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BAPTIST MAGAZINE

FOR

1857.

THE PROFITS ARISING FROM THE SALE OF THIS WORK ARE GIVEN TO THE WIDOWS OF  
BAPTIST MINISTERS, AT THE RECOMMENDATION OF THE CONTRIBUTORS.

VOLUME XLIX.

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“Speaking the truth in love.”—EPIHESIANS iv. 15.

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## P R E F A C E.

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THE following pages form the first volume of the Fifth Series of the Baptist Magazine. It is confidently hoped that no line or word violates the motto of the Title-page—"Speaking the truth in love." Such at least has been the earnest desire and steadfast aim of the Editor. In this respect he had nothing to alter in commencing a New Series, and only needed to tread in the footsteps of his predecessors. In their hands the Magazine has always been pervaded by a spirit of truthfulness and love. Seeking to retain this excellence undiminished, he has endeavoured to introduce into its pages somewhat more of variety; and, whilst preserving its denominational character, to impart to it a more general interest. That he has to some extent succeeded, he ventures to hope; that he has failed to attain his own standard, he deeply feels; that he may approach it somewhat more nearly during the coming year, is his desire and purpose and prayer. For the cordial co-operation of some, the forbearance of others, and the kindness of all, with whom his editorial duties have brought him into contact, he desires to return his very hearty thanks; and ventures to solicit for another year a continuance of the various forms of assistance so freely rendered to him hitherto. Believing that those great and fundamental principles which we hold in common with all evangelical Christians, and those too which distinguish us as a denomination, are increasingly important, and need more than ever to be steadfastly held and vigorously asserted, his highest ambition is, that the Magazine under his editorship may help in their maintenance and promulgation.

SAM. MANNING.

*Frome, November, 1857.*



REV.<sup>d</sup> THOMAS THOMAS, D. D.

PRESIDENT OF THE BAPTIST COLLEGE, PONTYPOOL.

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## BAPTIST MAGAZINE.

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 JANUARY, 1857.
 

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## A DOMESTIC HOMILY ON THE PAST YEAR.

BY THE REV. W. LANDELS.

THE close of the year, like the striking of our clock, reminds us of the flight of time; but much more impressively as coming much more seldom; and summons us to those reflections which are appropriate to the occasion. Various subjects may then occupy our thoughts. Our own ever-shortening lives, and our rapidly approaching dissolution,—the great events to which time is bearing us onward, in which it shall issue, and after which it shall be no more,—the combustion of the earth, the passing away of the celestial canopy, the resurrection of the dead, the appearance of the Son of man in the clouds of heaven, the gathering of the nations around the great white throne, and the transactions and issues of the judgment day:—these, as events which are ever drawing nearer, year by year, may very properly become the subjects of meditation. Or we may find food for reflection in ourselves,—our spiritual condition in view of those events towards which we are hastening, the degree of our preparedness for those mighty changes, how much in our present character we have reason to be thankful for, and how much we have reason to deplore, how the wrong is to be remedied and the good strengthened, how the future may be distinguished by brighter experience and holier deeds, by the cultivation of Christian graces, the acquisition of useful knowledge, and the performance of Christ-like work. Or we may call to remembrance God's dealings with us—the tokens of his displeasure which are fitted to humble us, and the expressions of his goodness which appeal to our gratitude, finding in them all something which will give a deeper tone to our devotions, render more joyous our songs of thanksgiving, and add to the truthfulness and devotedness of our lives.

Of all these themes of meditation, the most pleasing which presents itself to us is the goodness by which the past year has been distinguished. "Thou crownest the year with thy goodness," says the Psalmist; and the language is applicable to every year of our lives. Absolutely, indeed, one

year is not distinguishable from another in this respect. Whatever aspect Providence may assume towards us, we are bound to believe that God is always good—infinately good; and that all his dealings with us are in harmony with, and an expression of, his goodness. For though sometimes there appears to be severity in his dispensations, what is his severity but goodness seeking in another way the fulfilment of its purposes, as a parent by chastisement seeks the welfare of his child? We speak of the judgments which in his Providence he inflicts, and very properly so, the Bible having set us the example; but the reason why Providence assumes that aspect is simply the evil which is in us, and from which it would drive us. It implies no change in his feelings—he is still good; and when we see those judgments in another light—when we look down on them from that lofty state where we shall know even as we are known—we shall see that, painful as they were, and judgments as we called them, they testified, no less than those dispensations which we called mercies, to the goodness of God. The clouds so dark to us are, on their sunward side, all bright and glorious, and even to us they are productive of good; so the providences which are so expressive of anger in relation to our sinfulness, are, in relation to the Divine Being, all radiant with love; and, to all who are rightly exercised by them, they are salutary in their influence. Accordingly, our purpose is not to speak of the past year as having been in a *remarkable* manner crowned by the Divine goodness, or as if in that respect it were absolutely superior to years that are gone, and to the years that are yet to come; but rather to notice those features in the year's history which, affording us the most sensible manifestations of goodness, appeal most directly and forcibly to our gratitude. Thus may we with suitable sentiments celebrate this division of time, interweaving with our devotions the words of the Psalmist, employing them not as a form but as the fitting expression of our gratitude, and letting our lives as well as our lips testify how gratefully we recognise the goodness which we celebrate, as looking up to our Father in heaven we unite with all his works in saying, "Thou crownest the year with thy goodness."

It is frequently observed that we prize least those blessings which are most valuable, because, being most constantly enjoyed, our attention is not often directed to the degree to which they are conducive to our happiness. And it may be that, in calling to mind the goodness which has crowned the year, our readers are slow to think of the blessing of health. Yet among the many grounds of thankfulness which we have, it is surely not the least that many of us can call to remembrance the almost uninterrupted health of ourselves and our families. No shadow from the grave has darkened our households. We look on no vacant chair, which once was filled. We miss the tones of no familiar voice. If some wear the weeds of mourning, which show that the destroyer has entered their dwellings, and that they mourn the loss of loved ones who are now no more, still there are not a few whose family circles remain unbroken. God in his goodness has preserved to us our loved ones.

Nor have we had to pass through the deep waters of affliction. Our hearts have not been wrung by witnessing in the objects of our affection the agony which we could not relieve. We have had no nights of watching nor days of suspense, when the shadow of death hung over our dwelling, and the sounds of joy were displaced by the soft step, and the hushed breath, and the scarcely audible whisper, which become the chamber of sickness. The sounds of rejoicing have been heard in our homes,

and comfort has surrounded the domestic hearth, because health has shed on us its genial influences, and qualified us for the enjoyment of life.

And we have been not less favoured in our persons than in our relations. Our bodies have not been racked with pain. Our faculties have performed without inconvenience their various functions. Our work has been a pleasure, because our physical frame has been competent to its performance. We have eaten our food with gladness, because He who provides the daily supply has given us the daily desire. Our sleep has been fraught with balmy blessings, because no feverish restlessness—the result of ill-health—has disturbed our nightly repose. The sunshine has brought gladness to our eyes, and the bracing influence of the atmosphere has caused our frame to throb with new and bounding life. Our very existence has been a luxury, because with a healthy physical system, all outward things have ministered to our enjoyment, while the healthy play of our various powers has been a pleasure in itself. With an organization wonderfully wrought, but easily deranged, the action of which the slightest accident might terminate, which a pestilential vapour might instantaneously destroy, which at any moment might cease to move, and for the maintenance of which a constant exercise of Omnipotence is necessary, we have been preserved in health and safety through the vicissitudes of another year. Diseases have been flitting around us, but God has protected us from their assault, so that they have neither entered our dwelling nor fastened on our person. Others have been prostrated by feebleness, and incapacitated for the duties of life; yet through the good hand of our God upon us, our limbs retain their vigour, and our nerves are not unstrung. The Providence which has watched over us every moment, has kept us safe until this hour; and at this season of retrospective reflection and renewed resolution, shall we not recognise the beneficence of our God, and resolve that not only shall our lips express our grateful acknowledgments, but that the devotedness of our future lives shall testify how thankful we are to Him whose goodness has crowned the year?

“ Shall I not sing praise to Thee,  
 Shall I not give thanks, O Lord,  
 Since in everything I see  
 How thy love keeps watch and ward  
 O'er us; how the truest love  
 Ever fills Thy heart, my God,  
 Bearing, cheering, on their road  
 All who in Thy service move?  
 All things else have but their day,  
 God's love only lasts for aye.

“ As the eagle o'er her nest  
 Spreads her sheltering wings abroad,  
 So from all that would molest,  
 Doth Thine arm defend me, Lord;  
 From my youth up o'en till now,  
 Of the being Thou didst give,  
 And the life that still I live,  
 Faithful guardian still wert Thou.  
 All things else have but their day,  
 God's love only lasts for aye.”

There are some of our readers, however, to whom these statements are not applicable. To you the year has not been without its trials; you have been afflicted both in your person and your relations; and yet it

may be affirmed that, even in your case, it has not been unmarked by the goodness of God; you can call to remembrance many reasons for devout gratitude.

Relative affliction, when its issue is such as we desire—the recovery of those whose loss we have fearfully anticipated—makes us more vividly sensible of the Divine goodness. When the life of a loved one has been trembling in the balance, when by the side of their bed we have stood in anxious suspense watching the struggle between the natural force and the fell disease, uncertain which would gain the mastery, when we have pictured to ourselves how desolate our home would be rendered by their removal ere a few hours were past:—in such moments how deeply we have felt our dependence on God for the most treasured objects of our love! And when the calamity we feared has been mercifully averted, and we are still privileged to look round on our unbroken family circle, the heart glows with unwonted gratitude, as if the dead had been restored to life and the lost ones found. Right and dutiful it is in such circumstances to look at the mercies we have experienced in the light of those troubles which we feared; to contrast our actual with our possible state; and should your experience during the past year have been such as we have described, you will not be the last to exclaim, as you lift up your eyes and your heart on high, in your approaches to the throne of the heavenly grace, “Thou hast crowned the year with thy goodness.”

Then, if you have been visited by personal affliction, it is no less incumbent on you to call to remembrance the ameliorating circumstances by which your affliction has been attended. You were brought nigh to the gates of death, perhaps. Friends may have watched by your bedside, as we have supposed you to have watched by that of others, expecting to hear your last sigh, and to look on your lifeless form. And think you nothing of the goodness by which you have been so mercifully restored to health and strength? Because the year has not been free from trouble, has it therefore been void of goodness? Owe you no gratitude because God has sent you a temporary affliction, from which already he has granted you a merciful deliverance? Nay, the very trials through which you have passed should give you a more lively apprehension of the Divine mercy. With David you should say, “Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle’s.”

Or it may be that goodness has been manifested in the manner in which you were supported under your troubles. If you have had a season of trial, your strength has been according to your day. God’s grace has been found sufficient for you. You have passed through deep waters, and have not been overwhelmed. If, with one hand, God has smitten you, with the other he has healed your wounds. You have had joy in the midst of your sorrow. Though outwardly afflicted, you have enjoyed inward peace. When the darkness was greatest, God has looked through the cloud, and his shining countenance has rendered the darkness light, while you have felt that you would willingly bear that darkness for the sake of that smile. Your soul has been most peaceful when your bodily distress was greatest. In your deepest sorrow God has given

you such assurance of his love as enabled you to say, "Though he slay me, yet will I trust in him." He has never withdrawn from you his consolations. He has never permitted your trials to exceed your strength. He has never dealt with you as a vengeful judge, but only as a chastening parent. He has looked on you with a loving eye, even when the fires were hottest, and the waves were most high. He has not left you to be crushed beneath your affliction, but has kept you while under it, and at length brought you safely through. And will you not magnify the goodness which, under the tokens of his displeasure, enabled you to find in his love a refuge and a resting-place? And such a refuge—such a resting-place! "The Lord is thy keeper; the Lord is thy shade upon thy right hand." "The eternal God is thy refuge, and underneath thee are the everlasting arms."

But, ah, there are some to whom these words minister no consolation. Mourning robes tell that the shadow of death rests on your home. There are Rachels weeping for their children, and refusing to be comforted because they are not. Davids are mourning because their Absaloms are no more. There is a vacant chair by your fireside. A breach has been made in your family circle. The object of your affection has been snatched from your embrace. You think of him who last year sat by your side, and your thoughts wander to that graveyard where the loved one sleeps. You call to mind the prattle you were so pleased to hear, and the wound is opened afresh by the remembrance of those that are no more. Oh! it has been a disastrous year to you. You have had proofs enough of God's displeasure—you have experienced but little of his goodness! Is it so, my brother? Is it so, my sister? You have lost a child, and you have had no proofs of God's goodness? Why, that child is a flower gathered by angel hands, and planted in the celestial Paradise. That child has become an angel of God.

"There is no death! What seems so is transition—  
This life of mortal breath  
Is but a suburb of the life Elysian,  
Whose portal we call Death.

"She is not dead—the child of your affection—  
But gone unto that school  
Where she no longer needs your poor protection,  
And Christ himself doth rule.

"In that great cloister's stillness and seclusion,  
By guardian angels led,  
Safe from temptation, safe from sin's pollution,  
She lives—whom you call dead."

She has been taken to heaven without enduring the trials of earth—taken away from the evil to come—gone home by a shorter and smoother path. The King of kings has taken your child to dwell in his palace; and you, the parents of a child in heaven, speak as if the year had been full of calamity! Oh, you will yet see that it was a year of unsurpassed goodness—a year in which God honoured you with a special mark of his favour.

But it may be that yours is a deeper sorrow—it may be that your grief is not mitigated by a good hope that it is well with the departed. Still we would have you think of what goodness God has manifested towards you. It may be that the loss of friends has enabled you to realise more vividly his friendship. At all events, you have been supported under your trials. There are many mitigating circumstances even in your lot.

And if you will but think of these, even you will have to say, that the year has not been unmarked by the goodness of God. We have seen a feeble woman deprived of the one that was dearest to her in a manner the most painful of which one can conceive—when there was no earthly stay to support the sinking soul under its whelming wave of sorrow. And we have seen her stretch out her feeble hand, as if to lay hold of the pillars of God's throne, and dart upward a tearful glance, through the darkness that surrounded her, to the light that shone on high. And though her trials had been, perhaps, the severest which a creature may know, that weak and afflicted woman, ere the year was closed, could say, in view of all her suffering, more devoutly, perhaps, than ever she had said before, "Thou crownest the year with thy goodness." And if you are but rightly exercised by your affliction—if it leads you to look upward, and brings you nearer to God—you, too, will draw consolation from your deepest sorrow, and be led to serve God with renewed gratitude and devotion. Oh, think of the gracious purpose for which your trials have been sent! Think of the solace under your sorrow which the Divine friendship affords. Let your trouble drive you nearer to Him; and, terrible as it may have been, you will yet be able to say—"It is good for me that I have been afflicted," and to join in the words of adoring love with which we close:—

" Since, then, neither change nor end  
 In Thy love can e'er have place,  
 Father! I beseech Thee, send  
 Unto me Thy loving grace.  
 Help Thy feeble child, and give  
 Strength to serve Thee day and night,  
 Loving Thee with all my might,  
 While on earth I yet must live;  
 So shall I, when time is o'er  
 Praise and love Thee evermore."

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### THE PERSECUTIONS IN BARISAUL.

FOR many years slavery and the slave-trade were not merely apologised for, but were justified, and even applauded, upon the ground that they conferred inestimable benefits upon the Negro. The hardships he endured were said to be slight in comparison with the advantages he received. It might seem cruel to tear him away from his native home and ship him off to a distant land; it might seem unjust to exact compulsory and unpaid labour from him; it might seem hard to sever him from his wife and children and sell him away to some remote plantation; but these seeming injuries were rather apparent than real. His feelings were not like ours. He did not feel the attachment of a patriot to his native soil, nor pine when torn away from it. He did not resent the indignity of the lash as a white man would; nor did the love of wife and children twine about his heart and leave it lacerated and bleeding when severed from them. He was a mere black savage, and not to be judged of by the rules which apply to the white man. But even admitting that there might be some minor and incidental hardships, they were infinitely outweighed by the blessings of civilisation and Christianity to which he was introduced. Influenced by such allegations and such reasonings as these, good and devout men not only held slaves, but even, as in the

case of John Newton, took part in the slave-trade. At length suspicions arose that all was not right. Whispers were heard that the facts were false and the reasonings fallacious. At first these whispered suspicions were pooh-poohed. As they gained strength and consistency, they were met by fierce denunciation and angry denial. Some ugly facts began to creep out, showing the true character of the traffic in Negroes. Efforts were then made to stifle the discussion by assertions that our maritime supremacy was dependent upon the continuance of the slave-trade, and that our colonial empire was indissolubly connected with the maintenance of slavery. But Christian men, unawed by these clamorous denunciations, and these prognostications of national ruin, prosecuted their inquiries, and soon proved that slavery, so far from being, as was asserted, an almost unmixed good, was really an unmitigated evil. The result of their agitation is now matter of history, and at the present day there are probably not ten persons in the British islands who would venture to say a word in favour of slavery. In this arduous conflict our missionaries held the post of honour and of danger. They were in the forefront of the battle, and to their unflinching courage the victory was largely due.

A similar process of dishallucination seems in progress in regard to our Indian Empire. It has seldom been denied that the means by which that empire was acquired were unjustifiable. The most ardent admirers and the most unscrupulous eulogists of Clive and Warren Hastings have been constrained to admit, that the means they employed, and the policy they pursued, were such as in Europe would have branded them with infamy. But we have been content to share in the wrong thus done, because it was believed that the Hindoos themselves were greatly benefited by their subjugation. True, some ugly facts occasionally came to light, such as those denounced in the splendid invectives of Burke, Fox, and Sheridan. But these were regarded as isolated and exceptional cases, and as no more implicating our general government, than the atrocities perpetrated by great criminals involve the character of general society. For some time, however, suspicions that all is not right have been gathering strength, and an incident of recent occurrence has brought to light, and forced attention to, the iniquities practised under British rule in India. Again our missionaries have been summoned to the post of honour; again it has devolved upon them to be the first to denounce the evil; and again they have been found worthy of the occasion. We propose to give a brief narrative of the affair in question, and next month to discuss the system which has rendered such persecutions possible.

Let our readers take any good map of India, and turn to that immense district of swamp and jungle formed by the Delta of the Ganges and the Hooghly, called the Sunderbunds. On the eastern side of the Sunderbunds they will find a district called Barisaul, with a chief town of the same name. In this town our brethren, Page and Martin, have been most successfully labouring in the cause of Christ. On reference to pages 31 and 57 of our last Missionary Report, it will be seen that the numerical results accruing from their ministry, are greater than those in any other church in India. The tabulated statement on page 57 shows eighty-one baptisms during the year, of which forty-seven are in connection with the church at Barisaul. In the course of their itinerancy through the district, they had formed a small church and congregation at a village twenty miles north of Barisaul, named Baropakhya. About thirty-five persons had broken caste and met together for worship. Several of these had been baptized on giving evidence of conversion, and they,

with their companions, became very anxious to have a teacher sent to them, and a place of worship erected; the more so as persons from some of the neighbouring villages desired to meet with them. Application was made to the zemindar for a piece of land for this purpose, but the request was evaded, and a definite answer postponed. Months elapsed, and no notice was taken of the application. At length, the holder of some land in the village gave up sufficient for the purpose, the jungle was cleared, a house for Kenoram, the native teacher, was erected, and preparations were made to build a small chapel.

Whilst these affairs were in progress, information reached our brethren that it had been resolved by the zemindars and heathen villagers of the district to annoy the Christians by every means in their power, so as to drive them away altogether, or, failing in that, to strike such terror into the population as to prevent the spread of Christianity. The missionaries communicated this intelligence to the deputy magistrate, and awaited the result. On the 3rd July, 1855, as they were proceeding to Lashkapore, to preach in the market-place there, they received a message from one of the Christian stations, near Baropakhya, informing them that on the previous night the converts of the latter village had been assailed, their houses plundered and destroyed, their crops rooted up, their cattle driven away, and they themselves carried off as prisoners. Our brethren at once returned to Barisaul, reported the case to the magistrate, and took immediate measures for the redress of the injuries inflicted upon the Christians. It appeared on further investigation that late on Sunday night, or rather, early on Monday morning, a band of brigands, in the pay of the zemindars, attacked the houses of the sleeping Christians, and compelled them to open the doors, or forced an entrance. "The first attacked was Ledoo; he and his wife were stripped of their clothes and ornaments, bound, and carried out into the court-yard in a state of nudity. The house of Janoo was broken into; he and his child, who was sleeping at his side, were wounded with javelins. With more or less violence fourteen individuals were thus seized, bound, beaten, and carried captive; and before the sun rose they were hastened away on foot to the neighbouring village of Moolaparah. Here they were confined in a cow-house, or black-hole, as some of them call it, during the whole of the ensuing day. One Brijnath here pitied the poor young pregnant wife, Roso, and gave her a cloth to cover her; and to another individual they were indebted for food, and for a cloth for her husband. Towards midnight two boats were brought, and the captives removed to Goila. Here fresh sufferings awaited them. During the five or six days they were kept at this place the men were severely beaten. Ledoo was especially singled out for torture, probably because he was the first of the little band of persons in Baropakhya to receive the gospel. He was first beaten. Then his leg was violently twisted, so that it swelled very much. Next, a stick was forced between his fingers previously tied together. Bruised and swollen, he crept back on his hands and knees to his companions. At length, placed in four boats, the captives were taken in different directions to avoid the discovery which threatened the criminals. They were imprisoned—sometimes in one place, sometimes in another. Irons were put upon the feet of Ledoo. His companions were bound together with string. The next day stocks were prepared by the carpenter. Their feet being inserted, were fastened in by a wooden peg driven between the ankle and the wood. For more than twenty days were they kept imprisoned, their hands being bound by day, and their feet put in the stocks

by night. One meal a-day was allowed them."\* The three other parties were exposed to even worse sufferings and tortures than these. At length, as the pursuit after them, set on foot by the missionaries, became so hot that their persecutors feared discovery, the prisoners were, by two or three at a time, set at liberty, or surrendered to the police, and at the expiration of forty-two days all were recovered. Their houses, however, had been destroyed, and their land allotted to other tenants, so that they found themselves homeless and destitute.

The missionaries now appealed to Mr. Alexander, the magistrate of the district, to do justice upon the perpetrators of this outrage. He at once took the needful steps to effect this; despatched his deputy, Gooroo Churn Das, to make inquiries upon the spot; and shortly afterwards visited Baropakhya in person. The course of justice was, however, much impeded by the police, who had, in fact, been parties to the outrage, at least by connivance, if not by active co-operation. Though they had known where the Christians were imprisoned during the whole period of the search for them, they had rendered no assistance in the efforts made for their discovery, and now they did their best to screen the perpetrators of the outrage. At length, after much difficulty, and by incurring great expense, five of the clubmen, who had been employed either in seizing the prisoners or in torturing them afterwards, were convicted and sentenced to six months' imprisonment. Orders were likewise issued to reinstate the Christians in their land, and to assist them in getting in their crops. But Hindoo justice is proverbially mercenary, and the Hindoo police are notoriously corrupt. The order in favour of the Christians was evaded, the criminals were liberated on bail, and an appeal against the judgment was lodged in a superior court.

It will be remembered that fourteen Christians were seized and carried away. When the appeal came to be tried before Mr. Kemp, the superior magistrate, seventeen persons were presented as complainants. The missionaries and their advocate protested that three persons had been added, who were entire strangers to the suit, and had no connection whatever with it. Their protestations were in vain. The magistrate refused to hear them, and insisted upon receiving the evidence of the whole seventeen. The zemindars and the police, in order to frustrate justice, had introduced among the complainants three creatures of their own, and a British magistrate, consciously or unconsciously, allowed himself to become their tool. These three suborned and perjured natives swore point blank against the fourteen Christians—*they swore that they had been carried off by the Christians and kept in confinement by them, and that the Christians had secreted themselves in order to bring odium upon the heathen by this false accusation.* Will it be credited that an English magistrate should have received so ridiculous a charge against Christians and missionaries? That he should have so perverted justice, and so degraded the magisterial office, as to have insisted upon dealing with the whole seventeen, though the record of the inferior court would have shown that three persons had been surreptitiously introduced and added to the original fourteen? And that he should have ordered the liberation of the criminals and dismissed the case with costs, on the ground of this alleged discrepancy in evidence? Yet, incredible as it may seem, all this, and more than this, was done. Our esteemed secretary, Mr. Underhill, has followed Mr. Kemp step by step through his judgment, and shown

\* Abridged from the Narrative of Mr. Underhill.

how prejudiced, how one-sided, how unjust, it was. Not content with administering impartial justice between the Christian and the Hindoo, he has thrown the influence of his official position and authority into the hands of the zemindars, and strengthened them in their resolve to crush Christianity in India. And yet this man, who defends the strong against the weak, the oppressor against the oppressed, the persecuting heathen against the persecuted Christian, is the representative of British justice and of Christian England! "Oh, shame, where is thy blush!"

Great excitement prevails in India upon the matter. With, we believe a single exception, the press has taken up the question in behalf of the missionaries and their converts, and most energetically denounced the unjust judgment. The missionaries of all denominations have joined to encourage and support our brethren in the course they have taken. Memorials have been presented to the Governor and Council asking an investigation. But we much fear that all efforts in India will be vain. Local influence will be too strong to allow of justice being done. The battle will have to be fought in England. Are our churches prepared to fight it? The liberties and social welfare of millions of ryots are at issue. Christianity in India is on its trial. If the police and zemindars be allowed to triumph in this case, they will inflict "a heavy blow and great discouragement" upon missions in Bengal. Already the expenses incurred have been enormous, and unless we are prepared to retire worsted from the conflict, we must prepare for a yet larger outlay. An enemy even more potent and malignant than had to be encountered in the West Indies has now to be met in the East. We would remind our readers of those exciting times when Knibb, Burchell, and their companions, fought so manfully in behalf of the common cause of freedom and religion, and gained so glorious a victory.

"Shall we that struck the lion down—shall we crouch to the wolf?"

Shall we be so forgetful of our traditional reputation, as the foremost fighters in the cause of freedom, as now to relinquish the new honour offered to us? Shall we, can we, dare we, flinch when Providence again calls us to discharge our ancestral responsibilities, and to hold our habitual posts? In the wisdom and energy of our missionaries in India, and our committee at home, we have the fullest confidence. But they can only act with vigour and success as they are backed up by the churches. To the churches, therefore, we make our appeal, and we trust that it will not be in vain.

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## THINGS NEW AND OLD.

BY THE REV. J. ALDIS.

IN a recent notice of this new series it is stated, "Its oldest friends may, however, rest assured that, whilst no pains will be spared to elevate the character and extend the influence of the Magazine, it will still remain true to those principles which for so many years it has advocated, and by its steadfast advocacy of which it has gained their confidence." Advancement in method and form, then, is our aspiration and hope; permanence in the belief and defence of unchanging verities our purpose and glory. In this we have the warrant of the highest sanctions, and the guidance

of the purest models. It is even thus with "the Word of God, which liveth and abideth for ever."

The course of all things is onward. We boast that ours is pre-eminently an age of progress. Science, art, and commerce are all advancing; and this generation must greatly affect the future. Still, we must be on our guard against the overweening influence of self-love. The generations, as well as the individuals of mankind, are egotistical; and egotism is always deluding. We forget that our advancement results largely from the impulse communicated by our predecessors; and all we can wisely hope is, that we shall transmit that impulse slightly augmented. We must remember, too, that there is more of revolution than of progression in human life. The earth revolves on its axis while it proceeds in its orbit. The fashion of all things is ever changing, but that which is really new is very rare. Wool, silk, and flax, have furnished the materials of English clothing for hundreds of years, but its shape and pattern have never long remained the same. So the substance of thought and opinion abides unchanged through long centuries, while the forms of expression have been always fluctuating. But as the fashion strikes the eye, and the verbal expression strikes the ear, while the substance of all things appeals to the understanding, so the greatest number of persons are most readily reached and most vividly affected by these. Men are excited most immediately and most intensely by words and forms: if friendly, they are delighted; if hostile, they are alarmed and angry: but calm reflection will ever stand aloof alike from the ecstasy and indignation.

