who has had the advantage of being educated for this purpose. A person who makes any branch of science or art his profession, will be more proficient in that branch than an amateur; and this may be said of the ministry. It will contribute to the prosperity of a cause having two or three stations, to have a good stated minister, and two or three local brethren to assist. I have often, too, felt for the difficulty in which our stated ministers are placed in having to appear before the same congregation from month to month, and year to year. If their health has slightly given way and their spirits are depressed, in season and out of season, they must come with fresh matter, delivered with energy and spirit, or many of their congregation will not be satisfied. I have thought there might be some relief by three or four churches agreeing that the ministers of each should exchange with one of the others once a month, and the church bear the expense of travelling, which would be a relief to the minister and might be an advantage to the church.

There are a number of churches amongst us which are small and unable to support a minister—might not a union be effected in some cases? say two or three unite together and form one church: or if they could not agree to unite and form one church, might there not be a union to support a minister, who should be a member of one of the churches and labour at each place on the Sabbath and in the week, according to arrangements they might make among themselves? I think this would in a great measure meet the difficulty; it being especially understood that the individuals so engaged should be expected to pay pastoral visits, to endeavour to stir up a spirit of piety and devotion in the brethren and sisters. These visits purposely made for religious conversation and advice, would do an immense amount of good, and contribute greatly to the enlargement of the church. This is a work which the local brethren cannot perform: their residence and daily labour forbid it. As far as regards ministerial duties, they are enabled to discharge these with general acceptance, but it is impossible that the desideratum of visiting can be met, but by one who resides among the people. And here I can hardly help regretting that we as a body are not as numerous and wealthy as some others, else a fund might be raised which might be of great advantage for a season, while the plans recommended above were fairly tried.

In conclusion, I would entirely disclaim the idea of wishing to hurt the mind of any individual of any class. I have brought forward those subjects which I consider contribute to divisions in churches, with the sincere hope that being seen they may be avoided. We have a system of government which I think contributes to general intelligence, and would be very efficacious if carried out in a proper manner; and it is the duty of all who have influence to bring into particular notice those general principles and that spirit which contributes to the preservation of order and the healing of differences. "Blessed are the peace-makers, for they shall be called the children of God."

JOHN WALLIS.

Lenton, Oct. 10, 1853.

A DISCOURSE ON FLOWERS.

BY HENRY WARD BEECHER.

HAPPY is the man that loves flowers. Happy even if it be adulterated with vanity and strife. For human passions nestle in flowers too. Some have their zeal chiefly in horticultural competitions, or in the ambitions of floral shows: others love them as curiosities, and search for novelties, for "sports," and monstrosities. We have been led through costly collections by men whose chief pleasure seemed to be in the effect which their treasures produced on others, not on themselves. But there is a choice in vanities and ostentations. A contest of roses is better than of horses. We had rather take a premium for the best tulip, dahlia or ranunculus, than for the best shot. Of all fools, a floral fool deserves the eminence.

But these aside, blessed be the man that really loves flowers!—loves them for their own sakes—for their beauty for their associations, the joy they have given, and always will give; so that, if there was not another creature on earth to admire or praise, he would just as much sit down among them as friends and companions! But such men need no blessing of mine. They are blessed of God! Did he not make the world for such men? Are they not clearly the owners of the world, and the richest of all men?

The end of art is to inoculate men with the love of nature. But those who have it in the natural way need no pictures or galleries. Spring is their designer, and the whole year their artist.

He who only does not appreciate floral beauty is to be pitied like any other man who is born imperfect. But men who contemptuously reject flowers as effeminate and unworthy of manhood, reveal their coarseness. Were flowers fit to eat or drink, were they stimulative of passions, or could they be gambled with like stocks and public consciences, they would take them up just where finer minds would drop them—who love them as revelations of God's sense of beauty, as addressed to the taste, and to something finer and deeper than taste, that power within us which spiritualizes matter,

and communes with God through his work.

Many persons lose much of the enjoyment by indulging false associations. The term *weed*, ends the glory of some flowers. But all flowers are weeds: and somewhere our rarest flowers are somebody's commonest. Flowers growing in noisome places, in desolate corners, upon rubbish, or rank desolation, become disagreeable. Roadside flowers, irradicable, and hardly beyond all discouragement, lose themselves from our sense of delicacy and protection. And, generally, there is a disposition to undervalue *common* flowers. If a plant be uncouth it has no attractions to us simply because it has been brought from the end of the earth and is a "great rarity:" and if it has beauty, it is none the less, but a great deal more attractive to us because it is common. It adds generosity to beauty. It gives joy to the poor, the rude, and to the multitudes who could have none were nature to charge a price for her blossoms. Is a cloud less beautiful, or a sea, or a mountain prospect, because often seen, or seen by millions?

At any rate, while we lose no fondness for eminent and accomplished flowers, we are conscious of a growing respect for the democratic crowds. There is, for instance, the mullein, of but little beauty in each floweret, but a brave plant, growing cheerfully and heartily out of abandoned soils, ruffling its root with broad-palmed, generous, velvet leaves, and erecting therefrom a spire that always inclines us to stop for a kindly look. This fine plant is left, like a decayed old gentleman with us, to a good natured pity. But in other countries it is a *flower*, and called the "American velvet plant."

We confess to a homely enthusiasm for clover—not the white clover, beloved of honey-bees, but the red clover. It holds up its round, honest head, with such rustic innocence. Do you ever see it without thinking of a sound, sensible country lass, sunbrowned and fearless as innocence always should be? We go past a *field* of red clover, like Solomon in a garden

of spices. There is the *burdock*, too, with its prickly rosettes, that has little beauty or value, except (like some kind, brown, good-natured nurses) as an amusement to children, who manufacture baskets, and what not of its burs. But the thistle is a prince. Let any man that has an eye for beauty take a view of the whole plant, and see where is more expressive grace and symmetry; and where is there a more kingly flower? To be sure, there are sharp objections to it in a bouquet; yet most gardeners feel toward a thistle as boys toward a snake—and farmers, with more reason, dread it like a plague. But it is just as beautiful as though it was a universal favourite. What shall we say of mayweed, irreverently called dog fennel by some? Its acrid juice, its heavy pungent odour make it disagreeable—and being disagreeable its enormous Malthusian increase renders it hateful to damsels of white stockings, compelled to walk through it on dewy mornings. Arise, O scythe, and devour it!

The first thing that defies the frost in spring is the chickweed. It will open its floral eye and look the thermometer in the face at 32 degrees; it leads out the snowdrop and crocus. As a harbinger and herald let it not be forgotten.

You cannot forget, if you would, those golden kisses all over the cheeks of the meadow, queerly called dandelions. There are many greenhouse blossoms less pleasing to us than these. Moreover, their passing away is more spiritual than their bloom. Nothing can be more airy and beautiful than the transparent seed globe; a fairy dome of splendid architecture.

As for marygolds, poppies, hollyhocks, we shall never have a garden without them, both for their own sake and for the sake of old-fashioned folks who used to love them. Morning glories need no praising. The vine, the leaf, the exquisite vase-formed flower, the delicate and various colours will secure it from neglect while taste remains. Grape blossoms and mignonne do not appeal to the eye, and if they were selfish no man would care for them. Yet, because they pour their life out in fragrance they are always loved, and like homely people with noble hearts, they come to look

beautiful by association. Nothing that produces constant pleasure in us can fail to seem beautiful. We do not need to speak for that universal favourite—the rose! As a flower is the finest stroke of creation, so the rose is the happiest hit among flowers.

But we must not neglect the blossoms of fruit trees. What a great heart an apple tree must have! What a generous work it makes of blossoming! Not a single blossom for each apple that is to be: but a profusion, a prodigality of them. The tree is but a large bouquet; it gives you twenty times as much as there is need for, and evidently because it loves to blossom. We will praise this virtuous tree. Not beautiful in form, one clumpy, cragged, and rude; but glorious in beauty when efflorescent. Nor is it a beauty only at a distance. Pluck down a twig and examine as closely as you will; it will bear the nearest looking. The simplicity and purity of the white expanded flower, the half open huds slightly blushed, the little pink tipped buds unopened, crowding up like rosy children around an elder brother or sister! Why here is a cluster more beautiful than any you can make up artificially, and you may pick from the whole garden. Wear this family of buds for my sake, it is all the better for being common. I love a flower that all may have; that belongs to the whole, and not to a select and exclusive few. Common, forsooth! a flower cannot be worn out by much looking at, as a road is by much travel.

How one exhales, and feels his childhood coming back to him, when emerging from the hard and hateful city streets, he sees orchards and gardens in sheeted bloom; plumb, cherry, pear, peach and apple, waves and billows of blossoms rolling over hills and down through the levels. My heart runs riot. This is a kingdom of glory. The bees know it. The very flies that never seem to be thinking of anything, are rather sober and solemn here. Such a sight is equal to a sunset; a sunset is but a blossoming of the clouds.

We love to fancy that a flower is the point of transition at which a material thing touches the immaterial; it is the sentient vegetable soul. We

ascribe dispositions to it; we treat it as we would an innocent child. A stem or root has no suggestion of life. A leaf advances toward it; and some leaves are as fine as flowers, and have a grace of motion seldom had, by flowers. But flowers seem to smile; some have a sad expression; some are pensive and diffident; others again plain, honest and upright, like the broad faced sunflowers and the hollyhock. We speak of them as laughing, as gay and coquettish, as nodding and dancing. But no man of sensibility ever spoke of a flower as he would of a fungus, a pebble, or a sponge. They are more life-like than many animals.

We commune with flowers; we go to them if we are glad or sad; but a toad, a worm, an insect, we repel as if real life was not half so real as imaginary life. What a pity they can utter no sound! A singing rose, a whispering violet, a murmuring honey-suckle! Oh, what a rare and exquisite miracle would these be.

When we hear melodious sounds—the wind among trees, the noise of a brook falling down deep into a leaf covered cavity—birds' notes, especially at night; children's voices as you ride into a village at dusk, far from your home, and long absent, and quite home-sick; or a flute heard from out of the wood, a silver sound rising up among silver-lit leaves, into the moon-lighted air; or the low conversation of persons whom you love, that sit at the fire in the room when you are convalescent; when we think of these things we are apt to imagine nothing perfect that has not the gift of sound. But you change your mind when you dwell lovingly among flowers; they are always silent. Sound is never associated with them. They speak to you, but it is as the eye speaks, by vibrations of light and not of air.

It is with flowers as with friends: many may be loved, but few much loved. Wild honey-suckles in the wood, laurel bushes in the very regality of bloom, are very beautiful to you. But they are colour and form only. They seem strangers to you. You have no memories reposed in them. They bring back nothing from time. They point to nothing to come. But a wild brier awakes a deeper feel-

ing. It is the country cousin of the rose, and that has been your pet. You have nursed it, and defended it; you have had it for companionship as you wrote; it has brought remembrance to you, and conveyed your kindest feelings to others; you remember it as a mother's favourite; it speaks to you of your own childhood—that white rose bush that snowed in the corner by the door, or that generous bush that blushed red in the garden with a thousand flowers whose gorgeousness was among the first things that drew your childish eye, and which always come up before you when you speak of childhood. You remember, too, that your mother loved them. As you walked to church she plucked off a bud and gave you, which you carried, because you were proud to do as she did; and you remember how, in the listening hour of sermon, her roses fell neglected on her lap—and how you slyly drew one and another of them; and how, when she came to, she looked for them under her handkerchief, and on the floor, and then, spying the ill repressed glee of your face, smiled such a look of love upon you, as made a rose for ever after seem to you as if it smiled a mother's smile. And so a dog-rose, or the prairie-rose, or the sweet brier, that at evening fills the air with odour, (a floral nightingale whose song is perfume,) greets you as dear and intimate friends. You almost wish to get out as you travel, and enquire after their health, and ask if they would send any message to their town friends.

But no flower can be so strange, or so new, that a friendliness does not spring up at once between you. You gather them up along your rambles; and sit down to make their acquaintance on some shaded bank with your feet over the brook, where your shoes feed their vanity as in a mirror; you sort them; you question their graces; you enjoy their odour; you range them in the grass in a row and look from one to another; you gather them up, and study a fit graduation of colours, and search for new specimens to fill the degrees between two violet extremes. All the while, and it is a long while if the day be gracious, and leisure is ample, you are having various suggestions and analogies of life dat-

ing in and out of your mind. This flower is just like a friend; that one makes you think of mignonette, and mignonette always makes you think of such a garden and mansion, where it enacted a memorable part; and *that* flower conveys some strange and unexpected resemblance to certain events of society; and so your pleased attention strays through a thousand varieties of fancy, or memory, or vaticinating hope.

Yet, these are not home flowers. You did not plant them. You have not screened them. You have not watched their growth, plucked away voracious worms and nibbling bugs; and seen them in the same place year after year, children of your care and love. Around such there is an artificial life, an associational beauty, a fragrance and grace for the affections that no wild flowers can have.

It is a matter of often gratitude that this finest gift of providence was the most profusely given. Flowers cannot be monopolized. The poor can have them as well as the rich. It does not require such an education to love and appreciate them as it would to admire a picture of TURNER'S or a statue of THORWALDSEN'S. And as they are messengers of affection, of beauty, tokens of remembrance, and presents of universal acceptance, it is pleasant to think that, in them, all men recognize a brief brotherhood. It is not impertinent to offer flowers to a stranger. The poorest child can proffer them to the richest.

A hundred persons turned together into a meadow of flowers would be drawn together in a transient brotherhood. It is often affecting to see how serviceable are flowers to the necessities of the poor. If they bring their little floral gift to you it cannot but teach you to think that their grateful affection longed to express itself as much as yours. You have books or gems, or services that you can render as you will. The poor man can give but little, and do but little—they spring from sincere gifts—were it not for flowers! And then, when death enters a poor man's house! It may be the child was the only creature that loved the unbefriended father—*really* loved him; loved him utterly; or it may be it is an only son, and his

mother a widow, who, in all sickness, felt the limitation of poverty, and did what she could, but not what she would had there been wealth. The coffin is pine. The undertaker sold it with a jerk of indifference and haste, lest he should lose the selling of a rosewood coffin, trimmed with splendid silver screws. The room is small. The attendant neighbours are few. The shroud is coarse. Oh! the darling child was fit for whatever was excellent, and the heart aches to do for him whatever could be done to speak love. But it takes money for fine linen; money for costly sepulture. But flowers, thank God, the poorest may have. So put white buds in the hair, and honey-dew, and mignonette, and half blown roses on the breast; if it be in the spring a few white violets will do; and there is not a month till November, that will not give you something. But if it is winter, and you have no single pot of roses, then I fear your darling must be buried without a flower; for flowers cost money in the winter.

And then, if you cannot give a stone to mark his burial place, a rose may stand there; and from it you may, every spring, pluck a bud for your bosom, as the child was broken off from you. And if it brings fear for the past you will not see the flowers fade and come again, and fade and come again, and not learn a lesson of resurrection—when that which perished here shall revive again, never again to droop or die.

A PASSAGE IN MY COLLEGE LIFE.

THE few pious students who tarried longest at ——— College, in the fall of 1825, spent their last social interviews in such prayer as was, to my mind at least, an omen of blessings on the coming term. As I ascended the hill that leads from the valley of the river to the College plain, in the spring of 1826, I said to myself, "Are we indeed to have a revival of religion in College this term? Am I prepared to bear my part in such a scene?" My heart condemned me for my broken vows, my unfaithful service, my cowardly shrinking from the per-

formance of christian duty. I felt that the habits of retirement from society, and silence when in it, which had resulted from my extraordinary diffidence and want of christian courage, had been confirmed by the indulgence of five years in the most formative period of life, unfitted me for an active part in the revival of religion; as well as the want of a right feeling at the time. But, thanks to the principle of obedience to rightful authority, which had been early implanted in my heart and habits, I felt too that I *must* do my duty as well as I could.

We commenced the studies of the term as usual. I loved them, and engaged in them with ardour; but my mind was soon directed to other duties also. It was evident that some of the pious students had returned from their winter dispersion "in the fulness of the gospel of Christ." Their hearts glowed with the fervour of devotion when they prayed, and the loving-kindness of the spirit of Christ was in their words and their looks. They spake of their desires for the salvation of the unconverted members of College, and their hopes of seeing them soon awakened from their carelessness in sin, and rejoicing with themselves in the hope of heaven: but they said, (and I knew they said truly,) that it depended much upon us who were professors of religion.

What should I do? To do nothing but attend to my studies, and live like the irreligious, I knew was wrong: to speak on religious subjects, in public or private, I was not accustomed, and trembled to attempt. The struggle was painful; but principle and God's Spirit triumphed over feeling, and urged me to do something for the salvation of my fellow-students. But where should I begin, and how?

During the previous term, I had roomed near two class-mates who were not pious, and become considerably intimate with them. I had never said any thing to them on religious subjects; and though I could not accuse myself of any thing criminal in the view of the world, in my intercourse with them, I felt that I had not done my duty towards them. On looking around for the place where I should begin to speak to my class-

mates respecting their salvation, I concluded that my first duty was, to confess my fault to these two, and speak to them like a faithful christian friend.

It was hard to start on such an errand; but I knew I ought to do it; and neglect to do what I ought, I must not. Accordingly, the next morning after I had come to this conclusion, I threw on my cloak and went to their room. After the usual "good morning," they invited me to a seat, and one of them enquired whether I was well. "As well as usual," I replied: but the agitation of my feelings was such, that my face was pale, and the other exclaimed, "You are *not* well, you are as pale as a cloth; something must be the matter with you." "Yes," said I, "I am sick—sick of living as I have done;" and proceeded to confess my unfaithfulness, and to talk with them, as well as I could, of the salvation of their souls. They were careless of religion, but God made my visit a blessing to them.

In a few days, C. was rejoicing in the hope of the gospel. He was the first convert in our class, and one of the first in College that year. D. was serious and anxious, but after some efforts to bring himself into a right state, he seemed to fall into a kind of rebellious despair. He thought he had done all he could to obtain an interest in Christ, and therefore had nothing more to do for that purpose. Still he continued to be anxious for salvation, and read his Bible and prayed. In a few days I became alarmed lest he should make no further progress, and lose his soul; and accordingly told him there was no need of his being in that state—that it was wrong—and he must get out of it, or be lost. In a few hours I heard of his going to another class-mate to inquire what he must do, with the conviction that something must be done; and in a few more hours he was happy in the hope of salvation.

C. and D. were intimate friends of E. and F., who soon perceived the change in them, and began to feel that they too needed an interest in Christ; in a few weeks they also became hopefully pious. After completing their collegiate course, C. D. and E.

commenced the study of theology; but E. did not live to preach the gospel. He died while a member of a Theological Seminary, leaving to his friends a sure hope of his salvation, and to his fellow-students the example of an eminently prayerful christian. C. and D. entered upon the work of the ministry, in different parts of the country.

A SUBJECT FOR THOUGHT.

IS THERE NOT A SAFER WAY?

Is it wise always to require certainty upon a subject before we act with reference to it? May we not sometimes, nay often, act upon probabilities or even possibilities? Will any doubt it? No reflecting person will deny that in most important matters we are continually acting upon them, and it must be so; for certainty in thousands of cases is out of the question. The farmer, for instance, ploughs and plants, not because he is sure of a crop, but because one is probable. The season may be propitious or otherwise—he does all in hope, but without certainty. The merchant freights and sends his ship upon a foreign voyage, not because he is certain that she will return laden with riches, but to his mind, there is a probability of it, and upon that many times small probability he acts, invests his capital, perhaps the most of or all he is worth. He knows the voyage may prove disastrous, the ocean may entomb the whole, or by the violence of the winds she may be driven upon some desolate shore and all be lost; yet he acts, and none impeach his wisdom. Take another case. Your friend is sick, lying under a scorching fever, and perhaps delirious. You send for a physician, not because you are certain he can cure him; it is probable or perhaps only possible. The physician comes, tries his skill, and your friend is no better but rather worse, and now it appears quite probable he will die; yet it is not certain. He may yet be helped. You call a council of physicians, not because you are sure that they all can effect a cure, and perhaps you do not think it probable, yet there is a possibility, and upon that bare possibility you act, and you would

blame yourself and others would blame you if you did not act.

This is reason—is common sense. The course is adopted that appears to present the greatest safety with the least possible risk. And is it folly to apply this reasoning to the subject of religion? Ought we to stand and wait till every doubt is removed? till the thing, to our minds, is perfectly clear? Suppose you are not quite certain about the importance of religion, its absolute necessity to secure your future well-being. What follows? Not that the converse is true that little or no attention is necessary; of that you are not and cannot be certain. Take the case of the atheist, the denier of the being of a God. He is not and cannot be certain that there is no God, unless he is every where present and knows every being in the universe; for if he occupies not every place, the place he occupies not may be occupied by God; and if he knows not every being in the universe, the one he knows not may be God; that is, unless he excludes God by being omniscient and omnipresent, or in other words by being God himself, he cannot be certain that there is no God.

And so of the deist. He cannot be certain that Jesus the Christ is not what the Bible represents him to be, the Son of God and the Saviour of the world, and that the Scriptures are not the word of the living God. He may query and hesitate, he may doubt and despise, he may declaim against them, reason and contend till he is dumb and blind, still he cannot disprove one single statement. There they stand like the primal rocks of creation. He may get angry and dash and shiver to atoms his slender lance against them, but still there they remain as immovable as the Andes, demanding the credence and obedience of the world, and actually receiving the homage of millions, and they too the wisest and best of our race. After all he can do or say, the Bible may be true.

And if so, he, for despising the Bible and its author, for contemning Christianity and counting the bood of the covenant wherewith he might be sanctified an unholy thing, may be doomed to unending sorrow, to suffer

the anguish and despair of the blackness of darkness. And for what does he run this risk? for riches, or honours, or long life, or present felicity? Does he or can he have and enjoy these even to a greater extent than the Christian? The good book declares, and the history of the world does not contradict the declaration, but confirms it, that "godliness is profitable to all things, having promise of the life that now is," as well as "of that which is to come."

The deist has no advantage, and can have none, even in this life. Then is it wisdom to run such great hazards with no prospect of gain? Is it not the height of folly to do so? Does it not argue blindness or madness? Nor do some others, in my apprehension, who admit the Bible to be true, but deny all future punishment, shew more wisdom. They tell us it is true, with much apparent confidence, that all will be finally holy and happy—will be gathered into heaven to enjoy God's presence and celebrate his praise for ever. But of this they are not and cannot be certain. They may say, but they cannot prove, that there is no hell, where obstinate unbelievers will be punished for their unbelief and consequent rejection of the Gospel of the Son of God.

They cannot be certain that the drunkard, dying intoxicated as many do, will have an inheritance in the kingdom of God; that the duellist is shot directly into heaven; or that the suicide who hangs himself swings directly on to the throne of Christ, as he, Christ, overcame, and is set down with the Father on his throne. They cannot be certain that the infidel, who, on his dying couch, as he was expiring, exclaimed, "O the unutterable pangs of hell and damnation," went immediately or at all to the paradise of God; that the daughter, who, in her last moments, told her parents, who had opposed her seeking religion and finally dissuaded her from it, that "when her body was cold in death they might know they had a daughter in hell," went to dwell with saints in glory.

They cannot be certain of the happiness of such, for the Bible does not say such have gone to heaven or ever will go there. That all will be

finally happy in heaven certainly is not taught in that blessed book in plain language; if it is there at all, it is very obscure, and taught only by inference, as must be confessed by the believer in the doctrine itself. And would a wise man infer it from such passages as the following? "The soul that sinneth it shall die." "The wicked shall be turned into hell and all the nations that forget God." "Their end is destruction." "Where the worm dieth not and the fire is not quenched." "These shall go away into everlasting punishment, but the righteous into life eternal." Would it not be difficult if you wished to teach future punishment to do it in plainer language? If these statements are plain truth, and certainly they appear to be, ought we not to be cautious how we draw opposite inferences from the same book, while not one plain opposite passage can be produced? For whatever the Bible may teach, if it is God's book, it does not teach contradictions.

At the very best, then, it must be confessed that there may be a hell of future dreadful woe. Now let me say to the believer in no future punishment, after all your confidence and assertions there may be a hell. You cannot place it beyond doubt. Sinners may be endlessly punished for rejecting the Gospel of Christ. Your doctrine may fail you. Do you say you believe there is no future punishment? That alters not the case. There is a hell of misery or not independently of our belief. Our belief will affect us, but not that. Believing there is a hell will not kindle one, nor will denying the existence of one put it out. But believing may make us cautious, as disbelieving may make us presumptuous. Will it not be wisdom to provide against one by timely repentance and faith in Christ? Our Saviour doubtless meant something when he said to Nicodemus, "Except a man be born again he cannot see the kingdom of God."

Is it then, we repeat, wisdom to neglect religion till every doubt is removed? You do not do so in worldly matters nor in anything else. Why not exercise as much common sense upon this subject as upon others? If it shall be found in the day of judg-

ment that these things were commanded and are absolutely necessary to future happiness, your loss is irreparable, your doom dreadful. Will you risk your soul for—nothing? Run the hazard of eternal perdition, without a possibility of gain? Perhaps you boast of reason. Sit down then, and reason out this matter clearly. Prove there is no hell of woe—no danger. I know the common arguments are sophisms! Find one that is sound or make religion your business.

SQUEEZING A PREACHER.

From a Welsh Magazine.

“MR EDITOR,—Lately, a church, or rather the lords thereof, made a resolution that their minister must be satisfied to live upon what they should collect at the month's end, let the amount be little or much, and that they would not from that time forward, bind themselves to make up any particular sum. This resolution they communicated to their pastor with the solemn advice, “Brother, you must *squeeze*, the times are bad.” He replied that he would think of the matter, and see how the plan was likely to answer. In a few days, he called upon the owner of his house, who was a member of his church, to pay his rent, and told him that he could not promise him any specific sum for the house from that time forth; that the times were bad, and he must *squeeze*, but he would pay for it as circumstances would permit. The landlord stared at him with astonishment, and replied, “Man! who lets houses in that manner—to give, as much as you please for it? Did any one ever hear of such a thing? I thought to advance the rent a pound next year; you shall not have my house, I am sure, for one half-penny less.” He next went to the miller, and asked for half a sack of flour. “Certainly,” said the miller, “but do you know that the price of flour has advanced since you purchased the last.” “I was not aware of it,” replied the minister “and indeed it is of no great consequence, as the order of things is changed; I am to give what I can for it. Brother, you must *squeeze*, the times are bad,” “Good or bad,” an-

swered the miller, “I must have according to 50s. per sack for it; hearken, man! who sells flour upon those terms?” He next proceeded to the farmer, (passing by the maltster, who was a deacon, without calling,) and asked for a bushel of wheat. The farmer said he should have it, but it would cost him eight shillings and sixpence. “No, no, brother,” replied the minister, “you must *squeeze*, for the times are bad; I will give you as much as I can at the end of the month, after seeing how much the collection will be.” “What has that to do with the price of wheat?” exclaimed the farmer, “I have a great rent to pay next month, and I do not know how to bring things to bear between the wages, the tithes, and the payments.” This brother kept a large farm, and paid *specific wages* to his labourers, except Jacko, the half-witted boy, who was at hand to fetch the cows for the women, to clean out the out-houses, &c.

The minister next called upon John, the shoemaker, who after hearing his terms for a pair of shoes, began to put the snuff into his wide nostrils, which were as black as two flues, and talk very sarcastically respecting such terms. “He would not put a patch upon his shoe under threepence.” The butcher treated him in like manner, “his meat was so much a pound;” and the tailor also insisted upon having a regular price for his commodities.

On his way home, the minister went into the shop of his principal deacon, and asked him for some small articles necessary for the use of his family, such as a pound of soap, a pound of sugar, a pound of candles, two ounces of tea, and a halfpenny worth of soda, (but no tobacco.) After packing the things neatly, the grocer began to count their cost. “You need not waste your time in reckoning,” interrupted the minister, “I am to pay you for them as my circumstances will permit. Brother, you must *squeeze*, as the times are very bad with me at present, but I will give conscientiously for them what lies in my power.” “*Squeeze*,” said the shopkeeper, “what do you mean? give what you please—how much will that be?” “I cannot say at present,” replied his pastor, “but you shall know at the end of the

next month, when I see how much the collection will be." "That will not do for me," said the shopkeeper, "I am obliged to pay a certain price for every article, and I have a great amount to make up next week." "So, indeed," exclaimed the minister, "well, I see there is no one but myself to squeeze, and that I am out of the reach of bad times; if I was able to perform miracles like our Saviour with the loaves and fishes, your plan would answer. I have called upon all the members who sell anything for the use of man, to see how your plan was likely to prosper, but you must all have a particular price for your goods; the owner of my house, the miller, the farmer, the shoe-

maker, the butcher, the tailor, and yourself likewise. You will not let me have a pound of sugar, or an ounce of tea, out of your shop, without I pay a stated price for it; how then can you expect me to pay my way, without a stated salary, and that too proportionable to my family. Before I can agree to receive what you collect monthly for me, you and others must be willing to receive that between you in proportion to what I may have had from each, and I will promise you to live quite moderately; or if you prefer it, I am willing to live on the money which is wasted weekly by the members in snuff and tobacco." I do not know how the matter was settled.—ELEPHANT.

SHORT PARAGRAPHS FROM OLD AUTHORS ON SCEPTICISM AND INFIDELITY.

I NEVER had a sight of my soul, says the Emperor Aurelius, and yet I have a great value for it, because it is discoverable by its operations; and, by my constant experience of the power of God, I have a proof of his being, and a reason for my veneration.

As Atheism is in all respects hateful, so in this, that it depriveth human nature of the means to exalt itself above human frailty.—*Ld. Bacon.*

There never was any such thing, since the fall of man, as what some call the religion of nature, that is, a religion without a Saviour. All that mercy and goodness which God hath ever since the fall shewn to sinners, in forgiving true penitents, and rewarding pious and virtuous men, is owing to this promise, and to the accomplishment of it.—*Dr. Sherlock,*

Natural theology is in itself a poor, weak thing; and reason unassisted has not been able to carry the clearest philosophers very far, in their pursuits after divine matters. We have seen this in practical truths; and the reason lies stronger in such as are speculative.—*Baker.*

A body of ethics, proved to be the law of nature from principles of reason, and reaching all the duties of life, I think no body will say the world had, before our Saviour's time.—*Locke,*

In the Scriptures the ignorant may learn all requisite knowledge, and the most knowing may learn to discern their ignorance.