The nature of the unity which distinguishes essential truth may be well illustrated by the history of the church. Nothing can be more obvious than the differences in its modes of worship, or more certain than their perfect compatibility with oneness of faith. Jesus said, "Abraham rejoiced to see my day; he saw it and was glad." The writer of the Epistle to the Hebrews tells us that "the law was a shadow of good things to come, but the body is of Christ." And Peter affirms that it was "the Spirit of Christ" which was in the prophets, that "testified beforehand the sufferings of Christ and the glory that should follow." Yet how different were the aspects of the ritual at different times! The patriarch, in his family, was at once a prophet, a priest, and a king; his temple, the blue canopy above and the green sward beneath; his altar, a rude heap of earth or stones; his sacrifice, the sheep or goat prepared for the next meal; his prayer, a brief and extemporaneous effusion, as changeful as the feelings of his pilgrim life. The Jew, attended by a priest in consecrated robes, stands in a gorgeous temple and before a golden altar, to offer the spotless lamb, to repeat the prescribed words, and carefully pass through the whole of the solemn and impressive ceremonial. But the Christian worships without altar, temple, or priest; his hymn, and prayer, and Scripture reading, and brotherly communion, equally sacred and acceptable, whether in the wilderness or in an upper room of the crowded city; whether in the cave or the barn. Now if we regard these successive worshippers with our senses merely, we shall say they have nothing in common; but if with our understandings and hearts, we shall feel that they are divinely one. Forms are but the accidents of the spiritual life; thought and conscience are its essence. Some form is necessary, for we are yet in the body; and that is best which most entirely corresponds with the doctrines of the gospel, and most promotes the edification of the worshipper. Yet no form is supreme, much less exclusive, for by grace we are in the Spirit; and he deserves well who

vindicating the spirituality of the means of grace. Some are devoted to the ceremonial, and such may easily become ostentatious, formal, and intolerant. The true worshipper will pass beyond the precincts of outward ordinances, which may be trodden by any feet, to the inner sanctuary, where faith, hope, and charity meet and dwell in the bosom of that God who is at once their author and their home.

It is equally clear and certain that the immutable and eternal truth is perfectly compatible with different degrees of knowledge, and different forms of expression. Let any one listen to the mere verbal utterances of Abraham and Moses, David and Paul, and let him regard only the precise and logical form of their conceptions, he will, perhaps, be rather surprised at their dissimilarity than filled with admiration of their unity. But let him bring his moral life into close contact and sympathy with theirs, and he will soon find that there is a most potent thought as well as influence common to them all. One term is consecrated with us to denote the final utterance of truth and mercy; but that same term is employed to express the doctrine which they all equally held. The GOSPEL was preached to the antediluvians, in Abraham, and to the Jews. When we understand the meaning of their ritual and the object of their prophecies, and mark the attributes of their inner life, all mystery is dissolved. We see them in true repentance, convinced of guilt, and yearning after the forgiving love—in deep humility renouncing all self-righteousness—in living faith embracing the sacrifice and righteousness of another—in vigorous holiness striving to embody the divine law, as in His sight, and for His glory who looks at the heart. So in the nature of things it must ever be that, in different minds, the divine truth will have different forms and on different lips correspondingly different expressions. No two minds can form absolutely the same conception of any subject. Each must view it from a particular point, and in a peculiar light. Each will grasp it more or less imperfectly, and be variously affected by it, according to his education, circumstances, and experience. 'Tis so in fact. He who only regards the words will scarcely recognise the same truth in the poetical quaintness of George Herbert, in the rigorous logic of Bishop Butler, in the gentle simplicity of Leigh Richmond, and in the glowing eloquence of Robert Hall; yet all these felt their hearts glow with the same passion, and their minds repose in the same convictions, when they pondered and proclaimed "the truth as it is in Jesus." Still many are so enamoured of mere modes of expression, as to confound them with great originality of thought, and others are equally alarmed at them as dangerous innovations or deadly errors. But, after all, they are merely the drapery of the mind, arranged according to the fashion of the day—ridiculous if the occasion of ostentatious pride, but harmless as indicating only the man or his age. The same influence affects communities as individuals. Almost all sects are distinguished by such modifications of creed as result from forms of expression. Many attach supreme importance to these, but such are sectarian rather than Christian. They find more music in the Shibboleth of a party than in the name of Jesus. Possibly they might discard some of the sacred writers, if it appeared either practicable or safe. In effect, many do so. They depreciate Paul that they may honour James, and slight John that they may cherish Peter. Right and acceptable words should indeed be carefully chosen, and then as carefully used. But the Word of God is not a mere affair of syllables. It is light for the understanding and holiness for the heart, and he has it most and most truly who is the wisest and holiest man.

Admitting, however, the fact of a Divine revelation, our duty is clear, and the result of it certain. There is nothing to flatter our vanity or inflate our pride. We have simply to accept the lesson and study it. It is neither our duty nor within our capacities to create or invent. In this respect Nature and the Bible occupy the same position. Both are the gifts of God, and channels of communication to man. The Infinite Wisdom has written his will, partially in his works, and finally in his Word. Hence theology and philosophy must follow the same law; they have only to read what He has been pleased to write. The olden philosophy violated this law, and therefore "darkened counsel by words without knowledge." It invented theories of nature, and laboured to make facts confirm them; but the result was endless contradiction and scarcely any progress. At length, theories were discarded, and men accepted facts as they found them, and drew their philosophy from them. The consequence has been, harmony, certainty, and advancement. Let us deal thus with the book of God. As little children, at once ignorant and confiding, let us take this gift of Infinite Love, accept it all with gratitude, and study it with earnestness; only so shall we be consistent, wise, or happy.

However men may admire novelties, that which is essential to life is always both new and old. Speculation and ingenuity are allowed to employ themselves on the secondary and accidental; but the great Conservator of human welfare keeps in his own hands the primary and vital. Dress makes, indeed, strange pictorial diversities betwixt the several tribes and nations of men. That, however, is an affair of human taste and skill; but God has made them all of one blood, and the lungs heave and the heart beats everywhere, and always, as when the first man woke up to consciousness. The education and garniture of the mind are susceptible of numberless diversities; yet the faculties of the soul are now just what they were when Cain and Abel listened to their first lessons from the lips of Eve. The exquisite perfumes and costly wines with which luxury is regaled and pampered, would baffle description; but the air we breathe and the water we drink are just the same as when Adam first looked to heaven or drank of the untainted streams of Eden. The dainties of the culinary art may need, though they do not deserve, a scientific classification; but the corn which grows in our fields has the same properties and yields the same nutriment as that which Joseph stored in the granaries of Egypt. Even so the attributes of the renewed nature, the breath of the quickening Spirit, and the bread of life which cometh down from heaven, ever have been and must be unchangeable. Their fullest *manifestation* must be found in the Gospel; but we see their action in the decalogue, hear their aspirations in the prophets, and feel all their living sympathy in the Psalms.

Nothing more fully proves the unity of the human race than its spiritual condition and moral wants. As we survey the nations, how different they appear in language, garb, laws, manners, and religious rites! We are tempted to doubt whether they have all a common nature, have sprung from one source, or are susceptible of a common influence. But we have only to look at their spiritual state—the understanding clouded by ignorance and perverted by error, yet capable of appreciating the majesty and sweetness of truth—the heart agitated by passion, and corrupted by vice, yet longing for the repose which nothing but holiness can bring—and the conscience alarmed and distressed, yet seeking in a thousand ways for reconciliation and love. Here, alas, is plainly a common

ruin and a universal want. So it has been all along in the sad and perplexed history of our race. To meet such a case there must have been an unchanging truth and a living power. The first message of mercy must be in substance identical with the last. Whatever was essentially defective could only mock the misery it professed to cure; but whatever really sufficed in a single case would suffice for the whole world and to the latest period of time.

Few things are more interesting than to observe the uniform and peculiar products of Bible influence. 'Tis alleged in the Word itself that the real family of God are begotten "by the word of truth." The germ of the Divine life in man is "the incorruptible seed of the Word." This statement appeals to fact, and admits the test of experience. Look where we will, the proofs of its truth are alike obvious and abundant. The Word of God has been proclaimed these eighteen hundred years in almost every part of the earth and by persons of very dissimilar education, circumstances, and denominational ties. Yet all have appealed to the Book, have drawn the substance of their discourses from it, and invited the minds and affections of their hearers to it. Often it has been circulated and read without note or comment; but whether proclaimed by the living voice, or disseminated in the written form, the same results have been produced. Those results are absolutely unique. Men are affected to the lowest depths of their spiritual consciousness, and transformed in the whole manifestation of character. They create a new life, which consists not in forms or creeds, but in impulses, sympathies, and hopes. They lay the foundation for instantaneous recognition and confiding fellowship. Each one can recognise his brother under any garb, and in any clime; and immediately, heart blends with heart, under the influence of a kind of spiritual freemasonry, which none can understand but those who feel it, and which all who enjoy it pronounce to be a foretaste of heaven. Here is the true unity of the church. It may be thus secured, but in no other way. All which is otherwise attained is worthless; but this is as blissful as it is glorious. Not one thus introduced can be a stranger. The whole assembly must be in cordial sympathy. Each one could offer sacrifice with Abel, walk with Enoch, go forth on pilgrimage with Abraham, partake of the passover with Moses, sing with David, pray with Daniel, sit down with James and John at the last communion, confess with Peter, "Thou knowest that I love thee," and cry with Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

*Reading.*

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## ROMISH MYTHOLOGY AND MONKISH LEGENDS.

WE doubt whether there exists in the world a mass of rubbish more worthless, incredible, and unedifying than the Hagiology of the Papal Church. Though so extensive as to constitute a library of itself, it contains little or nothing except fables, which are not even "cunningly devised," and which carry no moral with them. The legends at first amuse from their sheer absurdity, if indeed they do not shock from their impiety or filth; but amusement soon gives place to utter weariness at their dull and tedious monotony. As unhistorical as the mythologies of Greece and Rome, they lack the poetic beauty and the allegorical meanings which pervade and illuminate those classic tales. As uninteresting

as the very dullest of our religious biographies, they are without that spiritual teaching which redeems even the poorest and tritest of magazine obituaries from utter worthlessness. When Luther expressed a wish that all preachers of the gospel should be conversant with these lying wonders, these absurdities and abominations, he forgot how arduous and interminable a task he was prescribing to candidates for the ministry. The "Lives of the Saints," compiled by the Bollandists, compose sixty-one immense folio volumes, and yet the work is only half finished. We suspect that no one could read through the edition, abridged and modified to suit English readers, by Alban Butler, without falling into a state of catalepsy from utter exhaustion and weariness. Still it is unquestionably desirable, as Luther said, that Protestants should know something of the Hagiology of the Papacy. We therefore give a few specimens of it, assuring our readers that they are not unfairly selected.

We have suggested the possibility of the reader being shocked at the blasphemy, the impiety, and the filth he would meet with. Many of these cases are so utterly abominable that it is simply impossible to defile our pages with them. We lie under the same difficulty with which those have to contend who endeavour to describe heathenism. The abominations are so unutterable and revolting that they form a veil which cannot be lifted in decent society, and thus the evil is concealed by its very greatness. Amongst the things that are quotable we may mention the case of St. Theresa, to whom our Lord is said constantly to have appeared in person, and on one occasion to have drawn the nail from the palm of his right hand, with pieces of flesh adhering to it, and gave it her to kiss; at another time, as she took the consecrated wafer into her mouth, large quantities of blood—the very blood of Christ—flowed from it. This is a miracle of constant occurrence in these legends. Perhaps the most striking instance of blasphemous and impious pretension, however, is to be found in a volume published by the Franciscans, which professes to be a life of their founder. It is entitled, "The Conformity of the Life of the blessed and seraphic St. Francis to that of our Lord Jesus Christ." In accordance with this title it traces a most exact parallel between them. The birth of both was foretold by prophets; the life, miracles, temptations, transfiguration, sufferings, and death, were so similar, that the writer, Bartholomeus de Pisa, declares that "St. Francis was so like Christ that even the blessed Virgin would scarcely be able to distinguish him from her Divine Son." What difference there was between them is shown to have been in favour of St. Francis; for "Christ was transfigured but once, he twenty times; Christ changed water into wine once, he thrice;" and so on through all the miracles, including that of raising the dead! If such blasphemy as this be shocking, the sheer filthiness of other narratives is disgusting. The very foulest specimens we have met with are to be found in "The Life of Sœur Marie Angélique," published, by authority, in Paris, only thirty years ago. We are sickened at the bare memory of some of the things there recorded. If any of our readers have access to the back numbers of "The Quarterly Review," let them refer to page 347 of the volume for 1827, and they will find quotations which would turn the least fastidious stomach. Among the least offensive customs of this disgusting saint was that of mixing gall and candle grease in her soup, and of seasoning her food with soot instead of salt. St. Francis Borgia was, on the whole, one of the most respectable saints in the Romish calendar. But it is recorded of him, with minute detail and peculiar admiration, that when out on a mission with Fra Bustamanti, he

one night placed himself so that his aged companion unwittingly spat upon him the whole night through, and that instead of moving or complaining, he lay still and thanked God for imposing upon him this humiliation. Yet Borgia was a Spanish hidalgo, and up to this time had lived in close companionship with the royal family of Spain. Our readers are doubtless familiar with some of the numberless instances in which these saintly persons have for years abjured all ablutions, and have never changed their garments till they have swarmed with vermin, have fairly rotted away, and dropped to pieces. We believe that the Church of Rome is the only one which has thus consecrated dirt, and declared that uncleanness is not merely next to godliness, but a substitute for it; for in the case of many of these beatified persons their filthiness seems to have constituted their only claim to saintship.

But many of these legends are, as we have said, amusing from their utter absurdity. The laws of nature are described as being inverted or set at defiance for no other purpose than to excite an idle wonder. Marie Angelique, of whose dirt-eating exploits we have already spoken, is said to have been "repeatedly turned topsy-turvy by malignant demons; but her garments were never even disturbed, but remained as though she had been standing upon her feet." St. Theresa, St. Francis, St. Maria d'Agreda, and a score others, were repeatedly lifted off their feet, raised to a considerable distance from the ground by the ardour of their devotions, and remained suspended in the air, kneeling upon nothing. St. Theresa was vainly held down by the bystanders; the upward influence was so strong that, had they not let go, they would have been borne aloft with her. Another of these worthies was said to have been blown about like a soap bubble by Philip II. of Spain; a third, living amongst unbelievers, was knocked down like a bird by stones and brickbats when elevated above the tops of the trees. Others were endowed with the gift of walking upon the water. St. Hyacinth, for instance, never needed to wait for a ferry-boat, or go out of his way to find a bridge; he walked over rapid, roaring rivers as easily as on dry ground; and on one occasion, when the town was on fire, walked through the flames unhurt. St. Raymond, wishing to cross from Majorca to Barcelona, spread his cloak upon the sea, tied up one corner to his staff to serve as a sail, stepped upon it, and in this novel style of navigation sailed sixty leagues in six hours. We need not wonder, therefore, that St. Patrick should have crossed over to Ireland mounted on a millstone, or that St. Dunstan and his companions should have remained safe whilst their enemies were killed by the giving way of the floor.

In the case of some of these legends we are able to trace their formation and growth, and see how they originated in the ignorance and blundering of the monks. Perhaps the most striking instance of this kind is the legend of St. Veronica. She is said to have been a Jewish maiden, present at the crucifixion of our Lord. As he passed along the Via Dolorosa, staggering and fainting under the burden of the cross, she, touched with pity, stepped forward and wiped away the blood and sweat which trickled down from his thorn-crowned brow. As a mark of Divine approbation, the napkin she used was said to have received a miraculous imprint of our Saviour's countenance—an exact likeness—in his own blood. This napkin is laid up in St. Peter's at Rome, and, on certain occasions, is exhibited with great solemnity. Now it happens that we can, with absolute certainty, trace the history of this relic, and the formation of this legend, step by step. It seems that in the early centu-

ries of the Christian era it was customary to paint upon linen. An ancient painting of this kind, which professed to be an exact likeness of our Lord, was preserved for many years at Constantinople. In the barbarous dialect of the time it was called the *veron ikon*, or true likeness, and was constantly spoken of under this name. It was subsequently transferred from Constantinople to Rome, where it still remains. As all knowledge of the Greek language died out from Western Europe, the name ceased to convey any meaning to those who used it, and it came to be confounded with the personal name, Veronica. This confusion of names was increased by the habit of attaching sanctity to things, as well as persons. The epithet, saint, was prefixed to this, as to many other inanimate objects. It thus came to be spoken of St. Veronikon, and then, for the first time, we hear of the imaginary St. Veronica, and a legend is made to account for her possessing this portrait, painted on a material at that time so unusual. In a not dissimilar mode the legend of St. Nicolas originated. It is said of him that when preaching to the Pagans in what now forms the southern part of the Russian empire, he once lodged in the house of a chief, who, to test his saintship, killed and cut to pieces three children, stewed them, and placed them before his guest. St. Nicolas at once detected the crime and fraud. Making the sign of the cross over the liquid in which the bodies were, he restored them to life, and raised them uninjured from the cauldron. In this case the ignorant materialism of the dark ages, and the wonder-loving propensities of the monks, understood literally and carnally what was intended to be taken spiritually and metaphorically. The Pagan chief was the devil; the death was that of sin; the three children were the three heathen nations he converted; the cauldron was the font out of which he was represented as raising the regenerate and new-born youths: a miracle was imagined where only missionary success was meant. In exactly the same manner a whole host of legends grew up. The preachers of the gospel, using familiar Scripture metaphors to describe their labours, their conflicts, and their triumphs, were subsequently understood to have claimed miraculous victories over preternatural enemies; hence the accounts of their raising the dead, cleansing lepers, giving sight to the blind, slaying dragons, and driving away demons. Many of these missionaries of the early Church were devout and spiritually-minded men, whose labours, had they been faithfully reported, would have commanded for them our grateful and admiring remembrance, but whose biographies, as perverted by the misdirected efforts of monkish hagiologists, have come down to us a mere conglomeration of absurdities.

These specimens will doubtless suffice to satisfy our readers both of the labour and the value of the task which Luther prescribed. Nowhere else can we find such specimens of crazy superstition, of monstrous absurdity, of misdirected zeal, and of gross credulity. Yet to all these is Rome irrevocably committed. By her pretensions to infallibility and unchangeableness she cannot escape from these lying fables, for whose authenticity she has once vouched.

By way of relieving this dull monotony of nonsense, we will give, in conclusion, the legend of St. Christopher, which, possessing, as it does, some poetic beauty and some spiritual teaching, stands almost alone in the dreary waste, an oasis in the desert.

Ages ago there lived a Canaanite of prodigious strength and stature. He was descended from the gigantic race of the Anakim, who had fought against the people of God from generation to generation.

Offerus (for that was his name) felt the need of a master to rule and guide him, but in the pride of his heart he resolved never to serve any one who himself had a master. The King of Egypt seemed to him to be the lord of the whole earth. He therefore entered his service. After awhile he observed that the king trembled and made a mystic sign when the name of Satan was pronounced. On asking the reason of this, he was told that the king feared this infernal spirit. Offerus thereupon renounced his service, and set out in quest of Satan. The prince of darkness speedily met him in the form of a hideous knight, and said, "I am he whom thou seekest." Thereupon Offerus enters his service. They travel together in quest of adventures. But on the journey they come to a cross erected by the road side. Satan at once trembles with fear, and turns away in another direction, assigning as his reason that he is afraid of Him who once died upon the cross. "Then thou art not the strongest," cried Offerus, and left his new master. He wandered from land to land in search of the Crucified One, at whom Satan trembled, without finding him; but at last met an aged hermit, who told him that by patient waiting and humble service he would find the Christ. By the advice of this venerable teacher he established himself on the banks of a rushing river, in the neighbourhood where many travellers had perished in their attempts to cross. He takes upon his huge shoulders all who come to the ford, and bears them safely to the other side. For years he waits patiently, discharging this self-imposed task, and meekly listens to the instructions of the pious hermit. At length he heard at midnight a feeble voice cry to him to be carried over. He went out and found on the bank an infant. He placed it upon his shoulders and stepped into the stream; but the child became heavier and heavier, and by the time he had reached the middle of the river his knees began to tremble beneath the load. He stayed his staggering steps with his staff, and struggled on. But even his prodigious strength failed beneath the unaccustomed burden. In vain he endeavoured to support himself upon his staff. He reeled from side to side, and sank down upon his knees. When the child said to him, "Christopher! Christopher! (that is to say, Christ-bearer) for that is the name thou hast merited and shalt receive; wonder not that thou couldst not support Him who created the world, and still sustains it." It was indeed the Christ, whom by patient waiting and humble service he had thus found, and to whom he devoted himself for the rest of his days.

We leave this beautiful apologue in the hands of our readers, that they themselves may deduce from it the many truths it has to teach.

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## HYMNS TRANSLATED FROM THE GERMAN.

*To the Editor of The Baptist Magazine.*

MY DEAR SIR,

I have lately been looking with a great deal of interest at German hymns, and have rendered into English some few that particularly struck me. I had no intention of making them public in any way; my object was simply to turn the German into English, in such a form that the versions might be sung to the original tunes. I have, therefore, adhered rigidly to the German metres, quaint and peculiar as they are to English ears;

indeed, the quaintness is to me somewhat of a charm. It has occurred to me that the interest I have felt in the hymns might be felt to some extent in the translations; I have therefore sent you two or three for insertion in the Magazine.

We are so apt in the present day to look with some degree of suspicion on all that comes from the Germans, that it is very refreshing to turn to their hymns, characterised as they are by so much simple, pensive, devout piety. In our dread of German *Neology*, we have almost forgotten that it was from German fountains that many of our best hymn writers of the last century drew their poetic inspiration: the Wesleys, Cennick, Toplady, Gambold, were all to a greater or less degree indebted to Germany. Wesley's hymn, beginning "Now I have found the ground whereon," is translated from one by J. A. Rothe. Cennick's hymn, "Jesus, thy blood and righteousness," is from Zinzendorf. The well-known hymn, wrongly attributed in our hymn-books to Luther, "Commit thou all thy ways," is part of one by Paul Gerhardt, probably the re-casting of an old Moravian translation. Many other hymns of the period are translations, many more are derived at second-hand from the Pietists and Moravians of Germany.

I have not opportunity now to pursue this subject further, though it is, I think, a very interesting one.

I am, my dear Friend, yours sincerely,

F. W. GOTCH.

*Bristol, Nov. 16, 1856.*

#### FOR THE NEW YEAR.

Through many changeful morrows  
Of anxious pilgrim life,  
Through many cares and sorrows,  
Through many a bitter strife;  
Still onward am I pressing,—  
The year is passed away,  
Thanks, Lord, to thee, and blessing,  
In all thou wast my stay.

Thou who hast well provided,  
My path I leave to thee,  
My Saviour, thou hast guided,  
My portion still shalt be;  
To thee I would surrender  
My will, no longer mine;  
Be thou my life's defender,  
My heart be only thine.

In all things thou wilt bless me,  
Whilst to thy will I bow;  
Does penury distress me?  
My highest good art thou.  
Is persecution vexing?  
Still, Lord, thou shieldest me.  
Is this world's scorn perplexing?  
I yield and look to thee.

Do I deserted languish?  
Lord God, thou'rt ever near.  
My spirit filled with anguish?  
Thou art my comforter.

Does fierce disease befall me?  
 Submissive I will be.  
 Dost thou from this world call me?  
 My life belongs to thee.

Is heaven my habitation?  
 There I in glory shiue;  
 The final condemnation—  
 Praise God! that is not mine;  
 True, if my soul were driven  
 To darkness, thou wert just,  
 But thou hast all forgiven,  
 Through Jesus Christ my trust.

Whate'er this year may send me,  
 Oh! keep me firm and true,  
 Each day thy grace attend me,  
 And every morning new;  
 Old sins and follies leaving,  
 New strength by thee supplied,  
 New blessings still receiving,  
 I trust in thee, my guide!

G. W. SACER; *born*, 1635, *died*, 1699.

#### JESUS.

Who, as thou, makes blest,  
 Jesus, sweetest rest!  
 Choicest good all good outvying,  
 Life of sinners lost and dying,  
 And their light so blest,  
 Jesus, sweetest rest!

Life that tasted death  
 In this world beneath,  
 Me from dying to deliver,  
 Of new life to be the giver,  
 Life in God by faith,  
 Life that knows no death.

Light ordained for man  
 Ere the world began,  
 Then, in flesh thy glory veiling,  
 Thou didst shine the light unfailing;  
 Brightness none may scan,  
 Light revealed to man!

Leader of thine host,  
 I thy triumphs boast,  
 Over sin, death, hell, victorious,  
 Thou didst win salvation glorious,  
 Thine own blood the cost,  
 Leader of thine host!

Prophet, Priest, and King,  
 I my homage bring,  
 Let thy lovingkindness reach me;  
 Place me at thy feet and teach me;  
 Lowly praise I sing,  
 Prophet, Priest, and King!

Let thy grace be shown,  
 Take me for thine own,  
 Make me see and feel thy glory;  
 Let my heart burn with the story  
 Of thy love alone;  
 Make me all thine own.

Keep me near thy side,  
 Free from wrath and pride ;  
 Stamp thy lowliness and meekness  
 On my heart, that in my weakness,  
 Meek, I may abide,  
 Humble at thy side.

Thy good Spirit give,  
 In him let me live ;  
 Ever watching, ever praying,  
 Joyful in thy presence staying ;  
 Love unfeigned give,  
 In it let me live.

When in trouble's night  
 Surging in their might  
 Stormy waves are o'er me rolling,  
 Let thy hand, the storm controlling,  
 Lead me forth to light  
 Out of trouble's night.

Make me true and bold,  
 Firm thy name to hold ;  
 Freely yield my life or treasure,  
 To thy will give up my pleasure ;  
 Let me ne'er grow cold,  
 Never lose my hold.

When I shrinking stand,  
 Touched by death's cold hand,  
 Through the dreary valley guide me,  
 Midst thy saints a place provide me ;  
 Grant that I may stand,  
 Saved, at thy right hand.

J. A. FREYLINGHAUSEN ; *born*, 1670, *died*, 1739.

#### HEAVENWARD.

Heavenward our pathway lies,  
 In this world we are but strangers,  
 Onward Canaan's glories rise,  
 Past the desert and its dangers ;  
 Here we are a pilgrim band,  
 Yonder is our fatherland.

Heavenward, my soul, aspire,  
 For thou art of heavenly nature.  
 Wouldst thou fill thy vast desire ?  
 Cling not thou to earthly creature ;  
 They on whom God's glories fall  
 Seek their great original.

Heavenward ! 'tis God's behest,  
 In his word I hear him speaking,  
 There he shows the place of rest,  
 That eternal home I'm seeking ;  
 Let me listen day by day,  
 So I hold my heav'nward way.

Heavenward ! my faith from far  
 Views e'en now the goodly dwelling,  
 Then beyond sun, moon, and star,  
 Springs my heart with rapture swelling ;  
 All too dim is nature's light,  
 That alone is fair and bright.

Heavenward! then death at last  
 There in my true home shall place me;  
 All my fears and dangers past,  
 Robes of triumph there shall grace me;  
 Christ himself has led the way,  
 Joyful I his call obey.

Heavenward our pathway lies!  
 Let the thought abide within us,  
 So from this world's vanities  
 Heaven's immortal joys shall win us;  
 Jesus, lead us by the hand  
 To the glorious fatherland!

B. SCHMOLK; *born, 1672, died, 1737.*

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### SACRAMENTAL MEDITATIONS.

[As the Magazine will generally be in the hands of its readers a day or two before the Communion Sabbath, it is proposed, under this heading, to suggest trains of thought and meditation suited to that ordinance.]