The men of reason, who think natural reason sufficient for all the purposes of religion, reject all revelation, and consequently all divine promises, which can be known only by revelation.—*Dr. Sherlock.*

God hath wisely provided, in his present administration of things, to give us instances enough of his just procedure towards the good and bad; and yet to leave us instances enough of unrewarded virtue, and prosperous wickedness, to assure us he intends an after reckoning.—*Dr. Scott.*

There is this great mischief always attending disputes about religion, that while our heads are so busily employed in discussing its truth, our hearts are in danger of losing its power and efficacy. Many, from a denial of the three persons, at last advance to a denial of the one God.—*Dr. Trapp.*

An intemperate curiosity, that rudely rushes upon a sacred mystery without any reverence to its awful retirements, has done near as much mischief to Christianity as infidelity itself.

It is not in the power of men or angels, or mathematical demonstration, to satisfy those who are resolved not

to be convinced. He who will not believe that a thing which may be, is, without an impossible proof of its existence, is unreasonably resolved, right or wrong, not to believe it.

An Atheist is got one point beyond the devils; for they believe and tremble.

How can we expect to understand the mysteries of Providence, since we cannot understand the works of Nature?

As Infidelity is the greatest sin, so for God to give a man over to it, is the greatest punishment.

It was good counsel given to the

Athenians, to be sure that king Philip was dead, before they expressed their joy at the report of it, lest they might find him alive to revenge their hasty triumph. The like advice may be proper to all unbelievers. Let them be sure there is no God, before they presume to defy him, lest they find him at last to assert his being to their destruction.

I should think it much more easy and rational, says my Lord Bacon, to believe all the fables in the poets, the Legend, the Talmud, and the Alcoran, than that this universal frame should be without a Creator and a Governor.

FAMILY CIRCLE.

THE TWO BLIND CHILDREN.

DEAR YOUNG READERS,—I have been thinking lately what a great blessing God confers upon us when he gives us *sight*. Think how many things you can see, and how happy it makes you to be able to look at them. There are many bright and beautiful things in the world, which could not at all add to our happiness if we were all blind, but which, if God grants us the blessing of sight, afford us a great deal of pleasure.

To aid you a little in thinking, I will mention a few. There is a deep blue sky, curtained around so softly bright with the beautiful and ever-changing clouds. There is the rising and the setting sun, the pure silver moon, the twinkling stars, and the beautiful rainbow, which makes you almost dance every time you gaze upon it. And there, but a little way from your door, are those noble trees, with their rich green leaves; and a little farther off, perhaps, is a delightful stream of water, so "sparkling and bright in its liquid light." How many delicate and splendid flowers are continually opening their beauties all around us during the whole spring and summer. There are the sweet birds, that flit about so joyously, and sing such merry songs; and the gay butterflies, with their red, and black, and gold-coloured wings. And there are many more pleasant and beautiful things that God has made, which fill

us with happiness when we look at them. But suppose you had never seen any thing at all, and could not imagine how any thing looked, and had to feel your way along, or be led about wherever you went, how do you think you should feel? I read a piece of poetry the other day about a little blind boy, and as I think you would perhaps feel somewhat as he did, I will send the verses to you.

The day was bright and beautiful;
The boys to play had gone,
Save one who sat beside the door,
Dejected and alone;
And as the tones of merry sport
Came faintly to his ear,
He sighed, and from his swelling lids
He brushed the falling tear.

His little heart was rent with pain,
He could not join the play;
He could not run about the fields,
Nor by the brook-side stray;
The rolling hoop, the bounding ball,
The kite borne by the wind—
The acorn hunt was nought to him,
For he, alas! was blind.

He could not see the setting sun,
And watch the glowing skies;
The beauty of the moon and stars
Fell not upon his eyes—
The rainbow when it spanned the clouds,
Was lost unto his sight—
And waving woods, and sparkling streams—
For all to him was night.

These truths came fresh into his mind,
While sitting thus apart;

No wonder that the tear-drops fell,
 And heavy was his heart.
 Ah! little did the youthful throng,
 Whose hearts were full of joy,
 Reflect upon the lonely state
 Of that poor sightless boy!

He felt very lonely and sad; and surely it is "no wonder that the tear-drops fell from his poor sightless eyes." Children, never think of those who are blind without softened hearts of pity and of love; and do not forget to thank God very often that he has granted you the blessing of sight.

Let me give you a short account of a little blind girl. Her name was Julia. She had never in her whole life seen any thing at all. When she became old enough and strong enough to walk, she was led around by her brother Charles, who was two years older than Julia. Charles used to take notice of almost every thing which could be seen, and try to tell his little blind sister about it.

One pleasant summer day he took her by the hand, and they wandered down in the smooth pleasant fields together. He talked to her, as they went along, about the green leaves, and the soft green moss, and the beautiful flowers, and the bright sunshine, and every thing he could think of to make her happy. By and by she grew weary—for it is hard work to walk when you cannot see—and they sat down under a large shady tree, to rest awhile. For a few minutes they sat quite still, and listened to the song of a little bird. Julia spoke first.

"Charles," said she, "how long a time that sweet bird sings. He must be full of joy. Can you see him, and is he as beautiful as his song is sweet?"

"Yes, dear Julia, he is a pretty bird, and looks very happy, as he swings about in the air on the very end of that long limb."

The little girl sighed, and a large tear rolled down her face as she said,

"Charley, I wish that I could see. You tell me about the flowers of all colors, the green leaves, the little birds, the blue sky, and so many beautiful things, that I long to see. I know, as you and dear mother often tell me, that I can hear, and feel, and enjoy a great many things, but O, it must be

delightful to see. But I shall always be blind, shall I not?"

She wept, and throwing her arms about his neck, whispered,

"Charley, if I could only look upon your loving face and our dear mother's, and all sweet friends, I should not so much mind being shut up in darkness to every thing else."

Charles comforted her as well as he could; but when he looked at her pale face he felt very sad, and loved her more and more.

Not long after this, little Julia became very sick, and her mother and brother watched over her, and prayed very earnestly for her, but her heavenly Father was about to take her to a better home on high. The day before she died, she lay for a short time in her mother's lap. Her brother Charles stood by, and held her hand in his, and looked sorrowfully upon her sweet face. She was very weak, but talked some in a low voice.

"Mother," said she, "are there any blind persons in heaven?"

"No, my child," answered her mother, "but why do you ask?"

"O, I have been thinking, since I lay here, how good God has always been to us, and what a blessed God he is—and then I thought how I should love to look at him *for ever*. It makes me full of joy to think that when I get to heaven I may open my eyes and see all around me—see every thing in that bright world. But, mother, when you and Charley get there too, you must come to your own little Julia, and tell her who you are and show me, too, which my dear father is, who is there now, for you know I never saw any one here."

The sweet child was too weak to talk any more then, but she kissed her mother and Charley, and looked very happy.

The next day God took her to himself, and for the first time opened her eyes, which never again will be closed, in a glorious and holy heaven.—There the earnest desire of her pious heart may be granted, and her song of praise to God's great name will be far sweeter than the music of earth.

Dear children, will you not remember often to thank God for the blessing of sight?

EVIL COMPANY.

From the German.

SOPHRONIUS, a wise teacher, would not suffer even his grown up sons and daughters to associate with those whose conduct was not pure and upright.

"Dear father," said the gentle Eulalia to him, one day when he forbade her, in company with her brother, to visit the volatile Lucinda; "dear father, you must think us very childish if you imagine that we should be exposed to danger by it."

Her father took, in silence, a dead coal from the hearth, and reached it to his daughter. "It will not burn you, my child, take it." Eulalia did so, and behold! her delicate white hand was soiled and blackened, and as it chanced, her white dress also.

"We cannot be too careful in handling coals," said Eulalia, in vexation.

"Yes, truly," said her father; "you see, my child, that coals, even if they do not burn, blacken. So it is with the company of the vicious."

 FILIAL INSUBORDINATION.

IF I were called upon to say what I consider was the distinguishing and "crying sin" of the present day, I should answer, without the least hesitation or doubt, Filial Insubordination; the want of reverence for parents and parental authority. I know there is a proneness in some minds to institute comparisons between the former times and our own, unfavourable to the latter, which is justly rebuked by the wise man, but in the present case I think there can be no mistake. Never within my recollection, or the scope of my observation, has there been any thing like the present absence of all controul over children. Everywhere the evil stares us in the face. The modesty, the docility, the quiet submission of childhood to rule is gone; childhood is vanished. We have no children. They are transformed into smaller men and women, with all the confidence and assurance of those accustomed to command and lead, to ordain and direct.

It may not be easy to assign all the

causes which have operated to produce this deterioration in juvenile morals, but one cause I have no doubt is the modern, popular, but false and pernicious doctrine that children should be governed by reason, not by authority. If a parent wish a child to do a thing, instead of telling him to do it, he must inquire in a very meek and quiet manner whether the child does not think he had better do it. "My dear, do you not see how reasonable it is, how much it will promote your present interest, how much happiness you will feel, and how much it will contribute to your future welfare and respectability, if you should do as I request?" An old-fashioned father would have said, "John, do it,"—and it would be done. The modern mode proceeds upon the supposition that the great want of the child is an informed judgment, which is not true. The old mode went upon the principle that the child needed a spirit of reverence and submission to lawful authority, and the old mode was right. We do not want the child's judgment in the case at all. It is the parent's business to judge whether John had better do a given thing or not. God has appointed the parent to that duty, and it is as wrong as it is foolish and impracticable to devolve it back upon the child. And yet this is the modern and grand improvement in juvenile education. No wonder the world is getting turned upside down, and children are usurping the prerogatives of the parent.

Allow me to suggest as another reason for the prevailing irreverence of children, their frequent appearance and performances in public exhibitions of Sunday schools, concerts, &c. It has always appeared to me indiscreet to permit their participation in exercises which minister so promptly to their pride and self-complacency. Any one who has taken discriminating notice of children on such occasions, especially at concerts, must have felt satisfied that the vanity of the young candidates for public admiration must be greatly stimulated, and a sense of their vast importance deeply infixd. It is indeed apparently a very innocent and interesting way of occupying public attention occasionally, but we fear that

what is amusement to the public is death to some of the best sentiments of childhood.

BROKEN PROMISES.

"But Hezekiah rendered not again according to the benefit done unto him."—1 Chron. xxxii. 25.

How many, like Hezekiah, on being restored from distressing illness, fail to render the life service of thanksgiving promised when death seemed near!

"Oh if I ever get well," said a professing Christian father who had neglected family worship, and the religious instruction of his children, "if I ever get well, this house shall be dedicated to God." God rebuked the disease, and he began to recover. When he first rose from the sick-bed he was too feeble to enter upon the long neglected duty. As he gained strength his reluctance to erect the family altar increased. He again fell back upon his fancied want of capacity for the service, and the voice of family prayer was unheard in his dwelling.

"Whether the child recover or not," said a father who was watching with intense solicitude by the bed-side of a beloved daughter, "my life shall be different from what it has been." God spared the child. Perhaps some emotions of gratitude were felt by the father when permitted to carry his child forth to enbale the breath of spring, but ere the bloom of health had fully returned to the cheek of the child, the father had become as worldly-minded as before.

Were these cases solitary ones? or is it characteristic of our race to fail to render to God according to the benefits bestowed? How is it with the reader? Can he remember solemn vows made in the hour of trouble, forgotten when that hour had passed away? What has he rendered unto the Lord for the benefits done unto him? What return has he made for the unspeakable gift of the Son of God?

JUDGMENTS ON FAMILIES.

No reader of British history can avoid being struck with the misfortunes

which, in all the periods of their reigns, attended the family of the Stuarts. For upwards of four hundred years there has been a blast upon their race. Robert the Third, of Scotland, broke his heart because his eldest son was starved to death, and his youngest was made a captive. James the First, after having beheaded three of his kindred was assassinated by his own uncle, who afterwards died under the tortures inflicted for his crime. James the Second was killed by the bursting of a cannon. James the Third, when flying from the field of battle, was thrown from his horse, and murdered in a cottage into which he had been carried for assistance, his own son being engaged against his father in battle. James the Fourth was killed in battle at Flodden-Field. James the Fifth died of grief and mortification for the defeat of his army at Solway Moss, a defeat arising from the treachery and disaffection of his nobility. Henry Stuart was murdered, while his palace was destroyed by the explosion of gunpowder. Mary Stuart, Queen of Scots, was beheaded in England, by the order of her rival, Elizabeth. James the Sixth of Scotland, and first of England, died not without suspicion of poison by the Duke of Buckingham. Charles the First was beheaded at Whitehall. Charles the Second, for many years was a wanderer on the Continent. James the Second was driven from his kingdom, and died in the habit of a monk; and his family, in their attempts to recover possession of the British Empire, discovered such infatuation, both in council and in action, that one of their sincere friends, in leaving the Pretender, said, "What can your family have done, thus to excite the judgment of God?"

THE YOUNG LADY'S CHOICE.

A YOUNG lady residing in Waterbury, Ct., made an engagement to attend a ball in a neighbouring town. Before the time arrived, a series of religious meetings were held in W., and not a few among the young people were led to reflection, and became hopefully converted. Miss A. was at that time

residing in the minister's family, and was very deeply impressed with the necessity of becoming a Christian. Her distress by day and night was so great she could scarcely eat or sleep. She was faithfully conversed and prayed with; but while others found peace in believing, her distress continued. Her friends, who were aware of her engagement, pressed her at once with the question, whether she was willing to give up the ball for the sake of an interest in Christ. For a while she wavered; she wished very much to be saved, and was ready to surrender everything else; but she thought so much of the ball, and was so anxious to secure the regards of the young man who had invited her, she desired exceedingly to go this once. Here was a controversy with God; a severe struggle between motives of interest and convictions of duty. At length she fully decided to go to the ball. Her serious impressions were speedily dissipated; all anxiety about her soul subsided, and, so far as known, never revived again. That was doubtless the turning point in her history; and that decision sealed her ruin. It is worthy of remark that the conduct of the young man towards her on their way to the ball, led her to a painful discovery of his corrupt character, destroyed her happiness at the ball, and broke up their correspondence for ever. She sold her soul for an apple of Sodom; it tempted her eyes.

"But turned to ashes on the lips."

THE JOY OF A PARENT.

OF all the joys that spring up in the parental bosom, none are so rich or lasting as those which relate to their children's *eternal salvation*. I knew a father who had three children. He was instrumental in bringing them to God. Before their conversion he felt acutely for them. His fears that he should not see them in heaven, or that they would live to dishonour God on earth, produced much agony of mind. He appointed seasons of special prayer in secret. Thither he carried the promises of God to parents for the salvation of their children; and, to use

his favourite expression, "he travailed in birth for them till Christ was formed in them." God heard his prayers. He saw them all in possession of a Saviour's love, and rejoicing in the hope of future blessedness. For thirty years "he was a glad father." Of the amount of his parental joy during this long period, it is not easy to form a sufficient estimate. It appeared from his tears of joy, and his lively expression of gratitude, that it was the daily subject of his rejoicing before the Lord. Awhile ago I entered a parlour, and found a mother alone in tears. Those, too, were tears of joy. On my appearance, she exclaimed, "I am a happy mother. I have just learned that this night the youngest and the last of my eight children enters the church of God." Some years after, I stood by the dying bed of this same happy mother, her children all pious, or "gone before." She said, with overwhelming emphasis, "I cannot utter a tenth part of the delight and joy my children's salvation has given me."

WARMTH FOR THE COLD.

I had a letter and comfortable tidings from my dear father, (Philip Henry), as also four directions how to keep warm within in this cold season.

1. Get into the sun, that is Christ. Under the beams of this blessed Sun of Righteousness there are warmth and comfort.

2. Walk to the fire, that is the Word of God. "Is not my word like fire?" How many warming, comforting passages are there!

3. Keep in motion and action, stirring up ourselves and the gift and grace of God that is in us.

4. Christian converse and communion. "How can one be warm alone?"

ADVICE TO A BRIDE.

I BEG to remind my new daughter that the husband has a thousand elements of disturbance in his daily avocations to which his wife is an utter stranger; and it will be her privilege, and her title to the respect of

all whose respect is worth having, to make his own fireside the most attractive place in the universe for the calm repose of a weary body or excited mind.

The minor comforts, which are the

most valuable, because the most constantly in requisition, will depend more upon her looks, her manner, and the evidences of her forethought than upon all the other occurrences of life.—*Parental Precepts.*

POETRY.

WHAT SHALL I DO FOR JESUS?

What shall I do for that kind Friend
Who once for me so poor became,
Who had not where to lay His head,
Who suffered death, reproach, and shame?
What shall I do?

For Him who bore my sins away,
Who bled on the accursed tree,
Who sought me when I went astray,
Redeemed my soul, and made it free,
What shall I do?

For Him who with such tender love
Bestows the riches of His grace,
For Him who intercedes above,
And for my soul prepares a place—
What shall I do?

Labour to make His glory known
Through the wide earth, from shore to shore,
That every heart may welcome home
His saving truth, and sin no more—
This I can do.

Deny myself, and freely give,
To spread his blessed Word abroad;
Unwearied pray that they may live
Who now are far away from God—
This I can do.

Pray that the happy time may come,
When, every idol cast away,
Jesus shall sit upon his throne,
And the whole world his laws obey—
This I can do.

While I repeat my daily prayer,
"Thy kingdom come," oh, be it mine,
With fervent heart, to have a share
In sowing seed for that blest time!
This may I do.

Saviour, assist me by thy grace!
Inspire my heart with love to man;
In me thy holy image trace,
That I may do whate'er I can
In serving Thee.

THE THREE CHILDREN.

BY THE REV. J. MOULTREE.

I.

I HAVE a son, a little son, a boy just five years old,
With eyes of thoughtful earnestness, and mind of gentle mould.
They tell me that unusual grace in all his ways appears—
That my child is wise and grave of heart, beyond his childish years.
I cannot say how this may be, I know his face is fair,
And yet his chiefest comeliness is his grave and serious air.
I know his heart is kind and fond—I know he loveth me,
And loveth yet his mother more, with grateful fervency.
But that which others most admire, is the thought that fills his mind.
The food for grave enquiring speech he every where doth find.

Strange questions he doth ask me, when we together walk ;
 He scarcely thinks as children think, or talks as children talk.
 Nor cares he much for childish sports—doats not on bat or ball,
 But looks on manhood's ways and words, and aptly mimics all.
 His little heart is busy still, and oftentimes perplex
 With thoughts about this world of ours, and thoughts about the next.
 He kneels at his dear mother's knee—she teacheth him to pray ;
 And strange, and sweet, and solemn are the words which he will say.
 Oh ! should my gentle child be spared to manhood's years like me,
 A holier and wiser man, I trust that he will be ;
 And while I look into his eyes, and stroke his youthful brow,
 I dare not think what I should feel were I to lose him now !

II.

I have a son, a *second* son, a simple child of three ;
 I'll not declare how bright and fair his little features be—
 How silver sweet those tones of his, when he prattles on my knee.
 I do not think his light blue eye is, like his brother's, keen,
 Nor his brow so full of childish thought, as his has ever been ;
 But his little heart's a fountain pure of kind and tender feeling,
 And his every look's a gleam of light, rich depths of love revealing.
 When he walks with me, the country folks who pass us on the street
 Will shout for joy, and bless my boy—he looks so mild and sweet.
 A play-fellow he is to all, and yet, with cheerful tone,
 Will sing his little song of love, when left to sport alone.
 His presence is like sunshine, sent to gladden *home, the earth*—
 To comfort us in all our griefs, and sweeten all our mirth.
 Should he grow up to riper years, God grant his heart may prove,
 As sweet a home for heavenly grace, as now for earthly love ;
 And if, beside his grave, the tears our aching hearts must dim,
 God comfort us for all the love which we shall lose in him !

III.

I have son, a *third* sweet son—*his age I cannot tell*,
 For they reckon not by years or months where he has gone to dwell.
 To us for fourteen anxious months his infant smiles were given,
 And then he bade farewell to earth, and went to live in heaven.
 I cannot tell what form he has, what looks he weareth now ;
 Nor guess how bright a glory crowns his shining seraph brow.
 The thoughts that fill his sinless soul, the bliss that he doth feel,
 Are numbered with the secret things that God will not reveal.
 But I know—for *God hath told me this*—that he is now at rest,
 Where other blessed infants be—on his Saviour's loving breast.
 What'er befalls his brethren twain, *his bliss can never cease* ;
Their lot may here be grief and pain, but *his* is certain peace.
 It may be the tempter's wiles *their* souls from bliss may sever,
 But if our poor faith fail not, *he* will be ours for ever.
 When we think of what our darling is, and what we still must be ;
 When we muse on *that world's* blessedness, and *this world's* misery ;
 When we groan beneath this load of sin, and feel this grief and pain,
 Oh ! we'd rather lose the other two, than have him here again.

REVIEW.

THE WORD OF RECONCILIATION, a Discourse preached June 22nd, 1853, by J. C. JONES, M.A., at the Annual Association, and published by its request.
Price 6d. Wilkins, Derby.

THIS discourse possesses two features; that of an exposition of an important portion of the sacred record, and also that of an attack on certain views of universal pardon, which the talented and zealous preacher considered to be in antagonism with his exposition. It was heard with every indication of deep emotion; nor were there wanting signs of cordial approval by a large proportion of the congregation. The text is 2 Cor. v. 19; and after a pertinent and forceful introduction, the author proposes for consideration these three topics,—the *object* sought to be accomplished—the *agents* appointed for its accomplishment—and the *means* put into their hands for its accomplishment.

In the analysis of the first division our friend notices the implied existence of two parties, and of alienation between them; giving utterance to his ideas of man's original purity and present degeneracy, not in the languid verbiage which consists of merely remembered phrases, but in pointed and spirited forms of expression, framed by his own judgement and taste. With similar vigour of diction he refers to the distinction between the father and the magistrate, to which numerous writers on the atonement have adverted, and which, according to Dymock's criticism, is sublimely portrayed by Livy, in his description of the emotions of Brutus, whose office as a consul required him to concur in the scourging and decapitation of his own sons. (See Book II, chap. v.) Keeping this distinction in view, he says, it may be truthfully affirmed, that "neither is God reconciled to man, nor is man reconciled to God." His subsequent exposition shews that his meaning is,—God the Moral Governor is not reconciled to man the rebel. Some of the observations of our beloved friend are obviously open to a reply. He is much displeased with those who assert that God is not angry with the wicked; though he himself in the next page

declares that as a Father he never can be angry. Will not his opponents reply—"This is what we mean. We reiterate your own words in page 16, that, "as a father, as a person, He never had anger, and never can by any possibility be under the influence of this emotion." We are aware of the spiritual ground on which our author would defend the propriety of his statements; but lest in this age of mawkish sensibility he should be misunderstood, we beg to add, that every wise and good father both is and ought to be angry at the sins of his family; and that when he has not firmness to give proof of this kind of resentment, the vehement passions of his children will take large and disastrous advantage of his easiness. Besides, if God be angry as a Judge, then, since a judge is a person, there is personal anger. Brutus was displeased both as a dishonoured father, and a just judge: and though he still felt the yearnings of parental love, his sense of rectitude kept them in subjection to the authority of law. Should we not speak with profounder views of moral and religious science, were we to distinguish between the emotions of natural tenderness, and those of holiness and rectitude; and to assert that in minds of a high order, especially when discharging the functions of magistracy, the latter class of emotions have the ruling power? We might, then, without violating unity of conception in the smallest degree, advert to the supremacy of rectitude in the "Judge of all the earth," and introduce the mediation of Christ as a unique, consistent, and glorious method of mercy. All language, that of Mr. Jones as well as this, must, in some measure be accommodated to human modes of feeling and thought; but notwithstanding this, there is at the bottom a deep and solid substratum of everlasting truth; and though we suggest this hint to junior brethren in the ministry, we wish distinctly to affirm that we accord with the *results* to which we are conducted by the distinction and argumentation of our friend.

Another thought occurs to us. Al-

though there is great propriety, when speaking from this text, in dwelling on the appearance and death of Jesus, as the means of reconciliation employed by Deity, it would have been well had these statements been followed up by a delineation of the *subjective reconciliation* in man, which still remains to be produced, and which, according to the structure of this discourse is "*sought* to be accomplished by the employment of human agents." "*Verbum sat.*"

Of the second and third divisions of this sermon, we can only speak in terms of warm commendation. Accurate distinctions, expressions of moral independence, just sequences of thought, meet and gratify us as we pass from page to page. The style also, though occasionally rugged, or at least unpolished, is everywhere lively and energetic. The following passage, on the committal to man of the word of reconciliation, may be taken as a specimen.

"But why to us? Would not some other order of intelligence be fitter for the work? Could not angels do it much better? They have more physical power to overcome opposition in their discharge of the enterprise. They have a spiritual nature, which would exempt them from persecution. They have greater speed, by which to fly to the remotest corners of the earth, without the cumbrous machinery to which we are compelled to resort. And above all, they are *spotlessly holy*, and could perform their duty without a stain or a blemish. And yet, in the face of these apparent advantages, the word of reconciliation is committed to us. It is worthy of special consideration that we never once read in the sacred page, of angels preaching the gospel to sinners. They are represented as ministering to the heirs of salvation—as encamping round about those that fear the Lord—as even conveying them after the present life, to the paradise above. They evidently contemplate with thrilling interest the success of the gospel—singing their loud and heavenly anthems to God at the birth of the Messiah—strengthening the blessed Redeemer, when bending under the weight of his agony in the Garden of Gethsemane—rolling away the great stone from the mouth of the sepulchre—and being the heralds of divine vengeance at the last great day, yet we never once hear of their being sent as ambassadors to proclaim reconciliation to fallen man. It would seem, too, as if the Divine Being

wished for this fact to be particularly noticed. Look, for example, at the conversion of Cornelius. No doubt God could have worked a saving faith in his heart by the direct and immediate influence of his own spirit, or through the instrumentality of an angel. And he did send an angel to Cornelius, not however to preach the gospel to him, but to direct him to send for Peter, that he might hear the gospel from the lips of a fellow-mortal. And he sent also to Peter a communication from heaven, to prepare him for the message, thus adding miracle to miracle, in order that the "*word of reconciliation*" might be received by an unconverted man, through the medium of human effort."

To turn for a moment to the second feature of the discourse, and to the appendix. Though neither candour nor justice will allow us to suppress our regret at the apparent harshness with which the author of the pamphlet on Universal Pardon is treated, we do not believe that the critic meant to be harsh. His temperament is ardent; and he was moved, as he thought, by holy indignation, at observing the progress of injurious error. We wish, however, that his hard arguments had been expressed in softer terms. To give one out of several instances that might be cited. It was worse than ridiculous in the author of the pamphlet to talk of "*poor priest, poor atonement, &c.,*" on the supposition of incorrectness in his views; and the strictures of Mr. Jones are all justifiable till he comes to the sentence, "*If the vast majority of thine ambassadors on earth are right in their views of the atonement, and I, as an individual, am wrong, Thou hast provided a poor priest,*" &c. It is not fair to speak of the writer of the pamphlet as the *only individual* who has held his views of the atonement; and it is certain that he would shudder to address the Deity in language so insufferably arrogant. He was not aware, at the time, of that appearance of begging the whole question, and even of impiety, which is presented where the assumption of correctness in the ideas of an opponent is taken as a reason for applying scornful or derisive epithets to *subjects themselves* which are confessedly of immense moment. It is emphatically shown by Mr. Jones, that though the pamphlet does not express the true view of the atonement

of Christ, that atonement itself, and the message of mercy founded upon it, are of unspeakable importance to man.

Burning zeal in attempts to shiver to atoms the fraudulent system of indulgences led Luther and some other reformers to express themselves concerning the efficacy of Christ's death, in language which appeared to supersede the necessity of repentance and faith in marking out the objects of forgiving love. But if we examine the whole of their writings, we shall find that the best of them regarded faith much as we regard it; that is, as the cordial reception of Christ, which is necessary to bring us into union with Him, and to the possession of pardon. A desire to maintain the freeness of divine grace, was probably the motive which induced Erskine to advance, in some Essays which he published, the doctrine of universal pardon. But it is obvious we may refine too much on this notion of freeness. The subject speaks for itself. The salvation of guilty rebels, if effected at all, must be the effect of free grace. There is good strong sense evinced both in Mr. Jones's illustration, and in the following comment upon it:—How absurd to say that

"Because the rebels alluded to in our illustration were required to lay down their arms before they could be pardoned, the laying down of their arms was the ground of their pardon. Because the wretched pauper who sues for alms must hold out his hand to take the gratuity, he acts on "the old common carnal principle of work and wages," his work being the stretching out of his hand, and his wages the money received. Because the poor afflicted Israelites must needs "look up" to the brazen serpent if they would be healed, therefore that act of looking was one of self-righteous merit. To say more on this head would be to spoil the whole.'

There is danger, when a man passes from the Genevan school to more liberal views of Divine love, that he should fall into these errors of Erskine. Having been drilled to the formation of exaggerated ideas of Christ's finished work, he assumes, without looking at the plain terms of Scripture, that it includes the actual bestowment of pardon, and then he reasons thus, "If it includes pardon, the pardon extends to all for whom Christ died; and as He died for all, it is certain that all are pardoned."