THE word *Sacrament* has been so often abused and perverted to superstitious meanings that many spiritually-minded persons have ceased to use it; yet its true and original meaning, in its application to the Lord's Supper, is full of beauty. It was originally a Latin word, used to express the military oath taken by the Roman soldiers when they entered the army, when war broke out, and on certain other occasions. In it they swore that they would be faithful to their commander and to one another; they pledged themselves never to desert their standard, nor abandon their comrades in peril, nor to seek safety by flight, but in all things to acquit themselves as good soldiers. The early Christians realising the great truth that they were the soldiers of Jesus Christ, engaged to fight manfully under his banner, and bound to spend their lives in conflict with evil, transferred the word which was previously used to express the military oath to describe those ordinances of the church in which they pledged themselves to serve the great Captain of their salvation. In this view, then, the sacrament is the oath of fidelity and allegiance taken by the Christian soldier. We pledge ourselves in it that we will be faithful unto death; that we will "not count our lives dear unto us;" that at all risks and hazards, at any cost or sacrifice, we will obey His commands, go where He bids, do what He enjoins, and yield to Him an implicit and unquestioning obedience. These engagements of the soldier to his leader are those which we undertake to Christ, "that we may please Him who hath chosen us to be soldiers." This is our sacramental oath. How have we discharged it? Have we "endured hardness as good soldiers of Jesus Christ"? Have we "taken unto ourselves the whole armour of God," and stood firm, resolute, fearless against all assaults? Does not the mere rude soldier often put us to shame? Amid all the vices engendered by a military life, what lessons of heroic daring, of uncomplaining endurance, and of unquestioning obedience, may we learn from him! In the sacrifice of himself to the duties of his calling, in the disregard of consequences when obeying his orders, in the willing endurance of hardships, and even the cheerful surrender of his own life if it be required, does he not put to shame the pusillanimity, the sloth, the love of ease and pleasure, on the part of many a Christian? Yet they do it at the

bidding of a fellow-creature, perhaps in an unjust cause, and with no higher hope than that of gaining a corruptible crown. And shall we, who belong to "the sacramental host of God's elect," be less devoted, less resolute, less self-denying than they? Shall we who follow a Divine Leader, whose badge is the cross, whose profession is self-denial, whose aim is a crown of righteousness that shall never fade away—shall we be recreants to our high calling, and faithless to our sacramental oath? As at the opening of another year we once more take these solemn vows upon us, and again occupy our places in the ranks of the army of the living God, and of Christ our Saviour, let us remember that we have again pledged ourselves by this sacred rite to be faithful unto death, that we may hereafter receive the crown of life; and as we again claim to belong to "the sacramental host of God's elect," let us endeavour to "walk worthy of the high vocation wherewith we are called."

The Latin word *Sacramentum* had yet another sense beside that of the Roman soldier's military oath, which seems to have been likewise present to the mind of the early Christians as they applied it to the ordinances of the church. It meant the gage or pledge deposited by the parties to a covenant or in a law suit. Each party paid down a certain amount as an earnest of the whole. This was called the sacrament of the transaction, binding both of them to abide by the issue. So the first believers, in their application of the word, spoke of the sacrament of baptism, inasmuch as it was the pledge and earnest of the new life which was to be led henceforth. The candidate was buried with Christ in baptism, thus declaring himself to be dead to the world; and rose again from that symbolical grave, that sacramental death, pledged henceforward to "newness of life." Just so, too, in the other ordinance of the church; we sit down with the family of Christ on earth, as the pledge and earnest that we shall "sit down with Abraham, and Isaac, and Jacob in the kingdom of God." By this act we associate ourselves with "the general assembly and church of the Firstborn, whose names are written in heaven." We declare ourselves to be "no longer strangers and foreigners, but fellow-citizens with the saints and of the household of God." We claim to be children in that "one family of heaven and earth which is named in Christ." Generation after generation of believers have followed one another here; they have received in succession the sacrament of God's grace, the seal and pledge of his covenant; and now they have passed away from the world of type and symbol, of sacrament and earnest, into the full fruition, the perfect enjoyment, of all that they hoped for here. He has been faithful to his covenant, and has kept them faithful unto death.

"Once they were mourning here below,  
And wet their couch with tears;  
They wrestled hard, as we do now,  
With sins, and doubts, and fears."

Now they have entered into rest. Here "they drank of the brook by the way, and so lifted up their heads;" there they "drink of the river of the water of life freely," where, "clear as crystal," it issues from "the throne of God." Here in the wilderness, the clusters of Eshcol were refreshing and pleasant; they received them only as earnest and foretastes of "the good land;" now they "have a right to the tree of life, and enter through the gates into the city." As we yet linger here for a little while, receiving these sacraments and pledges of our Heavenly Father's faithful

love, we are encouraged by their example still to follow in their foot-steps.

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

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

“ Oh, Jesus ! be our constant guide ;  
Then when the word is given,  
Bid Jordan's narrow stream divide,  
And land us safe in Heaven.”

## THE LION'S RIDE.

FROM THE GERMAN OF FREILIGARTH.

THE return of Dr. Livingston to England has drawn universal attention to Africa, and excited the intensest interest in that vast and previously unexplored continent. The aspects of its scenery, the character and habits of its inhabitants, its natural productions, the animals which roam in countless myriads over its vast plains, the minerals which lie concealed in its soil, and the rivers which cleave its surface—topics which a short while ago excited little more interest than the scenery and inhabitants of the moon, because they were little more known—are now inquired about with an eager curiosity and anxious interest. We venture, therefore, to quote a short poem, descriptive of African scenery, which, ordinarily, we should deem unsuited to our pages, but which will now be read with interest. It is considered the masterpiece of Freiligarth, perhaps the best living German poet. Whether the lion does actually seize the giraffe, by leaping upon its back as it comes to drink, and clings there till it sinks down exhausted from fatigue and loss of blood, may perhaps be doubted—but as to the vigorous and graphic truthfulness of the description there can be no doubt.

“ The lion is the desert's king ; through his domains so wide  
Right swiftly and right royally this night he means to ride ;  
By sedgey brink, where the wild herds drink, close crouches the grim chief ;  
The trembling sycamore above trembles with every leaf.

“ At evening on the Table Mount, when ye can see no more  
The changeful play of signals gay ; when the gloom is speckled o'er  
With kraal fires ; when the Caffre wends home through the lone Karroo,  
Where the boshbok in the thicket sleeps, and by the stream the gnu ;

“ Then bend your gaze across the waste ; what see ye ? The giraffe  
Majestic stalks towards the lagoon, the turbid lymph to quaff ;  
With outstretched neck and tongue adust, he kneels him down to cool  
His hot thirst with a welcome draught from the foul and blackish pool.

“ A rustling sound—a roar—a bound—the lion sits astride  
Upon his giant courser's back. Did ever king so ride ?  
Had ever king a steed so rare, caparisons of state  
To match the dappled skin whereon that rider sits elate ?

" In the muscles of the neck his teeth are plunged with ravenous greed ;  
His tawny mane is tossing round the withers of his steed ;  
Upleaping with a hollow yell of anguish and surprise,  
Away, away, in wild dismay, the camel-leopard flies.

" His feet have wings ; see how he springs across the moonlit plain !  
As from their sockets they would burst, his glaring eyeballs strain ;  
In thick black streams of purling blood full fast his life is fleeting ;  
The stillness of the desert hears his heart's tumultuous beating.

" Like the cloud that through the wilderness the path of Israel traced,  
Like an airy phantom, dull and wan, the spirit of the waste,  
From the sandy sea uprising, like a waterspout from ocean,  
A whirling cloud of dust keeps pace with the coursers' fiery motion.

" Croaking companion of their flight, the vulture whirs on high ;  
Below, the terror of the fold, the panther, fierce and sly ;  
And hyenas foul, round graves that prowl, join in the horrid race ;  
By the footprints wet with gore and sweat their monarch's course they trace.

" They see him on his living throne, and quake with fear, the while  
With claws of steel he tears piecemeal his cushion's painted pile.  
On ! on ! no pause, no rest, giraffe, while strength and life remain ;  
The steed by such a rider backed, may madly plunge in vain !

" Reeling upon the desert's verge he falls, and breathes his last ;  
The courser, stained with dust and foam, is the rider's fell repast.  
O'er Madagascar, eastward far, a faint flush is descried :—  
Thus nightly o'er his broad domain the king of beasts doth ride."

We learn from the *Foreign Quarterly Review*, an admirable periodical, which has been extinct for some years, and to which we are indebted for this spirited version, that the fact here described does actually occur, or, at least, its occurrence is matter of very general belief among the people of South Africa ; it was related to Pringle by old Teysho, a Bechuana chief.

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## PULPIT DELIVERY.

BY THE REV. DR. WAYLAND.

SUPPOSE a lawyer at the bar should read his plea, or the speaker at a political meeting should read his speech, just as ministers read their sermons, would they be at all endured ? Or suppose, that in an ordinary evening party, any one should attempt to converse in the precise tones of voice which men use in the pulpit, would not the whole company stand amazed ? When men preach without notes, it is not commonly as bad, but here there is commonly some evil habit or other which very much detracts from the effectiveness of the discourse. One speaks so rapidly that it is difficult to follow him ; another drawls, another has a solemn ministerial tone, to which all his sentences are subjugated : one is unmoved while uttering the most solemn truth, or speaks so low that but few can hear him ; another is boisterous from beginning to end, and as much moved while uttering the most common-place remark, as in delivering the most solemn announcement. Now, all this is unfortunate. Whoever attempts to improve a brother minister, should pay special attention to these defects, and labour assiduously and faithfully to correct them. The great defect of all our speaking is the want of naturalness. When we become confined to written discourses, this is almost inevitable. Men cannot read as they speak. The excitement of thought in extemporary speaking awakens the natural tones of emo-

tion, and it is these natural tones which send the sentiment home to the heart of the hearer. Any one must be impressed with this fact, who attends a meeting of clergymen during an interesting debate. There is no lack of speakers on such occasions, and no one complains that he cannot speak without notes. It is also remarkable that they all speak well; for they speak in earnest, and they speak naturally. We have sometimes thought, if these very brethren would speak in the same manner from the pulpit, how much more effective preachers they would become! In the pulpit we tend to a solemn monotony, which is very grave, very proper, very ministerial; but it is as wearisome to the vocal organs of the speaker, as to the ear of the hearer, and its tendency is decidedly soporific. We frequently hear a discourse delivered, even with a good deal of earnestness, and not a single word has been uttered with a natural tone of the voice. In order to impressiveness of delivery, however, it is essential that a man aim at *immediate* effect. No man can be eloquent if he be affirming truth which may be of use some ten years hence. He thus excludes all use of the emotions, for there is nothing for emotion to do. His discourse becomes a mere abstract discussion addressed to the intellect, and having no bearing on present action. When Demosthenes closed one of his orations, the whole audience burst into a unanimous shout, uttering simultaneously the words, "Let us march against Philip." If he had contented himself with discussing matters and things in general, telling them what might be necessary to be done some time or other, they would have gone away quietly, remarking upon the beauty of his sentences, and the melody of his voice, and have complimented him upon the "success of his effort." Three days afterward, hardly any man in Athens would have been able to give an intelligible account of his discourse!

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## RELIGIOUS CONTROVERSY.

BY THE REV. W. SEWEL, OF EXETER COLLEGE, OXFORD.

*Written in the year 1842, during the early stages of the Tractarian Controversy.*

CONTROVERSY must arise whenever truth is to be defended in the world; and the very function and condition of the church is to battle for the truth. When the battle is earnest, however mixed with human errors, then we may be sure that men's minds are at least interested in the subject of religion, and that the church is not paralysed nor sleeping. A cloud of dust may be raised, but the dust is a proof of life and motion underneath.

The real evil to be feared and avoided in religious, even more than in any other controversy, is personality. It is the gathering a contest round living individuals; the making their word a standard of opinion, or their names a watchword. It is the intrusion of private and party jealousies and interests into discussions which above all others should be approached in charity, though they must be decided in truth. By this intrusion, not only half-instructed and unchastened minds; but the worldly and the unholy, are drawn into the conflict; subjects of "which angels fear to speak" are profaned universally in common mouths and

places ; religion becomes part of the scandal of the day ; until all men are ashamed to seem ignorant of it, and therefore speak of it with the boldness of ignorance. They take up the nickname, or the jest, or the calumnious tale, forged, probably, by those who have an interest in distracting the church, and thus drive the timid into violent opposition, the strong into obstinacy, teachers into exasperation, followers into blind servility, and all into party; whilst those who have the strength, or the coolness, to keep themselves aloof, look on; a few, as Christians, with sorrow, but the many, as worldly spectators gaze on a contest of gladiators. Yet must we not try to escape from the evils of such controversies, by affecting indifference to them, or treating them as questions of "words and names." They are words and names, but only as symbols of deep truths within them."

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### THE DYING MISSIONARY'S APPEAL.

SUGGESTED by reading the article in the "Missionary Herald," in reference to the Widows' and Orphans' Fund.\*

When upon the cross suspended,  
 Jesus to his lov'd one spake,  
 "See my mother unattended!  
 To thy heart the mourner take ;  
                   Soothe the lone one  
 For thy dying Saviour's sake."

Like his Master when expiring,  
 Hear the mission-martyr's moan ;  
 See his life of zeal untiring  
 End with sorrows not his own ;  
                   He pleads for *her*  
 Who struggles on in grief—*alone*.

"When my heart, with pity glowing,  
 Sought a sharer in my toil ;  
 Mary left, with eyes o'erflowing,  
 A father's heart and mother's smile,  
                   That she might tell  
 Of Jesus—on a heathen soil.

"Now the scenes of life are ending,  
 Jesus beckons me away ;  
 Now the ties of love are rending,  
 I must go—but *she* must stay ;  
                   Through life's desert,  
 A widow's weary feet must stray.

"British saints! with hearts expanding,  
 As ye meet around the board,  
 Hear your Master thus commanding,  
 Treasure up his latest words ;  
                   Soothe the bereav'd ones ;  
 Glorify your risen Lord."

Walworth, December 11th, 1856.

H. L. O.

\* Want of space compels us to omit some of the verses from this touching appeal. We may say that it is written by one who has experienced for many years the toils and trials of a missionary's wife.

## Reviews.

*Revised English Version of the Holy Scriptures, by the American Bible Union. The Book of Job. Parts 1 and 2.*

THE first translation of Job, with which the history of our present version of the book is associated, was published by Coverdale in 1535. It is too much influenced by the five Latin and German versions used by the translator "to help him herein," and does not display any very profound acquaintance with the original. Rogers's translation, which appeared two years after, was probably his own, assisted, perhaps, by Tyndale's manuscripts, and certainly aided by Coverdale's work. The version of Job in the "Great Bible" of 1539, brought out under the care of Coverdale, is an improvement upon his first translation, differing, however, from it much more at the beginning of the book than elsewhere. Taverner's edition, which appeared the same year, is a reprint of Rogers's, with some alterations. These are more numerous in the first chapter than subsequently. In 1560 the Geneva version was published, translated by Whittingham, Gilby, and Sampson. The Book of Job, in this work, is more correctly translated than in any previous version, and is less dependent upon the Vulgate. Valuable as it is, however, it too often slavishly follows the early Christian Hebraists, Pagnino and Munster, and has introduced errors which have been adopted by subsequent translators. The Bishops' Bible appeared in 1568. The translation of the Book of Job was made by Andrew Pearson, prebendary of Canterbury. It is distinguished by careful industry, rather than by accurate scholarship. The faulty translations of the Geneva version are often adopted, while the correct renderings of that work are frequently rejected. The marginal readings are very often correct. A revised edition of the Bishops' Bible appeared in 1572. On this version our present translation is based, it having been "as little altered as the original would permit." Our translators appear to have attached great value to the marginal readings of the previous version, as they have, with few exceptions, either incorporated them in the text, or given them in the margin.\* Since the first appearance of King James's version in 1611, many alterations have been made. Some obsolete words have given place to their better-known equivalents, the orthography has been modernised, trifling changes have been introduced into the text,† and the italicising process has been more largely followed.

Thus, from the publication of Coverdale's version in 1535, to the time of the recension of our present version, somewhere about the year 1638, there was a constant advance towards a more accurate rendering of the Hebrew text; the latest version being the accumulation and result of the biblical learning of more than a hundred years, directed with astonishing energy and untiring industry to the translation of the sacred text. In this respect our version differs from all others to which the Reformation gave rise, and was, in consequence, as the parliamentary sub-committee of 1657, aided by Walton, Castell, Cudworth, and others, asserted, "the best of any translation in the world."

That no subsequent revision was made was owing to the circumstances of the times. The ravages of civil war, and subsequently the fierce contentions of rival sects, rendered any change undesirable, or even impossible, although biblical scholarship was then at its height in England. Afterwards, when the causes just mentioned ceased to influence, learning had declined; and those days had

\* In the issue and translation of separate books of the Old Testament, it is interesting to observe that Daniel, Solomon's Song, and the Lamentations of Jeremiah, seem to have been in great demand throughout the period of the Reformation and up to the Civil Wars. From the commencement of the seventeenth century metrical versions of Job were common. Many of these are still in existence.

† Thus, for instance, there are in Job nine various readings in the edition of 1613 as compared with that of 1611.

come—"days of servitude without loyalty, and sensuality without love; of dwarfish talents and gigantic vices; the paradise of cold hearts and narrow minds; the golden age of the coward, the bigot, and the slave."

That no such revision, no new translation, was made at the Restoration, or in subsequent years, is matter for thankfulness. We have now the pure, simple, dignified diction of Shakspeare's age. Who would barter this for a translation made in the age of Pope?

Now, however, the case is different. During the present century, Hebrew literature has been cultivated with unparalleled success. In the rapid advance of philological studies, Hebrew has taken the lead; Passow and Freund confessedly applying to Greek and Latin lexicography that method which in the hands of Gesenius had introduced a new era into the lexicography of the Hebrew. "Indeed," says Dr. Robinson, "it may be safely affirmed that, at the present day, the lexicography and grammar of the Old Testament stand upon a higher step of scientific philology than do those of the New." And still the progress is onward. Hupfeld, Ewald, Rödiger, and Fürst, are labouring with unwearied diligence and success. In the application of the results of their efforts, no book of the Old Testament has received so much attention as the Book of Job.

The question now arises—Does our version meet the demands of the present advanced state of Hebrew learning? If not (and who that knows anything of Hebrew will affirm that it does), is it not a duty we owe to the revered translators of other days to emulate their example and to revise their work? The history of our versions is a history of revisions: let us add a new page to that history. Far be it from us to advocate any change in our noble version but such as shall make it still more worthy of our regard. We firmly adhere to the principle which guided our revisers, that "the ordinary Bible should be followed, and as little altered as the original will permit." For such alterations we plead. Reverence for God's Holy Word, and love for the spiritual welfare of men urge us to make the plea. Let whatever is *incorrect, inexact, insufficient, or obscure*, be removed. "Comparatively few corrections," as Mr. Elliott has stated with reference to the Epistle to the Galatians, "would enable the authorised version adequately to reflect the most advanced state of modern scholarship." Modern translations of the classics are in keeping with the scholarship of the age. Our Missionary and Bible Societies are constantly improving the versions they distribute. Shall the Hindoo or the Karen have a more correct translation of the Words of Truth than ourselves?

With these views, we heartily welcome the appearance of a portion of Dr. Conant's long-expected work. For the task he has undertaken no one is better qualified. He is confessedly one of the first Hebrew scholars in America, has been engaged for many years in instructing students in the higher branches of Hebrew, and possesses a thorough knowledge of the language and the works of continental philologists and commentators. Nor is he unskilled in translation. His "*Gesenius's Hebrew Grammar*," and his "*Defence of the Hebrew Grammar of Gesenius against Professor Stuart's Translation*," are admirable specimens of ripe and accurate scholarship. Well has he earned the gratitude of English scholars, since about 10,000 copies of his Grammar have been circulated amongst us.

Such, then, are the qualifications of the translator. Let us now turn to his work. It is no hasty production, but is the result of many years of careful study. The numerous recent German versions and commentaries of Job have been made use of, especially the admirable translations of Ewald and Schlottmann, while due respect has been paid to the labours of the scholars of former times. In bringing his own accurate knowledge of Hebrew, and his acquaintance with the researches of others, to bear upon the important work of translation, Dr. Conant has ever sought to keep in view the principles he adopts, that "the exact meaning of the inspired text, as that text expressed it to those who understood the original Scriptures at the time they were first written, shall be translated by corresponding words and phrases, so far as they can be found in vernacular English, with the least possible obscurity or indefiniteness; and that this shall be done in the phraseology of the common English version, so far as

is consistent with fidelity to the original, and a proper regard to the present state of the English language."

Expressing an earnest wish that the learned translator's life may be spared not only to finish the book on which he is now engaged, but to revise the whole of the Old Testament, we give, in closing these remarks, a specimen of the work before us:—

## JOB XXVIII.

- 1 For there is a vein for the silver,  
and a place for the gold, which they refine.
- 2 Iron is taken out of the dust,  
and stone is fused into copper.
- 3 He puts an end to the darkness;  
and he searches out, to the very end,  
stones of thick darkness and of death-shade.
- 4 He drives a shaft away from man's abode;  
forgotten of the foot,  
they swing suspended, far from men!
- 5 The earth, out of it goes forth bread;  
and under it, is destroyed as with fire.
- 6 A place of sapphires, are its stones;  
and it has clods of gold.
- 7 The path, no bird of prey has known it,  
nor the falcon's eye glanced on it;
- 8 Nor proud beasts trodden it,  
nor roaring lion passed over it.
- 9 Against the flinty rock he puts forth his hand;  
he overturns mountains, from the base.
- 10 In the rocks he cleaves out rivers;  
and his eye sees every precious thing.
- 11 He binds up streams, that they drip not;  
and the hidden he brings out to light.
- 12 But wisdom, whence shall it be found?  
and where is the place of understanding?
- 13 Man knows not its price;  
nor is it found in the land of the living.
- 14 The deep saith: It is not in me;  
and the sea saith: It is not with me.

*The Evangelical Resource.* A Sermon by the Rev. CHARLES STOVEL.  
Delivered for the Baptist Missionary Society, April, 1856. Houlston and  
Stoneman. Pp. 37. Price 6d.

MANY of our readers were present at Bloomsbury Chapel when the sermon, now published, was delivered, and can bear testimony to the effect it then produced. It is thoroughly characteristic of the preacher. There are passages in it which call to mind an old criticism upon the style of Tertullian, that "it is like ebony, bright with its excessive darkness;" and standing out in bold and striking relief from these obscurities there are other passages of amazing power and unmistakeable genius. We have rarely heard Mr. Stovel without being reminded of a thunder cloud which rolls darkly along its way, and ever and anon breaks out into dazzling light, and reverberates with deep and awful thunder.

The text of the discourse before us is, Zech. iv. 5, 6, and the key-note of the sermon is given in the following words:—"Whether the Prince of Israel had been too much intimidated by warlike hostilities, or whether he was weakly leaning on such resources for his aid, is not important for us to inquire; by assuming the title, '*Lord of Hosts,*' Jehovah declares his command of all such forces: '*not by might nor by power,*' obviously discards a reliance on such means; and the words, '*by my Spirit, saith the Lord,*' as clearly define a different resource to be employed in the operations of his kingdom. Let the labourer in Zion hope, for his work shall be done; but let him also fear, for his object shall never be attained with me." It will at once be seen that the outline thus

sketched is vast and grand. We may add that it is one admirably suited to the preacher's modes of thought and expression, and that it is filled in with great force and beauty. As the great majority of our readers will possess themselves of the discourse itself, we shall not need to analyse it in detail, but shall enrich our pages with some quotations from it, which greatly impressed us as it was preached, and which strike us as being no less effective now that it appears in print.

In the introduction the preacher is engaged in showing how all God's most illustrious and useful servants have been made to learn the truth, that it is "not by might nor by power" that his work is to be accomplished. This he illustrates by the case of

"Moses, who, in the beginning of his *'zeal'*, rashly depended on violence and human means; but, driven into the wilderness for forty years, his discipline, as a fugitive, brought him to rest on God alone. When acting under his direction, and depending upon his aid, schooled into meekness and faith, the deliverer of his suffering people wrought by the wisdom and power of Jehovah, who guided and supported him. Egypt shuddering with her plagues, and Horeb trembling with its weight of glory, were then but symbols of an awful power, which wrought by man, inspired and working in the strength of God. Whether studied in the halls of Pharaoh, amidst the operations of judgment; at the Red Sea, when advancing into the cloud that he might meet God in darkness there; or smashing the tablets of the broken law, grinding the calf to powder, pitching the tabernacle without the camp, and shouting to the multitude, 'Who is on the Lord's side?' Moses, delivered from himself, and filled with God, became a spectacle for admiration to all future times; but whether in Egypt, in Sinai, or the camp, the majesties of his experience are attained, *'not by might nor by power, but by my Spirit, saith the Lord.'*"

By a few graphic touches this brief passage makes the whole life of Moses to pass in review before the mind of the reader, whilst it, at the same time, gives the reason of his early failures and his final triumphs. We see the passionate, self-reliant champion of his people fly overwhelmed with terror and confusion from the disastrous results of his own rash deed; and we see him, who under Divine discipline had been brought to be "very meek above all men upon the earth," triumphing in his feebleness, and fearless in his meekness, through the aid and presence of Omnipotence.

In a different style, but with equal beauty and force, the following passage illustrates the ceaseless presence and all-sufficient aid of the Spirit.

"The Holy Spirit, being always needful, is always present, and always sees the moral attitude of every soul committed to his guidance and subjected to his discipline. No mother's love is half so tender as his communications, when he descends into the hearts whom he approves. Their cares are made his own; he supplies their wants; he sanctifies their tribulations, and 'comforts them with the comforts which we have of God.' Where he approves, he blesses with the omnipotence of love, making the feeble to be as David, and the house of David to be as God. As an agency of grace, himself divine, nothing is too hard for him to do, and nothing is too kind for him to give. Each act of Christian service, therefore, assumes a majesty unspeakable from the fact that, in its performance, the Spirit may be honoured or displeased. His smile and his benediction, like the dew of Hermon, give fruitfulness to barren wastes, power to men that have no strength, make poverty abundant as the loaves which, broken and delivered from the Saviour's hands, supplied the wants of thousands, and leave upon the history of this world the record of its greatest wonders; but when he is grieved, and frowns upon professors in his anger, he turns their deepest wisdom into foolishness, defeats the operations of opponent power, curses the very blessings which have grown from his former bounty, spurns each polluted sacrifice, avenges each robbery of God, and, as when the temple which Zerubbabel restored became polluted by new forms of sin he made of it an altar of burnt-offering on which its worshippers were consumed, so every church, and every member of the churches, their greater and their lesser associations, their individual acts, and all their greater undertakings in the name of Christ, must find their value, permanence, and fruitfulness, in the blessing and approval of the Comforter, or, grieving him, must perish by his frown."

These extracts will prove that it is a sermon of no common order which was preached by Mr. Stovel in April last, and for which he now seeks a wider and more permanent influence through the medium of the press. Never was it more needful than now to insist upon the great truth inculcated throughout its pages, that human wisdom is but folly, and human strength but weakness, unless the Most High deign to grant his blessing; whilst with his aid nothing

is too vast for us to attempt, nothing too difficult for us to accomplish. "*Who hath despised the day of small things?*" "*Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone thereof with shoutings, crying, Grace, Grace, unto it!*"

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## Brief Notices.

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*The Genesis: a Poem.* By E. HOWARD, M.D. *With an Introduction by* GEORGE GILFILLAN. London: Longmans.

IN this introductory essay Mr. Gilfillan is less brilliant and less absurd than usual. He approaches nearer than is his wont to the pedestrian level of common sense. We are, however, utterly at a loss to conjecture his meaning when he says that "'Don Juan' has at least completely eclipsed such productions as the 'Orlando Innamorato,' the 'Rape of the Lock,' and the 'Dunciad.'" When he suggests as a reason for there being so few epic poems written now-a-days that there is a lack of suitable subjects, we cannot but think that there are at least a thousand as suitable as those which he names as being already used up, "the wrath of Achilles, the romantic voyages of Ulysses and Æneas," etc. And when he proposes as the subject for the next great epic the Second Advent of Christ, we can only, with Dominie Sampson, throw up our hands and cry, "Prodigious!" To the few lines of the introduction which are not occupied in the illustration of these absurdities, little just exception can be taken.

Of the work to which it is prefixed we cannot say much, seeing that its perusal is next to impossible. It consists of 240 pages of prose cut in lengths, each line beginning with a capital, and therefore we presume intended for blank verse. It is devoted professedly to a description of the creation, but really it contains an account of things in general, seeing that in the narrative of each day's transactions a good portion of physical science is introduced, and though the poem ends with the creation of man, a history of the world is given, by the very ingenious contrivance of making the angels fill up their spare time by going to a prophet who foretells the world's future. After wading steadily through the first book, we began to skip, and thus at length reached the end, where Adam and Eve, just created and lying in slumber, are visited by a seraph and a cherub; the for-

mer leads Adam through universal knowledge, the latter instructs Eve in house-keeping and cookery, and so the book happily closes.

*The Bible Treasury: A Monthly Review of Prophetic and Practical Subjects.* London: D. F. Oakey.

A MAGAZINE mainly devoted to the discussion of unfulfilled prophecy, and the advocacy of the pre-millennial advent. There is throughout the articles a tendency to a literalness of interpretation, a proneness to dwell upon the mere letter and minutæ of the text, which, though sometimes useful in eliciting allusions which would otherwise be overlooked, yet, on the whole, strikes us as standing in the way of a reception of the spirit of Scripture. For instance, in an exposition of the parable of the Ten Virgins, we read that the oil denoted the Holy Ghost—an interpretation supported by quotations in which the Holy Ghost is said to confer "unction," Christ to be "anointed," "the oil of joy for mourning," etc. We submit that the use of oil for anointing, and its use for lamps, are perfectly distinct. Again, the flame of the lamps is taken to denote joy. "Light is sown for the righteous." "The light of the righteous rejoiceth." "Illuminations are the notorious commemorations of joyful events," etc. Such allegorising interpretations as these turn the Bible into a book of riddles, exercising our ingenuity to find the solution. The discussions are, on the whole, conducted calmly, fairly, and vigorously; and the various numbers contain many interesting notices of the present condition of Palestine and the Jews.

*The London Monthly Review, and Record of the London Prophetic Society.* London, 34, Paternoster Row.

THIS is the organ of the Millenarian party, who, it seems, have formed an association

called the "London Prophectical Society," which thus utters monthly oracles to the public. The first article is on the Lord's coming. The writer speaks of that interpretation of prophecy which explains our Lord's coming as taking place at the death of each believer as "unworthy" and selfish; and proceeds to give us his own view of latter-day events; namely, that the Emperor of Russia (not alone, as in the last conflict, but with many allies) will make a descent upon the East, etc., etc. We may fairly leave such prophecies as these to live or die as they contain truth or error; but we most earnestly protest against wasting time and talent on societies and journals of this kind, while we have so much practical work to do. True, as the writer says, "the first Christians were exhorted to await with joy the coming of the Lord;" but we are quite sure they never made any *separate* and *distinct* movement to that end. They *simply mingled the feeling with their work*; and instead of forming prophetical societies, testified by their lives to their belief in the Lord's advent to judgment.

*Inspiration a Reality; or, a Vindication of the Plenary Inspiration and Infallible Authority of Holy Scripture; in Reply to "The Doctrine of Inspiration," by the Rev. J. Macnaught.* By the Rev. J. B. LOWE, B.A. Pp. 241. Longmans.

To every earnest Christian "inspiration is a reality," the basis of his belief and hopes. If the inspiration of the Scriptures be not "a reality," the future world is peopled with shadows, or may be itself a shadow. To vindicate the reality of inspiration by any honourable process, is an attempt which we shall always hail with satisfaction. In all subjects open to debate, there are different modes of reaching the same conclusion; some more direct and unquestioning, others more circuitous, and with condescending interrogation of every passer-by. Mr. Lowe takes a direct route, and pursues it vigorously. The parties he makes it his specific business to reprehend and expose, are those who do not in word reject the inspiration of the Bible, but who treat it as a sham, rather than as a reality. We can honestly commend the way in which the author has accomplished his purpose.

*The Unreasonableness of People in relation to the Pulpit.* By the Rev. DAVID THOMAS. London: Ward and Co. Price 3d. Pp. 23.

A VERY interesting and able discourse on the text, "That we may be delivered from unreasonable men," reprinted from the

"Homilist." It is remarkably free from those exaggerations and affectations of phraseology—those big words to express little ideas, which so unpleasantly disfigure many of Mr. Thomas's otherwise admirable writings. When contented to write naturally and simply, as in the sermon before us, nobody can write better; and we think that he has seldom produced anything more likely to be useful. We wish that copies of this pamphlet were circulated in all our churches. A venerable lady of our acquaintance has purchased a large quantity for gratuitous distribution. A few shillings could hardly be better spent. We hope she may have many imitators.

*Hard Earnings; or, The Law of Labour.*

A Lecture delivered in the Baptist Chapel, Warminster. By JOHN PRICE. Published by Request. London: J. Heaton and Son. Price 3d. Pp. 27.

THE first of a series of lectures on the relation of Christianity to our human condition. From the few modest words prefixed, we learn that "it was delivered to an audience chiefly composed of those who, one way or other, labour for their daily bread." For such an audience we deem it well adapted, and well deserving, too, of the extended circulation thus sought for it. For the working man, understanding that word in its ordinary acceptation, it would probably be found rather wanting in force and directness; but as addressed to the class somewhat above that of the artisan or labourer, its clear sound sense, the ease and simplicity of its style, and its thoroughly religious tone and spirit, are remarkably adapted. We congratulate the church at Warminster on the fact, that its recently settled pastor should so soon have given them an earnest of his energy and ability.

*Ladies of the Reformation. Memoirs of Distinguished Female Characters belonging to the period of the Reformation in the Sixteenth Century.* By the Rev. JAMES ANDERSON. Blackie & Son. Cloth, 12s. 6d., calf extra, 21s. Pp. 684.

THIS exquisite volume deserves and shall receive fuller notice at our hands. We briefly advert to it now because we know that many of our readers are on the lookout for New Year's Gifts, and are somewhat perplexed in making a selection. They cannot do better than to choose the volume before us. The plates and vignettes with which it is profusely illustrated are beautiful, the typography and binding are most attractive, and the subject of the volume is one of deep interest and value.

## Intelligence.

[COMMUNICATIONS forwarded to us for insertion under this head, have, in the great majority of instances, been likewise forwarded to the *Freeman*, the *Nonconformist*, the *Patriot*, and other papers. Their weekly issue enables them to forestal our monthly reports. The intelligence we might have to communicate has been anticipated in their columns. As the great bulk of our readers see one or more of these newspapers, it is needless for us to narrate to them, in detail, what they have already read elsewhere. In place, therefore, of lengthened reports, we shall endeavour to give a monthly summary of denominational intelligence. In order that this may be as complete and accurate as possible, we request our friends throughout the country to inform us of any changes or noteworthy incidents which may occur in their congregations and vicinities.]

### AN APPEAL

TO BRITISH CHRISTIANS ON BEHALF OF  
THE LORD'S WORK IN GERMANY AND  
THE ADJACENT COUNTRIES, BY J. G.  
ONGKEN, PASTOR OF THE BAPTIST CHURCH  
AT HAMBURG.

Respected and Beloved Brethren in  
the Lord,

The interest evinced by you in our labours, trials, and successes, has been so marked, and so often renewed in acts of fraternal kindness, as to call forth our gratitude to our Heavenly Father for such proofs of your love to our common Lord. Though the pecuniary wants of the Mission have been during the last twenty-two years supplied chiefly by our American brethren, we are not forgetful of the powerful support derived from British Christians, in the deputations sent by churches and societies to our rulers to plead the cause of the oppressed and persecuted—in the pecuniary aid given to the German brethren in seasons of imprisonment, and when spoiled of their goods—as also in the regular contributions of individual Christians and of churches, whereby 8 missionaries and 6 colporteurs have been sustained, and other objects, too numerous to specify, have been promoted.

The remembrance of all these facts emboldens us at the present crisis to lay our wants before you, in the full confidence that our appeal to your Christian liberality will meet with a prompt and generous response.

The resources of the American Baptist Missionary Union have greatly diminished during the last two years, and the Board has consequently adopted the painful expedient of reducing the amount of aid to their various missions to one-half. This great reduction in the amount of our income, if not otherwise supplied, would place us under the heart-rending necessity of dismissing 20 of our devoted fellow-labourers. We cannot think for a moment that the friends of Christ in this country

will permit such a painful event to happen, and thus hinder the progress of a work that has been so signally blessed.

The churches gathered by the Divine blessing on our labours, have been and are exerting themselves to their utmost ability to meet the necessity of the case. But as the great majority of our members are not blessed with this world's goods, they cannot supply the deficiency; and hence the necessity of applying to our more wealthy brethren in Great Britain.

The annual amount required to retain all our brethren in their spheres of labour will be £1,000; and when the greatly extended field of our Mission is taken into account, and the fact weighed in the light of eternity, that millions of our perishing fellowmen are brought annually in contact with the gospel by the labours of this Mission, it is confidently hoped that the amount specified will be cheerfully contributed.

My object in visiting this country at present is to raise that sum, and I earnestly entreat all who love our Saviour, and who pray for the coming of his kingdom, to render what aid they can.

How much has been already accomplished by the power of the Holy Spirit accompanying our efforts, the following facts will show.

Germany was, at the commencement of our labours, sunk in Rationalism and Scepticism; and it was only here and there that a faithful testimony was given from the pulpits of the land to the Divinity of our adorable Redeemer, the efficacy of his blood and righteousness, the personality of the Holy Spirit, or the eternity of future punishment. With such a state of things amongst the clergy, it may well be imagined that the religious condition of the population generally was deplorable in the extreme.

But God had purposes of mercy towards our land: and, in accordance with his general mode of accomplishing these purposes, he employed also in this instance the feeblest instrumentality. It was towards the close of the year 1823 that the writer

commenced his labours at Hamburg. He had just then formed a connection with the Continental Society as their missionary, and in his journal of January 4th, 1824, he wrote, and transmitted to the secretary, the late Rev. Isaac Saunders, Rector of Blackfriars, as follows:—

“Last Sabbath I held the first meeting; 10 persons attended; this evening about 18 were present. Read the 55th chapter of Isaiah; afterwards spoke a few words from verse 1, on the blessings offered, and the freeness of them. I pray that what is sown in weakness the Lord may raise in power.”—*Sixth Report of the Continental Society, 1824.*

The sigh of the then warm-hearted but inexperienced youth has been heard. The seed scattered with a trembling hand has been watered by gracious outpourings of the Holy Spirit. Millions have since heard the glad tidings of salvation, and many thousand sinners have been savingly converted, and rescued from eternal misery.

But the principles of religious liberty were not acknowledged in Germany; and no sooner was the fact known to the clergy, that so-called religious conventicles were held, than the civil authorities were put in motion to stop them. Threats, fines, confiscation of property, imprisonment, and banishment, became the order of the day, and have been experienced, with few exceptions, by our missionaries and colporteurs, and the brethren generally. So that during twenty years I had to preach with locked doors, for fear, not of the Jews, but of the Christians. My missionary tours were usually made at night, to elude the vigilance of the police and *gens d'armes*. It was generally in midnight hours, when the silence of death reigned around, that the converts were examined, and led to some neighbouring stream to be buried with Christ in baptism—and that under the roof of some humble cottage, the church was organised, the Lord's death commemorated, and the bishop, teacher, or deacon ordained. Before break of day I had to be on my way to the frontiers.

The work was, however, from God, and therefore the combined civil and ecclesiastical powers opposed to it could not retard its progress. In 1834, the church at Hamburg was formed of only 7 believers, and now 70 churches—all formed on the model of the first church at Jerusalem, as recorded in Acts ii.—have arisen, not only in Germany, but also in Denmark, Sweden, Holland, Switzerland, and France. Some 20,000 precious souls have experienced the Divine power of the gospel on their hearts, through the labours of these churches. A large number have already joined the saints

in light, whilst between 6,000 and 7,000 remain until this day recommending the gospel by lip and life to the perishing multitudes around them. Among the converts are many from Romanism, and also a few of the descendants of Abraham. In the high mountains of Silesia, one of our churches consists entirely of converted Romanists. Our preaching stations exceed 500. The brethren engaged exclusively in missionary labour and colportage are 80, and a large number of other brethren aid in preaching the word at the stations.

The annual sale of the Holy Scriptures (without the Apocrypha, still circulated by the Continental Societies) varies from 70,000 to 90,000 copies, and the tract circulation will reach in the present year fully 1,000,000. Of the Scriptures 600,000 copies, and of evangelical tracts upwards of 8,000,000, have been issued from the dépôt at Hamburg since its establishment.

Our prospects are encouraging as to the future, inasmuch as the spirit of persecution is gradually yielding to the conviction that our members rank amongst the most loyal subjects of the different states. New fields of labour are constantly opening before us, and we are thus encouraged to believe that this Mission is destined to accomplish far greater things in the general diffusion of the gospel, and in the conversion of sinners to Christ, than those already achieved.

Having stated these simple facts, I commend the cause once more to the generous support and fervent prayers of all real Christians who may read these lines.

I am, dear Brethren,

Yours in the best of bonds,

J. G. ONCKEN.

*Cossey Cottage, Hampstead,  
Dec. 17, 1856.*

Annual Subscriptions and Donations will be received by Messrs. Barclay, Bevan, Tritton, and Co., 54, Lombard Street; at the Baptist Mission House, 33, Moor-gate Street; and by Mr. Wilkin, 136, Long Acre, London, to be placed “to the credit of J. G. Oncken, on behalf of the German Mission.”

#### BAPTISTS IN SWEDEN.

THE following are extracts from a letter dated Stockholm, October 3rd. It was written by Charles Mullarsvard, a brother whose labours are highly esteemed. We are sure it will help to interest our readers in the labours of these devoted brethren, who are toiling amidst opposition and per-

secution for the evangelisation of their native land. Mr. Mullarsvard says:—

“During the last three months I have travelled 900 miles, and visited nineteen parishes, and many souls dead in trespasses and sins, have been awakened from their sleep, and led to believe in Christ. To all appearance, the time of the Lord’s merciful visitation to this country has come. Almost everywhere are heard anxious inquiries after the way of life, though the greatest hostility continues to be manifested by the authorities. But this, instead of hindering the life current, rather gives it occasion still more distinctly to reveal its Divine power and uncontrollable influence. Where persecution is the fiercest, truth triumphs the most gloriously.

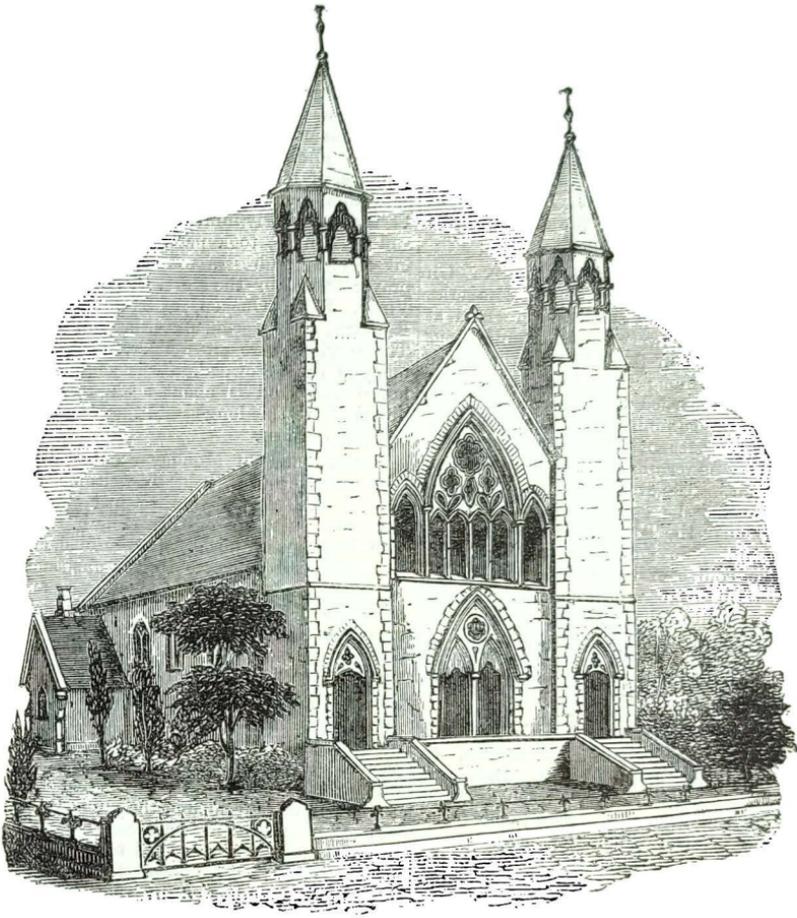
“In the beginning of June, I visited Norrala, in Helsingeland. I found in my great joy, that the work of the Lord there had advanced beyond my expectations. The newly-awakened souls met together several times a week, in order to pray and edify themselves by reading and hearing the Word of God. Even the very world there shows respect to Christianity, and it exerts such a powerful influence that low manners, such as fighting and drunkenness, have vanished almost entirely. Even now, during my last visit to this place, souls have been, as we trust, truly converted. I will just relate one instance. One evening I delivered a discourse before a great multitude, and the word of the Lord seemed to work with great power on the hearts of the people. The following morning I received a note to come to the innkeeper of the place, where a man was taken very ill. When I came I found that the illness of the man was anxiety of soul, approaching almost to despair. He cried with a heart-piercing voice that hell stood open before him, and his gestures were like those of an insane person. I told the man to endeavour to compose himself, and, when he had done so, I prayed fervently to the Lord that he would open the eyes of his soul to see the mysteries of the gospel. It was a solemn moment. The room was filled with people, and though the most were enemies to the cross of Christ, they were now forced, by an irresistible power, to bow their knees. When the prayer was closed, the awakened man arose and made a confession which brought all present to tears; and a short time after it was given to him to receive Christ as his all-sufficient Saviour, and he was filled with great peace and joy, and gave glory to the Lord. Several of them, for a time, seemed almost deprived of reason, which made the enemies of truth to rejoice. But the Lord soon enlightened them by heavenly wisdom, and made them happy through his truth,

though they continue to be fools in the eyes of the world.

“Again, I will give you another instance, which shows how the Lord frustrates the malice of his enemies. The same day that I arrived in Norrala, a colporteur, sent out by the Baptist Publication Society, was imprisoned in the neighbouring town of Soderhamn, because he had not succeeded in getting a passport from the authorities to travel about. Our enemies at this greatly rejoiced, and also threatened me in the town paper, that something terrible would befall me if I should attempt to go into the city. But instead of this, the Lord so overruled their evil designs, that I was permitted to deliver four discourses in this very town, in the open air, without the least disturbance by our boasting opposers.

“In Bergso and Hassela, I baptized twenty-two persons, and organised two Baptist churches. From Hassela, I travelled to the mountainous regions of Medelnar. There also ten persons were baptized, and another church organised. From there I went to the town of Sundsvall and the neighbouring parishes. Here is a movement in the highest degree remarkable. Great revivals are heard of from all quarters, and about 250 believers during the year have received Christian baptism. But persecution has reached to a high point, especially from the clergy. I spoke several days in succession to as many as 2,000 or 3,000 persons in the open air. About this time I was summoned to appear before the governor of the province of Hernoosand, who forbade me further to speak in Christ’s name. I, however, held several meetings before I returned to Stockholm.

“The state of things in Stockholm, all things considered, is very encouraging. Our hall of worship, which was opened last spring, continues to be filled with attentive hearers. During my absence, all the labour has devolved upon brother Wiberg. Preaching during the whole time has been kept up in both our places of worship. It is now, therefore, my intention, by the advice of the brethren, to remain in Stockholm during the winter. Besides the four colporteurs supported by the Publication Society, there have been added three, supported by our brethren here. Still we greatly feel the need of more labourers, and several acceptable brethren are anxiously desiring to go out in the field, but we have not the means of supporting them. I would, therefore, take the liberty of asking my Christian brethren if there cannot be something done by the churches to support one or more brethren at a salary of 150 dollars per annum. ‘The harvest truly is plenteous, but the labourers are few.’”



**New Baptist Chapel, Sydenham.**

**ANNIVERSARY AND OPENING SERVICES.**

**SYDENHAM CHAPEL, FOREST HILL.**—About two years since a few friends, pertaining to different religious bodies, associated themselves together for worship in a small chapel in Sydenham, which they hired for three years. The necessity of an effort more worthy of this populous and growing locality speedily forced itself on their attention; and, encouraged by the kindness and liberality of others, they resolved to commence. {An eligible and central site has been secured, plans have also been agreed on, and upwards of £1,600 promised or paid up. The friends identified with this enterprise have been greatly helped by the influence of their reference committee,

and by their treasurer, Joseph Tritton, Esq., and they would thus publicly record their sense of gratitude for the important services rendered them by these gentlemen. On Friday, Dec. 12, the foundation-stone of the new edifice was laid by Joseph Tritton, Esq., in the presence of a numerous gathering. The proceedings were introduced by the Rev. S. Green, who gave a concise and comprehensive history of the movement, and of the steps which had led to the settlement of the Rev. J. W. Todd in connection with it. Prayer was offered by the Rev. Joshua Russell. The Rev. F. Trestrail, in a most appropriate and touching manner, expressed the gratitude of the building committee to their treasurer, and presented him with the trowel. After having laid the stone, Mr. Tritton addressed

the audience in a style marked by beauty and breadth of thought and sentiment, and breathing the spirit of charity and Christian kindness. After refreshment, the company adjourned to Wells-road chapel, where a public meeting was held—A. T. Jay, Esq., in the chair—when addresses were delivered by W. Heaton, Esq., Revs. Dr. Archer, Dr. Angus, W. Landels, A. M. Stalker, S. Manning, S. J. Davis, and J. W. Todd. A view of the chapel will be found on the preceding page.

**MIDDLESBOROUGH, YORKSHIRE.**—On Sunday and Monday, Nov. 23 and 24, a series of most interesting services were held at the opening of the very neat and commodious chapel erected in this place for the Welsh Baptists. Among the other proceedings we find it recorded that the ordinance of baptism was administered in the River Tees in the presence of 5,000 spectators, who were very powerfully addressed by the Rev. B. Evans. The evening congregation was so large that a second service was obliged to be held in the Town Hall for those who could not gain admission to the chapel. In the course of three years the Welsh Baptists in this town have collected a church of fifty members, have erected an admirable chapel, and formed flourishing Sunday schools. They solicit assistance to enable them to pay off the debt yet remaining upon the chapel.

**BROMPTON, MIDDLESEX.**—Onslow Chapel was opened for Divine service, on Wednesday, Dec. 3, by the Hon. and Rev. B. W. Noel, who preached in the morning. In the afternoon a public meeting was held, at which Rev. J. Bigwood presided. He narrated the history of the movement, giving an account of the difficulties he had had to contend with, the success which had crowned his efforts, and his prospects for the future. It seems that a very small and recently collected church have raised £1,500 in subscriptions, and £500 as a loan without interest. The Rev. Newman Hall preached in the evening.

#### RECOGNITION AND ORDINATION SERVICES.

**ST. ANDREWS, N.B.**—A social tea-meeting, in recognition of the Rev. Robert Johnson (formerly of Irvine) was held in the Town Hall, on Tuesday evening, Nov. 18. The Rev. J. C. Macintosh (Independent), Dr. Paterson, of Glasgow, W. F. Ireland, Esq. (elder of the Free Church), Rev. Jonathan Watson, of Edinburgh, and Mr. Inglis, took part in the services. Friends from the Baptist church at Cupar were present, and performed several pieces of sacred music in the course of the evening.

**SPENCER PLACE CHAPEL, GOSWELL ROAD, LONDON.**—On Thursday, Dec. 4, services were held in this place, to recognise, as pastor, the Rev. J. H. Cooke, late of Stepney College. In the morning a prayer-meeting was held, at which the Rev. C. J. Hall, missionary to China, gave an address. In the afternoon service, the Revs. A. Thomas, of Islington; F. Wills, of Kingsgate Chapel; W. Miall, of Dalston; F. Peacock, formerly minister of the place; and Dr. Angus, took part. At the evening meeting, addresses were delivered and prayer offered by the Revs. C. Hawson, J. Viney, J. G. Oncken, of Hamburg, D. Katterns, J. Spurgeon, and other ministers. The services were all well attended, and many of them crowded. It is confidently hoped that God is about again to grant prosperity to this long-established and once flourishing cause.

**PENZANCE.**—On Monday evening, Dec. 8, a meeting was held to welcome the Rev. J. P. Barnett, who has just entered upon the pastorate of this church. Mr. Tresidder, one of the deacons, presided, and addresses were delivered by the chairman, the pastor, members of the church, and ministers of the town. Mr. Barnett commences his labours with very encouraging prospects of success.

**CHURCH STREET, BLACKFRIARS.**—On the 16th of December, services were held in this chapel, for the public recognition of the Rev. W. Barker (late of Blackburn) as pastor. A tea-meeting was held, after which the Rev. J. Bigwood, formerly pastor of the church, presided at the public meeting. One of the deacons narrated the circumstances which had led to the settlement of Mr. Barker over them. The meeting was addressed by the Revs. Dr. Angus, W. Miall, W. Howieson, J. Hiron, S. Green, and R. Robinson, of York Road Chapel. Mr. Barker announced the intention of the church and congregation to make special efforts for the erection of school-rooms. The meeting terminated with prayer.

#### SPECIAL SERVICES, SERVICES FOR WORKING MEN, ETC.

**YOUNG MEN'S MISSIONARY ASSOCIATION.**—The second of the monthly lectures in connection with this association was delivered by the Rev. W. Brock, in the library of the Mission House, Moorgate Street, on Friday evening, the 12th of December. The subject was, "The appointed instrumentalities for the conversion of the world." It would be superfluous to add that the lecture was thoroughly effective, and listened to with unflagging interest.

**LEICESTER.**—The large Temperance Hall in this town has been taken for a series of Sunday-evening services, the first of which was held early in November. The congregations are remarkably good, and the effect produced may be judged of from the fact that six persons have already joined one of the Baptist churches in the town, and five others are about to do so, who all date their spiritual impressions from services of this kind which had previously been held in the same place.

**WALNUT STREET, LIVERPOOL.**—The Working Men's Institute in this place, which is, we believe, connected with Mr. Birrell's congregation, has commenced its winter campaign with remarkable success. The attendance, both upon classes and lectures, has been very good.

The course of Lectures delivered to the working classes, at MAZE POND, have been resumed this winter, and have met with their usual and deserved success.

#### TESTIMONIALS.

**FROME, SOMERSET.**—On Tuesday evening, Dec. 16, a crowded meeting was held in Badcox Lane Chapel, to take leave of the Rev. C. J. Middleditch, who is entering upon the secretariat of the Irish mission. E. Bush, Esq., a member of the Established Church, presided. Representatives of every religious denomination in the town were present and took part in the proceedings. Among other letters read to the meeting, was one from the Rev. A. Daniel, Incumbent of Trinity Church; and among the speakers was G. Messiter, Esq., a member of the church of the Rev. W. I. Bennett. Feelings of deep regret at the departure of Mr. Middleditch were expressed by all parties. The presentation consisted of a handsome silver salver, a copy of the Cyclopædia of the Society for the Diffusion of Useful Knowledge, and a purse of £55, to Mr. Middleditch; and to Mrs. Middleditch a beautiful vase, together with the Memoirs of Mrs. Winslow, from her Bible class. The testimonials were presented, not by the congregation of Badcox Lane alone, but by all parties in the town.

**DALSTON, MIDDLESEX.**—On Tuesday, Dec. 9, after a tea-meeting, the Rev. W. Miall, in the name of the subscribers, presented to Mr. J. Peirce, the missionary of the district, Matthew Henry's "Commentary," and a purse of sovereigns, as a token of personal esteem and appreciation of his devoted labours during five years. Mr. Miall likewise presented to Mrs. Peirce a handsome lady's work-box. The meeting

was subsequently addressed by several friends.

**KEIGHLEY, YORKSHIRE.**—Prior to Mr. Barnett leaving this town, to enter upon his labours at Penzance, a meeting was held in the school-room attached to the Baptist chapel, in order to present to him a valuable gold watch, in recognition of his services as "a man, a minister, and a citizen." One very gratifying feature connected with this presentation was, that it originated with persons not belonging to his own congregation, and that members of all religious denominations contributed to it.

#### MINISTERIAL CHANGES.

**THE Rev. S. DAVIES** has resigned the pastorate of the church in Burton-on-Trent, and sailed for America. It is a singular fact that the last three ministers of this church have sailed for New York. We are informed that our denomination has a good chapel, capable of holding 600 persons, in this rapidly increasing town; and that though the cause is low at present, a fine field of labour is open there to an active and devoted minister.

**The Rev. C. T. KEEN** is about to resign the charge of the church meeting in the Borough Road, London. His address is, 3, Onslow Terrace, Lorrimore Road, Walworth.

**The Rev. G. POPE** will resign the charge of the church at Collingham at the close of this year, after a pastorate of thirty-eight years.

**Mr. A. CARE**, of Brandon, Suffolk, has accepted the invitation of the church at Aylsham, Norfolk, and hopes to commence his labours with the first Sabbath in January.

**The Rev. D. MORGAN** has accepted the invitation to the pastorate of the church meeting in the Tabernacle, Pontypool, and in consequence resigns his charge at Blaenavon.

**The Rev. R. GAY** has accepted a unanimous invitation to the pastorate of the church at Little Kingshill, Bucks, lately under the care of the Rev. W. Payne.