That the major proposition and of course the conclusion are false, may be argued,

1. From the universal consciousness of unbelievers. We have no reason for admitting that the persuasion, the feeling of divine forgiveness is in their mind. Hardened they may be by the deceitfulness of sin, and indifferent they may be to their own highest interests; but they are not conscious of pardon. They may be self-righteous, and be ready to imagine that so far from needing forgiveness, they rather deserve commendation from a holy God; but we know both from experience and observation, that they do not regard themselves as actually forgiven. The falseness of the supposition may be inferred,

2. From the whole history of the Divine moral government, as recorded in the Bible. According to this theory, since Christ is the "Lamb slain from the foundation of the world," the virtue of his death reached to the antediluvians, to the inhabitants of Sodom, and to the Israelites who fell in the wilderness; in short, to all who are set forth as monuments of Divine wrath, and who perished by floods or by flames, by plagues or by pestilences. These victims to the stroke of eternal justice were *surely* not pardoned. Erskine, indeed, says that "a man may be thoroughly and for ever miserable although he has pardon." (Essays p. 144). But who would give a straw for such a pardon? It is not that which David describes when he says, "*Blessed* is the man whose iniquity is forgiven;" nor that which the prodigal experienced. Taking the term pardon in its scriptural signification, the idea of its universal bestowment may be proved to be false,

3. From the plain terms of scripture. There surely is nothing more obvious than this, that though the Gospel is a powerful proclamation of saving grace, and attended in the delivery of it with the influences of the Holy Spirit, its blessings of pardon and regeneration, are possessed by those only, who concede the claims of holiness by confessing their transgressions with the design of amendment, and casting themselves on the grace of the Redeemer. (See Psalm xxxii. 1—3; John iii. 15—21, xi. 25, 26; Acts xiii 38—41; Rom. 25, and Passim.) The falseness of the theory of universal pardon may be argued,

4. From its deranging our ideas of the ground, apparently assigned in scripture, for the appointment of the day of judgment. On the supposition of its being a public declaration of the justice of the divine government, in saving those who believe the truth; and in condemning those who reject it, and who will not have Christ to reign over them, we think we see profound wisdom in the whole arrangement; but on the supposition that *all* are pardoned in the atonement, and that they will rise in a pardoned state at the last day, our conceptions are confounded? We are ready to ask for what end has "God appointed a day in which He will judge the world in righteousness by that man whom he has ordained." How can they be regarded as pardoned who will be sent away "into everlasting punishment." If the proclamation of the gospel be in no sense conditional, what reason can be assigned for the awful distinction to be made at "the last day?"

5. The theory of universal pardon goes far towards destroying the whole power of ministerial remonstrance. Admitting that there may be a degree of suasion in discourse about the necessity of repentance and faith to the *enjoyment* of pardon; will not even this degree be neutralized when it is added that the swearer who blasphemes his God; the drunkard, who brutalizes himself and beggars his family; the profligate, who impoverishes his parents or cheats his creditors; the proud and haughty scorner, the cruel extortioner, the liar who destroys social confidence; and the hypocrite who brings a cloud of disgrace on the church of God, are all freely pardoned. Will not these sad characters say that enjoyment is a matter of taste, not of duty. How different was the seraphic Isaiah, who exclaimed, "Woe unto the wicked! it shall be ill with him, for the reward of his hands shall be given him. There is no peace, saith my God, to the wicked." The other prophets gave similar warnings. There were indeed crises, when, instead of telling the impenitent that they were all forgiven, they spoke of the severities of justice, which would certainly meet them in every direction; as "if a man should flee from a lion, and a bear should meet him, or lean his hand upon a wall, and a serpent should

bite him." The ordinary preaching of the cross should doubtless be in a much sweeter strain; comprehending joyful references to God in Christ as propitious through the one oblation, as the benignant Father of glory, the Almighty Saviour, the Lord of all, the Spirit of grace, so merciful, so ready to forgive, and so liberal to all that call upon him; it should also give due prominence to the doctrine of pardon and acceptance through faith; but at the same time, it ought to aim at quickening the sense of responsibility by affirming the saving energy of the truth when received; by referring to the ability and obligation of man to profit by his advantages; and also, be assured, by making very tender and sympathizing references to those retributive acts of justice which "sift the floor," "burn up the chaff," "cut down the barren fig trees," "remove fruitless branches from the vine," "recompense tribulation to those who trouble the church," and which, in short, are revealed from heaven "as the wrath of God against *all* unrighteousness, and ungodliness of men who hold the truth in unrighteousness." It is only thus that we can be instrumental in the conversion of many souls, and in causing piety to flourish and bloom!

Would not the degree of suasion which arises from asserting the necessity of enjoyment, become manifold greater by bold and manly references to the retributions of justice in this life, and throughout eternity? Would not conscience more frequently cause her thundering voice to be heard, and the question, "What shall I do to be saved?" be more frequently proposed? Let the reader answer these questions as he may, he cannot deny that Jesus Christ, the Celestial Teacher, pointed to divine retributions as approaching the impenitent. He did not tell his contemporaries that they were all pardoned. Far from it. Weeping over them with unaffected grief, he told them of judgments coming on the inhabitants of Jerusalem even in this world, and dwelt with the utmost possible solemnity on "the worm which never dies, and the fire which never can be quenched;" ever maintaining that repentance, moral and spiritual reformation, is the only way of escaping those retributions. "Except ye repent ye shall all likewise perish."

The reader will excuse our referring to Erskine's Essays rather than to the pamphlet which Mr. Jones has criticised. The author of the latter work acknowledged to the Association the erroneous forms of some of his expressions, and promised to reconsider the whole subject. In the absence of all knowledge to the contrary, the writer of *this* review thinks it the part of can-

dour to believe that judicious changes have been made both in the matter and style of his remarks on this very momentous topic. We have not made many quotations from Mr. Jones's appendix, because in our view the value of the strictures cannot be estimated without a more lengthened reference to the statements of the pamphlet than we can find space to introduce. W.

CORRESPONDENCE.

DR. SUTTON'S "EVANGELIZATION OF ORISSA."

(To the Editor of the G. B. Repository.)

DEAR SIR,—Allow me to draw the attention of the ministers and influential friends of our churches to the announcement made by Messrs. Wilkins of Derby, on the cover of the Missionary Report of this year, respecting Dr. Sutton's recently published work on Orissa. I am most sincerely anxious that Dr. Sutton should not be a loser by his compliance to the wish expressed to him at his Farewell Services. It would seem from the announcement made by the English Publishers, Messrs. Wilkins, Derby, that at the reduced

price, (paper cover, 1s. 6d.) at which they are now offered, were the whole sold, but little more than the freightage and other incidental charges will be realized. The greater portion of the expenses for the printing of the work in America will even then have to be borne by our esteemed and devoted missionary. If there is any reason why the churches refuse the work now it is offered to them at a mere nominal price, it would be well to write a note to appear in our next month's Repository. If the work is approved of, and the duty of the churches plain in the matter, I for one, wish to hear of the edition being sold out at once, and the matter done with.

I am, yours in the hope of the gospel,
D. W. G.

OBITUARY.

MR. WILLIAM WALE was born in 1796, at Oakley Wood, a few miles from Loughborough, of parents who were consistent and honourable members of the Particular Baptist church in the neighbouring village of Sheepshead. At a proper age he was apprenticed in Loughborough, where he began to attend the worship of the Wesleyan Methodists; but drawn by the singing, he occasionally resorted to the G. B. meeting house, where the preaching of the late Rev. T. Stevenson not only afforded him great intellectual gratification, but was blessed to his conversion, of which his whole subsequent life testified the soundness. He put on Christ by baptism, and soon betook himself to a hearty promotion of the cause he had espoused. The Sunday school had not long to wait for it claims on his aid. Some time after, the church saw in him qualities of order, diligence, integrity and firmness, which were made valuable to it in the office of deacon. He married Ann, the daughter of G. Chapman, her mother being at that

time the widow of the late Mr. John Green, senr., for some years pastor of the G. B. church at Long Whatton. This happy union was terminated by the death of Mrs. Wale, in 1834, leaving five children, of whom one died in early manhood and four survived.

In 1827-8 the increase of the congregation, and especially of the Sunday school induced the church—then possessed only of the Wood Gate meeting house and school rooms—after various consultations, to erect the large meeting house in Baxter Gate. The plan of this noble building, prepared by himself, received no other professional elaborations than those his skill supplied; and in its subsequent execution, (in which he shared with the other brethren of suitable occupation,) he bestowed, as many can testify, not only the diligence and skill of a conscientious tradesman, but the loving care of a grateful child of God.

Changes of the most serious kind in the commercial condition and prospects of

the neighbourhood, induced him to leave Loughborough for Leicester, in 1839. Nearly three years' residence in the last mentioned place witnessed to the stability of his character and the uniform consistency of his christian life.

After another short residence in Loughborough he removed to London, in 1842, and joined the church in Praed Street, of which the Rev. W. Underwood had then recently become the pastor. Here his sterling qualities again recommended him, and the brethren designated him to the office of deacon, in which he continued until his death. The distance of his place of abode, however, and the nature of his occupation, forbad the active efforts he had been wont to put forth for the furtherance of the Redeemer's cause; but he never failed to testify beyond doubt his deep inwrought interest in it. The last illness of our brother was of some month's duration, and for some time he distinctly anticipated its terminating in his departure. It is worthy of note, the earnest wish of our brother to see all his four remaining children walking in the truth was singularly gratified, for he partook of the Lord's-Supper for the last time on earth in company with his third son, that day received into the church, he being the only one who had not previously made a profession.

Our dear brother was most highly appreciated by those who knew him best. To some he might wear an appearance of austerity, and to others he might seem to stick for little things. But none who had long and familiar intercourse with him could doubt that even these peculiarities arose from an earnest adherence to that which he thought right, as well in the forms which are often requisite for the security of substantial justice as in spiritual matters themselves, "An Israelite indeed," singularly without guile, he was confided in by all, and was most loved by those who saw furthest down into the springs of his character.

During his last illness his faith and hope became very strong and bright; his affections were firmly fixed upon things above; indeed nothing seemed to mar the continual stream of holy delight his spirit enjoyed through resting upon a crucified Saviour, save once or twice. While thinking upon the loving-kindness and tender-mercies of his Heavenly Father towards him, his feelings would cause him to weep for fear of not being sufficiently grateful.

Although naturally quiet and sober in temperament, his was an unusual triumphant and glorious departure. "Victory! Victory!" he was enabled to shout through Christ. His whole soul was completely

wrapped up in his Saviour, and indeed his friends seemed enveloped in the atmosphere of heaven as, the night before he died, he commenced, with all the strength and earnestness he could command, singing that glorious apocalyptic song, "Worthy is the Lamb that was slain," &c. This he continued singing until morning, calling once or twice on one of his children to refresh his memory with the words, which then seemed almost to fail him, when his spirit took its flight, on the 31st day of July, 1852, into the bosom of his Saviour, whom he had loved and honoured so on earth, and who is now doubtless not so much his Judge as the eternal spring of his unchangeable joy.

WILLIAM CLIFFE, son of Edward and Mercy Cliffe, was born on the 17th of November, 1769, at Barrowden, at which place he spent the early part of his life. There was not any thing deserving of particular notice in his career, until he arrived at the age of 14 years, when he received his first religious impressions. As he was one day walking in the fields, a verse of one of Dr. Watts's Hymns for children came with great force to his mind,

"Cross names and angry words require,
To be chastised at school;
But he's in danger of hell fire,
That calls his brother fool."

This verse produced such a powerful impression upon him—that it led him to abstain from open immorality, and to be very guarded as to the language which he used; but it was not until about 14 years from that time that he embraced the truth as it is in Jesus. Having been called to remove from his native place to the village of Dogsthorpe, about two miles from Peterborough, he attended the General Baptist chapel at Peterborough, and sat under the ministry of the late Samuel Wright. His acquaintance with the gospel plan of salvation gradually increased, and after a short time he was led to exorcise that faith in Christ which works by love; and as a profession and evidence thereof, he was baptized and added to the church. For many years he was a deacon of the church; and he remained a consistent member of it until he was removed by death from the fellowship of the saints below to that of the saints above. Early in February last, he was seized with a paralytic stroke, which rendered him unable again to fill up his place in the house of God. He remained comparatively helpless until August 22nd, when he quietly fell asleep in Jesus, in the 84th year of his age. He was buried on the 24th, and his funeral sermon was preached to a crowded audience, by the writer of this notice, on Sep. 4th, 1853.

Our departed friend was much esteemed, and his conduct was truly exemplary. He has left behind him a good name, which the wise man says is better than riches.

There were many features of his character that were truly amiable, and may very safely be imitated. We claim not for him an entire exemption from those frailties, and even sins, which are so common to our fallen humanity; but it is certain that there are but few who maintain for considerably more than half a century so consistent a christian profession. He was meek and unostentatious, but was not distinguished by active exertion in the Saviour's cause. His character would have been more symmetrical and his usefulness more extensive, had he combined more of the untiring energy of Paul with the gentleness of John. I was often struck with his unwavering reliance upon Christ. He felt his own unworthiness, and utter helplessness, and depended alone upon the merits of the crucified Saviour, whose he was, and whom he served. It was gratifying to find, during his affliction, that his confidence in Jesus was so strong and consoling. During my last conversation with him, not two days before his death, he observed to me, "I have only one wish—that I may hold on and hold out to the end;" and referring to Jesus, he said with deep feeling,

"Thou wilt not cast me off, when age
And evil days descend;
Thou wilt not leave me in despair
To mourn my latter end."

His submission was also very marked: not a murmur did I ever hear escape his lips. Come what might he patiently submitted to it. He had to pass through many hardships and severe trials, but he was

sustained under them, and was mercifully preserved in a state of constant resignation to the Divine will. His strict observance of the sabbath was pleasing. He sought as much as possible to make it a day of rest from secular toil, and to employ its sacred hours in the hallowed exercises of religion; and his place in the house of prayer was regularly one of the first that was occupied. His gratitude was often witnessed. When temporal favours were conferred upon him by kind friends who were desirous of promoting the comfort of his declining years, the tear would start, and expressions of thankfulness struggle forth from his full heart. His tenderness of conscience was remarkable; an instance of which I will give, as nearly as I can recollect, in his own words.

"Between thirty and forty years ago, I was mowing with some other men, and as we were very hot I was persuaded by them to join in drinking some ale that belonged to the hay-makers. For a month after I was very much troubled and could not rest. At length, on a Sabbath morning, I felt as if I must go to the field, though I did not know what for. I went, and on the very spot confessed my sin, and prayed to God with all my heart to forgive me; and I believe he did, for I was made peaceful; and I do not know that from that day to this I have ever wilfully wronged any person of the worth of a straw."

Such was the life, and such the peaceful death of our departed friend, to whom the language of the Psalmist may aptly be applied, "Mark the perfect man, and behold the upright, for the end of that man is peace."

THOMAS BARRASS.

Peterborough, Sep. 16th, 1853.

INTELLIGENCE.

THE NORTH LINCOLNSHIRE CONFERENCE met at Retford, on Tuesday, Sep. 13th, 1853. The Secretary preached in the morning, from Matt. vi. 6.

In the afternoon at half-past two, the Conference met for business, the minister of the place in the chair. The following statistics were presented. Epworth, &c, no alteration. Gamston and Retford, baptized four. Kirton-in-Lindsey, baptized two. Killingholme, the congregations a little improved. Lincoln, the church here is again without a minister, and is not prosperous. Misterton, the congregations rather improved.

The church at Tuxford having become extinct, and a few of its members having

united with the church at Gamston and Retford, Resolved, 1. That the name of the church at Tuxford be removed from the list of churches composing this Conference.

2. That we think it desirable to form a Home Missionary Society in connection with this Conference.

3. That the churches be requested to make a special effort, within the next three months, to raise funds for this purpose.

4. That a special meeting be held at Retford, on Tuesday, Dec. 13th, at 11 o'clock in the morning, to receive the statements of the churches respecting the Home Missionary effort, and to elect a Committee of management, &c. J. C. Smith to preach a sermon in the evening.

5. That the Trustees of the Misterton property be respectfully enquired of from this Conference as to whether they be making any extra effort to obtain a minister for the church there.

6. That the next Conference be held at Browle; brother Fogg to preach in the morning; or in case of failure, brother Crooks.

Brother Crooks of Killingholme preached in the evening, from 1 John i. 8—10.

J. C. SMITH, *Secretary*.

THE YORKSHIRE CONFERENCE was held at Allerton, on the 28th of Sept, 1853. In the morning, Mr. Springthorpe read and prayed, and Mr. Sole preached from Acts iv. 20.

The meeting for business commenced at two o'clock. Mr. Lockwood prayed and Mr. Taylor, minister of the place, presided.

Mr. Hardy gave a report of the visit paid by the deputation, appointed by the Financial Committee of the last Conference, to the churches in Manchester and Salford.

Resolved, 1. That a special effort be made for the church in Manchester.

2. That the Conference agree to give £35 for the first year towards the support of a minister for Manchester. Our responsibilities to commence from the time one is engaged.

3. That the ministers and representatives present lay the above resolution before their respective churches, and report to the next meeting.

4. That the Secretary of the Home Mission write to those churches which are not represented in this Conference.

5. That the following brethren, in conjunction with the Secretary of the Manchester church, be a committee for appointing a minister for that church, viz., R. Hardy, W. Robertshaw, J. Sutcliffe, W. Crabtree, J. Tunnicliff, T. Horsfield, C. Springthorpe, and J. Lockwood.

6. That Mr. Hardy be appointed to write an affectionate letter to Mr. Hodgson, expressive of our heartfelt sympathy towards him during his long and painful affliction.

7. That the propriety of establishing a Ministers' Fund for this district be postponed for consideration at the next conference.

8. That this Conference sympathizes with the friends at Northallerton and Brompton in their pecuniary difficulties, arising from the chapel debt, and recommends their case to the churches in the Connexion.

Statistics.—At Allerton, they have received one. Bradford, 2nd church, baptized two, received three, and have three candidates. At Call Lane, Leeds, they

have built a new baptistry; baptized eight, have five candidates, and several in a hopeful state. At Halifax they have baptized four. Birchcliff, a few hopeful enquirers. Heptonstall Slack, in an improving state; several in a hopeful condition. At Linholm, they are enlarging the chapel. Todmorden, a few enquirers. Burnley Lane, baptized five. Manchester, received two. Salford, baptized one, and two approved candidates. Stalybridge, baptized three, and a number of hopeful enquirers. Gambleside, baptized three, and the congregations are good. Denholm, eight candidates, and a number more in a hopeful state. Northallerton, baptized one, and have three candidates. At Bradford, 1st church, Queenshead, Shore, Clayton and Vale, no visible change.

The next Conference to be at Heptonstall Slack, on Tuesday, the 27th of Dec. Mr. Lockwood to preach. In case of failure Mr. Stubbings. Subject.—The revival of religion in our churches.

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

ANNIVERSARIES.

LEEDS, *Call Lane*.—On Lord's day, Sep. 4th, sermons were preached, morning and evening, by our minister, the Rev. J. Tunnicliff; and on the previous Monday we had a public tea meeting in our chapel, (the trays as usual being gratuitously furnished; after which our minister gave a very interesting account of his journey to Ireland, having been one of the hundred ministers who were sent out on an Evangelical Mission to the Emerald Isle. Several other ministers and friends also addressed the meeting. A. H.

OPENINGS.

MORCOTT.—The General Baptist chapel, after having been closed for repairs and improvements, was re-opened on Sunday, September 4th. The minister of the place conducted divine service in the afternoon and evening. On both occasions the place was densely crowded, and in the evening many were unable to obtain admittance. The collections evinced great liberality. Arrangements are made for holding public worship on the evening of every Lord's day, as well as in the afternoon; and it is hoped from the general interest excited, that the head of the church is about to shower down his blessings still more abundantly in this ancient and venerable house of prayer.

BAPTISMS.

LEEDS, *Call Lane*.—On Lord's day, Sep. 18th, after the erection of a new baptistry, together with several other alterations in our chapel, (the expenses of which was

previously subscribed for by our friends) eight persons, three males and five females, in the presence of a crowded congregation, avowed their attachment to the Saviour by attending to the ordinance of believers' baptism, and were received into the church the following Lord's-day. We have nine more candidates for baptism, and many enquirers. God is with us, and is abundantly blessing our efforts. A. H.

AYLESTONE, near Leicester.—On Thursday, Sep. 29th, one female from this village was baptized by the Rev. T. Lomas, of Leicester, and on the following Lord's-day was admitted into fellowship with the friends at Aylestone. J. S.

DERBY, *Mary's Gate*.—On Lord's-day, Oct. 2, we had the pleasure of receiving into the church by baptism, eleven young persons, scholars in our Sabbath school. The Lord grant that each may prove faithful and useful members of the church, and the teachers be encouraged still to pursue with increasing ardour their work of faith and labour of love. W. W.

STALYBRIDGE.—On Lord's-day, Sep. 25th, 1853, after a sermon by the pastor of the church, two persons were baptized on a profession of their faith in Christ. One had been connected with the Independents. On the following Sabbath they were received into the church at the Lord's-table.

MISCELLANEOUS.

LOUGHBOROUGH. *United Lord's-Supper*.—The meeting-house in Baxter Gate being under repairs, the church assembling there was without its usual conveniences for worship, when the Wood Gate church kindly gave them the use of their chapel for an afternoon service until the Baxter Gate chapel was prepared for use. The Wood Gate friends also invited them to a joint partaking of the Lord's-supper, in their chapel, on the afternoon of the first Lord's-day in October. The invitation was received, as it was given, with much cordiality, and at the appointed time the members of the two churches assembled, seated indiscriminately, and filled completely the lower part of the edifice, the aisles included. The two pastors presided jointly, and two deacons from each church served. The other arrangements were made in a similar spirit. After singing, prayer by the Rev. E. Stevenson, and reading of the Scriptures by the Rev. J. Goadby, a very short address was delivered by each of the pastors. That of the pastor of the Baxter Gate church thanked the other affectionately for their invitation, expressed great pleasure in the unanimous acceptance of it by the members of his own church, and in the attendance of so many of them on the

occasion; and stated his delight in that cordial and united meeting. The pastor of the Wood Gate church welcomed the other friends, contrasted the strength of the cause, as exhibited in that assembly of the two churches, with its state at the earliest period of his own recollection of it, when visiting it many years ago, and expressed a hope that even the differences thus happily terminated, had been overruled for the furtherance of the gospel. The last mentioned sentiment was afterwards responded to by the other pastor. The prayer for a blessing on the bread was offered by the Rev. E. Stevenson, and for that on the wine by the Rev. J. Goadby, who pronounced the benediction.

Probably few who were present will fail to look back on the occasion as one of the happiest in which they have participated. Gratitude to God, love to Christ, and brotherly affection seemed to prevail; and while some who had been severed by differences could scarcely restrain their feelings on this day of re-union, the few allusions made to those differences were exclusively in a spirit of joy and thankfulness that they were at an end. To the writer, a member of the church before its division, but long removed from the town, it did not happen in the course of his conversations with many friends to have one single reference on either side to matters formerly in dispute, while he did find every where great pleasure expressed in the present friendship of the two bodies.

If it be permitted to the writer, he would congratulate the members of both churches, not indeed on their former differences, but on the prudence with which the relations of the two churches have been subsequently managed, on the friendship which has subsisted from the beginning between the two pastors, on the speedy revival of brotherly feeling in each body towards the members of the other, and on the happy result of restored peace and mutual esteem which has been so soon attained. A period of hearty co-operation now opens to the two churches; and the time may come perhaps within the lifetime of many of us, when a third church may be requisite to the due organization of the followers of Jesus of the General Baptist faith and order in Loughborough.

J. C.

BEDFORD STREET RAGGED SCHOOL.—*Commercial Road, London*.—The third public meeting on behalf of this school was held in the large school room of Commercial Road chapel, on Tuesday September 20th. Previous to the public meeting a very numerous company of the friends and supporters of the school took tea together.

The Rev. G. W. Pegg, minister of the chapel, presided, and the audience was addressed by Mr. T. S. Jackson, Joseph Payne, Esq.—who according to custom gave us some humorous verses—Messrs. W. Ferry, of the Ragged School Union, J. B. Day, H. J. Hollingsworth, J. Pellit, and J. Bradshaw. The secretary in his brief report stated that the school was commenced on Sunday evening April 24th, when there were 75 children and 12 teachers present, and ever since they had gradually increased. The present average number is 120 children, and 20 teachers. The children at first were very ragged and dirty, and noisy, and troublesome, but a great change has taken place; the rags are mended; they are now more cleanly, and conduct themselves in an orderly manner, and are anxious to be taught. Many have purchased Bibles, Testaments, hymn and other good books. Pleasing testimony has been borne by the parents and neighbours to the improvement of the children. The success was in a great measure owing to a zealous superintendent and a band of pious teachers. Many friends have kindly assisted by donations of books, &c., and the Bible Society, Band of Hope Society, and Ragged School Union, have made liberal grants. A week evening school will shortly be established. There was a balance in hand of £1 8s. 9d. and the profits of the tea, and collection after, was £4 1s. It is a very great encouragement for us to proceed. We trust many from this and other schools will rise up to call the Redeemer blessed. J. B.

THE CONVENTION AT LOUGHBOROUGH FOR THE REVIVAL OF RELIGION.

At the late Birmingham Association a resolution was passed recommending the various Conferences to advise the ministers in their districts to arrange for such special meetings and services as might conduce to the revival of religion in our churches and congregations. The subject was brought before the Midland Conference at Hugglescote, in September last, when it was arranged that special meetings should be held at Loughborough, on Wednesday, the ninth of November, and the ministers at Leicester and Loughborough were appointed a Committee to make the necessary arrangements. The Committee having met at Leicester recommended,—

1. That the Convention meet in Wood Gate chapel, Loughborough, on Wednesday, Nov. 9th, at 11 o'clock in the forenoon, and continue its sittings until 4 o'clock; and that the order of proceeding be as follows:—

1. That the minister of the place preside, and open the meeting with prayer.

2. That a paper be read on the causes for humiliation and special prayer in relation to the present depressed state of religion.

3. That a conversation be held on the matters referred to in the paper, and other kindred subjects.

4. That prayer be offered by various brethren at intervals during the meeting, at the call of the chairman, with the singing occasionally of appropriate verses.

II. That in the evening at 6 o'clock a public meeting be held in Baxter Gate chapel; the minister of the place to preside; and addresses be delivered upon the following subjects, each address to occupy one quarter of an hour.

1. The necessity of eminent personal piety in order to an extensive revival of religion, by brother Wallis of Leicester.

2. The importance of individual christian influence in relation to individuals, by brother Bott of Barton.

3. Benevolent activity essential to the prosperity of a christian church, by brother J. C. Pike of Leicester.

4. The duty of christians to seek the restoration of backsliders, by brother Underwood of Derby.

5. The claims of the young, on christians of mature experience, by brother Buckley from India.

6. Earnest prayer by both ministers and people for the gift of the Holy Spirit, a solemn and important duty, by brother Hunter of Nottingham.

III. That brethren from the various churches in the district, whose names have not already been mentioned, be requested to take part in the devotional engagements; and that for this purpose a list of such brethren be presented by the Secretary to the Chairman of each meeting.

1. That the friends at Wood Gate be requested to provide tea, with cold meat, at 4 o'clock, in their school rooms.

2. That it be understood that all ministers and members of churches are eligible to attend the morning meeting, and that the ministers of the district be requested to give publicity to the meetings, by pulpit announcements or otherwise, and to urge the attendance of their friends.

3. The Committee would invite all their brethren and friends to unite with them in earnest prayer that the Divine blessing may richly crown the proposed services, and that the holding of them may be the commencement of a new era in our churches. J. F. WINKS, Sec.

College, Spa Pluce, Leicester
October 14th, 1853.

MISSIONARY OBSERVER.

HELP WANTED FOR ORISSA.

A gentleman holding an important situation under the Indian Government, and now temporarily sojourning in England for the recruiting of his health, observes in a letter to Mr. Buckley:—

“I am sorry as well as surprised to find your difficulty in recruiting your ranks. I had supposed that want of funds limited the range of your efforts. With funds there ought to be men for the work. Are the persons who would be suitable for Mission work afraid of privations? and do they shrink from separation from home? I think you can do much towards over-ruling such objections, for you know that with undeniable anxiety and vicissitudes, there is much that is really pleasing and encouraging to one zealously employed in the great cause.”

LETTER FROM MRS WILKINSON
TO MRS. BUCKLEY.

THE following is a private letter from Mrs. Wilkinson to Mrs. Buckley, but the information it furnishes will, we are sure, interest our readers. It is highly satisfactory to know that the government are making a road from Berhampore to Russell Kondah, and from thence through the Khond country. The results of this step, it is believed, will be very important. The interest our estimable sister feels in the Female Asylum will be noticed with pleasure. Our readers will remember that brother Bailey's last letter furnished particulars of the shipwreck at Gopalpore; but some affecting circumstances not there detailed are here furnished. The closing particulars of the death of a European lady, the oldest resident in that part of India, are highly pleasing. Our brethren and sisters, while seeking first of all, the salvation of the natives, do not overlook their own countrymen; and it is encouraging when they are privileged to guide such into the path of life, and smooth their passage to the tomb.

Berhampore, July 28th, 1853.

MY DEAR SISTER BUCKLEY,—Before this time, you will, I trust, have safely reached home; and we shall be truly thankful to know that your health has greatly

improved by the voyage. Though you will have much to engage your attention at home, I feel, sure a letter from India will be welcome. I do not know who may be writing to you this month—the more the better. We were delighted with brother Buckley's letter from the Cape, (though it had been in India a considerable time before it reached us,) and we are now anxiously looking for a letter from you, written from dear old England. I doubt not you have met with much sympathy for yourself and for your work from dear friends at home. If your health will admit of your taking occasional journeys with your good husband when he visits the churches, you will receive such a welcome, for the *work's* sake, as will be truly cheering to your heart; and we are not without hope that you will meet with some suitable persons who are ready to consecrate themselves to the service of God in India. We shall be very glad if you have an opportunity of seeing our beloved children before long. Our mission circle is, I believe, tolerably well. The hot season has this year been very trying, but I am thankful to say Mr. Wilkinson has been better than for many years past. Thank the Lord, we have had no cholera in this district. The fearful scenes of last year are fresh in my mind and on my heart: but it was the Lord, and he will make all things to work together for good to them that love him. The Rut Jatra at Pooree is over, and there has been a melancholy loss of lives occasioned by the natives rushing into the temple as soon as the door was open, to get a sight of the idol. Twenty-one were killed on the spot, and several others died afterwards from the bruises then received. A letter received two days ago from Cuttack, says there has been such an immense flow of water this season that the villages on the opposite banks are flooded; the inhabitants have fled, and they have great fears for Cuttack. Still as rain is now withheld (unusually so for the season) we trust it will be safe. You will both be glad to know that a new road is being made from Gopalpore to Goomsūr, through Berhampore and Aska, and another road from Russell Kondah through the Khond country. This will tend greatly to facilitate our intercourse with the interior of the country. Mr. Wilkinson and Mr. Bailey have lately been to the Rut Jatra at Ganjam, and to Burracool on the Chitka Lake. While writing this I have received a letter from Mrs. Miller and am sorry to find Mr.

Miller was not enjoying his usual good health; but we hope it is nothing serious. She asks if I am going to Conference, and reminds me that it is five years since I was at Cuttack. I should indeed be glad of the change, but you know how difficult it is to leave a girls' school. I am thankful to say all the girls are now well; and what is better, four are, I trust, seeking the Saviour. The account of poor Elizabeth, in the Balasore school, seems to have impressed their minds with the paramount importance of being prepared for death. They are nice children, and do credit to the good management and care of dear sister Stubbins. I felt much attached to the boys' school, and was sorry to part with them; but think I feel most in my element with the girls; indeed it seemed almost like a return of former days at home to find myself again in the midst of a girls' school. I have just told them I am writing to you, and they all desire to send nomuskar to you and to Mr. Buckley; they also mention Thomas Stubbins with much affection. I hope the dear boy was quite well when he reached England. We shall expect a letter by the next mail.

A few weeks ago Mr. Wilkinson baptized an elderly European female. She has not been long at the place. You will be glad to know that our young convert, Miss S., was made useful in this case. Some from the boys' school are also desirous of joining the church. As usual we spent a part of the hot season this year at Gopalpore. While we were there, one morning, we beheld a most grievous sight—a beautiful ship broken to pieces in the surf. Only a few minutes before she had been the object of our admiration, when we suddenly perceived she was drifting towards the land. All on board were Englishmen, and four were drowned in attempting to get across the surf in the ship's boat. One youth who could not swim was saved by having on a swimming belt. It seems strange that *all* who go to sea should not be furnished with these most useful articles. While there, we had many opportunities of benefiting these poor shipwrecked men, for they had literally lost everything. They threw aside their clothes, and left the ship almost naked, that they might have no hinderances in swimming. *Catamarans** were sent out to their assistance, and by the time they reached the shore most of the inhabitants were on the beach. With true English feeling many of the Europeans present instantly parted with their coats to clothe these poor rescued men. As soon as it was known to the officers at Berhampore, huge bundles of clothes were sent to our house, ticketed

"for the poor shipwrecked men." They felt truly grateful for every kindness shewed to them, but frequently exclaimed, "We should not have cared what we had lost if our poor comrades had been saved." You can imagine how great was Mr. Wilkinson's surprise, as he welcomed them to the shore, to recognise in the captain and first officer the very persons who were officers on board the "Plantagenet" when we went in that vessel to Madras two years ago. A small bungalow belonging to G. W. B., Esq., was kindly offered for these destitute strangers; and Mr. Wilkinson observes, that after they had entered the house the first request of the Captain was that he would return thanks to Almighty God for their deliverance. Their tears, and the hearty burst of amen at the conclusion, were truly affecting. On the following Sabbath Mr. Wilkinson preached a funeral sermon for the poor men, at the residence of the gentleman before referred to, when all the persons from the wreck were present, and several others. Among the animals that were saved from the wreck we saw on the beach a pretty little English tabby cat, almost black, and we were rather amused to hear that all the sailors called her "Topsy." We have lately had a great treat in reading the accounts of May meetings, from the "Patriot." I am writing rather a long letter, but there is one other event I must mention before I close. You well knew Mrs. C. She died in the hot season, while we were at Gopalpore. She had been forty-seven years in the country. Her death did not appear to be occasioned by any disease, but a gradual decay of nature, hastened by a long residence here. It seems quite providential that we were down at Gopalpore at the time, or poor Miss C. might have been alone without a friend in the house. Though we did not think her end was quite so near, Mr. Wilkinson and I had engaged to sit up that night with the poor suffering lady, and about twelve she expired. Though she had not many pious friends, I feel pleasure in the thought that the few she had often spoke to her of Jesus; and you will be glad to know that we trust she was prepared for the important change. She frequently spoke of you during her illness, and was most anxious to know what would be the result of the voyage; and even during her hours of delirium she would often say, "Dear Mrs. Buckley! Did you say she was coming to see me?" She frequently seemed to be engaged in prayer, and would say, "Though I die I shall rise again." And

"Jesus thou our guardian be,
Sweet it is to trust in thee."

You will, I am sure, be glad to have this account, as you know we all feared there was too much dependance placed upon the forms of "the church." Her remains were

* A Catamaran is a peculiar kind of boat.

taken to Berhampore for interment, Mr. Wilkinson conducted the service. Brother Bailey, and all the officers of the regiment, attended; also Colonel C. The deceased was greatly respected, and was the oldest European resident in this part of the country. Since I began this letter the other day, brother Bailey's sweet little girl, Agnes, has had rather an alarming attack of diarrhoea; but we hope the dangerous symptoms are now over. With this exception we are all well here, and all desire much love to yourself and brother Buckley.

Ever yours affectionately,
C. WILKINSON.

NATIVE CHRISTIAN VILLAGES.

We have been much interested in the state and progress of these settlements, as stated in the annual Report of the society, and have no doubt that the extracts given below will be very gratifying to our readers. The first we mention is

KHUNDITTA.

This interesting branch of the church at Cuttack has been deemed worthy of having a missionary settled on the spot, but the desire for this has never been realized. It is stated that the church has suffered from the frequent removals to other places of persons who have confessed Christ. The church consequently has rather decreased, and there is reason to apprehend that in consequence some enquirers have been deterred from joining the little community. Our aged brother Seboo Saho, assisted by Jugoo Roul, have occupied this station during the year, and the pastors of the church at Cuttack have visited the place and administered the Lord's supper once a quarter. The native ministers have preached in all the surrounding villages, and have made several extended tours. Mr. Brown continues a subscription of twenty rupees a year to the expenses of the station, and Mrs. Martin, his daughter, allows a rupee a month to a widow of one of the first converts. During most of the year but little alteration was visible in the state of things at the station, but lately prospects have brightened, and some encouraging circumstances have occurred.

A letter from Jugoo, inviting a visit is very pleasing:—

"To our beloved pastors the Christians at Khunditta send loving salutations. With thanksgiving to the Lord we gladly write this joy-inspiring intelligence. During this month of March, through the special grace of God, three souls have obtained deliverance from the slavery of Satan. At Kontiya Kool, Nath Saho, a maker of wristlets, and his wife, on Saturday 19th, resolved to join us

He came first, and on Sunday his kinsfolks came to take him back. Nath refusing to go, they gave us abuse and went away. In the evening the brethren went in a body and brought his wife. They are now residing in our midst. On Tuesday the 22nd, an oft-breaker of his engagements to join us, Baraju (or Burujoo) Mahantee, came and openly avowed his faith in Christ. He also ate with us. Besides these, two other men came and avowed their belief in Christ, and went away; but they said they would regard this religion. Whether they will come soon we cannot say, but believe they will not be long before they do so.

Respecting the old devotee you wrote about, he died on the 19th, but the person by whom I sent a note to him, gives me the following information. 'The Mahunt took the note, and after reading it before many people said; these words are good.' They say they will come and have some religious conversation with me. This is all I can learn at present respecting him.

Ladai, an enquirer of some months standing, is now well. He is diligent in his worldly matters, but his wife and children he wishes much to see and bring them here. They are destitute and friendless in consequence of his absence.

The letter you sent by the hand of Chokra Dhor's wife, led us to expect you at the beginning of March. It is now near the end, and you have not arrived. It is our special request that you will come within three or four days, or we cannot conduct affairs. We wish the responsibility of these people to be taken off our shoulders, and arrangements made for their residence. What more need we write? You are of good judgement. We send our salutation to all the Lord's people with you.

Your fellow servant in the Lord,

March 24th. Jugo."

Brother Stubbins and myself, observes Dr. Sutton, had agreed to visit Khunditta at the ensuing festival, about ten days hence, but having various other engagements before us, we resolved not to defer our visit so long, but to go after worship on Sabbath evening. Brother Stubbins, however, found himself too unwell to bear the journey, and so I finally resolved to go alone on Saturday night. It was late, however, before I could get bearers, and did not reach Khunditta till near noon. Komboo had arrived in the early morning, having started on Thursday, and was just finishing his sermon.

We spent all the afternoon in investigating those cases, and at four o'clock came to a perfectly unanimous decision to receive and baptize in the evening.—Sadai Sahari, about forty years of age. Nath Saho, about thirty. Burjoo Mahantee, a young man

about nineteen. Sudam Rout, a youth formerly in the school, son of Rughai Rout, and a candidate for some time. Mariya, a daughter of Sabo Sahoo. We accordingly repaired to the ford of Khursoon, where a good many people assembled. Jugoo first gave an address, which was well listened to, then I spoke, explaining to them the baptismal formula. We then sang a hymn, Komboo prayed, and I baptised the candidates, giving a short exhortation between each baptism. All was orderly, a laugh rather of approbation than of ridicule following each immersion, while some observed that Nath Saho seemed already quite at home with his new friends.

"I should observe that Nath's wife is a very modest young woman, not in circumstances now to be baptised, were it suitable in other respects to receive her. She, however, was eager to see and hear all that was going forward about this much misrepresented Christian ordinance, and broke through her diffidence in order to witness the whole. She spoke very sensibly and hopefully of her own state of mind.

"In the evening we had the Lord's Supper, when these five persons were added to the church. It was a very cheering opportunity to us all."

The second is

CHOGA.

The Christian village at this place, and the little Hindoo church, continue, it is trusted, to enjoy the blessing of the Lord, though the people have had their trials both of a temporal and spiritual nature. The word of life has been steadily preached to the church and congregation. The Lord's supper has been regularly administered by brethren Sutton and Buckley. The discipline of the church had been exercised in two or three cases during the year, but three individuals had been added by baptism after giving encouraging evidence of true conversion. At the close of the year 1852, the number of resident members, after deducting all losses, was sixty seven. In the next three months, four were dismissed to Cuttack, and one baptised, leaving sixty-four as the number in the church. The chapel had become too small for the congregation, and its enlargement to double its former size has been decided upon. The village is now larger than Oeah villages generally, and all the building land is occupied.

Of the last baptism at the station, and of a new enquirer, Mr. Sutton writes:—

"I mentioned a candidate for baptism at Choga, and I have now to report his baptism. I went over on Saturday the 19th inst., and just as I arrived another young man, Souriya Naik, fled for refuge to the

Christian village. We spent much of the evening in considering his case, and came to the conclusion to offer him an asylum. His wife is sister to one of the earlier converts, and had told him she was ready to join the Christians. This she has since done, and they are living in the Christian community as enquirers. The man had worked as a farmer's servant, and was desirous of doing so still among our people. This he will have no difficulty in accomplishing. He seems to have quite given up idolatry, and has some knowledge of Christianity. The next morning we had an early prayer-meeting—a season for refreshment to the spirit. Afterwards we had a church meeting and resolved to receive Loknath Jena. Another convert was kept back, not giving satisfactory evidence of conversion.

The morning service was conducted by Thoma, the young student. His sermon was well thought out, full of scripture, and admirably delivered. There is no doubt of the preaching abilities of this youth. May he be kept modest and teachable!

Loknath Jena was baptized by our native brother, Pursua Rout, at the close of the service, and in the afternoon we met round the table of the Lord."

Mr. Buckley reports:—

"Our estimable native brother, Damudar, has been stationed here during the year, and, besides diligently attending to the state of the flock, and feeding them with knowledge and understanding, has often gone to distant places to preach the blessed Gospel to the heathen. In this work our valued brother is one of our most efficient labourers; when on these journeys, he has usually been attended by Inda Padhan, who has been employed by brother Sutton on behalf of the American and Foreign Bible Society as a distributor of the Scriptures."

The third is

THE NEW CHRISTIAN LOCATION NEAR BERHAMPORE.

Several young men that were formerly in the Berhampore Male Asylum, are now settled here as cultivators of the soil. Three of these not long since confessed their Lord by being buried with Him in baptism. Of this pleasing event Mrs. Wilkinson states:—

"During the last month we have had much to encourage us in our work. On the 3rd inst. Mr. Wilkinson had the pleasure to baptize the *first converts at our New Location*. These were three of the elder youths from our asylum, who had been partially settled there to learn farming. It was truly a day to be remembered among us. At early dawn a goodly number from our school, and of the Christians, accompanied by Mr. Stubbins and Mr. Wilkinson from Berhampore, to witness the joyous event. After service in

the neat little chapel on the hill, Mr. Wilkinson baptised them in a lake near the Fort, whose quiet waters had never been disturbed on so interesting an occasion. God grant that many such scenes may be witnessed there."

The accounts from different witnesses who have beheld this settlement are highly encouraging. Mr. Bailey states:—

"Since I came to Berhampore I have been twice to the Christian Location in the jungle, and I cannot but thank God and take courage for what has been done there. Six years ago brother Stubbins and I often wondered what could or would be done with converts from heathenism, but the Lord has opened the way. Four years ago it was a dense forest, but now you see a beautiful chapel, a commodious bungalow, and a rising Christian village. Well may we say "What hath God wrought?"

When at the conference at Berhampore, Mr. Miller visited the place, and states that he was surprised and delighted to witness the very great work there had been accomplished since he was there before. The jungle had become a fruitful field, covered with beautiful and abundant crops of grain, and the wilderness and the solitary place had been made glad by a rising Christian village; and he remarks, that standing on the rock behind the chapel, from which the whole scene may be beheld, it was impossible not to break out in praise and thanksgiving to God for having so remarkably blessed the labours of our beloved brethren.

THE KHUNDS.

ABOLITION OF HUMAN SACRIFICES.

THE vicinity of the hills these people inhabit to Berhampore, and the fact that scores of the victims rescued from their cruel sacrifices have been placed in the Mission asylums, connect them, to a certain extent, with your Mission. Many thus rescued have become partakers of the grace of God. Some of these, it is hoped, may convey the blessings of the Gospel, and of civilization to these benighted mountaineers. Four young men, trained in the asylum under Mr. Wilkinson's care, have been sent as school-masters into the Khund hills. Colonel Campbell, the Government agent for the suppression of human sacrifices, has continued his benevolent efforts, and had in the year rescued 120 more victims. Some of these were families brought up by the community for the purpose of being sacrificed as occasion might require. The Mission of this gentleman and his colleagues has been so successful, that besides rescuing many hundred victims, he stated that he was now able to report to Government that

human sacrifices are abolished throughout the whole of Khoundilla. Six little children have been recently sent to the asylum, and Colonel Campbell's account of the rescue of one pretty little girl, is deeply interesting. He received information by an anonymous letter, that a sacrifice was to take place about thirty miles from their encampment. A party was sent to prevent the sacrifice, and by travelling all night through the jungle, they reached the village mentioned at day dawn, and found everything ready for the murderous offering. In a short time the people began to assemble, but they were soon surprised by the appearance of the Colonel's party, who made the chief men prisoners, and brought the little victim away. She was ready bound for sacrifice, and had the detachment been two hours later, would have been cruelly cut to pieces. She had been sold for this horrid death by her own father. The chiefs and head men of all the villages have now signed an engagement to abandon the inhuman practice. It is pleasing to behold such a triumph of humanity, but the people still need the Gospel, and the claims of these poor barbarians for Christian instruction are particularly strong upon your Mission. When will you send them Missionaries?—*Report.*

PROTEST OF THE ORISSA MISSIONARIES AGAINST GOVERNMENT GRANTS TO JUGGERNAUT.

At their last Conference the Missionaries adopted the following resolution:

"The Orissa Missionaries feel called upon to record once more their annual protest against this abomination. Our Mission has now reached the thirtieth year of its history, and consequently of its contest with this gigantic evil. During this long period we have seen the ground of controversy continually shifting, but the controversy itself continually renewed. In its earliest stages professedly christian men were seen standing at the receipt of custom, taking toll from the deluded pilgrims, and granting them permission, under the sign and seal of the Honourable Company's Government, to worship in their polluted idol's shrine. In those days scenes were witnessed in connection with the annual festival, at which humanity might well blush, but which we have no wish here to notice. Some of the most offensive branches have been lopped from this tree of evil, but the trunk itself remains, and produces its annual crop of misery and wickedness. At the very last festival enough was witnessed to appal the stoutest heart, and to induce the earnest enquiry, 'How long shall our Honourable Government participate in the sin and dis-

grace of upholding these 'abominable idolatries?'

"The highest authorities in India, and in our native land, have often excited the public expectations that the connection of the Honourable Company's Government with Juggernaut shall at once and for ever cease, but these expectations have been as often blasted. Fresh pleaders for Baal have arisen, and some fresh obstacles have been suggested. In vain have the various objections been met by the most conclusive refutation; ever and anon some new friend of the idol, oblivious of past arguments or imperfectly acquainted with the real facts of the case, has come forward with some new caveat.

"Eighteen months ago the draft of an Act, just alike to the shrine and the reasonable expectations of the christian world, was published by the Supreme Government in Calcutta, and we confidently hoped that we had signed our last protest against the aforesaid connection of Government with Juggernaut: we hoped that we should at our next gathering have the gratification of recording that our work in respect to this matter was done; but, alas! we are doomed to disappointment still, and once more unite in earnestly imploring Government to pass that Act without delay.

"In pleading for the severance of Government connection with idolatry, we deprecate, as we have ever done, all forcible interference with Juggernaut and his worshipers, and all injustice towards the idol's shrine; nor have we any expectation that the accomplishment of our wishes in this respect will promote the immediate conversion of the Hindoos to christianity, but we do think that the continuance of that connection is a blot on the honour of our country, and an insult to our common christianity, while its severance is due to our allegiance to Him by whom kings reign, and demanded from a benevolent and enlightened Government towards its less privileged subjects.

"This minute to be sent for publication to the Calcutta Christian Observer, Oriental Baptist, and Madras Christian Instructor."

STALYBRIDGE.—On Lord's-day, Sep 18th, 1853, two good sermons were preached in the G. B. Chapel, Stalybridge, by the Rev. J. Buckley, from Orissa, on behalf of the Foreign Mission. Collections, subscriptions, and donations, amounted to £22 12s 11½d.

OUR MONTHLY MAGAZINE.—GENERAL BAPTIST REPOSITORY.

THE Members and Friends of the General Baptist Connexion are, many of them, aware that at the Annual Association, held at Birmingham in June last, it was resolved to effect certain changes in the management of the Repository. A Committee, consisting of brethren W. R. Stevenson, T. Stevenson, R. Pegg, L. S. West, H. Hunter, J. C. Pike, and G. Baldwin, was appointed for the purpose of "farming out" the Repository to some respectable Printer and Publisher. This committee met in the course of the following month, and having consulted with an experienced Bookseller in Nottingham, agreed to propose certain "conditions of tender," copies of which were forwarded to several Printers and Publishers. The committee re-assembled on Sept. 20th, and after examination of the proposals received, unanimously concluded on accepting those of Mr. Winks of Leicester, as best calculated to promote the sale of the work, and the benefit of the Connexion.

At the Birmingham Association, some remarks were made on the propriety of the Ministers of the Body engaging personally in promoting the sale of the Magazine, or at least finding active and

responsible agents in their respective churches; and eventually the following resolution was passed,—"That the members of this Association pledge themselves to do their utmost to extend the circulation of the Repository, and request the Ministers of the Body to use their influence in securing subscribers." The committee therefore feel that it is but an act of justice to the contractor, whose proposals they regard as liberal and satisfactory, that he should have the generous support of the Body, and especially as the arrangement made with him is such that the Denomination will share the advantage of every fixed increase in the sale of the publication. They trust also that in any application that may be made by Mr. Winks for information as to agents and the number of copies required for the ensuing year, he will receive prompt and kindly aid; and that through the blessing of God the result of the whole will be that this attempt to establish the publication will conduce to the edification and benefit of the whole Connexion.

W. R. STEVENSON,

Sec. to the Committee.

Nottingham, Oct. 17, 1853.

THE
GENERAL BAPTIST REPOSITORY,
AND
MISSIONARY OBSERVER.

· VOL 15.

DECEMBER, 1853.

No. 180.

THE SMALL VILLAGE CHURCHES.

THE following resolution was passed at the Midland Conference, held at Hugglescote, on the 20th September, 1853,—“That brethren Cotton, Jno. Wallis, and Staddon, and any other brethren, are invited to give their views on this subject in the pages of the Repository.” It will appear from this resolution—and there are several others bearing on the same subject—that the attention of the Conference has been directed to the state of the Small Village Churches, and that a degree of anxiety is felt to bring the discussions which have repeatedly taken place on the subject to a useful issue. Much irrelevant matter has been introduced into the discussion, both in the Conference and in the Repository, with which the writer of the present remarks has nothing to do. His intention is to comply, to the best of his ability, with the request of his brethren and of the churches; and he will be thankful if in doing this he is at all instrumental in furthering the cause which all have at heart.

The state of the churches of Christ, whether in towns or in villages, is a subject of deep and solemn interest, essentially connected with the glory of God, and the salvation of men. No Christian community can be indifferent to it; and when from any

quarter, there are serious allegations that the state of the churches generally, or of any number or class of churches in particular, is bad, there should, in such ways as the case will admit of, be immediate and thorough investigation, with the view of ascertaining the nature and extent of the evil, and the adoption of such measures as may seem most likely to remove it, and restore them to health and prosperity. Our own impression is that few, if any, of our churches are in a thoroughly good state in all respects; but our business now is with the Small Village Churches belonging to the Midland Conference.

There are, or rather there were, twenty-one of them altogether; and we find as the result of a careful investigation, extending, in the case of most of them, over a period of ten years, that one is extinct; three reduced in numbers about one-half—one of them by division; seven of them about the same in number, and two with a considerable increase. Two have no schools. One church has not baptized at all during the ten years. One baptized four one year, and has now been six years without a baptism. Another has baptized eight in the ten years, and has been four years without a bap-

tism. One church has baptized nine in the time, and is seriously declining. Others have baptized more frequently, and in a few cases the numbers baptized have been considerable—80, 51, and 46. Several of them have not been connected with the Conference for so long a period as ten years. The increase in one of these, in nine years, is eleven; in another, in three years, the increase is five; and in another, during the same period, there is a decrease of eleven. Two of this class seem to be stationary.

The view that is thus given of the state of these churches would however be very imperfect without some insight into their spiritual condition, which we shall now, therefore, endeavour to furnish. One of them says, "We are favoured with the means of grace, and enjoy peace. But we deeply deplore that we do not enjoy prosperity. We have no additions." Another states, "A few remain faithful and active in the cause of our blessed Master. Our congregations are small, and our prospects gloomy; but our Lord's-day school continues large." A third says, "We have much cause for deep humility before God on account of the low state of religion amongst us. There is a great lack of holy zeal and brotherly love. Our prayer meetings are sadly neglected." The fourth is more pleasing,—"Some of our members are too indifferent about soul matters; but there are others who manifest a good degree of anxiety for the cause of their Master, and labour in the work of the Lord. Our congregations are encouraging, and there is a good work going on amongst the young."

These extracts are from the Minutes of the last Association, and may be taken as a fair sample of the reports that were sent by this class of churches. Several of them did not send any reports, and have neglected to do so for years. But these in connection

with the other statements we have made, will enable us to form a sufficiently accurate estimate of their condition. Some allowance must be made for the comparative smallness of village populations, and not a little for the emigration that is constantly going on from country to town, and by which the Village Churches lose many promising and useful members. The influence of the Establishment is also felt much more strongly and adversely in villages than in towns; and along with that, the influence, in most cases, of wealth and station. No one who has not had to contend with these things is able fully to appreciate their force and effect; and it appears to us, therefore, that taking these things into the account, the state of the churches so situated is not, on the whole, so bad as the discussions which have taken place on the subject may have led us to expect. Several of them have increased in numbers considerably; and with respect to those whose numbers remain about the same, we have only to say, after seventeen years' experience and observation as a village pastor, that in some circumstances more than this cannot reasonably be expected. But what shall we say of those who have so seriously declined? And what estimate shall we form of the spiritual condition of the whole? Themselves being judges, they are not in a good state. The best of them are capable of great improvement, whilst with respect to several it is fast becoming a question of life and death. They have not baptized any for years. Their sanctuaries are nearly deserted. It has become painful even to attend—there are so few there, and the worship is so cold and heartless. Churches in such a state, and either not baptizing at all, or at the rate of four, eight, and nine persons in ten years, cannot live. Their end, without a change, is certain and inevitable. What, by the help of God, can we do

for them? And what, by the same help, can they do for themselves?

The thoughts we have to offer on these subjects will relate to the *Ministry of the Word, Pastoral Oversight, Schools*, and measures affecting the *Temporal Welfare* of the people.

1. *The ministry of the word.* All our large churches attach great importance to a regular ministry. And they do this under the conviction that it is necessary to their well-doing. The feeling is as strong on this point in the larger country churches as it is in those of the towns. Nothing, we are persuaded, but the sternest necessity could induce them to make any other permanent arrangement for the supply of their pulpits. They might consent to other arrangements for a time, and under certain circumstances they might deem it even the wisest and best to do so; but it would only be for a time. They must and they would, as soon as it became practicable, recur to a regular ministry as a permanent provision for the work of the pulpit. Not that they undervalue the services of brethren who, after a week spent in the shop or in the field, are willing to preach the gospel of Christ on the Sabbath. The services of such brethren are, as the writer is able to testify, not only appreciated and useful, but indispensably necessary. The church here has two regular ministers, and might therefore be considered, by persons unacquainted with it, to be well provided for. But when they are told that it has six chapels, and two other places, to be supplied every Sabbath, they will at once see the necessity for additional help. The addition of two or three to our staff of occasional preachers would, at this time, relieve us of a serious difficulty, and enable us to carry out our plan of a mixed ministry, partly regular and partly local, with more satisfaction. We make these remarks for the purpose of fixing attention on the different arrangements

that are made for the supply of the pulpit by the smaller churches, and for the purpose also of pointing out the different results. The larger churches in the district, whilst encouraging and employing whatever preaching talent they may have amongst their own members, depend mainly upon the labours of a regular ministry; and we witness the effects, in most cases, in good congregations and continued usefulness. The smaller churches, on the other hand, unable to provide a regular ministry, and depending chiefly upon supplies, are, with few exceptions, according to their own confession, either stationary or declining—of little influence in their respective neighbourhoods, and doing but little good. Has the difference in the ministry nothing to do with the different results? We think that it has, and that a change must take place before there will be any material improvement.

The second subject of remark is *Pastoral Oversight*. The minister of the word is not necessarily the pastor of the church. And though, therefore, the church may have its minister, it is not organized according to the will of Christ until either the minister or some other one has become its pastor—the man whose duty it is to watch for souls as one that must give account; “in meekness instructing those who oppose themselves”—“reproving, rebuking and exhorting with all longsuffering and doctrine.” The necessity for such an arrangement as this for the general purity and prosperity of the churches is manifest; and though it would not be right to attribute all that is good in them to the pastorate, if they have it, or all that is bad in them to the want of the pastorate, if they are without it, we are fairly entitled to attribute a portion of these things to these causes, and to look upon the state of churches without pastors, as a consequence, in part, of their destitution. The purest

and best churches we have seen suffer when they are left for a season to themselves, without any one whose special duty it is to care for them. And that these churches should suffer, therefore—many of which have never known what pastoral care is—is not only not to be wondered at, but to be expected. Besides, a great change has come over the clergy of the Establishment of late years: they are not now the drones they once were, but active and vigilant, constantly amongst the people, and employing the ample resources which they generally have at command in acts of kindness and charity. We do not regret the change. It is to us, who have seen so different a state of things, as life from the dead, and we rather rejoice in it. It does good in many ways, and will ultimately do good to us. But we know from experience, that if increased activity in others does not lead to increased activity amongst ourselves we shall not be able to hold our own, much less to make progress; and that small and feeble churches, without pastors to guide and encourage them, and able also to meet the curate or the rector on his own ground, must in many instances seriously decline.

A word or two must also be said about *Schools*. There are villages in this neighbourhood in which, a few years ago, the Establishment had no schools. The children were almost entirely in our own hands. But now, in addition to our own schools, a provision is made by the Establishment in Sabbath and Day-schools, for all the villages in the neighbourhood. We name these facts because they show the difference in the relative positions of church and dissent, and demonstrate the necessity that is laid upon dissenters to meet promptly and efficiently the demands of the times in which they live. They must do that or decline. The church here would labour under very serious dis-

advantages if it had not its day-school as well as its Sunday-schools, and if its members and others must either go to the Establishment for the education of their children, or allow them to grow up in ignorance. Any one may see the position in which we should then be placed; and that, we conceive, is just the position which, in relation to this question, the smaller village churches occupy. They have their Sunday-schools, but the monopoly of Day-school education is in the hands of others; and no one can tell better than themselves the use that is made of it, and the effects which it produces.

The last remark on which we are anxious to fix attention is that the state of village churches is seriously affected, in many instances, by measures bearing on the temporal welfare of the people. We refer now to *Clothing Clubs, Coal Clubs, and Allotment Lands*. Good things in themselves, but frequently used, as good things are, for evil purposes. Most of the clubs and allotment lands in this neighbourhood belong to Earl Howe; and we have great pleasure in being able to testify that his lordship makes no difference in these matters between churchmen and dissenters: all are treated alike. But in other cases it is not so; and we have thought it right, therefore, to provide clubs and allotment lands ourselves on more liberal principles. The effect of this course is beneficial in many ways. Great importance is attached by the people to these things, and we have no doubt, from what has taken place here, that the state of some of our smaller churches is attributable, in part, to their want of power to act for themselves in such circumstances. They cannot *do* anything, and they suffer the consequences in declining schools and congregations.