**The Rev. J. COMPSTON**, of Inskip, near Preston, has received and accepted the unanimous invitation of the church at Branley, near Leeds, to become its pastor, and will commence his labours there with the month of January.

**Mr. JOHN MILLS**, late pastor of the church at Kidderminster, has accepted the unanimous invitation of the church at Stogumber, Somersetshire, and intends entering on his pastoral engagements there early in January.

The following students from the college at Pontypool have accepted cordial and unanimous invitations to pastorates, and enter upon their duties early in the year:—  
 Mr. E. JENKINS, to Madeley, Shropshire.  
 Mr. C. GRIFFITHS, to Aberavon, Glamorganshire.  
 Mr. J. G. PHILLIPS, to Market Drayton, Shropshire.  
 Mr. S. NICHOLAS, to Pembrey, Carmarthenshire.  
 Mr. D. EVANS, to Cymmer, Glamorganshire.

#### RECENT DEATHS.

##### MRS. CAKEBREAD, PORTSEA.

DIED, on Nov. 29, 1856, aged sixty-two, Lucy, the beloved wife of the Rev. Charles Cakebread, Minister of Landport Chapel, Portsea. She feared God from her youth, having been brought to the knowledge of the truth in early life under the ministry of the Rev. D. Miall; and she was enabled, by divine grace, to walk as a Christian to the last. Of a meek and quiet spirit, she abstained from meddling in the affairs of others, save to soothe the distressed, to heal a breach, or to stir up to diligence. Persevering in every duty she undertook, she collected more than £300 towards the debt on the chapel, and was in every respect a true minister's wife. Her long and lingering illness was patiently borne, nor did her protracted sufferings shake her faith in Christ. She had, indeed, a strong desire to depart, yet she was willing to wait till her change should come. Her chief concern was for those who were bound to her by family ties; for them she prayed most earnestly and constantly. Her mind was "set upon the things above." To some of her friends she said, "I hoped I should have been in heaven before now." More than once she asked, "When did I die?" as though she thought herself already absent from the body. On the day before she died (and these were nearly her last words), she said, "How long He is coming! Will He not come? Come, Lord Jesus!" In a few hours her desire was granted, and she now sleeps in Jesus. The secret of her character was secret religion, and from this hidden source issued forth in modest forms those things which were excellent and of good report. A funeral service was conducted by the Rev. J. Davis, who preached to a large audience from Isa. xxv. 8.

##### MR. E. DAVIS, ROMFORD.

THIS excellent man, brother of the late Rev. E. Davis, of St. Ives, was born at Folkestone in the year 1809. It is not

known when or how he became partaker of divine grace, but he was baptized when he had reached the years of manhood by his pastor, Dr. Becher, now of America. Having enjoyed a good education, and having a remarkable taste for languages and literature, he devoted himself to the work of tuition. For twenty years he was thus employed at Ramsgate, where, for a long period, he superintended the Sunday schools at Cavendish Chapel. On leaving Ramsgate, the teachers presented him with Dr. Kitto's "Biblical Cyclopædia," and Conybeare and Howson's "Life and Epistles of St. Paul," as an expression of their esteem and gratitude. Removing to Romford, he succeeded in establishing a very prosperous school, and made himself most useful in the cause of the Redeemer. But, alas, for his family and friends, he was smitten down in the prime of life, and in the midst of extended usefulness. As he had lived, so he died, firmly, yet calmly, resting upon the merits of the Crucified One, who had been all his salvation and all his desire. His remains, followed by persons of all denominations, were committed to the grave on Lord's day, Nov. 9, by the Rev. Sam. Brawn, of Loughton, who in the evening improved his death from Rev. xiv. 13 to a large and deeply-affected audience. He was a man of thorough principle, sound judgment, kind but firm, and greatly beloved by all who could discern his worth. He was a bright light which death has eclipsed to this world, a faithful witness for God who now lies silent in the grave. There we leave him till the mortal puts on immortality, and that which is sown in corruption, be raised in incorruption and glory.

"Farewell, dear saint, a short adieu!  
 Some angel calls thee to the spheres;  
 Our eyes thy radiant path pursue,  
 While rapture glistens in our tears."

##### MRS. BURCHELL, MOUNT CAREY, JAMAICA.

DIED at Mount Carey, St. James, Jamaica, November 6, 1856, after a residence of more than thirty-two years in the island, during which period her time and talents were devoted to the best interests of its peasantry, Hester Crocker, widow of the late Rev. Thomas Burchell. This amiable and excellent lady bore her long and painful illness with exemplary patience; and, in her dying hours, exhibited the calm confidence of one who "knew whom she had believed." It is hoped that a more lengthened notice of her life and labours may be prepared for the columns of this periodical.

## Correspondence.

### HURRICANE IN THE BAHAMAS.

To the Editor of *The Baptist Magazine*.

DEAR SIR,—I have received from Mrs. Capern extracts from letters written to her by her husband, dated, "Ragged Island, Bahamas," which place has been visited by the hurricane that did so much damage to Inagua. Not only are their places of worship destroyed and their houses blown down, but their great means of subsistence, manufactured salt, which they export in large quantities to the United States, are destroyed too. Mr. Capern writes thus :—

"Ragged Island, September 4, 1856.

"On my arrival at this place I learnt, soon after we cast anchor, that the island had been visited by a most fearful hurricane, and that extensive damage had been done by it. When I landed I found that the report which had been given me was but too true. The scene was very similar to that caused by the tornado in Nassau, which you can call to mind. Fifty-two houses were blown down, just *one-half* of the entire number on the settlement. Our chapel is in ruins, the Episcopalian place of worship is in ruins, the school-house is also in ruins. There is, therefore, no place of worship on the island. Nor is there any place where a school can be kept. The hurricane commenced on the night of Monday, the 25th of August, and continued till Tuesday night—twenty-four hours. Had its climax happened during the night, when it proved most destructive, lives would certainly have been lost. Houses fell in which eight or ten persons lived. And as the approaching fall could be seen, the children were removed ere the crash took place. But some of them had hair-breadth escapes, for they had to be hurriedly put out at the window. Besides houses blown down and furniture broken, it is said that from ten to twelve thousand bushels of salt were washed away. I found the people in a state of great distress, as you may well suppose. And what makes their case the worse, they are unable to obtain materials on the island to repair or rebuild their houses. I met the people last night in the roofless chapel, held a service, then took the names of those who were willing to contribute towards repairing it and putting on a new roof. I obtained promises for 370 bushels of salt. They have not money to give. Had not their houses been down and in ruins, much more would have been obtained. My intention was to have spent three or four weeks here, but I shall now return to Nassau, as soon as I well can, to get timber to repair and roof the chapel; for the people having their own dwellings to see to, will not be able to bear the expense of the chapel. I shall therefore have to bear this myself—at least to see to the raising of the money. And having gone to Nassau, I shall have to return here again."

The former appeal was promptly and liberally responded to. Had I known of this additional calamity before, I should have craved some aid for our poor friends in Ragged Island as well. It is not too late perhaps even now. This is the time to remember the poor and needy. Any pecuniary aid sent to me will be promptly remitted to Mr. Capern, to whom it will be

a great comfort to be able to relieve the sufferers in this sad calamity.

I am, dear Sir, yours faithfully,

FREDERIC TRESTRAIL.

*Baptist Mission House,*  
33, Moorgate Street,  
Dec. 23, 1856.

### THE NEGLECTED WELSH IN LONDON.

To the Editor of *The Baptist Magazine*.

DEAR BROTHER,—Scattered through the Metropolis, there are some 40,000 natives of the Principality. The places of worship, of all denominations, in which there is preaching in the Welsh language, would not, even if completely filled, accommodate more than 5,000 persons. It is supposed that under 5,000 attend places where the preaching is in English. Not more than 10,000, therefore—it is feared not nearly so many—attend the services of the sanctuary. 30,000, at least, are living in the neglect of public worship, "without God, and without hope;" and the moral condition of multitudes of these is known to be most degrading and dangerous.

Two of the agents of the London City Mission have, for some time past, devoted themselves almost exclusively to the Welsh portion of the population. But even if they were to gather congregations, and form churches—which the rules of the Mission do not permit—what are they amongst so many? Multitudes, widely scattered, remain altogether unreached.

Shall we not interpose on behalf of so many thousands of our own people, perishing, even many of them at our very doors? Ought we not, while sending the Gospel abroad, to act in the spirit of the injunction, "Beginning at Jerusalem"?

Influenced by these facts and considerations, the Welsh Baptist Church meeting in Eldon Street, Moorfields, London—the only one in the Metropolis—have resolved to form a society, to be called the Baptist Missionary Society for the Scattered Welsh Population of London. It contemplates the employment of at least *one* missionary *immediately*, who is to labour at three different stations, and to aim, not only at the conversion of his countrymen, but at their formation into churches, that they may prove a blessing to others. At least £120 per annum will be required to meet the expenses of the missionary and the stations;

and towards this sum contributions are very earnestly requested. The society will be conducted in the usual way, by a treasurer, secretary, auditors, and committee, chosen at an annual meeting, to which the report of proceedings and the cash account will be presented. Friends subscribing 2s. 6d. or upwards a year, donors of large sums, and ministers making annual collections for the society, to be entitled to attend and vote at its annual business meetings.

Subscriptions and donations for the society will be thankfully received by either of the following friends; namely, Mr. Lewis Morgan, Lamb's Buildings, Bunhill Row, Finsbury, Treasurer; Mr. Edward Morgan, 34, Easton Street, Clerkenwell, Secretary; or to the care of the Rev. B. Williams, 37, Wilton Square, Islington; or at the Baptist Mission House, 33, Moorgate Street, London.

I am, dear Brother,  
Yours most respectfully,  
B. WILLIAMS.

London, Dec. 15, 1856.

HORTON COLLEGE, BRADFORD.

To the Editor of *The Baptist Magazine*.

DEAR BROTHER,—Allow me to correct an error in the statement given in the last number of the Magazine of our financial condition. We are there represented as closing the year in debt. As our Report shows, such was not the case. I am the more anxious for the correction of this error, it being distinctly understood by many members of the denomination, as well as of our own society, that it is, at least with myself, a principle never to commence a session in debt; a principle from which, during the twenty years I have been President, there has not been a single departure. I might also add, that our number of students the last year was 25.

Believe me,  
Fraternally yours,

JAMES ACWORTH.

*Horton College, Bradford,*  
*December, 1856.*

## Notes on the Month.

FIRST in interest, and by no means last in absolute importance, amongst the events of the month, we place the return home of Dr. Livingston. For two or three years past intelligence has reached England, at long intervals and by circuitous routes, of the discoveries he was making in Central and Southern Africa. Districts which the foot of the white man had never trod, and which on our maps presented only a blank space, marked, if at all, with the words *Terra Incognita*, were known to have been traversed by him. Commerce, science, and Christianity were alike interested in the travels of this devoted missionary. The Government despatched a ship of war to cruise off the coast in order to take him on board immediately on his arrival there. After long waiting it returned to the Cape, but was immediately ordered back to resume its station until it gained some absolute tidings respecting him. Scarcely had it reached its post when he appeared, having recrossed on foot that vast continent. After many delays he at length reached England; and men the most distinguished for Christian zeal and scientific attainments, at once assembled to do him honour. He is a man of small stature, sallow and sunburnt, with a cast of countenance which would lead persons to mistake him for a Frenchman—an appearance increased by his moustachios and close-cropped hair—his manner, modest and retiring, but without bashfulness, and his whole bearing indicative of determined resolution, unflinching promptitude, and ready sagacity. We do not remember to have seen one characteristic noticed which is yet among the most note-worthy of all—the marvellous universality of his knowledge and variety of his observations. Mr. M'Clear, the Astronomer Royal at the Cape, writes home in the most eulogistic terms of the remarkable accuracy and value of his astronomical observations. Professor Owen, the greatest living naturalist, asks information about the various animals he had met with, promptly receives a list of species hitherto unknown in Europe, and sits down with grateful acknowledgments of the service thus rendered to natural history. Sir R. Murchison, who holds a very high place amongst geologists, inquires whether Dr. Livingston has anything to say about geological matters,

and with equal promptitude is told of the stratifications around the Lake Ngami, of the basaltic bed of the River Zambesi, and of a remarkable cleavage through which the river precipitates itself at one part of its course; Sir Roderick is profuse in his acknowledgments of the value of the information thus given. Some one else asks, if Dr. Livingston can tell them anything about the prospects of commerce in these regions, and receives in reply a full statement of the trading usages of the countries through which he had passed, and of their natural productions, including the sugar cane, coffee, indigo, and such minerals as copper, tin, coal, and gold; and he describes the course of a navigable river by which these products might at once be made available. A few nights afterwards Professor Owen is giving a lecture on Ivory, at the College of Surgeons; Dr. Livingston is present, and is asked to say a few words at the close of the lecture; he rises, and gives statistics to illustrate the age to which the elephant lives, the number killed annually in South Africa, and the prospects of a continuous supply of ivory being found further North. And yet this man never forgets, nor suffers his hearers to forget, that he is above all things a missionary. These contributions to science are but incidental and subordinate to the great business of his life, which is to open a way for the gospel. It was finely said by Lord Shaftesbury, speaking of his noble-hearted wife, the sharer of many of his toils, that "born a Moffat, she only ceased to be so that she might become a Livingston."

Scarcely had the rejoicings for peace and banquets to the returning soldiers ceased, when we again hear of "wars and rumours of wars." The ridiculous outbreak of a few crack-brained royalists in the canton of Neufchatel threatens once more to kindle the flames of war in Europe; and when we remember the amount of combustible material ready to hand which any spark may ignite, who shall say how widely the conflagration may spread? Switzerland, politically, geographically, and ethnologically, is German, French, and Italian. The three languages are spoken in one or other of its cantons, and it touches upon each of the three countries. It will be scarcely possible for war to break out there without the adjacent countries being involved in it. And whilst war is thus threatening in the West, it has already broken out in the East. Before this Magazine is in the hands of our readers, they will probably have received intelligence of the arrival of our armament in the Persian Gulf. It is rumoured in many quarters that Russia means to support Persia in the contest. If this proves true, the peace will prove to have been but an armed truce, and the rejoicings at its advent premature. The intelligence from China, too, is far from reassuring. *The Pekin Gazette* is said to contain an announcement, that the Emperor of China has ceded the whole or part of Chusan (the island so foolishly relinquished by us at the close of the Chinese war) to the Russians, and that in return Russian assistance is promised to enable the Imperialists to put down the rebels. If this be true, the same policy which embroils us with Persia will probably involve us in this new *tracasserie*. The prospect is certainly gloomy enough—but "the Lord reigneth."

The mention of India and China suggests the operations of a society to which we would direct the attention of our readers—that for the suppression of opium smuggling, and of the East India Company's monopoly in its production and sale. The subject is one of immense importance, and upon which we intended to have spoken at some length. But a letter has appeared in the columns of "The Freeman," written evidently by one who is intimately conversant with the facts of the case, in which a view hostile to the operations of the society is taken. As the letter appears to be the first of a series, we prefer to wait until the whole question is more fully before the public.

Amongst the topics under discussion during the month, that of a revision of the authorised version of the Scriptures holds a prominent place. That the great preponderance of feeling is against the revision seems clear enough; but we would suggest to those who take part in the controversy, that there is some confusion and misunderstanding between its advocates and opponents. The great majority of those who contend for a revision—the American Bible Union, for instance—do not mean an authorised and official revision undertaken by orders of the Government, receiving its sanction, and authoritatively super-

seding the existing version. Against such a project there do lie very grave and serious objections; indeed, in the present state of parties in England, it would seem absolutely impracticable. But we cannot see any objection to a non-authoritative and unofficial revision or re-translation. This, indeed, would be nothing new or strange. Few months pass by without the appearance of some portion of the sacred volume either in a new version, or with a critical commentary. We cannot but think, that if this confusion were cleared up, much of the opposition now offered to the revision movement would subside.

The St. Barnabas case has been advanced a stage, Sir John Dodson having confirmed the judgment of the court below, and pronounced the Papistical decorations of altar and chancel illegal. It is now removed to the final court, that of the Committee of Privy Council.

The Denison case seems fairly interminable. A fresh flaw in the proceedings is said to have been discovered. The Act of Elizabeth, under which he is condemned, is held to apply to his case only as Vicar of Brent, whilst as Canon of Wells and Archdeacon of Taunton, he is said to be especially exempted. This seems clearly to be the law as laid down in "Burn's Ecclesiastical Justice," the great authority in such cases; and if this be true it may upset the whole proceedings. Altogether "The Record" has hard times of it. It finds some comfort in the recent episcopal appointments, and calls upon all good Churchmen to support Lord Palmerston's government on account of them; it is not without a malignant sort of enjoyment in heaping up all the slander and scandal it can rake together about Dissenters; but still its tone is far from triumphant. Puseyism and infidelity are ravaging and rending asunder the Establishment, and every now and then an appointment like that of the Rev. A. P. Stanley, comes in to remind it that its good fortune and happiness in the new bishops lies at the mercy of political exigencies and changes.

Two matters in connection with our body may receive a brief congratulatory notice in conclusion. 1st. That the appeal from Australia to our churches in England for sympathy and help is being responded to. It is not money they need, but men. A pioneer is going out, who, from all we learn concerning him, seems admirably adapted to his work—Mr. Taylor of Birmingham. In the charge of a large church in that town he has shown remarkable abilities of the very kind needed—namely, indomitable energy and great powers of organisation. 2nd. The acceptance of the Secretariat of the Baptist Irish Society by the Rev. C. J. Middleditch. His loss will be severely felt by the churches of the west of England, to almost all whose organisations and associations he was secretary. In the discharge of the multifarious duties thus imposed upon him he manifested a rare business tact and method, which augur well for the interests of the society, the management of whose affairs he is about to assume.

## Editorial Postscript.

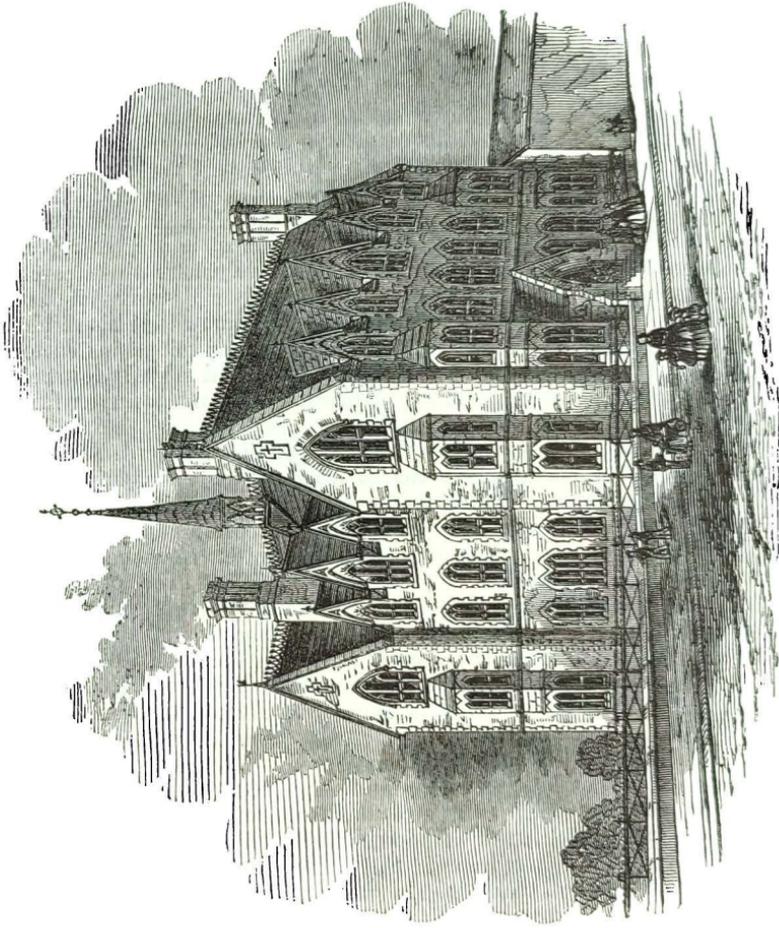
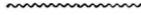
WE are requested to acknowledge the receipt of £10 "for the Redeemer's cause," by Mr. H. D. Dickie, of Edinburgh, on behalf of Mr. Oncken.

The melancholy intelligence of the death of Dr. Harris, of the New College, will have reached our readers before this meets their eyes. His removal will be a serious loss, not only to our Independent brethren, but to the cause of evangelical religion in this country. Though his fatal illness was of short duration, we believe that his last appearance in public was at the opening of our College in Regent's Park a few weeks ago.

The treasurer of the Baptist Tract Society wishes us to state, that he will leave his present residence, No. 3, Newington Causeway, on the 12th of January, 1857. All communications after that period to be addressed—Mr. E. James Oliver, No. 2, Chatham Place, Walworth, Surrey. All Post-office orders to be made payable at the London Post-office.

Our next number will contain an engraving of the chapel in course of erection for the Rev. J. T. Collier, at Downton, near Salisbury; and contributions by the Revs. Professor Gotch; D. Katterns, of London; D. Wassell, of Bath; and other Ministers.

# THE MISSIONARY HERALD.



BOYS' MISSION SCHOOL AND HOME, BLACKHEATH.

## HOME AND SCHOOL FOR THE SONS AND ORPHANS OF MISSIONARIES.

THE engraving on our first page will give our readers a general idea of this edifice, the inscription stone of which was laid by the Earl of Shaftesbury, at Blackheath, November 27th, 1856. It will be interesting to them all to possess some information of the origin of this institution, which is not only a good school where the children receive a sound and useful education, but is a *home* for them as well. Those children who may not have friends in this country to receive them during the vacations, are permitted to remain without extra charge, and their holidays are made as agreeable to them as circumstances will allow; in a word, it is for a time truly their HOME.

This institution was commenced in 1842, was much interrupted in its progress for the first ten years, but attained its present more consolidated and organised position about four years ago. A want had long been felt by missionaries, of a suitable home and school in their native land to which their children might be sent, where they would be cared for by sympathising friends, and their own interest in missions excited and sustained. The depressing influence of tropical climates, and the still more unfavourable influences of heathen customs and idolatry, and the absence of suitable schools in the countries where their parents labour, require that they should be sent, at an early age, to England. It is a great relief therefore to the anxious parent to know that his children are not only committed to the care of competent and pious instructors, but that the secretaries of the leading societies, and friends connected with them, take the oversight of the institution, and endeavour, as far as possible, to supply the absent parents' place.

During the past four years two houses have been occupied in Mornington Crescent; but owing to the increasing number of applications more room was required, and it was thought by the committee desirable to erect a building designed expressly for the purpose. If the necessary funds could be obtained, not only would the object be more perfectly secured, but a large saving in rent would accrue. The design was announced, funds came in, and the committee felt themselves justified in carrying it out. After many inquiries, with many disappointments, and very much trouble, an eligible piece of ground was secured at Blackheath, near the railway station; and it is hoped that the building will be ready to receive the pupils by next midsummer. Accommodation will be provided for one hundred; whereas at present the committee have not been able to receive, with comfort, more than forty.

Seventy-one pupils have been received since 1852, and, with very few exceptions, all these have completed their education in it. This fact shows how truly satisfied our missionary brethren are with the institution. Many more than those in the house are expected daily, and applications continue to be made. In order to keep pace with them, no other course was open to the committee but the one which they have adopted. To carry it into full effect, they will require *at least* £4,000 beyond what they have received. They have no fears about the ultimate realization of the amount, though immediate difficulty will be experienced. It is hoped, however, that donations will flow in, and we shall be happy to receive any contributions from friends who may read these lines.

Such is the nature, and such are the objects and present prospects, of the Home and School for Missionaries, the erection of which friends met to

commence on the 27th of November last. The pupils were placed in a conspicuous space, and after singing a hymn, and prayer by Rev. J. C. Harrison, Dr. Tidman, in compliance with the request of the committee, gave a brief account of the origin and progress of the institution, and after enforcing the claims of it on some such grounds as those which we have brought forward, proceeded to observe that not only was a good English education imparted, but the elements of Greek, Latin, and Mathematics; that the institution was not denominational, for it united not only Baptists and Pædo-Baptists, but the children of any evangelical missionary, of any country, and of any name, would be eligible for admission. This is most important, is a great advance on the plans of preceding times, and to which we invite the special attention of our friends. Moreover, this institution is not a charitable one in the usual sense of that word. The larger portion of the expense of the education of the pupils falls on their parents; what remains being met by the annual subscriptions. The parents are assisted *so far*; but the main thing to which they look is that the school is a *HOME*. We understand that the Directors of the London Mission have voted £200 in token of their goodwill. A similar sum can hardly be expected from our Society, with so much smaller an income; but we do hope that a handsome vote will be made.

The documents to be deposited in the stone having been read by the treasurer, Thomas Spalding, Esq., the trowel was handed to Lord Shaftesbury by N. Griffiths, Esq., treasurer to the Building Fund, and he, having first laid the stone with the customary formalities, congratulated the friends assembled on the issue of the proceedings of the day.

The Home feature of this institution seems to be regarded by all as one of its most attractive and important. On this point Lord Shaftesbury dwelt with his usual kindness and force. Among other topics he observed, "Institutions such as this cannot be considered as establishments of mere benevolence. I look upon them as institutions founded in right, justice, and necessity. The labourer is worthy of his hire, and one part of his hire is, that where he gives up the enjoyment of home comforts in order to discharge certain great duties, those who call him to surrender those comforts and discharge those duties must supply those things which, by the position he occupies, he is not able to obtain for himself. It is, I say, a matter of great justice, and not an eleemosynary affair. If you were to take that view of it, you would much degrade the institution, and enfeeble the moral position and dignity of your own missions. Just consider what an effect this home and school must produce upon the missionaries themselves by allaying some of their deepest anxieties. And how necessary this is will be apparent when you recollect how many and peculiar are the causes of their anxiety owing to the position in which they are placed. In their case there is added to the ordinary degree of mortality a large waste of health and strength consequent upon an exhausting climate. Then there are actual diseases with which they may be beset, and the wear and tear of mind in the discharge of their high and solemn duties; so that many of them become true martyrs, and find an early grave. And when the missionary reflects upon these things, if he has to feel, in addition, that, when he shall be taken away, there is no provision made for the support of his wife and children, the cankering care of such a thought must of necessity do much to unfit him for his work, and prevent his going forward in that

enterprise upon which he has entered. And, on the other hand, how it nerves the missionary's arm in his conflict with evil, that, if he is called upon to lay down his life in the fight, those so near and dear to him as his wife and family will be taken care of."

Other speakers followed, and the Rev. J. Sherman closed the proceedings with prayer. The company then adjourned to a temporary building erected for the occasion, where a cold collation was provided, Lord Shaftesbury presiding until the cloth was drawn, and, when he was obliged to retire, Mr. Apsley Pellatt, M.P., taking his place. The Hon. and Rev. B. W. Noel, J. C. Harrison, J. Sherman, C. H. Spurgeon, Dr. Porter, of Madras, W. Gill, J. Russell, and other gentlemen addressed the meeting, in further explanation of the purpose and object of the Home and School for the Sons and Orphans of Missionaries.

Thus has been supplied a want long felt, and an institution has been established which will exert a mighty influence for good on the mission cause generally. Missionaries in distant lands will rejoice greatly for the sake of their beloved children, while another proof will be given to them of the deep concern and sympathy felt at home for themselves and for those so dear to them.

A few words respecting the internal economy of the School, extracted from the last Report, may not be amiss. The examination of the pupils at Midsummer, 1856, was conducted by Professors Newth and Godwin, and Rev. R. H. Marten. Mr. Godwin says, "I was much pleased with all I saw and heard, and consider the condition of the school to be a just cause of congratulation to all who are connected with its management." Respecting the mathematical instruction, Mr. Newth remarks, "I have great pleasure in reporting that a full majority of the pupils have passed a most creditable and first-class examination, and that the rest, with one exception, have answered satisfactorily." Mr. Marten observes, "The examination I have conducted at the Boys' Mission School has afforded me the highest satisfaction."

From many of the parents letters have been received expressive of their gratitude that such an Institution has been founded, whereby many most painful anxieties are relieved, and a feeling of confidence experienced that their children, though so far away from them, are under the care of sincerely kind friends, who do their best to promote the welfare of the pupils committed to their charge. Mrs. Flower, the widow of a missionary, is the matron. In Mr. Lemon, the head master, the committee have reason to repose entire confidence; while a committee of ladies often visit the school, so as to insure the domestic comfort of all within its walls. It is most gratifying to have to add that some of the pupils have given satisfactory evidence of genuine piety. Having taken a lively interest in this institution for several years, and had a personal share in its management, we can add our testimony to its usefulness and efficiency.