Believing then that these views are correct, it appears to us that so long as our small and feeble churches

maintain a separate, independent existence, they will continue to be small and feeble. What our larger churches would become if they were to divide and form so many little independencies, without ministers and pastors and day-schools, &c., *they* are now. And though we have no doubt that a change for the better would follow if the several members of which they are composed were to meet together to humble themselves before God, renew their engagements with each other and with him, become more united, more holy, more prayerful and zealous, we have no hope whatever that any such change as is desirable will be effected, unless, wherever it is practicable, they will amalgamate, and form one strong and able church out of several small and feeble ones. There are several instances in which that might be done, and several others perhaps in which it might be the best for them to unite only to secure the services of a settled pastor, still maintaining their existence as separate churches. We are fully satisfied however that, wherever it is practicable, it is by far the more excellent way for them to relinquish their separate standing and become one, completely and heartily, and that the few which, from their isolated position, cannot take either of these courses, would do well to unite with one of the large churches in the town nearest them.

The church at Barton—and we only refer to this church for the purpose of illustrating and enforcing our views—is composed of members living in a small town of about 1000 inhabitants, and in fourteen or fifteen different villages, from one to five and six miles distance from each other. The population of the whole district may perhaps be about 5000. This church then, thus situated, has six chapels and four dwelling houses in which the gospel is preached; four Sabbath schools, and one Day-school, with a

school-master and governess. It has also two pastors exclusively devoted to the work of the ministry, and seven other brethren who preach occasionally. The money raised for all purposes, exclusive of chapel building, &c., is considerably over £300 a year. It is not a wealthy church. It has no income from seat rents. Its position is anything but a favourable one for dissent. Its members, as it will be seen, are widely scattered, but they constitute one fellowship. And we have here, under God, the secret of their strength. They are able to do what they do and all that they do *because they are united*, all of them working for the same objects with the concurrence and the help of all. Let the demon of discord get in amongst us, and let the several parts which constitute this church divide, and form themselves into independent communities, and the moral influence which we possess in the neighbourhood would be gone; the pastors must look out for other spheres of labour, and the school-master and governess for other schools. We cannot afford to divide in these districts. And we are fully persuaded that if, where there are several small churches near to each other they would unite, the union would be a great advantage to them. It would give them power. They would be able to organize themselves according to the will of Christ, and enjoy the ministry of the word in connection with pastoral oversight and a better supply of the means of grace. It would also give them a higher character and a better standing in their respective neighbourhoods. They would begin to be felt; and as time passed on, if they held steadily and consistently on their way, "fearing God and working righteousness," they would, by his grace, become eminent and extensively useful.

It will however be said that there are difficulties in the way. Difficul-

ties arising from property, from previous divisions, and the bad feelings engendered by them; from the new arrangements that would have to be made, and the time and trouble even, it would take in making them. We know it. There are difficulties in the way of every thing that is good. But we know of no difficulties which christians should allow to stand in the way of the good of the churches and the glory of Christ without an effort to remove them, and which would not yield if encountered in the spirit of Him who "pleased not himself," and whom we are bound to imitate as well as to trust. Let the members of the churches whom this subject more especially concerns look at it in all its relations and bearings, seriously and impartially; let them make it the subject of prayer, and converse about it with each other, and with the members of churches near them; let it be matter of business at their church meetings, and be fully, but patiently and kindly discussed there, and then, if it shall seem good to them, let them make

proposals to each other to unite; or if they shall deem it to be the wiser and safer course, let them take counsel with some neighbouring minister, or ask the advice of Conference. Let this, or any other preferable course, be pursued, and we have no doubt it will be productive of good. The success of the movement depends entirely, under God, on the manner in which it is gone about, and if in any instance there should be a union of churches, on the *kind of man* they may obtain for a minister or pastor. But we have done. We thought it right to give one word of caution respecting the men of our own order, and with that we close. Our fervent prayer is that God may guide the churches aright. The same principles which lead us to mourn over them when they are low and declining, lead us to rejoice over them when they are prosperous and happy. And if what we have written shall in any way or to any extent be useful to them we shall be pleased and thankful.

J. COTTON.

Barlestone, Oct. 11th, 1853.

THE ALLEGED DISCREPANCY BETWEEN JOHN AND THE OTHER EVANGELISTS RESPECTING OUR LORD'S LAST PASSOVER.

DEAR SIR,—An article thus headed, in a recent number of "The British and Foreign Evangelical Review," is from the pen of Dr. Edward Robinson. Having been favoured with a loan of the Review, and supposing that the substance of this article might be interesting to a portion of your readers, it is sent for your insertion, if it meets with your approval. The Review is published quarterly, by Johnston and Hunter, Edinburgh; and Theobald, London. It has been very favourably noticed in the Baptist Magazine. Its price is 3s 6d. In epitomizing this paper, the words of Dr. R. are used as often as practicable, and justice to the sense is invariably attempted. I may add that some Greek and Hebrew words, for the sake of read-

ers ignorant of those languages, are given in Roman characters, and their import is also given in cases where the connection does not make it apparent.

R. I.

Ever since the earliest centuries of the christian era, a difference of opinion has existed in the church, as to the point, whether our Lord's last meal with his disciples, on the evening before his crucifixion, was the ordinary paschal supper of the Jews.

In the following article I propose briefly to survey this field of controversy. As the events of our Lord's passion were so intimately connected with the celebration of the passover,

it seems proper here to bring together in one view those circumstances relating to that festival, which may serve to illustrate that sacred history, and thus prepare the way for a better understanding of the main point to be discussed.

The *time of killing the paschal lamb* was the 14th day of the first month, at a point of time designated by the expression, *between the two evenings*—(Ex. xii. 6; Lev. xxiii. 5; Num. ix. 3, 5.) or, as is elsewhere said, at evening about the going down of the sun. (Deu. xvi. 6.) The time of killing the passover on our Lord's-day, was betwixt the ninth and the eleventh hour, or towards sunset, near the close of the 14th day of Nisan. The *time of eating the passover* was the same evening, (Ex. xii. 8. Num. xxxiii. 3.) which was reckoned to and began the fifteenth day.

The *festival of unleavened bread* began strictly with the passover meal, at or after sunset following the fourteenth day, and continued until the end of the 21st day—Ex. xii. &c. In accordance with the divine precepts, and with an anxiety to go beyond rather than to fall short of them, the Jews were accustomed, at or before noon on the 14th day of Nisan, to cease from labour and put away all leaven out of their houses. On that day, too, towards sunset, the paschal lamb was killed, and was eaten in the evening. Hence, in popular usage, this 14th day itself, being thus a day of preparation for the festival which properly began at evening, very naturally came to be regarded as belonging to the festival; and is therefore sometimes spoken of in the New Testament as the "*first day of unleavened bread, when they killed the passover.*" (Mark xiv. 12. Luke xxii. 7. comp. Matt. xxvi. 7.) In consequence of the close mutual relation between the passover and the festival of unleavened bread, these terms are often used interchangeably (especially

in Greek) for the whole festival, including both the paschal supper, and the seven days of unleavened bread.

On *other paschal sacrifices*, see Num. xxviii. 16—25. The rite enjoined (Lev. xxiii. 10--12.) is expressly assigned by Josephus to the second day of the festival, the 16th, of Nisan. There was also another sacrifice connected with the passover, known among the later Hebrews as the *khagigah*, of which there would seem to be traces likewise in the Old Testament. It was a festive thank offering, (Eng. version, peace offering,) made by private individuals or families, in connection with the passover, but distinct from the appointed public offerings of the temple. Such voluntary sacrifices, or free will offerings, differing from those offered in fulfilment of a vow, were provided for in the Mosaic law, (Lev. iii. vii. &c.) These private sacrifices, or freewill offerings, were often connected with the public festivals, both in honour of the same, and as a matter of convenience. (Num. x. 10. Deut. xiv. 26. &c.) It was moreover a general law, that at the passover, and other great festivals, none should appear before the Lord empty. Hence, as being a sacrifice connected with a festival, these voluntary offerings were themselves called, at least by the later Hebrews *khagigah*, a *festival*, a word strictly synonymous with the earlier *khag*.

Some particulars enjoined in instituting *the paschal supper*, would seem to have been intended only for the first passover in Egypt, and could not well have had place afterwards, and certainly were not observed by our Lord and his disciples. (Exod. xii. comp. with the Gospels.) That the Jews in the course of many centuries, had introduced various additional ceremonies along with the eating of the paschal supper, is also evident.

Did our Lord, the night in which he was betrayed, eat the Passover with his disciples?

If we were to regard only the testimony of the first three evangelists, not a doubt upon this question could ever arise. Their language is full, explicit, and decisive, to the effect that our Lord's last meal with his disciples was the regular and ordinary paschal supper of the Jews, introducing the festival of unleavened bread, on the evening after the 14th day of Nisan. If, however, we turn to the gospel of John, we seek in vain for any trace of the paschal supper in connection with our Lord. He narrates our Lord's last meal with his disciples which the attendant circumstances show to have been the same with that which the other evangelists describe as the passover. But there are a few expressions in John's gospel, in connection with this meal and especially with our Lord's passion, which taken together might, at first view, and if we had only John, seem to imply, that on Friday, the day of our Lord's crucifixion, the regular and legal pasover had not yet been eaten, but was still to be celebrated on the evening after that day. John obviously wrote his Gospel as supplementary to the other three; but that he meant to correct or contradict their testimony is no where evinced or implied. Let us examine the passages adduced.

(a) John xiii. 1. Pro de tes eortes tou pascha; "Now before the feast of the passover." This passage, it is said, shows that this meal took place *before* the passover, and could not therefore itself have been the paschal supper. But the proper and only signification of eorta, as of the Hebrew khag, is *festival* not *feast*; that is, it implies, both in classic and scriptural usage, a yearly day or days of festive commemoration, never a single meal or entertainment. (See Sept. Num. xxviii. 16, 17. Luke ii. 41, 22, 1; also Lexicons and Concor-

dances of the N. T. & Sept.) True logic, as well as strict grammar, requires us to regard ver. 1. as an independent sentence, forming a fitting preface to the narrative which follows. The qualifying power of pro tes eortes is therefore restricted to ver. 1, and in that verse it may be referred to different clauses.

1. It may qualify eidos, &c.,* and then the sense is: "Jesus, *knowing* before the festival of the passover, that his hour was come" &c., in this way the passage has no bearing whatever upon the present question as to the passover.

2. It may qualify the words, eis telos egapesen autous.† In this case the phrase pro tes eortes, is equivalent to, en te proeorte, i.e., the time immediately before the festival; which again may be viewed in different aspects. In any case this passage does not require us to admit the inference which some have drawn from it.

(b) John xviii, 28. "And they themselves [the Jews] went not into the judgement-hall, lest they should be defiled:" all'ina phagosi to pascha, "*but that they might eat the passover.*" It hence follows, as is averred, that the Jews were expecting to partake of the paschal supper the ensuing evening, and of course had not eaten it already. To bring out from it, however, the inference that on the day of crucifixion the paschal supper had not yet been eaten, the expression, phagein to pascha, must be taken in the limited sense—to *eat the paschal supper*; and this it is affirmed, is the true and only usage of the phrase in the N. T. or elsewhere. This last assertion is correct; for besides the present instance, the expression, phagein to pascha, occurs only five times in the N. T., and but once in the Greek version of the O. T., in all which passages the context limits it necessarily to the

* Knowing &c.

† Unto the end he loved them.

paschal supper. But it by no means hence follows, where the phrase is used generally and without the mention of any restrictive circumstances, that there also it must be taken in a like limited sense. The word pascha, at least, is not always so taken.

The primary signification of the Hebrew pesakh (Sept. pascha, in Chron. phasek) is a *passing over*, a *sparing* from punishment or calamity, as Ex. xii. 27, a *sacrifice of passing over (sparing) is this to Jehovah*. Hence it came naturally to denote the *paschal lamb*, slain as a victim in this sacrifice of sparing. (Ex. xii. 21, 2 Chron. xxx. 15, Mark xiv. 12, &c.) From this it was an easy transition to employ it for the *paschal meal*, at which the lamb was eaten with various accompaniments and rites, on the evening after the 14th of Nisan (Ex. xii. 48; Num. ix. 4, 5; Matt. xxvi. 18, 19, &c.) Hence again, to pascha came to signify the *paschal day*, or fourteenth of Nisan, on which the passover was killed. (Levit. xxiii. 5). And as the seven days of unleavened bread were intimately connected with the pesakh, the word came to stand, at least in the later Hebrew usage, for the whole festival of seven days. See (Ezek. xlv. 21; 2 Chron. xxxv. 17—19) In the times of the New Testament, this usage had become the prevailing one; as, indeed, is expressly intimated in Luke xxii. 1.

From all this it appears that the word to pascha, passover, is employed in the New Testament in three different and specific acceptations, viz.,—1, the *paschal lamb*; 2, the *paschal meal*; 3, the *paschal festival*; comprising the seven days of unleavened bread.

As now there is nothing in the circumstances nor in the context of John xviii. 28, to limit the meaning of to pascha in itself, either to the paschal lamb or paschal meal, we certainly are not bound by any intrinsic necessity so to understand it here. If on the other hand we adopt for it

in this place the wider sense of *paschal festival*, two modes of interpretation are admissible.

The first mode takes to pascha in its literal and widest sense of *passover festival*, but modifies the force of phagein.—See 2 Chron. xxx. 22; “and they did eat the festival seven days,” i.e.,—they fulfilled (kept) the festival of unleavened bread seven days. So the Seventy at least understood it.

The second mode retains phagein in its literal acceptation; takes pascha still in its widest signification; but assigns to the latter by metonymy the sense of *paschal sacrifices*, that is, the voluntary peace offerings and thank-offerings made in the temple during the paschal festival, and more especially on the 15th day of Nisan. That the word pascha, in the general sense of festival, is susceptible of such a metonymy, is apparent from Hebrew analogies.

It is manifest that both the above methods of interpretation are founded upon fair analogies; and that either of them relieves us from the necessity of referring the phrase in question to the paschal supper, and thus removes the alleged difficulty. The chief priests and other members of the Sanhedrim, on the morning of the first day of the festival, were unwilling to defile themselves by entering beneath the roof of the Gentile procurator; since in this way they would have been debarred from partaking of the sacrificial offerings and banquets, which were customary on that day in the temple and elsewhere, and in which they, from their station, were entitled and expected to participate.

This view receives some further confirmation from the circumstance, that the defilement which the Jews would thus have contracted by entering the dwelling of a heathen, could only have belonged to that class of impurities from which a person might be cleansed the same day by ablution. If, now, the pascha, in John xviii. 28, was truly the paschal supper,

and was not to take place until the evening after the day of the crucifixion, then this defilement of a day could have been no bar to their partaking of it; for at evening they were clean. Their scruple, therefore, in order to be well-founded, could have had reference only to the Kha-gigah, or paschal sacrifices offered during the same day before evening.

(c.) John xix. 14. *En de paraskeue tou pascha*; "And it was the preparation of the passover." This "preparation of the passover" being the day on which Christ suffered, necessarily implies, it is alleged, the day before the passover meal, which of course was to be eaten that evening. The force of this passage depends on the answer given to the following question, viz.,—"Does this paraskeue refer as usual only to the Jewish Sabbath, which actually occurred the next day?" or does it here refer to the festival of the passover per se,* as distinct from the Sabbath? It is only on the latter supposition that the language can be made in any way to conflict with the testimony of the other evangelists.

The Greek word *paraskeue*, preparation, is elsewhere found five times in the New Testament, viz., Matt. xxvii. 62; Mark xv. 42; Luke xxiii. 54; John xix. 31 and 42. Mark defines it to be the *prosabbaton*, fore-sabbath, the day or hours immediately preceding the weekly Sabbath, and devoted to preparation for that sacred day. No trace of any such observance is found in the Old Testament; yet the strictness of the law respecting the Sabbath, which forbade the kindling of fire, and of course the preparation of food on that day, would very naturally lead to the introduction of such a custom. After the exile, the *prosabbaton* is once mentioned in the Apocrypha. In later times *e paraskeue* would seem to have become the usual Greek term for this observ-

ance, as in the New Testament, and in Josephus. Philo calls it *proecorion*. In the still later Hebrew, it bore an appellation signifying *eve*, as being the *eve of the Sabbath*. Primarily and strictly this *paraskeue* or *eve* would seem to have commenced not earlier than the ninth hour of the preceding day; but in process of time the same Hebrew word came in popular usage to be the distinctive name for the *day* before the Jewish Sabbath. The similar Syriac and Arabic use of words corresponding to the Greek *paraskeue*, is confirmatory. We are therefore entitled to infer that the *paraskene* of the weekly Sabbath became at an early date among Jews, Syrians, and Arabs, a current appellation for the sixth day of the week. This inference is also strengthened by the very peculiar phraseology of Matt. xxvii, 62, where the evangelist speaks of the Jewish Sabbath as the morrow after the preparation, that is, the next day after Friday. This interpretation is further supported by John's use of *paraskeue* in the 31st and 42nd verses.

(d) John xix, 31.—"For that Sabbath-day was an high day." We must infer, it is argued, that the reason of its being thus called "great" was the fact that it coincided with the first day of the festival, or fifteenth of Nisan, and was thus doubly consecrated. The coincidence of the first festival day with the Sabbath would certainly make the latter a great day; but the Sabbath of the passover, even when it fell on the second day of the festival, would still be a great day:—"great," *first*, as the Sabbath of the great national festival, when all Israel were gathered before the Lord; *secondly*, as the day when the first-fruits were presented with solemn rites in the temple—a ceremony paramount in its obligations even to the Sabbath; and *thirdly*, because on that day they began to reckon the fifty days before the festival of Pentecost. There exists, therefore, no necessity

* By itself.

for supposing that John by this language meant to describe the Sabbath in question as coincident with the fifteenth of Nisan, or first paschal day.

(e) John xiii, 27, 43. Jesus said to Judas, after giving him the sop, "That thou doest do quickly." These words the disciples did not comprehend, but supposed, among other things, that Jesus had said to him, "Buy that we have need of for the feast." Now as this was spoken apparently near the close of this meal, it follows, as some think, that the passover meal was yet to come, and could not have been that at which these words were uttered. Here no discrepancy with the other evangelists could ever have been alleged, except by referring *eorte* to the paschal meal, which it never signifies. The disciples thought Judas was to buy the things necessary for the festival on the fifteenth and following days. If now our Lord's words were spoken on the evening preceding and introducing the fifteenth of Nisan, they were appropriate; for it was already quite late to make purchases for the following day. But if they were uttered on the evening preceding and introducing the fourteenth of Nisan, they were not thus appropriate; for then no haste was necessary, since a whole day was yet to intervene before the festival. This passage, therefore, so far as it bears at all upon the question, instead of contravening the testimony of Matthew, Mark, and Luke, goes rather to support it.

(f) There remains the objection that, according to the Talmudists, a public judicial act, like that by which Jesus was condemned and executed, was unlawful upon the Sabbath, and on all great festival days. This consideration is counterbalanced by several circumstances which very greatly weaken its force. The execution itself took place under Roman authority; and as to the action of the Sanhedrim, even admitting that the prohibitory precepts of the Talmud

were already extant and binding in the times of the New Testament, a position in itself extremely doubtful, yet the chief priests and pharisees and scribes, who composed the Sanhedrim, are everywhere denounced by our Lord as hypocrites, "who say and do not; who bind heavy burdens upon others, but themselves touch them not with one of their fingers." Such men, in their rage against Jesus, would hardly have been restrained even by their own precepts. They professed likewise, and perhaps some of them believed, that they were doing God service, and regarded the condemnation of Jesus as a work of religious duty, paramount to the obligations of any festival. Yet, in fact, the first and holy day of the festival did not demand the same strict observance that was due to the Sabbath. On this day they might prepare food. On this day, too, the morning after the paschal supper, the Jews might return home from Jerusalem, whatever the distance. Further, in the time of our Lord, the practice of the Jews at least, if not their precepts, would seem to have interposed no obstacle to such a judicial transaction. We learn from John x, 22, 31, that on the festival of dedication, as Jesus was teaching in the temple, "the Jews took up stones to stone him." On the day after the crucifixion, which, as all agree, was the Sabbath, and a "great day," the Sanhedrim applied to Pilate for a watch, and themselves caused the sepulchre to be sealed and the watch to be set. A stronger instance still is recorded in John vii, 32, 37, 44, and 45. And finally, according to Matt. xxvi, 3—5, the Sanhedrim, when afterwards consulting to take Jesus and put him to death, decided not to do it on the festival; why? because it would be unlawful? Not at all; but simply lest there should be an uproar among the people. Through the treachery of Judas they were enabled to execute their long-cherished purpose, without

danger of a tumult, and the occasion was too opportune not to be gladly seized upon, even on a great festival day.

Thus the language of John, and attendant circumstances, leave the conviction that there is nothing which upon fair interpretation, requires or permits us to believe that the beloved

disciple either intended to correct, or has in fact corrected or contradicted, the explicit and unquestionable testimony of Matthew, Mark, and Luke.

[The learned writer notices early historical testimony, and reviews other methods of conciliation; but I cannot add to my already too lengthened communication.]

AFFECTIONS ON HIGH.

WHY set your affections on things above?—You see them not, cannot handle them, and some say that they are all imaginary. Yet you are bound to love the things above. And so we all ought to do. For there are the objects of the most intrinsic worth. God and Christ, and angels, and saints, and all the glory, beauty, wealth, and wisdom conceivable, are there. If we are to love anything, here are objects worthy above all others of our affections.

Such love fits us to enjoy the things above. It is an interesting fact that we are moulded into the likeness of the objects of our affection. Even our profession, the subjects of which we are obliged to think upon, and do so perhaps as a duty rather than a pleasure at first, exert a strong influence upon our character. So if we love the good, the glorious, beautiful, rich and pure objects above, we shall become more and more fitted to enjoy them by being lifted higher and higher in the harmony, purity, strength, nobleness of our affections. Every degree of love will confer an additional ability to love, add a real pleasure in the objects of love.

Such affection is not subject to bereavement. What we love in the world above will not die, nor be stolen, nor decay, nor cease to please. Forever existing, forever beautiful and good, rich in ability to bless, and always new, fresh as the morning flower, it will never cause a wounded spirit. How important that our affections should be fixed upon such objects!—How blessed to have such objects to love!—We shall soon go to them if we love them. An abundant entrance shall be administered unto us; we shall inherit a glorious possession; we shall find a home with comforts innumerable,

society most blessed. Jesus has gone to prepare a place for us, mansions all fitted up by skill Divine, and lighted by his own face of love. If we set our affections on earthly objects, they soon pass away and our spirits are wounded; or we leave them never to return. But above we have objects of love, to which we shall soon go, never to depart. After our souls have feasted upon the blessed possessions ten thousand years, we have no less days to rejoice and enjoy than when we first begun. O give me such objects of love, to which I may go and never return. It is so hard to part from dear ones, to give up the blessings which have afforded so much comfort, that my soul longs for stability, where parting is never known. The home of my Lord and his redeemed have stronger attractions than earth affords. Bless His name, "there is a rest that remaineth for the people of God." Then onward we will press to that day, to that home, the New Jerusalem. And while duty bids us wait, we will fight well the battles of the Lord and patiently endure all things which come upon us. And we can afford to do it, and do it bravely, too, since henceforth there is a crown laid up for us.

Yes, to pluck souls from ruin, to honour Jesus among men, to comfort pilgrims for the few days that we remain here, shall be our pleasure, and our diligence shall show that our affections on high give strength, courage, and disposition to labour hard and sacrifice much for the lost on the earth. That while our inheritance is above, we are ready to suffer all things, that others may become heirs to the same. That the prize at the end of the race causes us to be more pious, more benevolent, more diligent, happier, and more patient and hopeful.—G. H. B.

THE STRONGEST TIE.—OUR FINAL HOME.

"HOME, sweet home!" gaily sings the school boy, as he throws down his satchel in his father's house, and hastens to embrace his parents. "Home, sweet home!" cries the husband as he crosses the threshold of his own habitation, and is met by his wife and merry children. "There is no place like home!" sighs the wanderer, as he casts his thoughts back, upon the happy fireside he has left, and longs to rejoice those who encircle it. "Sweet home!" murmurs the hardy mariner, as he mounts the rigging of his homeward bound vessel, and peers out to catch a glimpse of the welcome shore. How his heart bounds, as he descries dimly the dark line of his native land, along the distant horizon.

So the wanderer on earth pants for the happy home on high; so the traveller on time's ocean looks out anxiously towards the shore, which is to end his journey. "This world is not my home," triumphantly breathes the Christian, as he views the evil that surrounds him, the wickedness of those who make not God their choice. As he sees earthly hopes perish, friends one by one fail, and expectations disappointed; as he becomes sickened by the deceitfulness of those in whom he has confided; he, almost *impatiently*, waits for the time when he shall be free from all these troubles, and be gladly welcomed home, "where the wicked cease from troubling, and the weary are at rest." Approach the child of God under any circumstances, and whisper to him a thought of Heaven, and you awake a chord that thrills back upon your own soul with delight. If he be poor, this word assures him of a treasure above, "where moth doth not corrupt, nor thief break through and steal." *There*, want and poverty are never known, but he will be filled with all his most ardent desires could wish or his capacious powers contain. Is he despised, and cast out by men? *there* he shall walk among the elite of the city; *there*, his companions will be those who have been redeemed out of all nations. Is he afflicted? *there* sorrow and suffering are not known.

Do you address one in prosperous

circumstances; happy in the enjoyments Providence has spread around him? to him, also, heaven is home. He is as the child away from the parental roof, who is receiving time after time, mementoes of a father's affection; and these, but make him love that father, and that home, the more. With a beaming eye he will tell you, he expects to strike a constant harp in praise of God. Tell the young disciple heaven is the reward of fidelity, and he boldly presses forward to win the prize. Tell the aged soldier of the cross, burdened down by the trials of four score years, of a heavenly rest, and he forgets his weariness—and rejoices with joy unspeakable. Ask him who is calmly leaving earth, why death has no terrors, and he replies, it takes me home, it is the pathway to bliss.

But why this longing desire; what is it that causes all to look so earnestly, so joyfully forward to the time, when they shall be permitted to enter that place? It is because of its attractions, because it is a place of rest, because it is a *glorious* place. All our most exalted conceptions of glory and beauty are infinitely exceeded by that which "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, to conceive." It is because of what it *contains*. There God resides, the infinite, omnipotent, holy God. There is Christ, the Saviour, he who meekly bore the griefs and sins of his people, now in glory, and loveliness, surrounded with majesty. There dwells the Holy Spirit, whose office here is to convince, to restrain, to comfort and support. There are angels and archangels, and spirits of men made perfect. Among them are our loved ones, such as have left earth before us. Their hands, which so lately clasped ours in friendship, now hold palms of victory, now strike harps of gold. Their faces which looked affection on us, now glow with the radiance reflected from Him, who sitteth upon the throne. Their voices which pronounced our names, and rung upon our ears, now unite in that "sevenfold chord of harping symphonies," that swells with rapture through heaven's eternal arches. There

the throne of God stands, all glittering with sapphire, all radiant with the light of Godhead.

These are a few of the attractions of that place. But how can mortal tell of unutterable glory, the far more exceeding, the eternal *weight* of glory? These to us are lovely, for we have known something of them on earth. God's presence is felt *here*—Christ's intercession has produced its fruits *here*—the Holy Spirit's constraining influence is displayed *here*,—heavenly visitants have watched around us *here*,—holy men have worshipped *here*—our friends have clustered *here*—the throne of God has been accessible *here*,—and men have approached its foot to worship Him. To see these, which here

faith has kept in view, to look upon God face to face, to walk with angels, to bow really at the throne, to enjoy the glad fruition of what is here, prospective:—this is what we look for in heaven.

Thus have we given a very few thoughts on home—childhood's—manhood's—and the Christian's final home. Around these, cling all our recollections of past happiness, our consciousness of present joys—and our hopes for future bliss. As we can, with pleasure, look back, and recount early days, as we feel *now* the calm delights of present home, so may we be able to enter finally the peaceful, the glorious, the eternal "home of the soul."

REVERENCE DUE TO THE SANCTUARY.

If the sanctuary have the presence of God, in a sense in which ordinary scenes have it not, reverence is due to that sanctuary. We use not the word sanctuary as allowing any local and inherent sanctity to the place of worship, under the new dispensation of our Saviour. If the gospel allows to mere place no special sanctity, it may be asked, why rear houses specially for worship? From the largeness, then we answer, of many assemblies, places would scarcely be found of sufficient spaciousness other than those erected especially for the purpose of worship. Why, it may be asked, reserve them exclusively for religious uses? Because man is very much the creature of associations, and were the house of worship made also the scene, at other times, of worldly traffic, political discussion, or public amusements, the associations suggested would distract the mind of the worshipper, and mar the effect of the devotions. And if, as we have shown, God, though not sensibly, yet really, is present by a special and gracious presence in his courts, is not at least the same reverence that we would show to a distinguished earthly guest, benefactor, or ruler, due to the Invisible, but Mighty, and Holy and Gracious Ruler of the Universe? Is it fitting to gaze irreverently, to whisper, to smile, to read, to weave the web of

our vain imaginations, or even to slumber in the presence and under the gaze of those blazing eyes, too pure to look upon iniquity? Trifle, if you choose, with wealth, and character, and worldly education, and health, and this bodily life itself, but trifle not with God's house, and day, and worship; for it is to squander your hopes of heaven, and to fritter away the staple of your salvation, and to commit suicide upon your souls. The mere habit of association should teach such reverence. If we look with interest and respect on the observatory where science has toiled to read the starry pages of the unrolled heavens—where some eminent astronomer, like Herschell, lifting his telescope, has looked off from the edge, as it were, of our solar system, far into the azure depths of space, how much more regard and solemn interest should invest the christian sanctuary; the observatory of faith, where taking her stand, she has looked beyond the flaming bounds of stars, and systems of stars, into the eternal depths of heaven or hell. Here souls have been renewed, and here sealed to perdition. Here, for a time, it has seemed as if the fiery pit had its covering lifted off, and its smoke went up as the smoke of a great furnace, and the wail of its unremitting and immitigable anguish arose, piercing all hearts and shaking all

knees, the cry of a despair that sate eternally gnawing the core of the sinner's heart. Here, again, the soul in communion with its God, has seemed already to discern the glories of the beatific vision, and has caught the reverberating thunder of those Hallelujahs that with their resounding and incessant anthem girdle the throne of light. Here the Saviour is seen by

glimpses through the lattices of his ordinances; and here is the Pisgah on which we stand and gaze, till the heart is faint with longing, on the land that is afar off, and on the King in his beauty. Is such a place the proper scene for levity and indifference; for the witling's sneer, and the trifler's thoughtlessness?—*Dr. Williams.*

CHRISTIANITY AND MEN OF GENIUS.