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## FOREIGN INTELLIGENCE.

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### INDIA.

CALCUTTA.—Mr. Thomas writes under date of November 8th, and the information he supplies regarding the Barisaul case will be read with great interest; though the losses of our poor persecuted fellow-Christians there will

not be made up to them as a consequence of the judgment of the Superior Court. This will be done, we should hope, by friends in Bengal.

"I was glad to learn a few days after my last was written, that Mr. Morgan had received your letter, authorising his going home. The doctor now says he must not attempt to go until January or February, as he fears the effect of cold, should he arrive in England in the early part of the year.

"Mr. Wenger has had his eldest son very ill, and though he appears now improving, the father is not quite free from anxiety about him. I am sorry also to add, that our dear brother himself has had a smart bilious attack, brought on, no doubt, by anxiety and want of rest through attending on his sick boy. He appears to-day much better, so that I hope he will soon be restored to his usual health. The rest of our families are in tolerable health.

"You will be pleased to hear, that the

three judges to whom the Barisaul case was submitted, have decided in our favour. The question which they were to consider was, whether the decision of the judge was according to the evidence. They have given it as their opinion that it was not, and that the decree of the magistrate ought to have been upheld. This result has not yet been officially made public, but the report has come to us in such a way that we cannot question its correctness. This opinion of the Sudder judges cannot set aside the decision of Mr. Kemp; but the moral effect will be beneficial. I am doubtful whether anything now can be done to repair the injury sustained by the native Christians; but if the past cannot be remedied, we may hope for juster treatment in future."

**BURMAH.—RANGOON.**—We have received the following letter from Mr. Underhill, dated October 2nd. It was written soon after his arrival, and before he had an opportunity of seeing much of the Burmese Mission. But first impressions of new scenes are so fresh, and generally described so vividly, that a reader often enjoys them more than when they are the result of a greater familiarity with them. Burmah is very different from Bengal, and the Indian Government are rapidly making vast changes there.

#### *Burmah.*

"We left Calcutta as we proposed, and arrived here through God's blessing on the 27th. We have found a home at the house of Dr. Brandis, whose wife you will remember as Mrs. Voight, and as sister of Mr. Marshman. . . . The numerous friends and events we are mutually acquainted with, give great interest to our visit, and the kindness of our host and hostess deserves very honourable mention. Our voyage was a very pleasant one, and with very little incident. . . . Rangoon river, like all alluvial rivers, has flat banks; while the city would present no attraction whatever, were it not for the great Pagoda, with its gilded top, which shone upon us for miles before we reached our anchorage off the Government Wharf. Rangoon is a city in process of re-construction. New roads are laid out. The native houses have been pulled down, and only partially rebuilt. Population is gradually returning, while the English occupation is showing itself in metamorphosing everything. The innumerable Pagodas of Rangoon are no more. They have been thrown to the ground, and the bricks of which they were built, have been used for the roads. The Buddhist monasteries have, in many cases, shared the same fate, and from these changes the town very slowly recovers its former magnitude and populousness.

#### *The American Mission.*

"We did not unfortunately arrive in time to be present at the examinations of the Karen High School, which contains about 190 boys and girls. But for two days this week, the Karen Home Mission has had its meetings, and at most of these I have been present. The Rangoon branch of the Karen Mission, under Mr. Vinton and Mr. Brayton, consists of about 36 churches, with more than 2,000 persons in full membership. There is a school in connection with every church, and 600 children in them. Seventeen of these churches support their own pastors, the other nineteen are comparatively new churches, and do it only partially. The remainder of the salary is furnished from the funds of the Home Mission. This society is purely Karen, and has existed only for two years. Last year these Karen churches contributed about 780 Rs. to its funds, which money is spent in supporting the native pastors referred to, and several itinerant preachers. Besides this they erect their own chapels and school-houses, and have contributed towards the erection of a brick chapel at Kemendine, the centre of the mission, 3,000 Rs. This will give you an idea of the zeal and liberality of this remarkable and interesting people. During the service, one man was ordained to go beyond Prome to labour, while there are

not men enough to meet the incessant demands in all directions for preachers and teachers. I hope to know much more yet about them, and will not now enter upon the rapid spread of the gospel in their midst, or the singularly interesting phenomena attending their reception of the gospel. Would that the native Christians of India had a tithe of their zeal, self-reliance, and ardour for Christ and the salvation of men! I am endeavouring to obtain some clue to the causes of this great movement. Modern missions present nothing like it elsewhere. It would of itself suffice to answer the sneers and

calumnies of the 'Westminster Review.' The arm of the Lord has wonderfully been revealed to this depressed race.

"I am thankful to say that we continue quite well. God has dealt very graciously with us in this respect during our long sojourn in the tropics. I long to be at home and at work again, and trying to impress our brethren with the magnitude of the work God has called us to undertake. We must have more prayer, and more men, even to hold the ground we have taken; but what shall be done with the regions beyond?"

**MONGHIR.**—Mr. Parsons continues to carry on his translation of the Scriptures in Hindee, though he does not wholly confine himself to this work. In this he is wise. For a change of occupation is beneficial every way; and the grand purpose of a missionary, preaching the gospel, is not neglected.

Ere long Mr. Parsons will remove to Agra, where his translation work will be carried on with greater advantage, while his presence there will strengthen our mission in that district: and it needs strengthening, for Mr. Williams's health, we regret to say, is not very firm. We trust, too, that Mr. Kerry will soon be safely landed in Calcutta, to be ready to take Mr. Morgan's place, who will be leaving next month. Still there will be great difficulty in meeting the requirements of Monghir, as Mr. Lawrence strongly objects, as he well may, to be left alone. We trust, however, that Mr. Parsons' place may be soon supplied; and there is some hope of this wish being gratified.

"I am thankful to be again permitted to address you after my usual interval, in health and strength. Through mercy I have been enabled to keep steadily, from day to day, at the translation; but not the whole day, for my afternoons are regularly devoted to the chapel services or out-door preaching. Perhaps the translation might be expedited by my being the whole day at it; but it is certainly much more refreshing to the spirit to have some variety of occupation; and, from past experience, I believe it is highly conducive, if not really necessary, to my health. Add to which, constant intercourse with the people promotes a knowledge of their idiom, and the public preaching of the gospel is our principal work as missionaries. I hope, therefore, I may be able to continue this healthful and useful division of my time.

#### *Progress.*

"Since my last, Mark has passed through the press, at least the last proof was returned by me some time ago, and I suppose it will soon be issued. I am now busy on Luke. While Mark was passing through the press, in order to realize, as far as might be, a suggestion of Mr. Underhill, that it would be well if there could be a complete coincidence in *meaning* between the three versions our mission is interested in, in Upper India (namely, the Bengalee, Oordoo, and Hindee,) I went through Matthew and Mark, comparing them closely with brother

Wenger's last revision; and where there seemed a difference, I reconsidered it, and either adopted a form coinciding with his, or have noted the place for consultation with him. Brother Lawrence is about to start in a few days on the river for a preaching tour. By the time he returns I hope to have made good progress in Luke; and then I purpose, if I can, to pay a visit to a Christian friend, and good Hindee scholar, in Tirhoot, whom I have always consulted in my translations, and read over what I have done, to endeavour to discover and correct deficiencies or errors.

#### *Itinerary.*

"The general work of our station has proceeded as usual. The party of itinerants, who had gone out into the Tirhoot and Purneah districts (namely, Nainsookh and Bundhoo), with our brother missionary from Patna, Mr. M'Cumby, returned on April 26th. They had visited three fairs, several markets, and a great number of villages—some very large ones—in the course of their tour; and they also paid a visit to our mission station of Dinagepore, the scene of our dear brother Smylie's self-denying labours. Mrs. Smylie is still there, and showed them great kindness. Brother Nainsookh expresses himself as much pleased with the native brother, Paul Rutton, who is labouring there. He appears to be diligent in his work, and has made himself familiar with the peculiar

brogue of the district. Our itinerants also met with a man who had received instruction and Scriptures from Paul, and who appeared, from the conversation they had with him, to be a sincere convert to Christianity. The attention manifested by great numbers of people in the fairs and villages was very pleasing, and a great many persons were found ready to pay a small price for the Scriptures. Oh, that some of this seed may fall into good ground, and bring forth fruit unto eternal life!

*Native Work.*

"On the 6th of May, our native brother, Soodeen, also returned home, after having spent considerable time with our brother Kalberer, at Patna, and in a tour to Gya, and other places. Soodeen says of Patna, 'that the people are more attentive than they used to be, and would seem to be more and more anxious to hear, and there is much less disputing than there used to be.' Of Gya, likewise, he gives a similar account: 'Very great crowds assemble to hear, and are generally very attentive, and there is very little disputation, only occasionally a person asks questions in a friendly spirit, and the pilgrim-hunters are become very quiet, and do not trouble us, but stand and listen.' Our brethren met with some individuals who seem to have a more especial interest in the truth. Thus in Gya, Soodeen met with a schoolmaster, a Brahmin, but well read in English, as well as the native tongues, who appeared to have lost all confidence whatever in Hindooism, and is a constant reader of the Scriptures; and a student also, who came daily to him for conversation and instruction in the meaning of Scripture. Bundhoo, in his journal of the above-mentioned tour, mentions a 'poor shepherd,' who said, that for some days he had heard of the brethren being in his neighbourhood, and having now the pleasure of seeing them, begged to have the word spoken to him. He remained

with them till evening, and heard much about the gospel, and discussed his former opinions. Before leaving he said, 'I am now convinced that the Seebnarayunee sect, to which I belong, is all false—my only confidence is now in the Lord Jesus Christ.' Among their hearers in one of the markets was a travelling dancer, who paid great attention to what was said, and boldly avowed his conviction that all the Hindoo gods and incarnations were false, and that he had now found the true Saviour. A Brahmin, also, at the same market openly stated many of the immoralities ascribed to the Hindoo gods, as proving them to be false gods, and then advised the people to hear of Jesus, and believe in him, though, alas! without giving evidence that he had done so himself.

*Hopes and Fears.*

"In Monghir we are gratified by meeting sometimes with persons who say they read the Scriptures often, and who exhibit a considerable knowledge of their contents. There are, also, some who, we know, meet together for the purpose of reading the Scriptures and improving their acquaintance with them. These facts are encouraging, and we trust we may never give way to weariness or unbelief, so as to slacken in our exertions. But how much do we need the outpouring of the Divine Spirit, without which these buds and flowers do not bring forth the ripe fruit we wish to gather! After having often informed you of these bud-dings of knowledge and conviction, how do we long to tell you that our earnest desires and the ultimate purpose of the mission have been realised, in souls converted and walking openly and consistently in the ordinances of the gospel! Let us hope that the dear friends and supporters of the mission will be much in prayer for this, as a matter not doubtful, though future, but one for which the Lord will be inquired of by the house of Israel."

BARISAU.—We have received a letter from Mr. Martin, giving at great length the result of his observations in the district where he labours, and which we regret not having had space for before this. Having been there now sufficiently long to form a judgment of what is going on about him, of the people, their superstitions, the methods employed to communicate the knowledge of the gospel, and the nature of the agency endeavouring to do that work, his remarks are worthy of consideration. There is a freshness of tone, and a graphic truthfulness of description, which cannot fail to interest the reader. His testimony to the usefulness and simplicity of the native preaching we have read with unaffected pleasure; while the picture he draws of the degradation, pollution, and profligacy of the people generally, is affecting to the last degree. It is manifest, too, that these topics can only be handled in a very general manner. The naked truth would alike shock and disgust. But if the modified statements which Mr. Martin gives of the scenes which met his eye are such only as can be printed, how would they affect us if they were plainly and truthfully depicted! Well may brethren who labour in India constantly implore Christians at home to remember them in their prayers.

"This year's statistics of the churches in the district of Backergunge will tell a sad tale. For many weeks past cholera has been prevalent in several of the Christian and heathen villages, and death to a fearful extent has been the result. How necessary it is for us to watch and be ready! 'for we know neither the day nor the hour when the Son of man cometh.'

"Since our return from Calcutta at the close of the conference in September last, Mr. Page and I have attended many markets and several large melas in this district. Mr. Anderson accompanied us to most of them. He and Mrs. Anderson were spending a few weeks with us here at that time, and the health of the latter improved very much by the change. It was pleasant to meet together again. Such intercourse braces one afresh for the work, while it is found also to be good and profitable in other respects.

#### *Preaching to the Multitude.*

"I will now give you a brief account of the melas; from it you will be able to gather an idea of the nature of our work among the heathen. The first mela that we attended commenced on the 20th of October last. It continued for three days, and was held at three different places, all a short distance from Barisaul. The first place is called Rarkatee. Mr. Anderson and I and seven native preachers were present. Mr. Page could not find it convenient to be with us, other duties having called him away to one of the stations. The spot chosen for this gathering of people possessed no charms, no attractions, nothing that one could desire. It was on the bank of a river. There were no trees or houses to be seen; the land was low and wet; every tide seemed to overflow it, and almost every man you saw was covered with mud to the knees. Having selected a suitable place, and having stuck up two bamboos with a coarse mat tied to them to keep off the sun, Mr. Anderson and I seated ourselves in the shade, and the native preachers addressed the crowds that gathered around us. This, to me, was a new phase of missionary work; I had never seen it in this fashion before, and I was most deeply interested in it; it gave me a better notion of the true character of the work of an evangelist than anything I had ever seen or heard. The preachers divided themselves into two parties, and spoke in different parts of the mela at the same time. Each spoke in turn. The congregations were sometimes large and sometimes small, varying from 50 to 200. The preachers acquitted themselves well; they threw their whole heart and energy into the work; and upwards of three hours were occupied

in this way on the same spot. Being able to understand most of their words, and to follow them generally in their arguments and trains of thought, I felt peculiarly gratified in listening to them.

#### *The Service on the River.*

"When the shades of evening came on, and the noise and bustle of the people made it desirable for us to remove to another place, we returned to our boats, and there the preachers continued their addresses until it was quite dark. Sometimes, four or five boats would gather around ours, all crammed with human beings, who, for the most part, listened attentively to the gospel. It was a beautiful sight, and one that made a deep impression on my mind. From what I had heard of the character of Bengalees, and especially of native preachers, I was not prepared for such earnestness and perseverance. But the din was sometimes so great that it was with difficulty we could hear the speaker. The mela extended along the bank of the river almost a mile, and all that side of the river was lined with boats stretching back four or five rows, one behind the other. The boats themselves were a novel sight. Such a collection can be seen nowhere but at these places. Though it was a Hindoo mela, the majority of the people were Mussulmans, and none there made themselves more ridiculous. The incessant boat-racing, the noise of the drums, and the harsh and discordant tones of the musical instruments, were quite deafening, and we were glad at last to push our way out, and seek a quiet and retired spot for the night.

"Next day and the day following, the mela was held successively at Ponchokoron and Runatpore. Here the scenery was fine and rather picturesque. At the last mentioned place there was a beautiful bend in the river, and a few wide-spreading trees on each side afforded a grateful shade from the rays of the sun. The preaching was carried on sometimes on land, and sometimes on the decks and roofs of our boats. On one occasion, the preacher stood on the bank and addressed the people on the river below, and in this way large numbers heard the gospel at the same time.

#### *A Mohammedan Festival.*

"On the 9th of November, we left home for the purpose of attending another mela, which was held at a place called Kalisuri, and arrived there on the evening of the following day. This was a Mussulman mela; the name of it is Sheetol Lal Peer (commonly called Sheetolalpin), and it is held in honour of a saint of this name. It was an immense assemblage; on the lowest calculation there could not have

been less than 50,000 people. It extended upwards of three miles along the bank of a river. The land there is high and dry, convenient for all the purposes for which the majority of the people seemed to have come together—viz., to eat, buy and sell, and get gain. It would be unnecessary, and indeed impossible, to give even an idea of the quantity and variety of articles that were brought for sale. Suffice it to say that every description of commodities in general use among the Bengalees, whether articles of food, clothing, or ornament, was to be found there. These goods were brought from Calcutta, Dacca, Barisaul, and other parts of the country. From one end of the mela to the other, slight sheds were constructed, consisting of the oars of their boats, a few bamboos, and mats. These were placed in three, and in some parts in four, lines, forming parallel streets and lanes along the bank of the river. Tailors, carpenters, smiths, &c., all were to be seen busy at their work, and shopkeepers intent on their various employments. Every man had his little patch of ground measured out to him by the professed descendants of this celebrated saint, who have now become so numerous that their name may be called legion. The rent of the land alone during those few days must have brought an immense gain to the owners. Mr. Page, Mr. Anderson, and I, and ten native preachers, remained five days. We sometimes formed two, and sometimes three parties; one party generally occupied the tent, and the others went to different parts of the mela. The hours devoted to preaching were from seven to ten o'clock in the morning, and in the evening from three to sunset. There was scarcely any shade to be found except in the tent, and the sun was sometimes so powerful that it was with difficulty we stood under its scorching rays, even with our sola hats and covered umbrellas. But the gospel was preached faithfully and earnestly, often to four or five hundred people at once, and not without the hope that some good effect was produced. This was sufficient compensation for all our toil.

"Their cooking apparatus on these occasions is rather a curious sight. Between the rows of sheds throughout the whole mela they had their little 'chulas' (or portable hearths), and little fire-places dug in the ground, and hundreds seemed to do nothing from morning to night but cook and eat rice and fowls. It did seem as though they had come for this very purpose, and were under the impression that some peculiar blessing would be the result of these operations. We left on 'the great day of the feast.' Would that it could be called a 'holy convocation!' Indeed, we were obliged to leave. This day was reserved

for the slaying and eating of bullocks, and all the refuse of slaughtered bullocks, kids, and fowls, was exposed to the burning sun; and in consequence of the bad smells which arose from this and other nuisances (not fit to be described), the preachers could not continue their work.

#### *Hindoo Idolatries.*

"The last mela that we attended was held at Laocatee, a very short distance from Barisaul. We left home on the evening of the 22nd of November, and arrived there early the next morning. This was a Hindoo mela, and in many respects was quite a contrast to the Mussulman mela. It was almost as large in reality, though not in appearance. In consequence of its proximity to Barisaul and several villages, the majority of the people walked to and fro every day, so that it was difficult to make an accurate calculation of their number. There is a rich baboo living here named Raj Chunder Roy, who keeps a 'pooja' in his house; and this is the reason, I believe, why the mela is held at this place. Pooja means worship, and is appropriated generally to the worship of idols, but applies also to the worship of any one. The baboo has a pretty large collection of Hindoo gods, as well as representations of many distinguished men of modern times. These are made of sola, and present an appearance somewhat like marble. In addition to all this, there were musicians, singers, and dancers every night as long as the mela continued. The people had free access to the whole, and none but those who understand the character of the Bengalee know the effect which the music, the sight of the singing and dancing women, together with those idol-representations—often not of the most chaste description—produce on his mind. Opposite the baboo's house, and at a short distance from it, there was a temporary house erected for him to sit in at night, while the singers occupied a place in front somewhat in the shape of a square tent. Both were decorated and hung with showy and foolish adornings such as are common among the Hindoos.

#### *Their immoral influence.*

"If I were to draw a comparison between this and the former melas, there are one or two points in which it would clearly appear that the Mussulmans are far in advance of the Hindoos in the scale of civilisation. But this is a delicate subject, and I would not mention it were it not for the bearing which it has upon our work. At the Mussulman mela, there were no idol-representations, and only three or four women of doubtful character; while at this mela, signs of idolatry met the eye almost at every step, and there were three or four hundred professed prostitutes. These as

well as others occupied temporary huts. We remained here also five days, and there were twelve native preachers with us most of the time. The congregations were sometimes exceedingly large, and some of the discussions which took place very interesting; but towards the end the people seemed more disposed to indulge in controversy than to hear the gospel. Much time was spent in fruitless cavilling. A few days at such a place, in the midst of so much wickedness, maddens them, and corrupts both their minds and bodies. At each of the melas we distributed a considerable number of gospels and tracts. This was hard work and tedious too. Mr. Page, Mr. Anderson, and I, thought it desirable, even necessary, for the sake of order and quietness, to give them away ourselves; and we gave to none but those who could read. Almost all the Brahmins can read well, whilst very few of the other Hindoos or the Mussulmans can read at all. The press was so great that it was often necessary to put a pretty stiff shoulder to the crowd in order to maintain our position. If one were to judge of their appreciation of the books from the impatience and eagerness which they manifested to obtain them, he would be sadly mistaken. Many received books who, we doubt not, will never read them. The fact of getting one was a new thing to some, and to others possession was all they desired. Many, however, will read them, and the word of God is its own witness; he has said, 'It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'

#### *Indifference to the Gospel.*

"It is impossible to make even one visit to these gatherings, and return without a strong conviction that the Hindoos have very little or no faith in the efficacy of their own systems. They do not in their hearts believe that they shall obtain salvation by the performance of any ceremonies. Indeed, very few pay any regard to them at all, and it is no uncommon thing to see a man carrying two or three idols in his hand from the mela as toys for his children, with much the same feeling as an English lady would take home a doll as a present for her little girl. If they worship these things, it is more the result of long-established customs, of the influence of caste, and of their stereotyped notions which forbid change, than from a conviction that they shall derive any real or substantial good from the works of their own hands. If it were otherwise, there would be more hope of them. Did not their conscience tell them that 'an idol is nothing in the world;' had they a sincere and firm confidence in its power to save; it would be much more easy to convince them

of the truth of Christianity, or persuade them to embrace it. They are the subjects of a fearful infatuation. On all the weighty matters both of this world and of the world that is to come, the Bengalee manifests an indifference that is truly appalling. He seems to live as though he thought there was no object in life, nothing worth a moment's reflection, but rupees, his hookah, and his food. Hence it happens that the most solemn truths of the gospel spoken in the bazaar or at the mela seldom affect him. Hence, too, it happens that, though he often signifies his approbation, and calls out 'good words,' he goes away and never more gives them a thought.

#### *Objections and the Answer.*

"It is humiliating to hear the trifling objections which are offered to Christianity, and the still more trifling questions by which the preacher is frequently interrupted. The same questions will be asked, perhaps, twenty times in the same day, and by as many different individuals, who seem to learn and repeat them, parrot-like, without being able to comprehend their meaning, or to know when they are answered. One of the favourite things which they urge, and on which they lay much stress in extenuation of their guilt, is that 'God is the author of sin; that man has no power of himself to do good or evil, and is, therefore, not accountable to God for his conduct, because whatever it is that sins, he has created.' The preacher generally replies to this in a very practical way: 'If man is not accountable, of course it is very wicked to punish him, and if one man steals from another, of course it is very wicked to punish him for the deed; but if it is God that sins and not man, why has the latter a consciousness of guilt? and when he is apprehended for any crime, why does he dread the punishment, and come before the magistrate with fear and trembling? or why does he do such things in private rather than in public?' This appeal to reason and conscience often confounds the objector, and makes him look quite ashamed. It is vain to bring forward the testimony of Scripture on the subject, for the reply will be, 'I have not seen your Scriptures, and know nothing about them.' It is somewhat different with the Mussulman: he will admit a large amount of Scripture truth: but tell him that Mohammed was a false prophet, and that Jesus Christ is the only Saviour, and you at once rouse his indignation and his enmity.

#### *The Native Preachers.*

"Though one cannot help being struck with the sameness of the native preacher's discourses, and the limited information which he possesses, yet we must remember

his means of information have been limited, and he has to deal with men who are generally much more ignorant than himself. On this account his scanty knowledge seems to be but little disadvantage to him. He soon learns all the objections which his opponent is capable of urging, and he is for the most part surprisingly ready in his replies. On the whole, I have been very much pleased with the conduct of the native preachers, and am disposed to think they are more efficient than we are accustomed to regard them, and worthy of more respect than is wont to be shown them.

"I have now given you the result of my own observations at these melas. I need not tell you and our friends in England how much those who are bearing the burden and heat of the day in their efforts to spread the gospel in this dark, wicked land, need your sympathy and your aid. Remember them; they require patience and strong faith; it behoves them to 'quit themselves like men, and be strong.' The barriers which they have to surmount are great, the opposition which they have to encounter is mighty. But truth is destined to prevail, and He who has conde-

scended to use the instrumentality of man in accomplishing his great and holy purposes, has not willed that they shall be accomplished in a day. In the objects that everywhere present themselves to view, we see God moving mysteriously and by degrees. Nature does not clothe the trees with foliage or deck the fields with flowers in a day. There is first the bud, then the opening leaf, after that the full-spreading flower. The husbandman must exercise patience before he reaps the fruit of his labour; he 'casts the seed into the ground, sleeps and rises night and day, and the seed springs and grows up, first the blade, then the ear, after that the full corn in the ear.' So it is with respect to those moral and spiritual changes which so much concern the interests of religion, and the well-being of man in the world.

"I have now a boat of my own, and intend to be constantly on the rivers with two or three native preachers, if they can be obtained. We purpose penetrating into those parts of the district where the gospel has seldom been heard. These journeys will sometimes occupy a month and sometimes less."

## AFRICA.

CLARENCE.—Mr. Diboll informs us that he had received a notification from the Governor of Fernando Po, forbidding him to erect any building of any kind in the place until a written order could be produced from the Government of the Queen of Spain. This notification was to have immediate effect, but was not to interfere with present occupation, *until further orders*. The presence of a Romish bishop and his priests on the island, when viewed in connection with this notification from the Governor, has naturally alarmed our friends, and we have before us a letter from the deacons of the church at Clarence asking for help in this emergency, and intimating that they were preparing to remove in case orders should come from the Spanish Government to suppress the mission. Meanwhile Mr. Saker has been there to afford succour and advice, and throughout the affair has exhibited the greatest prudence, wisdom, and firmness. His letter first speaks of the spiritual condition of the mission, and then goes on to describe the events as they arose, and the steps which he took in regard to them. Whatever can be done at home to secure the protection of our property there, and the liberties of the church, will be done. The bishop is gone home for further orders, and in the present state of Spanish affairs, and judging from the character of the Queen and the Government, he is not likely to have any difficulty in procuring them.

"From Clarence I can again write you a few lines, which I hope will interest you and our friends. I arrived here from Cameroons, on Wednesday last, Oct. 15th, and matters of much interest have occupied all my heart all the week.

"The state of many native minds is very pleasing to me. Among those with whom our friend Wm. Smith has much intercourse, there is decisive evidence of an humble trust in the mercy of God, through

Jesus. I have had an opportunity of meeting them twice, and my heart was much cheered. Through what deeps of ignorance and darkness the soul of man may look unto God! If but the Spirit of grace enter into the deep dungeon of the heart, through all its guilt and degradation and untold ignorance, how keenly, how fervently the soul directs its eyes to Heaven, and in broken accents cries, 'My Father, my great Father, I have none but thee. Oh,

cast me not away into the great bush!  
'Oh, save me for Jesus' sake, who died!'

*Progress amidst Opposition.*

"The visits of our friends to the native towns, for proselytising, have long been interdicted; but when our friends connected with the church do visit them for any purpose, some will seek instruction. Wm. Smith spends the greater part of his time among them, and is highly esteemed by all; but I do not know if we can continue him many weeks longer in his good work. At Basipu, where our brother Diboll began a work, there is at present no resident; and, partly for want of health, and in part the want of a teacher at Clarence School, he himself has not been able to visit for some time. A temporary arrangement made now for the school will relieve him from that tie, and leave him free to embrace every opportunity for evangelistic visits.

"Of the state of the church, our brother himself will be the best informant. The want of spiritual life in some has given me much pain, and I have not failed to open my mouth publicly and privately, to warn the careless and fruitless—and with the words of truth, have sought to draw them nearer to God. These efforts, in addition to the constant labours of our brother, will I hope be successful. Strong and deep is the affection the people still bear me, and I hope for the larger success from this circumstance.

*Old Foes come again.*

"Our brother Diboll has long since informed you of the arrival of Spanish priests and sisters of mercy. He may also have spoken of the processions, which seem to have been intended for the especial benefit of the town. Twice has this procession been tried, and on the last occasion closely connected with the giving away of large quantities of spirit. The scenes of that day, I should be sorry to read, much less attempt to describe, but the drunkenness, and noise as described by others, were frightful. The infamy of that day's doings will not be seen in a day, nor will it be told this year. Disappointment must be the portion of those that expected any holy influence from it; not a single Bible has been closed yet; not a single disciple of Jesus has been turned aside, and not a convert from darkness is as yet heard of.