ROBERT BURNS.

In another paper on this subject I endeavoured to show, that those false views of the character of God, included in the doctrine of Calvinistic election, and its inseparable concomitant, reprobation, had done serious damage to the moral character of Shelley; and that the infidelity he is generally charged with, and which is avowed in his writings, gave no distinct idea of his views of the God of the Bible. The fire of his genius scorches the arbitrary, partial creation of men's ingenuity they call God, but which is not. It is to be feared that he perished, from a misplaced and sinful confidence in the opinions of fallible men. There is lamentable evidence furnished in his life that he was an infidel, in the most correct sense in which that term can be applied,—he obeyed not the gospel. Happily, however, he has not left in his writings, so far as I know, anything that would lead an un-prejudiced mind to believe he intelligently rejected the revelation God has given of himself in Jesus Christ; it is more than probable he knew nothing at all of it. This is the position of thousands who boast of their infidelity; they know not what they do.

Alas, for the world! and alas for himself! Burns's gigantic intellect expanded under deficient parental training, and in the withering atmosphere of Scotch Kirk theology. Discordant and repulsive must its bold hard creed have sounded on the exquisitely strong chords of his sensitive soul. How his big heart would pant for the real and the true in the character of the Deity he had been taught to worship; and, as he gazed with a poet's eye upon the field of nature, eloquent of a universal

benevolence, and thought of the disparity between its book and that of revelation, as expounded by his church, turn away in disappointment and disgust from its contemplation. He was too inquiring and independent passively to adopt a system because the majority agreed to call it orthodox, or because it was supported by great and influential names. He writes to a friend to whom he gives the particulars of his life—"I used to provoke Calvinism with so much heat and indiscretion, that I raised a hue and cry of heresy against me which has not ceased to this hour." Happily for many since his day, and for us, it is but a small thing to be judged of man's judgment. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." Burns was charged with little short of infidelity, because he dared to dispute the correctness of a system of theology which all good men will soon help to destroy. I am not now called upon to express an opinion as to his real character in the sight of God; would that he had given practical evidence of having caught the true idea of himself and of God, as revealed in the gospel. He expressed a great truth in reference to the Divine dealings with men when he wrote—

"Sure thou, Almighty, canst not act
From cruelty or wrath!"

He appears to have been frequently the subject of deep conviction of sin. How it would have enlightened and cheered his dark mind, and have eased his burdened spirit to have had the freeness of gospel grace—the universal provision made for sinners in the propitiation of Jesus—explained to him

when giving utterance to the following lines :—

“ If I have wandered in those paths
Of life I ought to shun :
As something loudly in my breast
Remonstrates I have done.

“ Where with intention I have erred,
No other plea I have
But thou art good ; and goodness still
Delighteth to forgive.”

The state of mind here indicated is one favourable to a reception of the simple gospel. Affliction had prepared the ground, but the good seed was not cast into it. His church but uttered, in harsh, in forbidding tones, “ He hath mercy on whom he will have mercy,” and taught him to deduce, from this cheering assurance of God’s free sovereign love, a special, arbitrary election to eternal life of a favoured select few. His own superior discernment, and more unprejudiced judgment, led him to resist the dogma—to see the absurdity of such a creed—and he sank into almost hopeless despair of arriving at any soul satisfying truth. Still he felt the importance of having some religious belief. Would that he had applied the giant energies of his tortured mind to the simple record God has given of his Son ! There he might easily have found how great was God’s delight to forgive ; and have learned the true and the only plea he, as a sinner, could present why the guilt of which he was conscious should be forgiven. We find, however, that he arrived at the usual conclusion of perplexed minds, when they neglect the great salvation, and he thus expresses himself :—“ I hate the very idea of a controversial divinity, as I firmly believe that every honest, upright man, of whatever sect, will be accepted of the Deity.” Hatred of controversy, when engaged in for its own sake, and not for the attainment of truth, is commendable. But the belief here expressed was probably, in Burns’s case, as it has been in many others, evidence of having become wearied in the search for a satisfactory answer of the important question. “ How should man be just with God ?”

The following plain, unmitigated a-

vowal of the Calvinist’s creed is worthy of the most serious consideration :—

“ O thou, wha in the heav’ns dost dwell,
Wha, as it pleases best thyself,
Sends ane to heav’n an’ ten to hell,
A’ for thy glory,
An’ no for ony guid or ill
They’ve done afore thee.”

I think this verse does no injustice to either “ the high” or “ the low” adherents of Genevan theology. It would be interesting to know in what those, who object to it, consider the injustice to consist. It speaks the same language as the extract from Shelly, and it shows clearly the precise idea these gifted minds formed of what so many blindly persist in calling “ the Apostles’ creed.” Although it forms part of a withering satire on one of the Scotch Kirk clergy, and is put into his mouth in the form of a prayer—(which all good men will regret Burns should have written)—it accords with his previously expressed opinions, and affords some explanation—may I not say justification?—of that scepticism with which the advocates of this forbidding creed charged him. With respect to such a creed who would not be a sceptic ? Men must become infidels to such views of the Divine character, and of their own moral condition and destiny, before they can personally realise an interest, and feel safe, in the propitiatory sacrifice of the Lamb of God.

The facts connected with the moral history of Shelly and Burns, and other men of genius, who like them, have lived in ungodliness, ought to be deeply pondered. A man’s character will always take the complexion of the deity he worships. And if he be driven by the professed advocates of the gospel, to believe that the God of the Bible is such as these two mighty intellects have contemptuously described him to be, can we wonder that—thus acquiring a distaste for Divine revelation, and neglecting its “ more excellent way”—like a vessel without pilot or helm, they become the sport of the storms of temptation, and, eventually, moral wrecks ?

The Apollyon of Socialism has found his most numerous and staunchest adherents in Scotland. It is against Calvinism, not the gospel, that its advocates ply their arguments, and direct the

shafts of their ridicule. It is among a people trained in a fantastic system, that saps the foundation of all right views of free agency and accountability—among a people whose views are “nigh to Socialism”—that it finds its ready disciples. The ideas of men being “the mere creatures of circumstances,” and “no man being responsible for his creed,” are nearer akin to the doctrines of election and reprobation than their advocates seem willing to admit. Here the extremes seem to me to meet; and yet I doubt not that many truly good men are the unconscious agents of this lamentable union, and only require to

see the true tendency of their doctrines to desert them for ever.

I have gained my object in these two papers, if I have succeeded in leading my readers thoughtfully to examine this proposition; That it is not generally against the God of love revealed in the Bible that infidel men of genius have directed their arguments and their ridicule; but against a false and an imaginary deity, whom the professed believers and advocates of the Bible have mistakenly presented to the world in the place of the only living and true God.

G. C. N.

FAMILY CIRCLE.

A REMARKABLE DREAM.

In a sermon delivered by the Rev. John Jukes of Bedford, occasioned by the death of a venerable deacon of the church under his care, Mr. Thomas Kilpin, the following facts are mentioned in reference to an aged grandmother to whom Mr. Kilpin was much indebted for spiritual advantages in early life.

“She was originally a member of the church of which Dr. Doddridge was the pastor, at Northampton. The privileges enjoyed by her in connection with his ministry were much valued; and when in the course of time she removed with her husband to another part of the country less favoured with the means of grace, she deeply felt and much deplored her loss. But she sought, by the private exercises of religion, to make up, as far as possible, for the want of its public ordinances. She was much with God in secret, pleading for herself and for her family; and he who seeth in secret has since rewarded her openly. On one occasion, after having been thus employed, she had a dream which afforded her much encouragement in after life, and appears so remarkable when viewed in connection with subsequent events that it not only deserves but demands a place in this brief narrative. She dreamed that whilst engaged in earnest prayer for her family, an angel appear-

ed to her and said, ‘What is thy petition?’ She replied, ‘Lord that my *husband* may live before thee.’ The answer given was, ‘What I do thou knowest not now, but shalt know hereafter.’ The question ‘What is thy petition?’ was repeated, and she then said, ‘Lord, that my *children* may live before thee,’ to which she received the gracious reply, ‘All thy children shall be taught of the Lord, and great shall be the peace of thy children.’ Once more was the question, ‘What is thy petition?’ put to her, and she was emboldened further to ask, ‘Lord, that my *grand-children* may also live before thee.’ The animating response, ‘Thy children’s children shall be a seed to serve me,’ was immediately added to those before received. The declarations thus conveyed to her mind, were all, in due time, literally fulfilled. There was satisfactory evidence of the decided piety of *all* her children and grand-children. Her husband also was converted, but not until after her death, so that she had not the satisfaction of knowing it on earth. No less than sixteen of the descendants of this devoted woman have been, at different times, in fellowship with the church assembling in this place. Oh, who can fully estimate the importance of female influence, when under the full control of religious principle? If all christian wives and christian mothers would strive to imitate the example

now before us, what might we not anticipate as the result ?

This dream affords an illustration of a principle respecting dreams, which, though commonly overlooked is of great practical importance. A dream may fairly be regarded as an indication of the state of the dreamer's heart. His predominant desires in his waking hours will be his predominant desires in his dreams. The object of his love or hatred in the day will be equally an object of love or hatred in the visions of the night. Thus Solomon, at the commencement of his reign, desiring habitually above all things, the possession of wisdom and knowledge adequate to the important station which he had been called to occupy, when he dreamed that God said to him, 'Ask what I shall give thee,' naturally replied in his dream, 'Give me now wisdom and knowledge,' and this was taken by the Almighty as evidence of the state of the young sovereign's heart. 'God said to Solomon, because this was in thy heart, and thou hast not asked riches, wealth, or honour, or the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself that thou mayst judge my people, over whom I have made thee king; wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour such as none of the kings have had that have been before thee, neither shall there any after thee have the like.' So, the predominant desires in this good woman's heart being the conversion of her husband, her children, and her grand-children, her replies to the question, 'What is thy petition?' were such as she would have given had she been awake; and God accepted her request. By considering *the part which we take* in our own dreams, with this principle in view, that it indicates the state of our hearts, we may derive from many of them practical benefit. They may serve either to abase or cheer us. Sin may be committed in our dreams, for which we ought to humble ourselves, or right desires may predominate in our dreams, from which we may derive legitimate encouragement."

THE FOUR WORDS.

A STORY FOR CHILDREN.

"Four little words did me more good when I was a boy, than almost anything else," said a gentleman the other day. "I cannot reckon up all the good they have done me; they were the first words which my mother taught me."

"Indeed! what were the four little words?" said I.

He answered me by relating the following story:—

"My father grafted a pear-tree; it was a very choice graft; and he watched it with great care. The second year it blossomed, but it bore only one pear. They were said to be a very nice kind of pear, and my father was quite anxious to see if they came up to the man's promises. This single pear, then, was an object of some concern to my father. He wanted it to become fully ripe; the high winds, he hoped, would not blow off the pear; and he gave express directions to the children not to touch it. The graft was low, and easily reached by us. It grew finely. 'I think that graft will meet my expectations,' said my father many times to my mother. 'I hope, now, there is some prospect of our having good pears.'

"Everybody who came into the garden he took to the graft, and everybody said, 'it will prove to be a most excellent pear.'

"It began to look very beautifully; it was full and round; a rich, red glow was gradually dyeing its cheeks, and its grain was clear and healthy.

"Is it not almost ripe? I long for a bite," I cried, as I followed father one day down the alley to the pear-tree.

"Wait patiently, my child, it will not be fully ripe for a week," said my father.

"I thought I loved pears better than anything else; often I used to stop and look longingly up to this. Oh, how good it looks, I used to think, smacking my lips; I wish it was *all* mine.

"The early apples did not taste as good; the currants were not as relishing, and the damsons I thought nothing of in comparison with this pear. The longer I stopped alone under the

pear tree, the greater my longing for it, until I was seized with the idea of getting it. Oh, I wish I had it, was the selfish thought that gradually got uppermost in my mind.

"One night, after we were in bed, my brothers fell asleep long before I did; I tossed about and could not get to sleep. I crept up and went to the window. It was a warm, still summer night; there was no moon; no noise except the hum of numberless insects. My father and mother were gone away. I put my head out of the window and peeped into the garden. I sniffed pleasant smells. I traced the dark outlines of the trees. I glanced in the direction of the pear-tree. The pear-tree, then the pear! My mouth was parched; I was thirsty. I thought how good would a juicy pear taste. I was tempted.

"A few moments found me creeping down the back stairs, with neither shoes, stockings, nor trowsers on. The slightest creaking frightened me. I stopped on every stair to listen. Nancy was busy somewhere else, and John had gone to bed. At last I fairly felt my way to the garden door. It was fastened. It seemed to take me ages to unlock it, so fearful was I of making a noise, and the bolt grated. I got it open, went out, and latched it after me. It was good to get out in the cool night air. I ran down the walk. The patting of my feet made no noise on the moist earth. I stopped a moment and looked all around, then turned in the direction of the pear-tree. Presently I was beneath its branches.

"Father will think the wind has knocked it off;—but there was not a breath of air stirring. Father will think somebody has stole it—some boys came in the night, and robbed the garden—he'll never know. I trembled at the thought of what I was about to do. Oh, it will taste so good, and father never will, never can know it; he never would think I took it.

I leaned against the trunk of the tree and raised my hand to find it, and to snatch it. On tiptoe, with my hand uplifted and my head turned upward, I beheld a star looking down upon me through the leaves. 'THOU GOD SEEST ME!' escaped from my lips. The star

seemed like the eye of God spying me out under the pear-tree. I was so frightened I did not know what to do. 'THOU GOD SEEST ME!' I could not help saying over and over again. God seemed on every side. He was looking me through and through. I was afraid to look, and hid my face. It seemed as if father and mother, and all the boys, and everybody in town would take me for a thief. It appeared as though all my conduct had been seen by the light of day. It was some time before I dared to move, so vivid was the impression made upon my mind by the awful truth in those four words, 'Thou God seest me.' I *knew* he saw me. I *felt* that he saw me.

"I hastened from the pear tree; nothing on earth would at that moment have tempted me to touch the pear. With very different feelings did I creep back to bed again. I lay down beside Asa, feeling more like a condemned criminal than anything else. No one in the house had seen me, but oh, it seemed as if everybody knew it, and I should never dare meet my father's face again. It was a great while before I went to sleep. I heard my parents come home, and I involuntarily hid my face under the sheet. But I could not hide myself from a sense of God's presence. His eyes seemed everywhere, diving into the very depths of my heart. It started a train of influences which, God be praised, I never got over. If I was ever tempted to any secret sin, 'Thou God seest me' stared me in the face, and I stood back restrained and awed."

The gentleman finished; his story interested me greatly. I think it will interest many children. I hope it will do more than interest them. I hope it may do them much good.

"Thou God seest me." Those four little words are from the Bible. Hagar uttered them. She fled in anger from her mistress, Sarah, and went into the wilderness. An angel met her by a fountain of water. The angel bade her return to her mistress, and told her some things in her life which Hagar thought nobody knew but herself. "Thou God seest me!" she exclaimed. Then she knew it was the angel of God, for nobody but he

could look into the most secret things.

Children, learn these four small words. Impress them upon your heart. Think of them when you lie down, when you get up, and when you go by the way; when alone, or when with your companions, both at home and abroad, remember "Thou God seest me."

H. C. K.

A TOUCHING INCIDENT.

A correspondent of the *Mirror*, writing from Liverpool, narrates a touching incident that happened on the voyage of one of our packet ships. It is well told, and is characteristic of the noble-hearted sea Captain:—

"A little girl was returning to England in charge of the Captain. She was the only female on board, and by her simplicity had won the love of the captain and his passengers. The poor child was very sick nearly all the way, and became much reduced in strength. One dreary night the thought struck her that soda water would be refreshing, and it was given her, perhaps too freely. Spasms of the stomach almost immediately ensued, and before the morning came the little sufferer had passed away to a better world; mourning most of all that no mother's gentle hand would close her eyes in their last sleep, nor a mother's prayer (A MOTHER'S PRAYER!) linger last upon her deafening ear.

"But the great stalwart captain had almost a mother's heart. He whose voice would be heard high up aloft, when the tempest raged in its fury, had tones of gentleness and love for the poor dying child; and though he scarce knew the meaning of the word fear, tears like rain fell from his eyes upon the wasted face of the little one. Beautiful, beautiful, most beautiful—though full of gloom—was the scene presented in that cabin on the wild winter's night. With exquisite delicacy and almost sacred tenderness, was the corpse laid out and preserved. But another trying time for the generous captain was yet to come, for he knew the mother would hasten to the dock gates to meet her child the moment the ship's arrival was telegraphed.

And she did. The Captain saw her in an instant; and as soon as the ship was near enough to allow her voice to be heard, she could no longer restrain herself, but cried out in tremulous accents—"Is Mary on board?"

"The poor captain scarce knew what to say, but requested her mother to go to his hotel, and he would soon be with her. I dare not attempt a description of the subsequent scenes of this simple though sad drama. Suffice it to say; when Thomas B. Cropper goes to his last account, of this touching incident it will surely be said,—'Inasmuch as ye did it to the least of my little ones, ye did it unto Me.'"

CHRISTIANS WHO WOULD NOT FIGHT.

"I HAVE read," says Mrs. Chapman, "of a certain regiment ordered to march into a small town, (in the Tyrol I think), and take it. It chanced that the place was settled by a colony who believed the gospel of Christ, and proved their faith by works. A courier from a neighbouring village informed them that troops were advancing to take the town. They quietly answered, 'If they will take it, they must.' Soldiers soon came, riding in with colours flying, and fifes piping their shrill defiance. They looked round for an enemy, and saw the farmer at his plough, the blacksmith at his anvil, and the women at their churns and spinning-wheels. Babies crowded to hear the music, and boys ran out to see the pretty trainers, with feathers and bright buttons, 'the harlequins of the nineteenth century.' Of course none of these were in a proper position to be shot at. 'Where are your soldiers?' they asked. 'We have none,' was the brief reply. 'But we have come to take the town.' 'Well, my friends, it lies before you.' 'But is there nobody here to fight?' 'No, we are all christians.' Here was an emergency altogether unprovided for by the military schools. This was a sort of resistance which no bullet could hit; a fortress perfectly bomb-proof. The commander was perplexed. 'If there is nobody to fight with of course we can't fight,' said he. 'It is impossible to take such

a town as this." So he ordered the horses' heads to be turned about, and these carried the human animals out of the village as guiltless as they entered, and perchance somewhat wiser. This experiment, on a small scale, indicates how easy it would be to dispense with armies and navies, if men only had faith in the religion they professed to believe."

THE POOR TYROLESE BOY.

A SOLDIER'S widow lived in a little hut near a mountain village. Her only child was a poor cripple. Hans was a kind-hearted boy. He loved his mother, and would gladly have helped her to bear the burdens of poverty, but that feebleness forbade it. He could not even join in the rude sports of the young mountaineers. At the age of fifteen years, he felt keenly the fact that he was useless to his mother and to the world.

It was at this period that Napoleon Bonaparte was making his power felt throughout Europe. He had decreed that Tyrol should belong to Bavaria, and not to Austria, and sent a French and Bavarian army to accomplish his purpose. The Austrians retreated. The Tyrolese resisted valiantly. Men, women, and children of the mountain land were filled with zeal in defence of their homes. On one occasion, 10,000 French and Bavarian troops were destroyed in a single mountain pass, by an immense avalanche of rocks and trees prepared and hurled upon them by an unseen foe.

A secret arrangement existed among the Tyrolese, by which the approach of the enemy was to be communicated from village to village by *signal fires*, from one mountain height to another, and materials were laid ready to give instant alarm.

The village where Hans and his mother lived was in the direct line of the route the French army would take, and the people were full of anxiety and fear. All were preparing for the expected struggle. The widow and her crippled son alone seemed to have no part but to sit still and wait. "Ah, Hans," she said, one evening, "it is well for us now that you can be of little use; they would else make a

soldier of you." This struck a tender chord. The tears rolled from his cheek. "Mother, I am useless," cried Hans, in bitter grief. "Look round our village—all are busy, all ready to strive for home and father-land—I am useless."

"My boy, my kind, dear son, you are not useless to me."

"Yes, to you; I cannot work for you, cannot support you in old age. Why was I made, mother?"

"Hush, Hans," said his mother; "these repining thoughts are wrong. You will live to find the truth of our old proverb:

"God has his plan
For every man."

Little did Hans think that ere a few weeks had passed, this truth was to be verified in a most remarkable manner.

Easter holidays, the festive season of Switzerland, came. The people lost their fears of invasion in the sports of the season. All were busy in the merry-making—all but Hans. He stood alone on the porch of his mountain hut, overlooking the village.

In the evening of Easter, after his usual evening prayer, in which he breathed the wish that the Father of mercies would, in his good time, afford him some opportunity of being useful to others, he fell into a deep sleep.

He awoke in the night, as if from a dream, under the strong impression that the French and Bavarian army was approaching. He could not shake off this impression; but with the hope of being rid of it, he rose, hastily dressed himself, and strolled up the mountain path. The cool air did him good, and he continued his walk till he climbed to the signal pile. Hans walked round the pile; but where were the watchers? They were nowhere to be seen, and perhaps were busied with the festivities of the village. Near the pile was an old pine-tree, and in its hollow stem the tinder was laid ready. Hans paused by the hollow tree, and as he listened, a singular sound caught his attention. He heard a slow and stealthy tread, then the click of muskets; and two soldiers crept along the cliff. Seeing no one, for Hans was hidden by the old tree, they gave the signal to some comrades in the distance.

Hans instantly saw the plot and the danger. The secret of the signal pile had been revealed to the enemy; a party had been sent forward to destroy it; the army was marching to attack the village. With no thought of his own peril, and perhaps recalling the proverb his mother had quoted, he seized the tinder, struck the light, and flung the blazing turpentine brand into the pile.

The two soldiers, whose backs were then turned to the pile waiting the arrival of the comrades, were seized with fear; but they soon saw there were no foes in ambush—none but a single youth running down the mountain path. They fired and lodged a bullet in the boy's shoulder. Yet the signal-fire was blazing high, and the whole country would be roused. It was already aroused from mountain-top to mountain-top. The plan of the advancing army was defeated, and a hasty escape followed.

Hans, faint and bleeding, made his way to the village. The people with their arms were mustering thick and fast. All was consternation. The inquiry was everywhere heard, "Who lighted the pile?" "It was I," said at last a faint, almost expiring voice. Poor crippled Hans, tottered among them, saying, "The enemy—the French were there." He faltered, and sunk upon the ground. "Take me to my mother," said he; "at last I have not been useless."

They stooped to lift him. "What is this?" they cried; "he has been shot. It is true; Hans the cripple has saved us." They carried Hans to his mother, and laid him before her. As she bowed in anguish over his pale face, Hans opened his eyes and said, "It is not now, dear mother, you should weep for me; I am happy now. Yes, mother, it is true,

'God has his plan
For every man.'

You see he had it for me, though we did not know what it was."

Hans did not recover from his wound, but he lived long enough to know that he had been of use to his village and the country; he lived to see grateful mothers embrace his mother, and to hear that she should be considered a sacred and honoured bequest to the

community which her son had preserved at the cost of his own life.

Great emergencies like those which met Hans, cannot exist in the history of all. To all, however, the Tyrolese motto may speak, and all will experience its truth. None need stand useless members of God's great family. There is work for every one to do, if he will but look out for it. So long as there is ignorance to instruct, want to relieve, sorrow to soothe, let there be no drones in the hive, no idlers in the great vineyard of the world.

A CONVENIENT SEASON.

"A CONVENIENT season"—some other time—a future period: the universal, and, to thousands, fatal excuse. A convenient season?—just as if the present were not such! What is there in the present to hinder every man attending to the salvation of his soul? Are you sick? How well adapted is your disease and bodily pain to inspire solemn thought and apprehension of eternity; and what ample time and opportunity have you, in the silence and seclusion of your chamber, to attend to this matter. Perhaps, too, this may be your only opportunity—the sickness may be mortal—delirium may be kindling its fires—death may be waiting at the door. Solemn thought! *This* is your convenient season.

Are you in health? It is the very best time for repentance; for, your mind is unobscured and undistracted by racking disease; your powers in full and vigorous exercise; your spirits alient and undepressed: you have such a favourable time and favouring circumstances for the duty, as but few enjoy. But you want this very season of health and vigour, and buoyancy, to devote to your pleasure and emoluments; for the party and the gay revel; for ambition or great riches. Then be honest; say no more about a convenient season; say you love the world and its vanities; say you want to pursue sin a while longer; say you mean to give your youth, your strength, your whole life, to the world, and *their dregs* to God? And do you think of practising such a miserable imposition upon the heart-

searching God? A convenient season! You feel the falsehood in your heart.

Are you poor? The cares and wants of this life should teach you the wisdom of looking above for a better state. Be your poverty great as it may, now is your convenient season. You will probably have to work as hard and as late all your life; where then, between now and death, will you find more time to repent in, less hindrances, better opportunities? And if you were certain of better and easier times in the future, you have as ample opportunity to repent in now as you would have then; for what interruption of business is it to have your heart ascending to God in inward prayer and penitence, and how many have taken the "night-watches" for the duty, and on whom of his creatures, in this land at least, has not God bestowed the blessings of the Lord's-day?

Are you rich? What business have you then, to plead a convenient season—some future time? Who such ample time as you have now? Who such abundant opportunity? The plea comes with least grace from you of all men. You have not even the wretched excuse of the poor man. Will you plead you are too busy? *Too busy!* Too busy, and your soul in danger of being lost? Too busy, and your feet on "slippery places" and the "fiery billows" beneath? Hear, O heavens! and be astonished, O earth! Do you not, when your ox or your ass is strayed or lost, at once drop your business, and go and search for it until it is found? And will you refuse to your deathless soul the attention and care you give to a dumb beast! And what right have you, dying sinner, to accumulate so much business on your hands as to exclude the concerns of your priceless soul? Is not this folly, madness, death? If this be your stand, you will plead the falsehood till the waves of death choke it in your throat.

Are you young? Now in the spring time of life, ere the flower of youth has been nipped and discolored by baleful influences—while the heart is more

instinctively religious, and easily impressible by truth, and it is quite unoccupied by the fatal propensities and prejudices, and by the entangling pursuits of maturer age—now is your convenient season. Every year diminishes your opportunities and your chances of repentance. If there are ten hindrances now, there will be ten times ten when you have arrived at man's estate. If the cross is a mole-hill now, it will swell to a mountain then.

And have you lived disobeying God, and provoking his vengeance, till those white locks cover your shoulder, and those failing hands grasp the crutch? Fall on your knees, then, before God, and confess your sins and repent ere another moment increases that wrath ready to burst—ere sudden destruction fall on the hardened neck. You, hoary sinner, what have you to plead? A convenient season? You can't be so stupid. What can "three score and ten" think of but death and eternity?

Are you required to make a pilgrimage to Mecca, or to go this distance, or that direction, or to perform this hardship or that penance, in order to repentance? God is approached everywhere. From the artisan at the bench, the prisoner in the cell, and the wanderer on the desert, the cry of a broken and repentant heart goes straight to the throne. Not pilgrimage, but prayer, is required; not penance, but faith. All this can be done better now than at any future time. Now, O now, is the convenient season, when the heart is tender and has not acquired that art and hardness of resistance which it will by-and-by, and which, once acquired, precludes all hope of the sinner ever repenting at all.

Now is the time, while Felix is yet trembling under the preaching of "righteousness, temperance, and judgment to come."

"Delay not, delay not; the Spirit of Grace,
Long grieved and resisted, may take his sad flight,
And leave thee in darkness to finish thy race—
To sink in the gloom of eternity's night."

WHILOM.

POETRY.

GIVE.

BY MRS. L. B. SIGOURNEY.

"It is more blessed to give than to receive."

Give prayers; the evening hath begun;
 Be earlier than the rising sun:
 Remember those who feel the rod;
 Remember those who know not God.
 His hand can boundless blessings give;
 Breathe prayers; through them the soul
 shall live.

Give alms; the needy sink with pain;
 The orphans mourn, the crush'd complain.
 Give freely; hoarded gold is curst,
 A prey to robbers and to rust.
 Christ through his poor a claim doth make;
 Give gladly, for thy Saviour's sake.

Give books; they live when you are dead;
 Light on the darkened mind they shed;
 Good seed they sow, from age to age,
 Through all this mortal pilgrimage.
 They nurse the germs of holy trust;
 They wake untired when you are dust.

Give smiles to cheer the little child,
 A stranger on this thorny wild;
 It bringeth love, its guard to be—
 It, helpless, asketh love from thee.
 Howe'er by fortune's gifts unblest,
 Give smiles to childhood's guiltless breast.

Give words, kind words, to those who err;
 Remorse doth need a comforter.
 Though in temptation's wiles they fall,
 Condemn not—we are sinners all.
 With the sweet charity of speech,
 Give words that heal, and words that teach.

Give thought, give energy, to themes,
 That perish not like folly's dreams.
 Hark! from the islands of the sea,
 The missionary cries to thee:
 To aid him on a heathen soil,
 Give thought, give energy, give toil.

American Messenger.

REMEMBER THE POOR.

When ye meet your cherished sires
 Round your cheerful evening fires,
 Mingle with the social prayer,
 Free from want and free from care,
 Let your thoughts escape your door;
 Think upon the suffering poor.

When the infant, loved—caressed,
 Sleeps upon its mother's breast,
 With its every want supplied,
 Think of those who've vainly cried
 For such tenderness and care,
 When no mother lingered near.

When the sprightly, cherub-boy,
 With his mimic horse and toy,
 Sports upon his father's knee,
 Full of innocence and glee,
 Think of you forsaken child,
 On whom kindness seldom smiled.

When dark clouds o'erspread the sky,
 When the chilling storm is nigh,
 Open then your bounteous store,
 And distribute to the poor;
 Let your *alms*, and prayers arise
 To heaven, accepted sacrifice.

When you aid some noble cause,
 And receive the loud applause,
 Let the *mite* be freely given,
 Secretly—observed of Heaven,
 And the needy at your door,
 Empty sent away no more.

Drop, ah! drop the friendly tear
 On the stranger's humble bier;
 Let your sympathy o'erflow
 For the orphan, young in woe;
 Be thou mercy's angel nigh,
 When heard is the widow's sigh.

Wait not for serener skies—
 Wait not for repeated cries:
 And seek not the world's applause
 When you aid a worthy cause;
 Hope not for reward again—
 A *Pharisee* would do the same.

FAMILY HARMONY.

O, sweet as vernal dews that fill
 The closing buds on Zion's hill,
 When evening clouds draw thither—
 So sweet, so heavenly 'tis to see
 The members of one family
 Live peacefully together.

The children, like the lily flowers,
 On which descend the suns and showers,
 Their hues of beauty blending:—
 The parents, like the willow boughs
 On which the lovely foliage grows,
 Their friendly shade extending.

But leaves the greenest will decay—
 And flowers the brightest fade away,
 When autumn winds are sweeping:
 And be the household e'er so fair,
 The hand of death will soon be there,
 And turn the scene to weeping.

Yet leaves again will clothe the trees,
 And lilies wave beneath the breeze,
 When spring comes smiling hither;
 And friends who parted at the tomb,
 May yet renew their loveliest bloom,
 And meet in heaven together.

REVIEW.

TEMPERANCE MEMORIALS OF THE LATE ROBERT KETTLE, ESQ., *Consisting of Selections from his Writings on the Temperance Question, With a Memoir of his Life,* by the REV. WILLIAM REID. 12mo, pp. 288. Houlston & Stoneman.

THE life and actions of every good man who has been earnest in promoting to the best of his ability the welfare of mankind, may be read with advantage. Even though there may be something extreme in his views, or eccentric in his mode of advocating them, the clear evidence which is presented of the benevolence of his motive and the excellence of his purpose, will prepare the sensible and judicious reader not only to make all requisite allowances, but even to admire the energy of the man and to profit by the example of the philanthropist. The memorials before us, both as selected from the writings of Mr. Kettle, and as appearing in his biography, exhibit him as far more than a man of a common calibre. His excellent spirit, his pungent wit, his untiring toil, and his christian exemplariness, combined with the fact that his own energies by the blessing of God, raised him from the humblest ranks to a good measure of opulence and eminence, commend the volume to general perusal. To the extreme advocates of total abstinence, this volume will be a great boon. So excellent a character, and so effective an advocate of their principles, as the subject of this volume should not be forgotten. His papers as given here, and his life furnish a quiver full of sharp pointed, but not envenomed arrows, which may often be of service.

The general christian reader will find in this volume much to admire. The benefits of a religious education in a village, the value of an upright and earnest spirit, and the true honour and dignity secured by high principled and scriptural christianity appear in every part of the life. Mr. Kettle was the son of a small farmer in Kintillo, became a weaver, a clerk in a manufactory in Perth, then in Glasgow, and afterwards a merchant on his own account. He was a hearer, and a deacon of Dr. Chalmers, a leader of the Temperance movement, the editor of the Scottish Temperance Journal, and died in March 1852, full of the respect and esteem of all.

CHRISTIAN TITLES, *a series of practical meditations.* By STEPHEN H. TYNG, D.D., Rector of St. George's Church, New York. 18mo, pp. 210. Tract Society.

THE idea of this volume is a very pleasing one. The various titles by which our Lord and his Spirit designate the people of God, as a source of instruction and consolation. Here are fifty of those titles, and

as suitable, and at times, exceedingly profitable meditation upon them. One of them may be read in about ten minutes, and will not fail to furnish material for useful reflection. Christ's people are "partakers of his sufferings—of his promise—of the heavenly calling;" they are "strangers and pilgrims, sheep among wolves, servants of Christ, salt of the earth." They are "God's husbandry, God's building, heirs of God, his workmanship, children of light," &c. These are samples of the titles. The book will be welcome to the contemplative and pious christian.

CHARLES ROUSSEL; *or, Industry and Honesty.* Adapted from the French of J. J. Porchat, Author of "Three Months Under the Snow." 24mo, pp. 186. Tract Society. A pretty tale, well told.

THE FOUNTAIN OF LIVING WATERS. *Illustrated in the Life of a Layman.* 24mo, pp. 152. Tract Society.

GOOD, wholesome christian counsel, presented in a very attractive form.

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Almanacs for 1854.

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Containing an Almanack: also a passage of Scripture for every day, with an arrangement by which the Bible may be read in the course of the year; and a variety of useful information. Tract Society.

THE CHRISTIAN ALMANACK, for 1854. Tract Society.

THE POCKET-BOOK ALMANACK, for 1854.

THE TRACT SOCIETY'S PENNY ALMANACK, for 1854.

SHEET ALMANACK, for 1854.

These publications seem to meet every want. The first, bound in morocco and with tuck, is elegant. The second two contain an abundance of useful, and scientific information. The third, interleaved, for twopence, will fit a waistcoat pocket. The remainder explain and commend themselves.

THE FAITHFUL PROMISES. Tract Society.

CORRESPONDENCE.

OUR VILLAGE CHURCHES.

(To the Editor of the G. B. Repository.)

SIR.—Much has been said of late respecting the state of our Village Churches. Evils have been pointed out, remedies have been suggested; division has been referred to as the chief cause of their feebleness and inefficiency. That this is amongst the causes militating against their prosperity I fully admit. It is, however, far from being the sole cause. It is moreover but just to our village friends to admit that they have not been more culpable, perhaps, in this respect than their brethren in the towns. A remedy for both, I think, would be found in paying less deference to human opinions and a more implicit regard to the Word of God. Among the more serious obstacles to the prosperity of our Village Churches will be found the following, namely,—An inadequate supply of preachers and preaching. To have only one public service on the Sabbath, and no preaching during the rest of the week, as is the case with some, appears to me at variance with apostolic precept; and under existing circumstances utterly insufficient to establish, or to sustain and extend, our village causes. Other Denominations, with their hosts of occasional preachers, and the periodical visits of their itinerants, have service at least twice every Sabbath, and once a fortnight on a week-day evening, by which their congregations are kept together and a greater amount of good is effected. Whereas too frequently a great part of some of our village congregations wander from place to place, like sheep having no shepherd, because our chapels are closed except in the afternoon or evening of the Lord's-day.

Another cause to which I would briefly advert, is a want of pastoral and friendly visitation. Now whatever may be the inclination of the "local brethren," as they are termed, they cannot possibly attend to this very important part of christian and ministerial effort. Their labours are almost exclusively confined to the Sabbath, when, in addition to preaching twice or thrice in the day, they have to travel, and that mostly on foot, distances varying from one to eighteen miles.

To the above may be added, the infrequency and irregularity with which the ordinances are administered; arising partly from the difficulty of obtaining the assistance of ordained pastors, and partly from the backwardness of the occasional supplies to do what some of them suppose to be a pastor's work.

Another serious matter to which I

would refer is, too little attention to meetings for social prayer. And last, though not least, a want of more judicious and scriptural discipline.

These appear to the writer to be some of the principal causes why our Village Churches are not more prosperous. It becomes a question, then, of some importance, how the above difficulties may be obviated. I fear that the resolution adopted at the last Conference, however desirable in itself, will be found to be nearly impracticable, partly arising from considerations as to the locality, but principally the pecuniary resources of our Village brethren. I beg to suggest to the prayerful consideration of the brethren the following hints. That each of our Village Churches should by all means secure at least two public services on the Lord's-day, at each of their preaching stations. That small committees should be appointed in each Church, consisting of the more pious and judicious of the brethren, to visit, and that not unfrequently, the whole of the members and the more seriously disposed of the congregation, including the afflicted, for the purpose of religious conversation. That an attempt should be made to secure a larger and more frequent attendance at meetings for prayer. That our brethren in the ministry be requested to spend one Sabbath per quarter each in connection with the small village churches, either to administer the ordinance of the Lord's-supper or to assist as occasion may require.

Another plan, which would be exceedingly beneficial in connection with the foregoing, would be for each of the above brethren to devote one evening each week to preaching in the villages. The afternoon might be very profitably spent in visiting the afflicted, or in giving advice in cases of difficulty, &c. That such a plan is practicable I fully believe. A plan might be made out embracing every Village Church in the Conference. Ministers might be planned to visit the same as might be most convenient to themselves. Expenses necessarily incurred in travelling might be defrayed by each of the Churches so visited making a half yearly collection, or something of that kind. Brethren think of these things, remembering that "he who winneth souls is wise," with the gracious assurance of our Lord, which will apply to the case in hand,—“They cannot recompense thee, but thou shalt be recompensed at the resurrection of the just.”

I am &c,

JOHN RILEY

Mountsorrel, Nov. 17th, 1853.

OBITUARY.

MR. JOHN COMPTON, JUNR., *Exhall, Warwickshire*.—"History," it has been said, "teaches wisdom without the danger of experience, and, by pointing out the paths of those who have gone before us, facilitates the journey of life." This is especially true of sacred history. Civil history is less capable of regulating moral than political conduct. There is very little in descriptions of battles, accounts of debates, and in the characters of kings and heroes that is calculated to guide the conduct of the humbler members of the community. Biography is a species of history; and this department is perhaps, more instructive to the mass of mankind than any other. When a single character is distinctly delineated, we can pursue the outline with an ease equal to that with which the painter copies from the original picture placed before his eyes. It is like a mirror into which we can look for the purpose of ascertaining our defects, and rectifying what is amiss. In every faithful biography we shall find much to warn as well as much to imitate. The following brief memorials of one whose sun went down while it was yet day, have been thrown together with the hope that the above objects may be realized in the experience of all who read them. Mr. J. Compton was born at Exhall, near Longford, August 6th, 1817. His parents, though in respectable circumstances, highly appreciating Sabbath school instruction, placed him at an early age in the Sabbath school at Longford. Here the first rays of divine light penetrated his mind, and love to Jesus was first kindled on the altar of his heart. Referring to this time, he on one occasion remarked, "my mind was often deeply impressed with divine things, and I often felt my heart drawn out in love to the Saviour." How many have been thus early drawn by the cords of love? Well would it be were all thus influenced to yield to Jesus, and thus in early life be led into his kingdom—his fold—his family. The impressions received by our departed friend in the school were however but superficial and evanescent. On his dismissal they proved to be like the morning cloud and early dew: they soon passed away. During the next few years of his life though he did not run to any excess of riot, nor into any gross sin, but conducted himself so as to be considered a strictly moral young man, yet the world had too strong a hold on his affections, and he lived careless about his immortal soul.

He was apprenticed to Mr. J. Dean of Ibstock, and therefore left the parental roof. At Ibstock, he at once became a

Sabbath school teacher, and attended regularly all the means of grace, both on the Sabbath and during the evenings of the week. The writer is not aware that his early impressions were revived by any particular circumstance or means. It is highly probable that his conversion was effected gradually. Sitting, however, under the searching and powerful discourses of Mr. Orton of Hugglescote, and whilst favoured with other means of grace, he was aroused to renewed anxiety, and at length fled for refuge to the hope set before him in the gospel. In May 1833 he was baptized and received into the church. During the remainder of his stay at Ibstock he was esteemed as a consistent follower of Christ. He loved the prayer-meetings, and evidenced his attachment to these exercises by a regular attendance, and the part he took in them. He was warmly attached to Mr. Orton, and generally attended him the greater part of the way home. During these night journeys many opportunities were enjoyed for spiritual conversation. We cannot say more for his piety while at Ibstock than that his ardent attachment to Mr. O. was warmly reciprocated by that venerable man. One who knew them well remarked, "I have often noticed the heartfelt pleasure which beamed in each countenance as they met and exchanged mutual gratulations." As an apprentice he made his master's interests his own, and the testimony of that master is that he never remembers to have had scarcely, if ever, an angry word from him.

Having returned to Exhall he at length was dismissed to the first church at Longford. Owing however to the distance of his residence from the chapel, and to the pressure of business engagements, he was unable to attend the week night services so regularly as he had done; though from his punctual attendance on the Lord's-day and at our church meetings it was evident that he felt a lively interest in the means of grace and in the prosperity of the cause of Christ. But, though he was far from being a fruitless professor, the fruit was neither so great in quantity nor rich in quality as it had been. The consequence was his enjoyments were not so great, nor his hope so bright. To all similarly situated we say, take care that your business engagements do not extinguish the fire of divine love in your soul. No temporal prosperity can compensate for the loss of spiritual prosperity. The more we have to do with the world the more necessity is there for increased attention to our spiritual interests.

On April 29th, 1852, our departed friend was married to Miss Liggins, a member of Union Placo, Longford, and went to live on a farm at Ryton, which he had previously taken. Little did those think, who were present at the marriage feast, that the union that day formed would so soon be broken; everything seemed to indicate a long, a happy, and a prosperous life. Uncertainty is stamped on every earthly blessing. In five short months that bright prospect was enveloped in gloom by the overshadowing wings of death. On Sep. 30th, after a short but painful affliction, our brother died.

The writer visited him during his affliction and was surprised to find him so thoroughly weaned from all worldly affairs. His only concern—certainly a great one—his only concern was that he might fully realize a sense of his interest in Christ's atoning work. For a few days a cloud overshadowed him, but at length that cloud was dispersed, and the light of his reconciled Father's countenance shone brightly upon him. While one of the family was praying with and for him he raised and clasped his hands, saying with much emphasis, "I have got fast hold now! fast hold now!" After this he was tranquil and happy, and never seemed to lose his hold. His sister thus writes in reference to the last few days of his life, "He spoke of dying with the greatest composure, and several times when he seemed to be engaged in meditation and prayer he dropped many words which told the state of his mind, such as, 'My Saviour's blood.' Once with much fervour he said, 'Jesus I love thy charming name;' and going on to the third verse with increased emotion, 'All, all my capacious powers can wish, in thee most richly meet.' At another time on my asking him what I should say to an old friend in this neighbourhood, he said,—'Tell him I am gone up to the general assembly and church of the first-born, to those who have washed their robes and made them white—white in the blood of the Lamb.' At another time, being asked if he felt that he was on the rock, he said, 'O yes, Jesus is precious, he is my all.'"

Thus, rejoicing in Christ, encouraging some and warning others, he passed the Jordan of death, and entered "the better land." His body was conveyed to Longford, and interred in a vault in the new grave yard, amid a vast concourse of sorrowing friends and spectators, who thus testified the great respect in which deceased was held. The funeral service was conducted by the writer and his friend and neighbour Rev. J. Salisbury. His death was improved by the writer to a crowded

audience from, 2 Cor. v. 21. "or he hath made him who knew no sin to for us, that we might be made the righteousness of God in him."

Should any Sabbath scholar—one whose heart is being drawn out in love to the Saviour, read this obituary we say to you, O resist not these gracious drawings of divine love. Yield to them at once, and they will lead you to happiness, usefulness, and to heaven.

Should a young christian read this we say diligently improve the opportunities you enjoy for spiritual improvement. Your privileges will never be greater. The character of your harvest will greatly depend upon the seed you sow now.

Should one plunged in worldly business read this we would say to such, take care you are not drowned. The cares of this world and the deceitfulness of riches have drowned many. What shall it profit a man if he gain the whole world and lose his soul?

Should one read this who has grown cold in his affections and wandered from God, we would say,

"Return O wanderer, return,
And seek an injured Father's face."

Beware of keeping from God as Adam did. Return and he will receive you graciously and love you freely.

Let us all ever bear in mind how uncertain is life. At an hour when we think not the Son of Man may come.

W. C.

GEORGINA JELLEY.—Amongst the most interesting portions of the sacred volume are those which record the histories of the pious dead. However different the stations which men may occupy, or however altered the phases of society, human nature has been the same in all ages of the world. That there is something morally wrong in human nature must be apparent to every observer of human conduct. The religion of Christ is intended to remove that which is wrong, and to supply that which is lacking; and it is really delightful to take the word of God and trace the operations and triumphs of divine grace upon our fallen nature: there we see the bad man made a good man, and the sinner made a saint. Nor are these triumphs of a Saviour's grace confined to the pages of the Bible, they may be found in the history of the church any day.

One of its noblest specimens was seen in Georgina, the beloved wife of Mr. Henry Jelley, of King's Cliffe, Northamptonshire. We know but little of her early life. She was born at Chatham in Kent, and when young, removed to Northamptonshire, where she spent her youthful days, and received her early religious

training in connection with the established church. When settled in life she went with her husband to reside at Barrow-upon-Soar, Leicestershire. It was here she was brought into contact with dissenters; and in the beginning of the year 1844, she was awakened to see the importance of real practical piety, and consecrated herself to the Saviour. On the 10th of June in that year, she, with her estimable husband, offered themselves to the Baptist church at Quorndon, as candidates for church fellowship. Having furnished satisfactory evidence that they had passed from death unto life, on the 6th of October they were received into her communion by baptism and the Lord's-supper. -

In the autumn of 1846 they left Barrow to return again to Northamptonshire, and there being no Baptist church near, they settled in religious worship at the Independent chapel, King's Cliffe. Our departed friend possessed many natural excellencies, and these sanctified by real religion, made her one that we should like to imitate, and recommend for the imitation of others. Her religion was not obtrusive, but retiring. She was constitutionally kind and benevolent; there was in her character a beautiful blending of the softer graces and lovelier virtues which unite to form the female and the christian. Nature and grace had formed her in their softest moulds. Mrs. Jelley was, however, a woman and not an angel. She was a partaker of our common nature, and no doubt felt, and often felt her own imperfections, and mourned over them before her Father and her God. Still, we think it was morally impossible for any reflective and intelligent christian to have been long in her company without being compelled to the conclusion that she had the mind of Christ—that she had been with Jesus. Our last personal interview with her was in May, 1852, nor shall we soon forget it. With a freedom of conversation almost unlike herself, she talked of all the way which the Lord God had brought her. She spoke of her early christian experience—the deep regret she felt on leaving her christian friends at Barrow, and of her religious associations at King's Cliffe. She talked as one who loved to talk about heavenly things. As we parted from her we thought, would that all the Lord's people were like her, then should we seldom hear the voice of sorrow and the sound of discord in our Zions. Our beloved sister was no religious bigot—she possessed true catholicity of spirit; for while she retained the strongest attachment for her first christian friends, and the church through whose instrumentality she was led to Christ, she could find a home in any christian sanctuary, and felt

that she was one with all those that love the Lord Jesus Christ in sincerity and in truth. She displayed a commendable zeal and activity in the cause of Christ: she was regular in the observance of religious duties and christian ordinances. On the Sabbath before her death she was proposed and accepted as a teacher in the Sabbath-school; and from the time of her union with our church she was amongst the warmest supporters of our Foreign Mission. Her death was rather sudden: the warning was exceedingly short: the fatal disease was apoplexy, and after struggling with the last enemy for two short days, she went to live where there shall be no more death. The nature of her disease prevented her from saying much on her death bed, but what she did say was highly pleasing and satisfactory. She felt that she had not then religion to seek; and observed, that if she had, that would have been an improper time to attend to it.

"Dying, she found her latest foe
Under her feet at last."

In her removal the church of Christ has lost one of her most consistent members—the world has lost one of its burning and shining lights—the family to which she belonged has been deprived of one of its most respectable and exemplary members. Her dear children have suffered a loss which no power on earth can fully supply, and her afflicted husband has lost one of the best of wives and companions through this vale of tears. But we sorrow not as those that have no hope. She had considered her latter end. She had applied her heart unto wisdom. By resting on the finished work of her Saviour, we believe she was meetened and prepared for the inheritance of the saints in light. We praise the grace of God in her, and would urge all to follow her so far as she followed her Saviour.

Her happy spirit was released from earth and earthly things on Friday morning, Sep. 30th, 1853, and her mortal remains were committed to the grave on the following Monday, in the church yard at Kings Cliffe. The event was improved on the following Sabbath evening, by Mr. Staddon of Quorndon, in the Independent chapel, to a large and deeply affected congregation. Thus the fondest unions of earth are dissolved, and the flowers of grace wither, but there is a world where unions formed will never be broken up, and where the plants of paradise will never die. Our beloved sister was removed from a circle of attached relatives and christian friends, at the early age of thirty-nine years, leaving three children and an affectionate husband to mourn their heavy loss.

J. S. Q.

INTELLIGENCE.

THE CHESHIRE CONFERENCE met at Wheelock Heath, on Tuesday, Oct 11, 1853. Mr. Stocks addressed the Most High for his presence and blessing, and Mr. Pedley presided. The Church at Congleton report that they are in a very low state. Their minister having removed from them several months since, they have to obtain supplies for the pulpit as they best can. At Macclesfield no material change has taken place since last meeting; the truths of the gospel are faithfully preached to them, and peace and good feeling exist; but not that intense anxiety for the extension of the Redeemer's kingdom which is desirable. Two members have been received, and two have been called to the church above. Stockport reports five baptized—the cause prosperous—that it is proposed to commence a Sabbath School, and that a prayerful and anxious feeling exists for a revival of religion among them. The friends at Stoke expressed their thankfulness to God for the peace and union with which they are favoured; that they have removed from their former inconvenient place of worship to the Town Hall, where their congregations are much more numerous than heretofore; but this is only temporary, as their new chapel will shortly be opened. The Sabbath School continues encouraging. Tarporley, still without a minister; but desirous of obtaining one; Sabbath-School in a hopeful state. Wheelock Heath, the congregation and School same as last reported; but there exists in the minds of the friends a longing desire for improvement.

1st Case.—That the Secretary repeat his application to the Church at Rochester to unite with this Conference.

2nd.—That Mr. Pedley, in union with the Trustees, is recommended to sell the chapel and premises at Congleton on the first favourable opportunity; and in case a sale take place, Mr. Pedley advise with the friends at Congleton in reference to obtaining another place of worship.

3rd.—That the Conference having reconsidered the case of the Church at Bank Top, Macclesfield, repeat their application to the ensuing Association, that it may be placed on the list of Churches, for the following reasons:—1. It has existed as a distinct church for several years. 2. The members have erected a small place of Worship for themselves, and are self-supporting, not requiring help but only recognition.

Mr. Kenny introduced the morning service by reading and prayer; and Mr. Wood, now of Salford, preached from Rom xv. 29.

—“And I am sure that when I come unto you I shall come in the fulness of the blessing of the gospel of Christ.” There was a meeting in the evening to promote the Revival of religion.

The next Conference to be held at Stoke, on good Friday, 1854. Mr. Pedley to preach in the forenoon.

A cordial vote of thanks was presented to the friends at Wheelock Heath, for the gratuitous provision and accommodation afforded to the members of Conference on this occasion.

RICHARD STOCKS, *Secretary.*

BAPTISMS.

LEEDS, *Call Lane.*—On Lord's-day evening, Oct. 30th, our pastor baptized seven persons, six of whom, along with three others, were received into the church on the following Lord's-day. A. H.

LOUTH.—On Lord's-day, Oct. 30th, two males and two females avowed, by baptism, their faith in Christ, and dedication to his service. R. I.

NORTHALLERTON.—On Lord's-day morning, Oct. 9th, 1853, our highly esteemed pastor baptized one female, who, at the conclusion of the afternoon service, was publicly received into the church. On the 30th of Oct., one female was baptized, who was publicly received into the church the following Sabbath. We thank God and take courage. T. HUNTON.

SALFORD.—On Lord's-day evening, Sep. 25th, two believers were baptized on a profession of faith in Christ. May they be faithful unto death.

BERKHAMSTEAD.—On Lord's-day, Nov. 6th, after a suitable sermon on the conversion of Saul three females were baptized by our minister and admitted to the Lord's-table in the afternoon. T. KING.

ASHBY AND PACKINGTON.—On Lord's-day, Nov. 6th, three sisters were baptized at Packington, two of whom will form part of the new church at Longton.

KIRKBY.—On Lord's-day, Oct. 23, 1853, we were favoured with the services of the Rev. G. Staples of Measham, who delivered an excellent address in the morning at the water side, on the subject of baptism, &c., which was listened to very attentively, by a large concourse of spectators; after which our highly esteemed friend, John Plowright, baptized five persons, in the name of the Triune God. After a short prayer the large assembly dispersed. In the afternoon and evening, Mr. Staples preached to large and attentive audiences.

After the evening service he administered the ordinance of the Lord's Supper, and gave to the newly-baptized the right hand of fellowship. **WILLIAM MASON.**

ANNIVERSARIES.

CLAYTON.—On Lord's-day, Oct. 16th, 1853, two sermons were preached by Mr. J. Maden of Gambleside. Congregations good, and collections liberal.

OPENINGS, &c.

HEPTONSTALL-SLACK.—On Lord's-day, Aug. 21st, two sermons were preached by Mr. Springthorpe in behalf of our Sunday School at Blaigh-Dain. The chapel was densely crowded, numbers not being able to obtain admittance. Collections £9 1s. On the following Sabbath, the opening services of our new School-room and preaching-place at Broadstone were held. Mr. Hollinrake of Birchcliffe preached in the afternoon, and Mr. Springthorpe in the evening. In the course of his address, the venerable minister above named, indulged in a number of pleasing reminiscences, having immediate connection with the site on which the new building is erected. The room formerly occupied was constructed out of two cottages, in one of which Mr. H. resided. The good old man with much pathos remarked,—"Here it was that I prepared my first sermon, founded on Luke x. 42.—'One thing is needful.'" And he added, "Here it was that I delivered it, exactly fifty years since this very day. Strange to say, that I am yet alive."

The dimensions of the interior of the fabric are 42 feet by 33 feet. The cost is £229. 14s. Subscriptions and collections, £109. 14s, which with £30 on the old school, leaves as the total debt, £150. The premises altogether reflect great credit on the contractor, Mr. James Lister, and give general satisfaction. The friends at Broadstone would here record their gratitude for the liberal support they have received. They would thank God and take courage.

While writing I may also add, that on Monday, October 14th, our Blaigh-Dain friends had their annual social gathering. It was truly a rustic scene, and to many a sweet season of re-union. The meeting after tea was lively and interesting. The voice of prayer was twice heard, nine addresses were given, praise employing our nobler powers between each; and the whole was begun and completed in two hours.

LOUGHBOROUGH, Baxter Gate.—This noble place of worship having been thoroughly painted and stained, at an expence of near £100, was re-opened for divine service on Lord's-day, Oct. 23rd. Two sermons were delivered by Rev. T. Stevenson of Leices-

ter. The congregations were good. Collections about £30, which, added to the amount previously subscribed towards this improvement, will nearly defray the expence of it.

REMOVALS.

DOWNTON.—A public meeting was held in this town on the 19th ult., when the Rev. F. Smith (late of Seven Oaks, Kent) was duly recognized as the pastor of the G. B. Church, in the room of brother W. S. Clifton, who resigned in July last, through infirmity. The services were as follows:—In the afternoon, Rev. J. Burns D.D., of London, preached from Isaiah xxvi. 1, 2. Tea was provided in the chapel, and in the evening, the Rev. R. Compton of Lyndhurst delivered an address on "The constitution of a christian church," and Dr. Burns on "The Duties and Obligations of Pastors and Churches." The services were highly interesting, and the attendance good. **J. G.**

THE REV. T. STANION, Baptist minister Braunston, Northamptonshire, having accepted the unanimous call of the Baptist church, Berkhamstead, Herts, commenced his labours amongst us on the 1st Sunday in October, 1853.

MISCELLANEOUS.

The General Baptist church at Northallerton and Brompton, Yorkshire, beg leave to tender our very grateful thanks to our dear friends who have contributed the following sums for the Brompton chapel debt. Bradford, £1 10s; Queenshead, £1 14s; Halifax, £1 10s 6d; Heptonstall Slack, £7 14s 6d; Shore, 19s 6d; Vale chapel, 18s 6d; Burnley-Lane, £1 4s 6d; Mr. H. Gledfield, Burnley, 5s; Rev. H. Hollinrake, Birchcliffe, 1s. We are much encouraged by these liberal donations, and would affectionately solicit the kind aid of our sister churches. Our case was recommended by the Yorkshire Conference held at Allerton, on Sep. 28th, 1853. Donations will be thankfully received by our pastor, Rev. W. Stubbings, Northallerton, Yorkshire.

Brompton.

T. HUNTON.

BARROWDEN.—On Thursday, Sep. 22nd, the people here were favoured with a visit of Mr. and Mrs. Buckley. A Tea-meeting was arranged to welcome them, and a numerous and respectable party assembled. Mr. B. preached an excellent sermon in the afternoon; and in the evening, delivered a lecture on India, in which he gave a brief sketch of the history of the country, and gave many interesting illustrations of the manners and customs of the people. The congregations were highly gratified, and it

is hoped the services will result in permanent good.

EXTENSION OF THE BOOK-POST TO THE EAST INDIES.—We have been requested by a friend to inform our readers that the Book-post, which is now an important channel for the diffusion of literature in Great Britain, has been extended to the East Indies. The total charge from any part of the United Kingdom to any part of our vast Indian empire, for a book not exceeding half-a-pound in weight, will be 6d; not exceeding a pound, 1s; not exceeding two pounds, 2s; and not exceeding three pounds, (which is the maximum by this post), 3s. The postage must be prepaid in full, by affixing the proper stamps outside. The packet should be sent in a cover open at the end or sides. It must not contain any letter, open or sealed, nor any sealed inclosure whatever. Only one book can be sent for a single postage. Books can be sent in the same way by post, to New South Wales as to the East Indies.

THE CONVENTION AT LOUGHBOROUGH, Nov 9th, 1853.—The meeting for Conference and prayer on the state of religion in our churches, as announced in our previous numbers, was held on the above day. It was well attended by ministers and brethren from various parts of the district, and was of the most hallowed, brotherly, and practical character. We never remember such a season. This sentiment seemed to prevail, and it is hoped that the influence of this gathering will be felt for good in many churches for months or years to come.