Perhaps it is disappointment, or it may be real concern for the poor deluded people of the town, led away by our dangerous teaching, as the priests have been heard to express. These or other causes have, at last, led the priests to resolve on our expulsion from the island. How soon this will be effected we know not. At present we intend to continue both public preaching and the school, and await the decisions of Divine Providence.

"Some of the people, believing in the threatened expulsion of their teachers, are already preparing to leave the town and reside on the continent; where, among heathen, they expect less annoyance in their worship than is constantly experienced under a Spanish Governor.

"The natives on the hill manifest much indignation at this threatened expulsion. The news has flown among them already, but it is our wish to have nothing to do with anything they may say or do; for there are not a few who would gladly lay hold of anything of that sort, to charge us with exciting the natives to rebellion, as it is termed. I am indebted to a naval officer for my knowledge of their indignation; and I learn from him that they make no attempt to conceal it.

*Preparations in case of need.*

"Last evening, October 21st, we had a church meeting to make known the opposition of the priests, and the probability of our removal. As I was called upon to preside, the church first passed, unanimously, a resolution declaring a report in circulation against the character of Mr. Diboll, and which is said to have emanated from the church, to be scandalous and untrue. Then the Governor's missive, forbidding the completion of the chapel, was read, and a resolution passed voting all the property of the church to my care and keeping. Then an abstract of notes of the messages from the priests commanding us to leave was read, and then, as it was not deemed needful to take any step for the removal of property, such advice was given as the circumstances seemed to call for. Subsequently and privately, a request was made that I should take such steps now as should be needful to preserve for them the advantages of social worship, either here or on the continent. With an earnest address and fervent prayer we separated."

## HOME PROCEEDINGS.

THE meetings of which we have had any information held during the past month have been very few. The Secretary has visited Oxford, Abingdon, and Bampton; Mr. Allen, Wraybury, Staines, Sunning Hill, and Windsor; and Mr. Denham has been occupied in soliciting donations and subscriptions for Serampore College in London, Greenwich, and Bristol.

In common with numerous friends, of all sections of the Christian church, we were present at the reception of Dr. Livingston by the London Missionary Society on Tuesday, 16th Dec. We never remember an occasion more deeply interesting. The meeting was enthusiastic. It brought back the remembrance of those days when Knibb and Burchell were in England pleading the cause of the oppressed African race. Not only did Lord Shaftesbury, with the heartiness and good-nature that always mark his advocacy of religious objects, preside on this occasion with his accustomed ability, and surpass anything we have before observed in the fervent expressions of gratitude to God, and love to missions; but such men as Sir Roderick Murchison and Sir H. Rawlinson seemed to forget their favourite science, in a higher regard for the probable result of Dr. Livingston's discoveries in the social and moral elevation of the Negro. They paid due honour to him as a man of science and a most successful traveller; but no one could fail to perceive that they did greater honour to the *missionary*.

It would be useless to attempt, with our limited space, an outline even of Dr. Livingston's journeys. They were three; in one of which Mrs. Livingston, daughter of the celebrated Robert Moffat, accompanied him. The last was the most important; for he not only reached the west coast from the centre of Southern Africa, but traversed the whole continent from Loando, in Angola, to Quillemaine, on the Mozambique channel, opposite Madagascar. These various journeys comprised a distance of eleven thousand miles, during which Dr. Livingston encountered innumerable perils, suffered great hardships, and had an unheard-of number of attacks of fever.

The testimony which he bears to the Negro family is deeply interesting. More civilised than the tribes which lie on the frontier of their country, they are also more gentle; and the proofs which he gave of their integrity, kindness, and fidelity, when once their confidence was gained, were very striking. It is not a little noticeable how distinguished men are sure to utter some sentence now and then, which strikes all minds. Thus Dr. Livingston, when writing home respecting the accomplishment of his last most wonderful journey, observed, "*The end of the geographical feat is but the beginning of the missionary enterprise.*" That sentence will never be forgotten. It will become a motto, a sort of household word, as Carey's great utterance has. There is a sort of immortality about it.

There was one remark made by Dr. Livingston at the evening meeting, held at the Milton Club, to which we beg particular attention. "When I went into the Bechuana country, and tried to form an honest opinion with respect to the success which had attended the efforts to diffuse the gospel, I thought the success had not been as great as had been represented. When I had obtained a proper *standing point*, I found the success in that land was very great. . . . If a commission of scientific men were sent out to inquire as to the condition of the people *now*, as compared with their position *before* the gospel was preached among them, I am convinced they would not withhold their meed of praise from the London Missionary Society."

This is the true method of dealing with this question; and we are convinced that for want of a regard to it, friends at home, and even missionaries abroad, have suffered from the disappointment consequent on unreasonable expectations. Unless the Christianity of the natives shows itself in the forms in which it is exhibited by the Anglo-Saxon, it is doubted. Surely, due allowance should be made for native character and habit, and the deep degradation and darkness

out of which they have been brought. It has taken four centuries of severe discipline to bring our people up to the standard they have attained. To expect the same energy, steadfastness, superiority to surrounding influences from which native Christians have but just escaped, is unreasonable and unjust.

Set before them the highest standard of moral excellence, and exhort them to strive to attain to it. But still remember their ignorance, feebleness, previous sensuality, and misery. Look at them in their present comparative enlightenment and purity, in relation to their former degradation and vice, and then all may truly rejoice.

While listening to Dr. Livingston, no one could fail to be interested in his wife, daughter of one whose praise is in all the churches, and whom she much resembles. Lord Shaftesbury's kind and graceful reference to her brought out the strongest expression of feeling. While her husband was exploring Africa, sustained by the excitement of new scenes, new discoveries, and seeing, as he went on, the good which ultimate success in his trials would bring to Africa, Mrs. Livingston was in England. She had all the anxiety of suspense, and the ever-present fear lest her husband might perish amidst the manifold dangers which surrounded him, and had to bear these alone and in silence. And yet there is no shrinking from a re-entrance on the further prosecution of the great enterprise. "Do you intend to go back with your husband to Africa?" we asked her. "Indeed I do, and I shall stick to him too," was her immediate reply. This is heroism. May they both be long preserved for the good of their adopted country, and live to see a rich harvest of fruit gathered into the church of God!

Dr. Livingston is a person of great plainness of appearance. With a strong muscular frame, of great determination and vigour of character, combined with those higher mental and moral qualities which go to form a great man, he is evidently most wonderfully adapted to the work he has taken in hand. But most of all, humility, and an almost childlike simplicity, illustrate and adorn his character. We scarcely ever remember an instance in which these qualities were so conspicuous in one so truly great, mentally and morally, and whose fame has been so wide-spread. We have stated, somewhat at length, our impressions of this eminent servant of God, and of the occasion of his welcome to England. We are sure none of our readers will regret the space we have occupied; and we are sure they will all mingle their cordial congratulations with those of the more immediate friends and supporters of the London Missionary Society.

We are happy to inform our friends that Mr. Taylor, of Birmingham, has seen it to be his duty to go out to Australia. He has resigned his charge at Birmingham amidst the regrets of the church, who have, however, much to their honour, thrown no obstacle in his way. He is now fully occupied in making his arrangements, and will probably leave England in February, by the *Great Britain* steam-ship. May the Divine benediction rest on this important proceeding!

Again do we entreat the pastors and deacons of our churches to do all in their power to secure a cordial and effective response to the appeal for a sacramental collection on the first Lord's day in this new year.

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### FOREIGN LETTERS RECEIVED.

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AFRICA—CAMEROONS, Saker, A., Nov. 1.  
 CLARENCE, Diboll, J., Oct. 21 (2 letters);  
 Saker, A., Oct. 22, 23, 25, and 28;  
 Wilson, J., and others, Nov. 4.

ASIA—AGRA, Williams, R., Oct. 25.  
 ALIPORE, Pearce, G., Oct. 22.  
 CALCUTTA, Thomas, J., Oct. 8 and 24,  
 Nov. 8; Trafford, J., Oct. 21.

CUTWA, Parry, J., Oct. 20.  
 HOWRAH, Morgan, T., Oct. 22.  
 MONGHIR, Parsons, J., Oct. 14.  
 RANGOON, Underhill, E. B., Oct. 2.  
 BAHAMAS—NASSAU, Davey, J., Nov. 10.  
 BRITTANY—MORLAIX, Jenkins, J., Dec. 13.

HAITI—JACMEL, Lilaouis, J. J., Nov. 1 and 27; Webley, W. H., Nov. 4, 11, and 27.  
 HONDURAS—BELIZE, Henderson, A., Nov. 15.  
 JAMAICA—BROWN'S TOWN, Clark, J., Nov. 8 and 24.  
 SAVANNA LA MAR, Clarke, J., Nov. 3.  
 WALDENIA, Gould, T., Nov. 24.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following :—

Friends at Arnsby, for a case of clothing, value £30, for *Rev. C. Carter, Ceylon*;  
 H. Pope, Esq., Manchester, for two packages of books;  
 The Sunday School, Lion-street, Walworth, for a parcel of clothing, for *Rev. H. Capern, Bahamas*;  
 The Sunday School, Keppel-street, by the Y. M. M. A., for a box of school materials, value £8, for *Rev. J. Davis, Colombo*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from November 21, to December 20, 1856.

ANNUAL SUBSCRIPTIONS.		£ s. d.		£ s. d.	
Allan, R. M., Esq., Newcastle-on-Tyne	10	0	0	Islington, Cross Street—Collection, additional, for Relief Fund, Inagua	1 0 0
Cannings, Mrs. Finch-Dean (2 years)	1	1	0	Salters' Hall—Juvenile Auxiliary, by Y. M. M. A., for Salters' Hall School, Camerouns	10 0 0
Carthew, Peter, Esq.	5	0	0	<b>BEDFORDSHIRE.</b>	
Douglas, James, Esq., Chavers	5	0	0	Luton, Union Chapel—Smith, Mrs.	1 0 0
Hatfield, Mr. Robert, Luddington	1	1	0	Wilden—Collection (moiety)	1 3 1
Hayward, Mr. Thomas, Deal	0	10	0	Contributions, by boxes	4 13 2
DONATIONS.		<b>BREKESHIRE.</b>		Reading, on account	
A Friend, for Relief Fund, Inagua	0	10	0	48	0 0
Angas, Miss, Bideford, for Serampore College	50	0	0	<b>WALLINGFORD—</b>	
Anon, for Relief Fund, Inagua	0	1	0	Collections	9 5 0
E. J., for Widows and Orphans	3	0	0	Do., Dorchester	0 5 0
G. L., for Serampore College	0	10	0	Contributions	14 19 6
Do., for Trinidad	0	10	0	Do., Juvenile	1 18 4
Giles, Edward, Esq., Clapham Common	25	0	0	Less expenses	
Gundry, Mr., for Serampore College	2	0	0	26	7 10
Martin, M., Esq., for do.	2	0	0	1	7 0
Reynolds, Mr. John, Field, for Relief Fund, Inagua	1	0	0	25	0 10
Towers, Mr. S., in pursuance of the wish of the late Mrs. Towers	32	0	0	<b>WANTAGE—</b>	
Watson, W. H., Esq., for Serampore College	10	0	0	Collections	9 18 4
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>		<b>WINDSOR—</b>		Contributions	11 2 11
Bloomsbury Chapel—Contributions, on account	37	2	9	Do., Sunday School	0 19 0
Do., for Serampore College	5	0	0	Less expenses	
Devonshire Square—Sunday School, by Y. M. M. A., for Schools	1	13	6	22	0 3
				1	3 6
				20	16 9
				<b>WINDSOR—</b>	
				Contributions, for Relief Fund, Inagua	1 10 0
				<b>BUCKINGHAMSHIRE.</b>	
				<b>WRAYSBUURY—</b>	
				Collection	1 15 0
				Contributions, by boxes	1 9 4
				<b>CORNWALL.</b>	
				<b>LAUNCESTON—</b>	
				Contributions	3 6 0
				Less expenses	0 0 6
				3	5 6
				<b>PADSTOW—</b>	
				Contributions, for Relief Fund, Inagua	
				1 0 0	
				<b>CUMBERLAND.</b>	
				<b>WHITEHAVEN—</b>	
				White, Mr. Thomas, for Relief Fund, Inagua	
				0 10 0	
				<b>DEVONSHIRE.</b>	
				<b>CHUDLEIGH—</b>	
				Contributions, for Relief Fund, Inagua	
				2 14 2	
				<b>LIFTON—</b>	
				Contribution	
				0 5 0	
				Proceeds of Lecture	
				0 17 0	
				<b>PLYMOUTH—</b>	
				Contributions, for Relief Fund, Inagua	
				8 12 4	
				<b>HAMPSHIRE.</b>	
				<b>BROCKENHURST—</b>	
				Sunday School	
				0 15 0	
				<b>CROOKHAM—</b>	
				Contributions, for Relief Fund, Inagua	
				1 10 0	
				<b>PORTSEN, Rev. C. Room's—</b>	
				Collection, St. Paul's Square	
				8 0 2	
				Contributions	
				4 2 7	
				Do, Sunday School, Marie-la-bonne	
				4 7 6	
				<b>HEBFORDSHIRE.</b>	
				<b>BOXMOOR—</b>	
				Contributions by boxes, for Benares Schools	
				2 1 5	
				Do, Sunday School, for do.	
				0 18 7	
				Proceeds of Tea Meeting, for do.	
				1 0 0	
				St. Alban's, on account	
				10 0 0	
				<b>HUNTINGDONSHIRE.</b>	
				<b>HUNTINGDONSHIRE, on account, by Thomas Coote, Esq.</b>	
				140 0 0	

	£	s.	d.		£	s.	d.		£	s.	d.
<b>KENT.</b>											
Ramsgate—				Lewes—				GLAMORGANSHIRE—			
Contributions, for <i>Relief Fund, Inagua</i> ...	5	14	0	Collection, &c.....	12	10	10	Bridgend, Hope Chapel—			
St. Peter's—				Contributions.....	5	15	0	Contributions.....	3	5	10
Contributions.....	3	0	0					Do., Sunday School	1	1	0
Do., for <i>Ceylon Schools</i> .....	0	6	0	Less for Baptist Irish Society, and expenses	3	10	6	Merthyr Tydval, Zion—			
Sevenoaks—								Contributions.....	3	7	1
Contribution, additional.....	0	10	6					Contributions.....	4	10	0
Woolwich, Queen Street—				<b>WARWICKSHIRE.</b>				<b>PEMBROKESHIRE—</b>			
Sunday School, by Y. M. M. A., for <i>Chitoura School</i> .....	3	0	0	Alcester—				Blaenonniu.....	11	7	2
<b>LANCASHIRE.</b>				Collection.....	8	13	7	Carmel—			
Liverpool, Pembroke Chapel—				Contributions.....	1	11	6	Collection.....	2	0	6
Cropper, John, Esq.....	100	0	0					Flynnon—			
Padlham—				Less expenses	0	1	4	Collection.....	1	13	8
Contributions.....	5	9	0					Contributions.....	5	17	6
Sabden—				<b>WILTSHIRE.</b>				Do., Sunday School	1	12	8
Collection, additional.....	3	11	4	Downton—				Manorbier—			
Contributions, do.....	0	7	6	Collections.....	5	11	7	Collection.....	2	2	0
Do. Sunday School, do.....	4	4	8	Do., Redlynd.....	0	3	7	Martletwy.....	1	10	0
<b>LINCOLNSHIRE.</b>				Contributions.....	13	4	7	Moleston.....	2	0	0
Grimsby, Great—				Do., for <i>N.P. Africa</i> .....	10	8	5	Narberth—			
Collections.....	10	15	0	Do., Sunday School	0	6	9	Collections.....	7	19	6
Contributions.....	1	1	0	Infant Class.....	0	6	9	Contributions by boxes	2	0	6
								Contributions.....	7	0	0
Less expenses	11	16	0					Do., Juvenile.....	13	16	10
	0	15	0	Less expenses	23	14	11	Pisgah.....	4	3	0
	11	1	0		0	15	0	Saundersfoot—			
<b>NORTHAMPTONSHIRE.</b>					23	19	11	Collection.....	0	17	2
Clipstone, on account...	15	0	0	<b>YORKSHIRE.</b>				Tenby—			
Kettering—				Barnoldswick—				Collection.....	1	10	0
Collection, for <i>Relief Fund, Inagua</i> .....	8	15	9	Collections.....	7	2	0	Contributions.....	1	10	9
Northampton—				Bradford, First Church—				Less expenses.....	67	5	10
Harrison, Mr. T.....	0	10	0	Female Auxiliary, on account.....	10	0	0		3	0	0
Stanwick—								<b>RADNORSHIRE—</b>			
Contributions.....	1	13	0	Hebden Bridge—				Rock and Franksbridge.....	3	18	6
<b>OXFORDSHIRE.</b>				Collections.....	15	4	9	Less expenses.....	0	0	7
Coate, &c.—				Contributions.....	16	12	6				
Collections—								Acknowledged before	31	17	3
Aston.....	0	9	4						20	0	0
Bampton.....	0	17	8	WEST RIDING, on account, by the Rev. H. Dowson.....	60	0	0		11	17	3
Do., Public Meetg.....	1	10	8					<b>IRELAND.</b>			
Buckland.....	0	13	6	<b>SOUTH WALES.</b>				Waterford—			
Coate.....	2	5	10	CARMARTHENSHIRE—				Collections.....	5	7	6
Standlake.....	1	0	4	Llanely, Zion—				Contributions.....	8	1	0
Contributions.....	4	11	0	Collection.....	1	14	6	Do., for <i>Schools</i> .....	0	10	0
				Contributions.....	16	11	6				
Less expenses	11	8	4					Less expenses.....	13	18	6
	0	2	6	Newcastle Emlyn—					0	3	6
	11	5	10	Collection.....	1	0	1	<b>FOREIGN.</b>			
<b>SUFFOLK.</b>				Contributions.....	1	0	0	<b>NOVA SCOTIA AND NEW BRUNSWICK Foreign Missionary Society, by J. W. Baiss, Esq.....</b>			
Becles—				Do., Sunday School	13	9	9		50	0	0
Contributions.....	1	13	4	Less expenses.....	0	3	10				
SUFFOLK, on account, by Mr. S. H. Cowell.....	80	0	0		15	6	0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

# IRISH CHRONICLE.

JANUARY, 1857.

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## ADDRESS BY THE NEW SECRETARY.

THE Secretary will not enter on the duties of his office till after this number of the "Chronicle" has appeared. He begs leave, however, respectfully to address a few words to the members and friends of the Baptist Irish Society. He is induced to do this, by the consideration that the months of January, February, and March, are the months in which a large proportion of the churches are accustomed to make their collections and subscriptions. He enters on his office, not as one who had himself solicited it, but as one unanimously requested by the Committee, in a frank and cordial manner, to accept it. He has no personal ends to accomplish, but hopes to be able, in some measure, to promote the purposes of an important mission.

The claims of Pagan nations are strong, though thousands of miles may intervene between those nations and British lands.

The claims of benighted Ireland, so near to the British shore, and so intimately associated in many respects with the British people, cannot, when rightly viewed, be regarded as secondary, even though a nominal Christianity be prevalent there. In former years the Baptist Irish Society has been eminently blessed by God, and if in more recent days its usefulness has been less, this must be ascribed to attendant circumstances, and not to any essential weakness in the cause itself. The proceedings of the Society need to be carried on with more vigorous, hopeful action. Many facts in the present state of the Irish people warrant the expectation that an increase of effort will be followed by an increase of success. It is not impossible that changes in the direction of the Society's efforts may be desirable; the Committee are prepared to adapt their agency to the nature of the case, and will, therefore, direct their attention to the state of the mission generally, at their meeting on the first Tuesday of the present month. In order to secure any adequate result they will need the hearty support of their friends. This can be secured only by a more general system of congregational collections and an increased amount of annual subscriptions.

The ministry to be sustained in *Catholic* Ireland must be thoroughly evangelical and earnest; the schools must be efficient, and truly religious in their character; every department of effort must be pervaded with true spirituality of purpose. The Baptist Irish Society must be marked by its devotedness to gospel truth; by its dependence on the promises of the Divine Spirit; and by its elevation above all the strife of faction and of party. Time will be required to effect the general and systematic re-animation of efforts which the case demands; but it is urgently desired that the pastors and deacons of Baptist churches throughout Great Britain and Ireland, will, by immediate and greatly increased effort, enable the Committee to prosecute their work in a manner more nearly commensurate with its solemn importance.

The Secretary hopes that he shall meet with the hearty concurrence of

ministerial brethren and Christian friends in an early effort to re-organise and re-invigorate the various local associations in aid of a Society which he is assured, still retains a place in the sympathy of all lovers of evangelical truth.

C. J. MIDDLEDITCH.

33, Moorgate Street, Dec. 21, 1856.

### A FEMALE MISSIONARY'S DAILY DUTIES.

THE following is a portion of a letter from one of our female missionaries in Ireland. We would gladly give the names and places in full, but experience has taught us the inexpediency of publishing such particulars, where anything like success is announced. Especially is this the case in regard to our schools; the appearance in the "Chronicle" of an account of a good attendance of Roman Catholic children has frequently been the signal for an attack on the school, and the dispersion of its inmates.

"Although visitation from house to house, likewise in the infirmaries and various public institutions (where tracts and other appropriate religious publications are freely distributed), is conscientiously pursued as far as ability and opportunity admit, my chief occupation is still found in our own week-day school. Commenced since I came here, I rejoice to be able to say it has now attained considerable reputation, and may be considered as thoroughly established; indeed, it has become what no congregation need be ashamed to acknowledge, nor any teacher feel dissatisfied with. One of our clerical visitors last week, who seemed delighted with the genteel manners and appearance of the pupils, expressed his astonishment at seeing the daughters of respectable Romanists in the classes, intently studying the Scripture exercises, turning over their Bibles in search of parallel passages, and devoutly joining in praise and prayer. He said he had not believed it possible such a thing could be achieved in this intensely Papist city. These young ones, I may mention, almost invariably, and with delight, attend, along with our Protestant scholars, the week-day services in our chapel, and not seldom on Sabbath evenings also. They are much attached to our valued pastor, whose earnest evangelical addresses are calculated alike to interest and improve their growing aptitude for Divine truth. The Sabbath-school, since I last wrote, is more than doubled in number; and as we have not yet succeeded in obtaining another teacher to assist in it, it has been found necessary to combine it with the adult evening Bible class, so long contemplated. Having, of course, the families of our Sabbath, as well as daily scholars, to visit weekly, in addition to this incessant teaching, I often feel my physical strength over-taxed by the continuous labour. Since the weather became

cold I have been compelled to have the week-day school in my own house, because all the fires we could afford were inadequate to render our large vestry safe or comfortable. All seem to like the change, and go to work with fresh alacrity, in a well-lighted, properly heated, and ventilated apartment. The attraction of a pleasant play-ground, too, is not without its advantages. Our school apparatus is very scanty, the means of procuring anything of that kind being limited to what Mr. — and I have been able to furnish. However, a gentleman who, after a long absence, has recently returned to the Baptist church here, kindly sent me ten shillings for the school. This, the first money received, comes most seasonably to procure fuel. An orphan niece has recently come from Scotland to reside with me; from educational advantages, together with adaptation of disposition, which peculiarly fit her for the work of tuition, I hope she will be enabled to aid me so materially in this department that I shall be at liberty to devote more time than of late I could to visiting, etc. Besides those who attend for instruction, very many apply for advice; not a few to beg medicine, of which I always keep a small supply at hand; numbers come to me for books to read; and now, on the approach of winter, the petitioners for warm clothing increase. Among these, multitudes of women and children who, notwithstanding the improved condition of Ireland generally in point of outward prosperity, are totally destitute of needful and decent covering. All our numerous meetings are well kept up, and, I think, more and more appreciated. The juvenile missionary meeting continues to be held quarterly. The small amount contributed by the children, and found in the school missionary box, which is then opened by Mr. —, will, in due time, be forwarded by him.

"I shall only add to this brief statement that the young man I mentioned in a former communication as apparently rescued from infidelity, has been led to resume attendance on public worship, and, as often as health will permit, is seen quietly seated in the Baptist chapel; preferring, he says, Mr. —'s preaching to any other. Of him, we may now say, he is clothed and in his right mind. All my intercourse with my Roman Catholic neighbours continues to be both friendly and uninterrupted.

"I should, with pleasure, more frequently furnish information as to our position and progress, but the regular routine of the school-room, which has so completely engrossed my time and attention, offers few details to present to friends. Yet I can truly say my interest in this sphere of labour never flags; confidence in the promise, "My word shall not return unto me void," is strengthened, and a conviction that the Lord's blessing is not withheld encourages to renewed perseverance."

### BANBRIDGE.

In taking a review of the year just closed, the Rev. T. D. Bain writes as follows:—

"It affords me pleasure to be able to state that the past year has been one of uninterrupted peace and prosperity. One new station has been opened, and I now hold stated services at Ballymoney, Tullylinan, and Lisnaree, besides our regular meetings in the chapel at Banbridge. At these stations the congregations vary from thirty-four to sixty regular and attentive hearers. I experience some difficulties in the prosecution of my work, but have many encouragements. I went out last week to collect for the Society, and met with no refusals. This is the more remarkable, as we have been making an effort to pew our chapel, toward which object I lately collected £20. A magistrate's lady three miles out of town doubled her subscription this year, though a member of the Establishment, and insisted upon me taking a seat in her carriage on my return home. I expect some pecuniary assistance from one of the older stations, and gave out at my last visitation that I expected those who were benefited by the preaching of the gospel would unite in raising a contribution for the Society.

"Our Sabbath Schools were never in a more flourishing condition. In Ballymoney from fifty to sixty children regularly attend, and the teachers have made a noble effort to obtain a library. In Banbridge our school continues to prosper, although three new ones have been commenced during the past

year in connection with the Presbyterians. The attendance averages from seventy to ninety each Sabbath. I anxiously look to this source for an augmentation of our membership.

"My visits have been more numerous and better received than in former years. I have distributed many thousands of tracts, for which I am under great obligation to the Committee of the Religious Tract Society.

"I am much interested in the Temperance movement, and have been frequently called upon to address large assemblies in this town and elsewhere. Just now we are forming Bands of Hope in connection with other churches, and I have lectured to the children on several occasions.

"Since the formation of the Baptist church in Banbridge, in 1846, we have received 109 members, some of whom have emigrated, many removed to other localities, and ten, I trust, are uniting with those around the throne in singing the song of Moses and the Lamb. Our present membership is about forty-six, all of whom are attached to the religion of Jesus, and are honestly endeavouring to do good to others. Our congregations on the Lord's-day are improving; and although we are the least among the tribes of Israel, I trust truth is spreading, God is being glorified, and souls saved, through the labours of the agents of the Baptist Irish Society."

### CURRAGH.

Our devoted missionary, the Rev. S. Willett, who travels extensively in the north-west of Ireland, having Curragh for the centre of his operations, gives the following extracts from his journal:—

Sunday, 30th Nov.—Preached twice at Curragh; met the Bible class; rode thirteen miles, and walked three. Monday, 1st Dec.—Preached in Skreen, rode eleven, and



# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

JANUARY, 1857.

### NEW STATIONS.

SOME time ago the attention of the committee was drawn to the fact by friends at Cambridge that the population of Ely, a cathedral town, was very far from adequately supplied with evangelical instruction; and hope was expressed by parties well acquainted with the locality, that an earnest effort to raise a Christian church of our denomination would, through the Divine blessing, prove successful. The secretary, therefore, paid several visits to Ely, and the necessary arrangements were being made to send down a minister. They were, however, abandoned for a time, owing to the disappointment of the committee in not obtaining the use of the only place which appeared suitable for religious services. Recently this difficulty has been overcome. A chapel, which had been constructed out of a dwelling house, was given up to them as a preaching station, by parties who were unable any longer to supply it. For purposes of commencement it answers tolerably well; but it must give place to a neat and commodious new building before the hopes of the friends to the movement can be realized. The place was kindly opened about three months ago, by our much esteemed friend Mr. Eleven, of Bury. Since that time it has been supplied partly by ministers from the vicinity, but principally by brethren from London. The attendance, as might have been expected, has varied as to numbers; but the experiment has proved that a truly evangelical and earnest minister may reasonably calculate on good congregations, and, in due season, on the formation of a church, much larger than in some cases is the fruit of such efforts. As the committee had not succeeded in obtaining the services of a suitable missionary, the secretary paid a visit to the place on the first Lord's day in December, with the view of stimulating the

efforts and encouraging the expectations of the congregation. The following extract from a letter subsequently received from the friend who, single-handed, has undertaken the management, will show with what result: "Your visit has made quite a stir amongst our friends, and has quite decided some to come to our assistance." It is hoped that the committee have at length obtained the right brother for the station, and that in the course of a few weeks he will commence his stated ministrations. As the expenses connected with an entirely new movement are necessarily very heavy, and it has not been deemed expedient to make any application for pecuniary assistance in the town, the committee will be thankful to receive special donations from any friends in the vicinity, who, reading these lines, may feel an interest in the effort.