Before the time appointed, the brethren began to arrive from various churches, and a few minutes after eleven, was commenced a prayer meeting, which was led by the Rev. J. Wallis, and in which several of the students of our Academical Institution engaged. At twelve the pastor of the Woodgate church read a number of select portions of Scripture, and offered a comprehensive prayer, and after making a few remarks on the importance of the object before the meeting, and its free conversational character, and on the causes why religion may not have been so prosperous as we could desire, called upon Mr. Winks to read some statements and suggestions he had prepared, in lieu of the paper that had been solicited from a senior brother. Mr. Wallis then delivered an impressive address, in which he considered that low views of the power of prayer, a want of spiritual conversation among christians, and a want of due regard to the mediation and work of Christ were fatal to the prosperity of vital religion. The Rev. J. Jones of March, whose presence was

grateful to many of the brethren, expressed his pleasure in being present, referred to past seasons and scenes in this place of worship, and pointed out a number of circumstances tending to prevent great prosperity. Rev. E. Stevenson referred to the want of more family religion,—to the neglect of prayer meetings by the more opulent and influential members, and to the disregard of hearers by the church, as evils which prevented prosperity. Mr. Winks considered that many of the Institutions of modern times tended to divert the feet from the house of God—that a worldly spirit had been generated by public events and discoveries, and that the increased activity of the established church had trenchoned on the prosperity and increase of many churches. Rev. H. Hunter urged to seek after more conformity of heart to Christ, more fidelity in preaching, and a more earnest regard to the Sabbath school. He regarded worldly conformity, and the love of power, as having been very injurious. Rev. R. Kenney urged that religion occupy our first concern. Rev. J. Buckley urged every one to begin at home, and seek the improvement of his own heart, and referred to a conference in 1805, which was productive of lasting good. Brethren Gill, of Melbourne, Underwood of Derby, C. Pike of Leicester, J. Cotton and E. Bott of Barton, J. Chapman of Longford, and W. R. Stevenson of Nottingham, severally delivered their thoughts, and various brethren engaged in prayer, during the course of this meeting. The body of the chapel was full, every one seemed deeply interested, and all remained to the end. This conference continued until four o'clock. In the evening a large assembly was convened in Baxter Gate chapel, when addresses on appropriate subjects previously given to the speakers, were delivered by Revds. J. Wallis, E. Bott, J. C. Pike, W. Underwood, J. Buckley, and H. Hunter. The Rev. E. Stevenson presided, and appropriate prayers were offered by himself, Rev. G. Staples of Measham, J. J. Goadby of Market Harborough, and J. Lawton of Wimeswold.

We purpose to give a full report of both these meetings in our next number, which will contain the valuable addresses delivered in the evening.

THE POPE PREACHING.—A few weeks ago, the Pope of Rome delivered a sermon of twenty-four minutes length from the words, "While men slept the enemy came and sowed tares." He stood on the steps of an ancient building, and was heard by great multitudes, his soldiers keeping order. It is said that he spoke with great energy and eloquence.

P O E T R Y .

A MISSIONARY WELCOME TO MR. AND MRS. BUCKLEY.

Welcome glad messengers,
 Sweet Gospel harbingers !
 Bringing your chalice of joys from the land
 Ruled over so long by sin's demon-band ;
 Where Juggernaut, reared on his bloody shrine,
 Receives the homage of a God divine.
 Ye have spoken of mercy born from above,
 And robed many a soul in garments of love.

We welcome ye !

To home—to favoured Britain's island shore,
 To places cherished in the days of yore,
 Which your fresh memories glad ponder o'er,

We welcome ye !

Bearers of gladdening, joyous news,
 Sweet as the morning and her pearly dews ;
 Sweet as the gleam
 Of childhood's pure dream ;
 Sweet as the echoes of murmuring stream ;
 Even as the birds' thrilling song
 As her gay matin she chants in the brake,
 Bidding the world from its slumbers to wake,
 Sol's chariot to roll along.

Sweet are your tidings bright,
 Lit with the holy light

Caught from the portals of heaven on the wing
 Of the angel Truth, when, like early spring,
 Into some long desolate heart she came,
 That throbs with rapture now to hear God's name ;
 Who to his brethren speaks of love divine,
 Realms breathing bliss, where endless mornings shine ;

How to obtain

An earnest of that glory while on earth,
 To be unloosed from Satan's bonds of dearth,
 And purified to be by a new birth ;

A blessed gain !

Are these not tidings bright and free
 As the silvery waves of some moonlit sea ?
 Are they not gay
 As the bursting day,
 When night's vapoury mists are rolled away ?

O long have we welcomed ye
 Back to the home of childhood's sunny days,
 Where first ye learned to lisp mellifluous lays,
 To love the bright and free.

MISSIONARY OBSERVER.

GENERAL BAPTIST MISSIONARY SOCIETY.

At a large Meeting of the Committee, held at Nottingham, on Tuesday, November 15th,—

Thanks were voted to the Tract Society for the generous present of 50 reams of paper for the use of the Missionaries, for the printing of tracts &c.

The Missionary Student, Mr. Bell, it was reported, had gone to our Academic Institution. Letters from Drs. Rawson and Ashwell were read, and the proceedings of the sub-committee confirmed.

Rev. T. H. Hudson,—on account of the present state of China, and in consequence of a statement forwarded by Mr. Hudson, it was resolved by a majority, that Mr. Hudson be continued at Ningpo as the Society's Missionary for one year. The subject to be resumed at the next annual meeting.

NOTES OF VISITS TO THE CHURCHES.—No. I.

(To the Editor of the Missionary Observer.)

DEAR BROTHER,—In the hope that a brief report of my visits to the churches may not be wholly destitute of interest, I send the following.

July 10th, preached at MARY'S-GATE, DERBY, morning and evening, and addressed the Sunday-school in the afternoon. A collection was made in the evening for the Juvenile Missionary Association; and though I do not remember the precise amount obtained, it was an improvement on last year. The congregations were pleasing, and it was gratifying to notice the interest which the friends felt in the Mission. On Monday evening I had a rich treat in hearing Mr. Baptist Noel preach, in Mary's Gate, from Rom. iii. 23—26. The sermon was full of precious gospel truth, and delivered with much seriousness and affectionate earnestness. It was the sincere milk of the word. The prayer, too, I greatly enjoyed. A collection was made at the close for the Evangelical Continental Society. The brief interview I enjoyed with him at Mr. Pike's left on my mind the impres-

sion that he was a holy man of God. How worthy of being pondered by all ministers and missionaries is a remark of Mr. Cheyne's on personal holiness,—“I feel persuaded that if I followed the Lord more fully myself, my ministry would be used to make a deeper impression than it has yet done.”

July 17th, found me at COMMERCIAL ROAD, LONDON, where I preached twice, and addressed the Sabbath-school in the afternoon. On the Monday evening a Missionary tea meeting was held; and though the weather was extremely unfavourable a goodly number of friends were gathered together. Addresses were delivered by the pastor, Mr. Pegg, Mr. Sarjant, of Praed Street, myself, and Mr. Cooper, Independent minister of Old Gravel Lane. Many pertinent and useful remarks were made; and much good feeling was excited. Prayer was offered by a young friend who was a candidate for Academic privileges, and two other friends connected with the church warmly welcomed the returned Missionary. I was impressively reminded of the prayer which Thoma (student in the Mission Academy Cuttack) offered for us at the Missionary prayer meeting, held a night or two before our departure: he pleaded earnestly that the promise made to Jacob when he was called to return to his country and his kindred—that God “would deal well with him”—that “he would surely do him good”—might be fulfilled in our experience; and I could not but think that God had graciously heard his prayer. Mr. Cooper mentioned some interesting statements about Mrs. Voke, who, he said, had sometimes been called, the mother of the London Missionary Society, and who was the writer of the fine missionary hymns, beginning:—

“Captain of thine enlisted host,
Display thy glorious banner high;
The summons send from coast to coast,
And call a numerous army nigh.”

and,—

“Behold the expected time draw near;
The shades disperse, the dawn appear;
Behold the wilderness assume
The beauteous tints of Eden's bloom.”

The young ladies at Commercial Road have a monthly working party for the Mission; and the pastor strongly expressed his hope that the church would raise more for the Mission than they had recently done. The collections exceeded £12.

On Tuesday morning I breakfasted with the Committee of the Religious Tract Society. Much interest was expressed in our Mission; they assured me that they had often been greatly cheered and encouraged by communications from Orissa; and one of the Officers of the Society said that he felt a deeper interest in ours than in any Indian Mission. While I stayed with them, a Monthly Messenger, entitled "My Refuge and my Saviour," passed the board; and though no names were mentioned, I recognized the style as that of our venerated Secretary. Our Mission is greatly indebted to the kind aid of the Religious Tract Society in England, and also to the American Tract Society—the former granting us paper (generally 100 reams annually) and the latter money (usually a little more than £60 per year) for printing tracts; and both these Societies give, in their Annual Report, lengthened extracts from the letters of the Missionaries in Orissa. In the last Report of the Religious Tract Society, which is a very valuable document, a considerable space (as much as 8 or 9 pages) is devoted to communications from Orissa. I would embrace this opportunity of warmly urging on our friends the claims of this Society. I trust that our ministers who are settled where there are auxiliaries will be ready to advocate the cause, and that our wealthy friends will think of a Society that thinks so much of Orissa. It is interesting to add, that in the circular letter for 1801, by Dan Taylor, on "The concurrence of the people with their ministers in furthering the kingdom of Christ," the distribution of the tracts of the Religious Tract Society, and the tracts of the Cheap Repository series, (by Hannah Moore) was recommended to the churches, (see Minutes for 1801, p. 19.) I believe all the ministers and representatives at that Association, with the single exception of our aged brother, T. Yates, sen., have passed into eternity. Solemn thought!

July 24th, I pleaded for the Sabbath School at MEASHAM — my native place. Thirty years ago I was a scholar in the school, and subsequently was for several years a teacher. The congregations and collections were large; and need I say, that as I thought of the changes made by the great destroyer, my own breast was the seat of tender and sorrowful emotions? The doctrine that Christ is a living Redeemer is increasingly precious to me. Our fathers die: our brethren and friends drop

into the grave; but he ever lives. In the afternoon I discoursed on the Patriarch's words—Job xix. 23—25; "Oh that my words were now written," &c., especially "I know that my Redeemer liveth;" and in the evening enlarged on God's gracious call to his guilty creatures all over the world, to look unto him and be saved. I have no sympathy with those commentators who explain away what I deem to be the plain and obvious import of Job's noble confession. This is not the place for critical disquisition, or I would assign to candid and reasonable men my reasons for thinking as I do. Barnes (who in my judgement is overrated) is very unsatisfactory on this and some other texts. "No man having drunk old wine straightway desireth new; for he saith, the old is better." So I think of the old and new commentators.

July 31st, I preached morning and evening in the Town Hall, LONGTON, formerly called Lane End; and in the afternoon preached and administered the Lord's-supper at Stoke. This was the third Sunday after the opening at Longton; and I must say that the attendance was encouraging. In the morning there were about 60, and in the evening more than 200. At the close of the morning service, a person came to me and shewed a certificate of having been baptized by Mr. Williams of Agra. He knew the late Mr. Thompson of Delhi, and Mr. Thomas of Calcutta. On Monday evening a lecture on India was delivered. The weather was unfavourable, but the attendance very pleasing; and at the close a friend, apparently connected with another denomination, said with a good deal of feeling,—"*I will pray for you.*" I feel much interest in the zealous effort which my old and esteemed friend, Mr. Wileman, is making to establish our cause here. The Lord render it abundantly successful. There is plenty of room in the district for Christian exertion. Longton has a population of, I believe, more than 10,000 souls; and the whole of the Potteries probably ten times as many. As this was my first visit to the Potteries, I went over some of the works, and was interested with what I saw; but as the world is not likely to be made wiser or better by any skill of mine in this line of things, I forbear a description. Those of your readers who are anxious to read a well-written account of this important and populous district, may examine the "*Leisure Hour*" for August. The writer does not give a very flattering description of Longton as a town, nor can I question its fidelity, for it appeared to me on entering it by train, to be a black, dirty, disagreeable place; but Longton Hall is a very lovely spot; and the town contains many precious souls needing the gospel.

To a Christian mind this is the point of interest. During the week we went over to STOKES, where the friends are erecting a new chapel. I trust this case will receive, as it eminently deserves, the liberal support of the body.

Aug. 7th, I preached the anniversary sermons at PACKINGTON; in the afternoon from those gracious words of Christ,—“Him that cometh to me I will in no wise cast out;” and in the evening on the awful manifestations of the Divine character, from “With God is terrible majesty.” In relation to the afternoon text I may mention a circumstance which impressed my mind. Some time before, in visiting an aged friend in the neighbourhood, who was bed-ridden for several years, on asking as to the state of his mind in those painful circumstances he referred with deep emotion to these words. “Oh!” he said, “what a promise that is! ‘Him that cometh to me I will in no wise cast out.’” And when it was afterwards pleaded in prayer, he wept. Packington is an important place in the annals of the G. B. Connexion in the Midland district. The first regular place of worship was fitted up (it had been a large barn) in 1762; but as the records of the church shew that preaching had been conducted for several years before in a dwelling house, there is no doubt that the gospel has had hold of Packington for more than a hundred years. The friends were reminded of the enlargement of heart, and liberal thank offerings which the mercies of a hundred years demanded; and a hope was expressed that their response would be of such a kind, that those who had come to participate in their joy would be able to say with the grateful monarch of Israel, “Now I have seen with joy thy people which are present here, offer willingly unto thee.” The precious dust of my beloved and revered pastor, who for more than 40 years ministered the word of life here, lies in Packington burial ground.

Aug. 14th, the anniversary sermons were preached at CABLEY STREET, LEICESTER, to encouraging congregations. I was much pleased with the improvement in this place of worship. A tea meeting was held on Monday afternoon, after which addresses were delivered by Mr. Winks, who presided, and Messrs. Wigg, Stevenson, and Carey Pike. Our esteemed brother Yates offered prayer. On Tuesday evening I heard a lecture in behalf of the British Reformation Society, by H. Bonar, the subject of which was “Union with Christ, not a church, the means of salvation.” There were some important and vital truths brought out in the lecture, and the necessity of direct communion with Christ was forcibly urged. The Lecturer is not distinguished as an orator.

His works, entitled “Night of weeping” and “Morning of joy,” will repay perusal.

While at Leicester I heard that at a recent Missionary meeting in an Independent chapel, one of the Secretaries of the London Missionary Society spent 15 or 20 minutes in describing Orissa, its idolatry, &c., but never hinted that there were any Missionaries in the province. This was too bad, as it comports with my knowledge to state that the *facts* communicated were received, in the first instance, from the Missionaries. Surely our existence ought not, in such circumstances, to have been ignored. A little less of the *profession* of catholicity, and a little more of the *practice* of it, would be an improvement in some quarters.

My next will relate to Yorkshire.

Yours faithfully,
J. BUCKLEY.

CAR FESTIVAL AT POOREE.

THE following affecting details of the last car festival are from the pen of our valued Missionary, Mr. Stubbins. Notwithstanding the melancholy loss of life on this occasion, our readers will notice with pleasure that the attendance was greatly diminished. Owing to the lateness of the season at which the festival was held this year, (the time of which, like Easter is regulated by the moon) a large attendance was not expected: still as *the number of pilgrims has been much smaller for four years in succession*, we cannot but regard it as a very encouraging fact. It suggests the hope that this gigantic system of idolatry is on the decline. No doubt the fears of the people occasioned by the immense waste of life on former occasions may have done much in producing this result; but we cannot suppress our conviction that the diffusion of Christian light and truth is exerting a very important influence. The bitter opposition of those who live from the gains of idolatry will, for their own sakes, be regretted, but in other respects it is a hopeful sign. When the devil comes down having great wrath, it is because he knoweth that he hath but a short time. All the friends of the Mission will notice with pleasure the improvement in Gunga's health.

“I went to Pooree this year ten or twelve days before the festival. Brethren Sutton and Brooks could not attend. It was the smallest I ever saw, and the mortality much less than usual. A dreadful accident, however, occurred inside the temple. When the doors were first opened, after newly painting the old blocks, the rush was so great that a number of people

were thrown down, and trodden under foot. *Twenty-one* were trodden to death, and some others died from their bruises shortly after. Those who were killed could not be brought out of the gate, as that would have polluted the entrance; they were therefore pitched over the wall, near the southern entrance, like so many dead dogs! Of those who were killed, I think three were men, the rest women. Brother Miller and I went to look at them in the afternoon: they had been thrown out upon the sands, and the dogs, vultures, &c., were feasting themselves in genuine Pooree style. As the accident occurred through obvious neglect, the magistrate, I hear, fined the Rajah 3000 Rs. (£300) and the door-keepers among them 100 Rs. He had fined the Rajah a short time before 300 Rs. I think I never saw the pundahs so bad before. Whether it was because they had become increasingly vile, or whether it was that they were more irritated on account of the smallness of the festival, I cannot say. It is a fact that they tried to ridicule us every time they heard us. We were not unfrequently pelted with sand, cow dung, or something worse—broken pots, plantain stalks, or any thing of that kind that came in their way. Still you know the Missionary's business is to hold out against all this sort of thing, and in "meekness instruct them that oppose themselves." I hope we tried to do this, and think it was not without its effect, as many abused these opposers, and thought our endurance without anger was next to a miracle. "Why," said a man to me, "do you call such rascals as these friends—dear friends?" I told him my religion taught me to love my enemies, and to pray for them that despitefully use me and persecute me. This was to the poor man a new and wonderful doctrine. We were daily out all the latter part of the time, morning and evening, and were, I assure you, usually tired enough when we got home. Brother Sutton, Rama, Sebo Patra, and the students, went to Asureswara. Gunga Dhor is a good deal better than he was. He actually went to Pooree to the festival, and at times he did thrash away!"

On the paucity of Missionary candidates our brother adds,

"Well, are there any candidates yet for Missionary labour? How can it be that our school of the prophets in Leicester has never yet furnished one Missionary? Bailey and Miller were conditionally received before they went there, and were only sent for improvement, so that they cannot be regarded as coming from the Institution. Surely there is not such a foul stain on any other similar Institution in Christendom. And then how mournful the fact

that twenty thousand General Baptists, believing it their solemn duty to preach the gospel to every creature, have not furnished one Missionary for more than eight years! surely there must be something sadly wrong somewhere."

CHOGA.

ENLARGEMENT OF THE CHAPEL.

We are gratified to hear that the chapel at this interesting station has been enlarged to just double its former size, and has been recently re-opened. The expenses have, we understand, been chiefly met by the liberal contributions of European friends on the spot. May the glory of the latter house be greater than that of the former.

"And at the great decisive day,
When God the nations shall survey,
May it before the world appear,
That crowds were born for glory there."

CHINA.

Louth, Oct. 25th. 1853.

DEAR SIR,—As it is long since a communication was received, or at least has been published, from Mr. Hudson, it will be gratifying to many to learn, by the following extract from a letter which has just come to hand, that he is still amongst the living, and that he has not been labouring in vain among the Chinese. His letter is dated, Ningpo, July 9th, 1853. He states as interesting facts,

"In the tract department we have printed and circulated, since our arrival at Ningpo, 153,590 religious tracts to promote the salvation of souls. These tracts, as you know, are on a variety of subjects, and many of them new ones, and all of them contain the fundamental doctrines of christian truth. They have been widely circulated in the city and surrounding districts; and doubtless, amidst a reading population, many thousand pages have been thoughtfully read, to learn the doctrines and practices of these foreign teachers of (to them) a new religion. The influence must be good; and, through such means, knowledge and righteousness must increase until the whole land becomes a Bethel of prayer and praise to the living God.

In relation to preparing portions of the word of God we have not been entirely negligent; for, while others have been pouring oceans of truth through the land, we have been sprinkling a few drops to fertilize and enrich the parched regions of Ningpo. Since 1848 we have printed 25000 portions of the sacred Scriptures; 7000 of which contain the first 6 chapters of Genesis improved from Dr. Marshman's trans-

lation; and the remainder, the Gospels, the Acts of the Apostles, and several very important epistles of the New Testament. And besides all these labours, not by any means very easy, much knowledge has been conveyed in schools, conversation, and preaching among the people. Look at our ability and means, and then we hope you will judge that the little one in Israel's hosts has not been entirely inactive and useless. The word of the Lord will not return void. The healing of the nations must commence from partaking of the fruits which grow upon the tree of life. The seed soon becomes fruitful: fruit is brought forth into eternal life. The name of Jesus, when learned from the New Testament, becomes indeed precious, more precious than the whole world, and increasingly precious through the countless ages of eternity.

The Teacher's place in the city has been fitted up for a school, where we have from 25 to 30 boys, and where I meet frequently with the assistant and some enquirers, for prayer and conversation. The Teacher's son, about 24 years of age, wishes to be a member, and the mother, and a few others are inquiring the way of life. In the way of preparing Tracts and the Scriptures my labours have been suspended, as I have no convenience and means as yet to pursue this work of faith.

The above facts amidst all our trials are not devoid of all interest; and yet a way may be opened for the salvation of the Saviour's cause, and the comfort of those who once delighted to live and labour for the salvation of souls. A serious responsibility rests somewhere in reference to our mission. The Lord help us, and cause his face to shine upon us.

Christian regards to yourself and family, and the long known friends of my native land."

Hoping that the preceding extracts will have a salutary influence on our feelings, prayers, and efforts in relation to China,
I remain, Yours truly,

R. INGHAM.

OBITUARY OF DOITAREE,

TWENTY YEARS A NATIVE PREACHER IN
ORISSA.

Mr. Sutton writes:—

"On the evening of the day when my letter was posted I went with Mrs. Sutton to see old Doitaree, who was very poorly; but we had no idea that his end was so near. He grew worse on Sunday, and early on Monday morning I was aroused to go and see him again. He was evidently fast

sinking, but quite calm, sensible, and resting on the sure foundation. His sons were both absent. He entrusted several family matters to my charge, and then peacefully awaited his dismissal. He expressed himself clearly and decidedly as looking for the mercy of God through the atoning sacrifice of Christ. In the evening I saw him again; he did not appear worse, but was really so, as he died about ten o'clock. His last effort was to try and bring his already stiffened arms together in the posture of prayer; this he could only partially effect, and his last words were "My Father, O my Father," the rest was borne away in his expiring breath. Sadanunda exclaimed it was a beautiful death.

On Tuesday he was buried on the banks of the Mahanuddee, in which, twenty one years ago, he was buried with Christ in baptism. The sun sank below the western hills as we lowered his coffin into the grave, as though it would remind us our brother was gone to shine in brighter glories in the spirit land.

Doitaree was of the astrological caste, and though not a man of brilliant talents, was always considered a man of some weight of character. He early began to preach the Gospel, and accompanied me in his earliest efforts. He frequently referred to a season he spent with me at Berhampore, as the time when he received his deepest and most spiritual views of Christianity. He referred to this season with much feeling the day he died. He was ordained in 1836, and soon after accompanied brother Noyes and Phillips to Sumbhulpoor. He continued his work for several years in different parts of the province, so that he has borne his testimony as extensively perhaps as any of our native preachers, though not equal to several of them in power.

We have reason to hope that our departed brother has been gathered into the heavenly garner, as another of the firstfruits of Orissa to Christ.

"He was baptized September 1831; recognized as a preacher 1832; and solemnly ordained to the ministry in 1836. His whole course as a Christian extended over twenty-one years, and as an occasional and regular preacher, twenty years. Of his children, his eldest daughter, on whose account he delayed his profession of Christianity, was married to Seebo Naik. Seebo was then a heathen, but is now one of our most devoted and efficient native preachers. His second daughter was married to Bikkbau, native preacher at Balasore, but early passed away, we hope, to join the earliest redeemed converts from Orissa in heaven. His third daughter is a member of the church, but unmarried. Of his two sons, Ghunoo Shyam, the elder, is a native preacher; and the

younger is a member of the Cuttack church. His widow is also a member.

"These items illustrate the importance of the conversion of a single individual to Christ, a train of consequences stretching onwards to eternity may thence result."

Mr. Buckley adds:—

"I saw him twice on the day of his death, and heard him express, in those solemn circumstances, his hope in Christ. I said, the Lord is with you, my brother. He pointed upward. I asked him in whom he trusted: he replied, the Lord Jesus Christ. He made signs that water should be given, and when this had been done, said something of that living water of which he who drinks shall thirst no more. We cannot doubt that he died in Christ.

"Our friend was far advanced in life when added to the flock of Christ, and this may account for his course being less bright and cheering than that of some whom we have known, though he evinced a good degree of Christian stability. Who, except in a heathen land, can form an adequate idea of the idolatrous habits that have been strengthening (as in his case before he knew the Lord) for half a century? When such are converted and saved—even if their salvation be as by fire—a miracle of grace is wrought. He appears to have been useful in former years, especially by his conversation, to some who afterwards professed the Lord, and became more distinguished than himself."

CALL FOR MISSIONARIES.

"Pray ye to the Lord of the harvest that he send forth more labourers into his harvest."

Oh? how many there are on whose heart and whose head
Have the choicest of heaven's rich blessings been shed;
Yet how few to be found who their talents will use,
In assisting the gospel of Christ to diffuse.
Will ye linger still longer? O Christians awake!
What has Jesus not done when your peace was at stake?
Did he hesitate? No, but soon brought you relief,
In that way which to some is almost past belief.

For his sake then, O listen to India's cry,
Go and help—and remember that Jesus is nigh.

Do you say that at home there is plenty to do;
That the harvest is full and the labourers are few?
Then if scanty at home, O how much must they need
Faithful husbandmen there, to implant the good seed;
For there thousands are dying with no one to cheer
Their last hours when they feel that grim death 's drawing near;
And death to a heathen 's tremendous indeed,
For no Saviour has he, when of one he's most need.

For his sake then, O listen to India's cry;
Haste to help, and remember that Jesus is nigh.

Then O think of the numbers of children who 're taught
To bow down to dumb idols, without e'en a thought
Of the God who created and cares for them too,
Or of that dear Redeemer that loves them and you.
Will ye suffer these innocents thus to grow up
In the service of Satan and not try to stop?
Rather will ye not lead them to Jesus's arms,
To that steadfast retreat where they're free from alarms.

For their sake then, O listen to India's cry,
Go and help, and remember that Jesus is nigh.

And look on that dark land which now is awaking
From ages of sleep,—why are we that forsaking?
Must the millions of China call vainly for light
To the Baptists of England, who all their hopes slight?
And O let us not now quench the glimmering ray,
Lighted years ago, on a less friendly day:
No, send two more labourers to join the one there;
Why should India alone our sympathies share?

Listen then both to China and India's cry,
Go help there, and remember that Jesus is nigh.

THE GOSPEL IN EUROPEAN TURKEY.

Now that the public mind is directed to Turkish affairs, and speculating on the issue of present political difficulties, it may not be uninteresting to trace the first dawn of gospel light as it breaks on the deep darkness which has brooded over that empire for ages.

Twenty-seven years ago the British chaplain was the only protestant minister in this part of the world. The Rev. Joseph Wolff, missionary to the Jews, about that time visited Constantinople, and shortly after it was occupied as a field of labour, with a view to diffuse scriptural truth among the different sections of nominal christians, chiefly Greeks, Armenians, and Syrians, who were found in the city and neighbourhood. It has now become a great missionary station, occupied by nine American missionaries, four of the Free Church of Scotland, one belonging to the Church of the Waldenses, two in connection with the London Jews' Society, an English and a Prussian ambassadorial chaplain, two native Protestant pastors, and two native Protestant preachers, beside their wives and single ladies engaged in school teaching.

The education of the young has received attention. There are numerous schools carried on with encouraging success. About 450 children and youth are almost daily under the influence of prayer, divine truth, and Christian kindness; and these means have produced some effect, and other of the seed thus sown will not be lost, but in due season spring up in a rich harvest of souls from Jews and Gentiles.

In Constantinople are three churches, with two native pastors; others are formed at St. Stefano, Pera, and other towns and villages, chiefly gathered from the Armenian population, many of whom value the Scriptures, and are hopefully pious, while others appear favourable to the truth.

Diligent efforts have been made to give the Bible to the various inhabitants of Turkey. A late issue from the press was a pocket edition of the New Testament in modern Armenian, published at the expense of the British and Foreign Bible Society. This has proved eminently acceptable, and is already performing its mission with great success. Hundreds of these little volumes are now daily carried about in the bosoms of the people, enabling them to appeal at all times directly to the Divine testimony in regard to any part of doctrine or question of duty. Copies are much sought for by Armenians. Merchants and travellers too are

carrying them to the most distant parts of the land. Small Bible and book depots are maintained at all the missionary stations which are supplied from the central depository at the capital. On the shelves of the latter are found copies of the Scriptures, in twenty-four different languages and dialects, and tracts and books in several. This bookstore, situate in the principal business street of the city, is becoming a centre of attraction and place of resort. It is an interesting fact that 400 copies in the Ararat dialect have recently been sent from Constantinople into Russia.

Three presses are in use at Constantinople, chiefly under the charge of the American missionaries. The printing done in the year 1851 (the last account received in England), consisting of Scriptures and tracts, was 47,500 copies, in the Armenian Armeno-Turkish, Hebrew Spanish, and Bulgarian languages.

In the prosecution of the good work in Turkey, the Religious Tract Society has been permitted to take a part.

The instances in which the followers of the false prophet have patiently listened to the gospel have been very rare. The examples which they have had of its fruits in the christian sects around them, have been such as to fill their minds with the most bitter prejudices. At various points, however, in the Turkish empire, these prejudices are losing their asperity, and diminishing in their strength. This is owing, in great degree, to the simplicity of worship, and the uprightness of life, which they see to be the result wherever the gospel is received in its purity. No human means promise to be of so great power in breaking down Mohammedan bigotry, as the recovery of those who have for so many ages been Christians only in name, to "the simplicity that is in Christ." "Christian" will then cease to be a synonyme for all that is base and false; and the doctrines which produce such mighty changes will be respected, and earnest inquiry will be drawn to them.

In the present disturbed state of political affairs in this part of the earth, many christian hearts will not fail to offer earnest prayer that God would overrule all events even those which are the darkest and least promising, for the furtherance of his truth:

"Where now the Turk his power extends,
And vainly to his prophet bends,
There shall again the gospel shine,
With beams all bright and power divine."