It is well known that the Particular Baptist church, Loughborough, has long been in a very depressed and unsatisfactory condition, owing to the operation of causes which it is not necessary to specify here. The place of worship is now under the management of the committee of the Leicestershire Association (auxiliary), who, encouraged by the wishes of many persons in the town, and by the opinions prevalent in the district, have resolved to make a vigorous effort to raise a virtually new interest. Everything, under God, will depend on their obtaining, as they hope soon to obtain, a suitable minister. In response to the urgent appeal of the Rev. J. P. Mursell, the committee have agreed to bear a portion of the expense, which will be considerable. Under entirely new management, it is not unreasonably expected that an entirely new order of things will arise: at any rate many friends in the neighbourhood whose judgment is entitled to respect, and who are not wont to spend their strength for

nought, are fully satisfied that the effort should be made. May the Divine blessing abundantly attend it!

*Journal of a Missionary Tour, by the Rev. J. W. Webb, Dunchurch.*

By the direction of our esteemed secretary, I addressed myself to missionary travels in the county of Warwick. Not having succeeded in obtaining an efficient fellow-labourer, I pursued the work alone, depending on Him who hath promised, "Lo, I am with you always." I visited, gave tracts, and preached in the large villages of Wolston, Ryton, Hilmorton, Polesworth, Walton, Stoneleigh, Meridon, and Attleboro', averaging in population from six to seven hundred each; also, in the smaller villages of Bubbenhall, Weston, Honningham, Wappenbury, Marten, Burbury, Francton, Allesly, with the destitute hamlets of Eathorpe, Princethorpe, Winnel, Westhood Heath, Easthood Green, Balsal, Balsal Heath, Balsal Street, Tilehill, a part of Berkswell, and Honningham Hill. I visited also many detached houses. Twenty-one times the gospel was preached, partly in the open air, and partly in chapels and rooms, to most attentive congregations, ranging from fifty to two hundred and fifty in number. In connexion with these services, six missionary prayer-meetings were held, when Baptist, Independent, and Wesleyan brethren united with me in supplicating with great fervour the descent of *Holy Spirit's influence* upon our labours.

Nearly five thousand religious tracts, furnished by the benevolence of the Rev. W. J. Cross, of Bristol, were widely circulated; often in places where such things were rare. With scarcely an exception, they were thankfully received. In numerous instances the Scriptures were read and explained, and prayer was offered with the sick and the aged. The cordial reception with which I was often met, was truly cheering. According to information I received, I visited a silk factory some two miles from Wolston, situated in a lone place. As I approached it, I found it to be the dinner hour, and numbers of youths, male and female, were in the adjoining fields. They received the tracts with eagerness, and then went to inform others, who came and crowded around me. The hands stretched out for tracts were so many, and they pressed upon me so closely, that I was afraid they would help themselves from my pockets. With some difficulty I entered the factory-yard, and gave tracts to the men and women, making pointed remarks by the way. I was listened to with great attention. The overlooker accepted one of the tracts. After looking at it, he warmly thanked me for my trouble in visiting them, and said the tracts were just the things to

do the people good; adding, "I have never seen, sir, a Christian minister visiting this factory before." I was informed that nearly three hundred hands are employed; that a case of gross immorality had recently occurred, in which a young girl's life was sacrificed, and that the minister who had been requested to visit the people had declined.

On a subsequent occasion I called at the factory, and while enforcing eternal things upon the attention of two young women, they acknowledged with tears that, since they had lived near this factory they had sadly neglected their souls, and had slighted all public worship. One of them informed me that she had been brought up in a Sabbath school at Bedworth, and had received pious instructions from Christian friends. After solemnly appealing to her conscience, I exhorted her to turn to God with repentance and faith, assuring her that God would for the sake of Jesus Christ forgive all her sins, and save her soul. She appeared much affected, and seemed deeply interested with the Scriptures read, and the prayer offered. She warmly shook my hand, and thanked me for my visit. I conversed with others similar in character to the above.

In giving out my tracts to the people waiting for the train at the Berkswell station, I presented one to a respectably dressed young woman; she received it with much courtesy, and began to read it with interest. When she had finished it, she thanked me cordially, and spoke of the tract with approbation. It happened that we entered the same carriage of the train, and as there were no passengers besides us in the compartment, I took an early opportunity to introduce religious conversation, and found her very communicative. After remarking, "I suppose, sir, you are a minister of the gospel," she informed me of her history, and said, "Ah, sir! I was brought up respectably in a village in another county. My parents were possessed of property. I also had the advantage of religious instruction. I attended the faithful preaching of the gospel, and while I was yet young I was the subject of serious impressions. I enjoyed then communion with God, and with the people of God; but (she continued in mournful tones) I was united in marriage to a man destitute of religion. Through the influence of his example I gradually declined in prayer and reading the Scriptures, and at last I neglected the public worship of God altogether, and now (she added) through the ill-treatment of my husband, who has forsaken me, I have to work for my own bread in Coventry, in connexion with a number of ungodly young people, who are often taunting and jeering me. In my present state I feel miserable, sir." I then addressed her feelingly and earnestly upon the cause of her misery—her departure from God—and urged her without delay to return

to God. This I did at some length, pointing out her danger, &c., &c. She seemed much affected, acknowledging that confession of sin, and prayer by faith in Christ, were the only means of regaining happiness. She said she hoped that she should attend to my exhortations. After again warning her of the danger of delay, she thanked me for the interest I had manifested in her, and we separated, never, in all probability, to meet on earth again. I fervently prayed that through the gospel I had preached, she might prove a "brand plucked out of the eternal burnings."

In several cases I presented the way of life to persons in dying circumstances. Two women amongst the number have since departed this world. In one of these cases I found that the party had through life neglected personal religion; but I trust light dawned upon her mind before she departed. In the case of another, who had been a member of Wolston chapel for many years, I could not help remarking the peace and joy she felt in believing. In reply to my question she said, "I feel I am resting on the rock Christ." To another friend who conversed with her she said, "I am very happy; near home,—I shall soon be there. My heavenly Father has never suffered me to murmur, and I know in whom I believed," &c., &c. In this happy state she left the world.

I succeeded in discovering some small detached hamlets, two, three, and four miles from a place of worship, where tracts were unknown, and where religious attentions had been rarely received. In the isolated neighbourhood of Tile Hill, some three miles from any place of worship, I found about twenty cottages, with a tan yard, employing ten or twelve men. The people received me and my tracts with grateful surprise, and conversation was eagerly listened to. One woman appeared seriously impressed, and said, "Ah, sir, no one comes near us in this way; we are neglected, as though we had no souls."

Though a complete stranger, I was received into the houses gladly at Honningham Hill, Balsal Heath, Balsal Common, and Balsal Street. I met with a similar neglected population; and tracts and visits were received with a general welcome. Many of the preaching services were more than ordinarily interesting, and the impressions produced were often cheering. In the

neighbourhood of Polesworth we found great need of our efforts. With a population, including Walton, of nearly two thousand, many of whom were living vicious lives, and neglecting all religion, there was great need of spending our time to the best purpose. With the assistance of Mr. Jourdan, the Coventry Missionary, we preached six times, and held two missionary prayer-meetings. Some of the audiences could not have been less than three hundred. The feeling excited appeared to be deep, and I believe that lasting good will result. A friend to the cause entertained us free of expense. In the village of Wappenbury, nearly all the poor people were my hearers, though the village contained a church and a Roman Catholic chapel. The priest walked by in his gown while I was preaching, but not one of the people turned their heads to notice him. Even the Irishmen kept their places. The truth was, I believe, attended with the Divine Spirit. Several expressed their wish that I would hold another service, and some wished they could hear the truth constantly. A farmer, who was present, came forward and thanked me: he appeared to feel the subject deeply. At another village where I preached I received not only entertainment at a farmhouse, but also six shillings and sixpence as a contribution to the expenses of the Mission. A church farmer attended three of my preaching services in three different villages.

I was requested to preach in a destitute hamlet, where my visits have been well received; but the weather at the time would not allow of my preaching out of doors. I felt truly encouraged by the readiness which numbers of the people manifested to hear the gospel. On the whole, I have great reason to bless God that I received such tokens of his presence and approval; and also for that strength and protection so graciously bestowed under the hardship and exposure of this self-denying work. Should the precious seed of the kingdom so widely scattered, spring up and produce fruit, to the Divine name be all the glory. To the Rev. J. W. Cross, of Bristol, for the numbers of useful tracts supplied, and to Christian friends at Coventry, for counsel and assistance, I have to tender my sincere thanks. That the Holy Spirit may make the labours thus very briefly recorded, truly successful, is my fervent prayer.

## MONEYS RECEIVED BETWEEN SEPTEMBER 29 AND DECEMBER 10, 1856.

LONDON.		£ s. d.	GLOUCESTERSHIRE.		£ s. d.		
Allen, —, Esq. ....	10	10	0	Eastcombs .....	1	1	10
Dividends, by Mr. Gale .....	23	10	6	King Stanley .....	5	7	4
Mason, Miss M. ....	2	0	0	Shortwood .....	13	0	8
<b>BEDFORDSHIRE.</b>				Tewkesbury .....	1	17	0
Bedford—				Winchcomb .....	2	17	7
Contributions, collected by Mr. Kilpin	5	7	4	Wotton-under-Edg. ....	1	5	0
and Mr. Ganly, per Rev. H. Killen ...				<b>KENT.</b>			
<b>BUCKINGHAMSHIRE.</b>				Sevenoaks .....	2	2	3
Brill—				<b>MONMOUTHSHIRE.</b>			
Dodwell, E., Esq. ....	1	0	0	Newport, by Mr. Phillips .....	2	10	0
<b>CAMBRIDGESHIRE.</b>				<b>SOMERSETSHIRE.</b>			
Cambridge—				Bristol .....	30	6	3
Smith, E., Esq. ....	20	0	0	Boro'bridge .....	1	1	1
<b>DORSETSHIRE.</b>				Bridgwater .....	1	16	0
Lyons .....	1	7	0	Chard .....	6	6	6
Weymouth .....	3	0	0	Hatch .....	0	11	9
<b>DURHAM.</b>				Minehead .....	2	0	0
Middleton-in-Teesdale .....	2	5	0	Montacute .....	2	10	6
<b>ESSEX.</b>				Taunton .....	8	7	3
Bures .....	3	3	6	Wellington .....	7	3	3
Colchester .....	0	15	0	Williton .....			
Laughan .....	4	11	0	<b>WARWICKSHIRE.</b>			
Saffron Walden .....	7	11	0	Coventry .....	22	2	7
Earls Colne .....	1	6	6	Dunchurch .....	3	0	0
White Colne .....	0	14	0	Wyken .....	2	16	8

*Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, PETER BROAD, Esq., 28, Poultry; or by the Secretary, THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON.*

*Much trouble will be saved, both to the Secretary and his correspondents, if, in making payments by Post Office orders, they will give his name as above; or, at any rate, advise him of the name they have communicated to the Post Office authorities.*

## BAPTIST MAGAZINE.

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 FEBRUARY, 1857.
 

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## "ABIDE WITH US."

BY THE REV. D. KATTERNS.

"ABIDE with us, for it is towards evening, and the day is far spent." There is a charm in these words that could hardly escape the notice even of the most cursory reader of Scripture. These disciples knew not upon whom they were urging their affectionate invitation. They saw in him only an ordinary stranger who had overtaken them in their journey, had taken a kindly interest in their sorrow, had expounded to them the words of Holy Writ, and had made them see that all things which had happened to Jesus Christ had been foretold. Thus he had been the means of confirming them in their faith, which was in danger of giving way, and of comforting them with the hope, that the terrible stroke which had fallen upon them might yet be healed, though they knew not how. He had made his way to their hearts, and had stirred up in them a warmth of attachment, which they could not account for till they found out who he was, and then they understood it. "Did not our hearts burn within us while he talked with us by the way, and while he opened unto us the Scriptures?" But at present they knew him not; only they loved his society, they found comfort and instruction from his discourse, and therefore they were unwilling to part when "he made as though he would have gone further." Nay, said they, the day is far spent, the shadows of evening will soon close, it is too late to journey further. Whoever thou art, stranger or citizen, abide with us, give us more and more still of thy kind and healing words; we shall never be weary of thy company while Christ is upon thy lips. What man is not conquered by earnest entreaty? They constrained him, and he went in to tarry with them.

Two particulars are sweetly blended throughout the whole of this subject, which can never weary a Christian's contemplation. One is the strong and unquenchable attachment of these two disciples to their Master; the other, the test to which he subjects it on this occasion in order to bring it out into full view. We shall not attempt their separation.

What was it that held them fast to the cause of Christ, though he was now, as they thought, dead and buried? Their words sound despairingly—they seem to have given up all hope, nevertheless their hearts hold to him as strongly and firmly as ever. He fills all their thoughts, the memory of him is graven upon their very countenances. There is one golden tie that is yet left unbroken, it is their LOVE. Yet they were not apostles—at least not both of them. One was Cleopas, the other is not named, unless the clue may be taken from Paul's Epistle to the Corinthians, where he affirms an appearance of Christ to James, which appearance is nowhere else recorded. Where true piety exists, Love is the grace that never expires. Faith and hope too often seem to die, but love to Christ remains, burns on through the wildest storms of affliction. Many waters cannot quench it. It lives when faith is shaken to its very foundations, when hope is wrapt in thick impenetrable clouds, and still holds Christ fast. It does not lie down in the sepulchre where faith and hope seem buried with him.

Let others carp at this pretence, "he made as though he would have gone further." We cannot afford to forget that he was man as well as God. What man would have denied himself the luxury of making proof of love like theirs? What a joy it must have been to the risen Saviour to find their minds in this condition! Who can wonder that he should have luxuriated in it for a season? He veils himself—he professes that he has a longer journey to go—yet meaning all the while to stay, enforced by their entreaties. To him who lived and died, only that men might be brought to love him, what a divine satisfaction must have been this first-fruit, plucked as it were in secret, they not knowing how their hidden Master was banqueting upon their affections while they were feasting upon his words. He meant not to leave them, he meant to try them. This is the more remarkable if, as some have suspected, these two were going away from him and from Jerusalem, as persons quite out of heart, who though they had heard a report of Christ's rising again, yet were not wise enough to nourish this spark; for it shows us Christ as not only appearing to those who waited round about his tomb, but as going after the wandering sheep, and not resting till he had brought them back again to the company of the disciples.

Between this intention, and the movement which he appears to make, there is a seeming contradiction, which we fear to describe in any terms but those of Scripture. It is the motion of a fellow-traveller who has a longer journey to perform, and prepares to take leave of his companions. As we have before intimated, it was subjecting the disciples to a test—whether they would part with him or no, and intended to provoke their petition and importunity, "Abide with us." If they had not urged him to stay, no doubt he would have gone further, and have manifested himself in some other manner. Now, although these disciples were in a very satisfactory state of mind as regarded their love to Christ, yet there was a degree of weakness about their faith that rendered this trial necessary. They avowed themselves to have been his disciples, even to a supposed stranger. They declare their belief in him as a great prophet—they testify against his unrighteous condemnation—but the weakness of their faith appears in their doleful complaint, "But we trusted that it had been he which should have redeemed Israel;" as if they would have added, But now all our hope and comfort are gone; he is crucified and slain, and laid in the grave. Before, we expected great things, but now our expectation is cut off, "and, beside all this, to-day is the third day

since these things were done.” It is the third day, and yet he does not appear!

Three indications have here been noticed of the weakness of their faith. First, the scandal of the cross. As long as they saw Christ in the exercise of his power—witnessed his healing wonders, they hoped for the speedy coming of his kingdom. But now they had seen him crucified, dead, and buried, and were ready to despair:—*We thought*; but alas! our thoughts were vain—we have nothing now left but sorrowful recollection. Again, the weakness of their faith appears in their reference to the time, “This is the third day.” If any hope had been left us, it should have been now confirmed. They had not quite forgotten, it would seem, the promise of their Master that he would rise again on the third day. But alas! how quick and hasty is their unbelief! True, it was the third day—but that third day was not yet expired. Why so ready to cast away their confidence? And there was a third token of this weakness, that although the angels had told the women that Christ was risen, the women had told the disciples, and there was strong evidence of the fact; as, for instance, the sepulchre was certainly empty, yet they had not seen him. Now it was this weakness and vacillation of their minds that, beyond question, led our Saviour to subject them to this trial. They had been instructed and enlightened by his converse; he had revived in them their almost dying hopes; he had shown them that all things had taken place as had been foretold and ought to have been foreseen; their hearts had burned within them while he talked; and now he puts them to the proof whether they will part with him or no. He made as though he would have gone further. Meaning to be persuaded by their prayers, he waits to be entreated, and seems willing to go on only to provoke their importunity.

Thus they were at this moment in imminent danger of sustaining a great loss. If they had let him go, they would have lost, not only the company and converse of a stranger, whose words had gone to their hearts, but they would have lost the presence of the Master himself. They would have lost the subsequent manifestation of their Lord in his own character, when he made himself known to them in breaking of bread. They would, in all probability, have remained at Emmaus, and have gone to rest without any additional ray of light or hope upon the darkness of their condition. They would not have returned at once to Jerusalem, as we find they did the same night, and consequently would have lost the second appearance of Christ to the twelve, which took place immediately after their return. They would then have been in the same condition with Thomas, who was not with them when Jesus came, and might have had to wait another week in doubt and distress, before they could be convinced by seeing him. Thus there was a far greater blessing before them than they were aware of; a greater loss or gain proposed in this trial than they thought. Let men make the most, then, of what privileges are given, and they may hope to obtain more. Let them be as earnest after the gracious and kind instructions and consolations of this supposed stranger as they ought to be, and they shall find more granted than they have asked or conceived. Our duty and wisdom is to climb from privilege to privilege. Use one opportunity diligently and faithfully, and a greater will follow. Make the most of present blessings, and better will come with them or after them; but if we let go the less, we are in danger of losing all. He that hath and useth what he hath, to him shall be given, and he shall have more abundantly. Let faith employ the

least helps which it has within its reach, and it may climb by degrees, as the vine from branch to branch of its supporting tree, till it reaches the summit, and bathes its rich clusters in the unshaded sunshine of the upper air.

In these remarkable circumstances, tested while they knew it not, the conduct of these disciples deserves the highest admiration. They constrained him; they said, "Abide with us, for it is towards evening, and the day is far spent." Their affection to Christ is yet more strikingly displayed than if they had really known who he was. The strength of love is more seen when it goes after, and lavishes itself upon, not the main object, but upon some intermediate object for its sake. Then friendship appears not only undissembled, but strong, when it embraces not the person of the friend, but a mere representative. Hence the love of these disciples is most convincingly apparent, because it was not (as they thought) Christ himself, but only because he had talked of him; and yet how great is their importunity! They not only invite, they urge, they press him with arguments; nay, they constrained him. Why was this? They saw Christ in him—heard Christ in his discourse. In this importunity they remind us of Jacob, who wrestles with the angel, and says, "I will not let thee go, except thou bless me," and afterwards finds out that he has had power with God and prevailed. There are those who never know the value of their mercies till they are gone. Then, when blessings are brightening in their flight, they cry out, "O stay!" but in vain. There are others, again, who prize them highly, and thus discover their sweetness before they go. This is the wisdom which we want in spiritual things, the lack of which brings discomfort and self-reproach in the present world, and in the world to come will make up the agony of disappointment and remorse which must be felt by the sinner when he shall see the full value of privileges and opportunities that he has passed by or set at nought. It is that wisdom which gives the Christian his richest experience of joy, when he finds that in embracing the gospel he has embraced a heaven, and that things he long despised, but at length sought, are immeasurably greater and sweeter than he conceived, and that of the pleasures of religion the half was not told.

But there is another consideration. If these disciples were so urgent upon their fellow-traveller, supposing him to have been but a stranger, what would have been their urgency and importunity if they had known that it was the Lord himself! How, then, does their conduct rebuke those who have Christ in his own person, and yet are content to let him go! But are there any cases now, it may be asked, in which Christians are put to a similar test? We think there are; and, indeed, the conduct of the Saviour in this case would be still more mysterious and inexplicable, unless we supposed that he intended this trial as a reflection of something that would take place in religious experience, and their conduct as an example for our imitation. He may be said, for instance, to make as though he would go further, when after religious opportunities and privileges in which we have had great enjoyment, we find a decline in our feeling of interest and affection—comfort, light, and peace, threatening to pass away. But dare we suffer it without effort, without prayer, without urgent importunity? No. "Abide with us," Saviour! "Come with us, or let us go with thee." We want more of communion with thee, not less. Some may be satisfied with transient visits—a glance of glory here and there; we want abiding grace and comfort. When, again, he suffers us, in the closet or in the sanctuary, to feel a touch of languor,

or coldness, or carelessness of spirit, as sometimes will befall every Christian, he makes as though he would go further, but not that we may acquiesce. No; that we may cry, "Abide with us! abide with us!" When, again, he hides his face behind some dark providence, he makes as though he would go further. But can we bear nights of sadness and doubt in his absence? He calls us, provokes us, to say, "Abide with us!"

But these disciples being wise and faithful, were honoured by success—Christ consented and went in to tarry with them. "Behold! I stand at the door and knock." They opened the door, as it were, and he came in. Now, they expected, as well they might, more of that Divine comfort which had flowed to them in every word. They expected more light upon the sacred oracles—new food for hopes half extinguished, but sweetly rekindled as he spoke; but they did not expect the sudden and overpowering joy that would send them back to Jerusalem as if they had wings, regardless of night, so much of day they had within. True, he vanished out of their sight, but they had seen him. He was no longer dead to them, but alive; no more in the tomb, exposed to corruption. *Now* they understood the prophecies. Now they thought of their doleful words—their impatient haste—"This is the third day." Yes, and it has not set in darkness; the sun is risen. Now they were not left to lament their loss of opportunity in consenting to let him go; the purpose of his manifestation was answered; and though he was gone, he left them under the influence of a rapture which could not be conceived unless we had partaken of their grief.

*Hackney.*

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## THE PERSECUTIONS IN BARISAUL.

### THE ZEMINDARI SYSTEM.

"THE Missionary Herald" of last month contained the cheering announcement that the judgment of Mr. Kemp against the Christians of Baropakhyia had been revised by the Superior Court. Our satisfaction at this decision is moderated, however, by the consideration that the injuries inflicted upon these poor people remain unredressed; that the system under which such cruel wrongs could be perpetrated continues in full force; and that the judgment of the Sudder Court virtually confirms the worst charges which have been made against the zemindars. In accordance with our intimation of last month, we propose to give some account of what that system is which renders such persecutions as those of the Barisaul Christians possible under British rule. To make this quite clear it will be necessary to describe the various tenures of land in India. This we are the more disposed to do from the hope that the whole question may, before long, be fully discussed in Parliament; and our readers may be glad to have some slight knowledge of the facts of the case then to be brought under review. To understand the position of our Government towards its Indian subjects, it must be borne in mind that they are not merely subjects, but tenants likewise; the conquerors are landlords as well as rulers; they own the soil, and the Hindoo cultivator bears the same relationship to them as that into which the Egyptians were brought by Joseph under pressure of famine. The land-tax which constitutes the great bulk of Indian revenue, yielding, as it does,

more than half of the whole amount raised, is virtually rent, and is regarded as such.

How, then, is this land-tax or rent levied? There are three modes in use. In the presidencies of Madras and Bombay the Ryotwarree system prevails, under which the peasant pays his rent directly to the Government official without the intervention of any third party or middleman. If it were possible to secure the services of a sufficient staff of able and upright officers to assess and collect the tax from the peasant proprietors, this would probably be found the best mode; but it labours under the defect common to all so-called "paternal governments," of leaving the people at the mercy of a herd of corrupt and tyrannical underlings, who oppress their inferiors and defraud their superiors, who pervert justice, and plunder the revenue for their own emolument. Hence has originated the scandal of torture inflicted by the police upon the ryots or peasants, so indignantly denounced during the last session of Parliament. The liability of the Indian Government to the evils common to such a system as this is increased by the fact that it is absolutely impossible to employ a sufficient number of European officers to administer it—a single English collector will often have charge of a district as large and as populous as Yorkshire. The second mode prevails in the north-west provinces, and is known as the village system or Putteedarree. So far as we can discover, this is decidedly the best mode, both in itself and in its adaptation to the habits and feelings of the Hindoos. Under it the territory is divided into districts or villages, each of which is assessed to a certain amount, which the people have to make up amongst themselves, and to pay to the Government through their pottail or headman, who is one of themselves, and who is responsible to the Government on the one hand, and to the little community he represents on the other. The third or Zemindari system prevails in Bengal, and as it is this with which we have more especially to do at present we must describe it a little more in detail.

From the year 1772 to 1792 it had been the custom to farm out the collection of the revenue to the highest bidders, for terms of ten years each. As this plan was not found to work well, Lord Cornwallis, then Governor-General, determined to vest the land permanently in the hands of the zemindars, who should have an hereditary right to the district allotted to them, on condition that they paid to Government the prescribed amount of tax. Their tenure was not unlike that of the great feudatories of the Crown in feudal times, only that instead of being bound to render military aid to the Sovereign, they are pledged to pay a certain sum of money, and so long as they fulfil this condition they cannot be dispossessed. From the permanent tenure thus conceded to the zemindars, the arrangement was called "the Permanent Settlement," by which name it is commonly known. Great doubts were felt at the time by the home Government as to the working of this system, and it was with great reluctance and after much hesitation that consent was given to it. The design of Lord Cornwallis seems to have been to raise up throughout Bengal a class of men like the landed aristocracy of Great Britain; but in forming this design he forgot the immense difference between the two countries and the inhabitants of each.

It has sometimes been said (as, for instance, by a writer in the "Household Words" a year or two ago) that by "the Permanent Settlement," the peasantry or ryots were handed over without protection to the zemindars. This, however, is a mistake. The peasant has the same legal right to his small holding as the zemindar has to his zemindari, and so long as

each pays his assessed rent or land-tax, the one can no more be turned out than the other. The same "legal right" we say—but of what value are legal rights where there is no power to enforce them? Of what worth would an act be decreeing the safety of sparrows from hawks, when a court of hawks had the interpretation and carrying out of the act? Of just about the same value are the minutes and regulations which forbid the zemindar levying more than the customary rent upon his tenants, and securing to the tenant, so long as he pays his rent, a perpetual right to the soil he cultivates. Excellent, doubtless, in intention, but practically, worth the paper they are written on, and no more; and this simply because the peasant has no means of enforcing their execution.

We may here point out some of the modes in which these enactments in favour of the peasantry are evaded by their landlords. There has been a bad season, the crops have failed, the people are in great distress, the zemindar secures a remission of the tax to Government; but having gained this remission for himself, he does not remit it to his tenants. He carries the account over till next year, and charges interest upon it. From that hour the peasant is handed over, bound hand and foot, to the tender mercies of his landlord. Such is the utter poverty of the Hindoo ryots that, if they once fall behind in their payments, it is impossible they should ever repay the debt they have incurred. From this time the zemindar will harass them with all sorts of illegal and oppressive exactions, will raise the rent of their little holdings, will wring from them all the fruits of their labour; if they complain, he comes upon them for the amount they are in arrear, and as they have no means to pay it, he will turn them out to starve. They are utterly at his mercy, and "the tender mercies of the wicked are cruel." Another mode by which these men get the peasantry into their clutches is by advancing them the means to cultivate their land, seed for sowing, or food till harvest comes round. Interest upon such advances is commonly reckoned at twenty-five per cent.; but as the accounts are kept by the servants of the zemindar, and are almost invariably falsified, the loan accumulates at the rate of cent. per cent., and very soon the unhappy borrower finds himself crushed beneath a load of debt from which he can never extricate himself. Then, again, though the zemindar is forbidden to levy more than the customary rates upon the land, yet he demands innumerable payments besides; the birth, marriage, or death of a child, a journey undertaken by himself, a sacrifice offered or promised, a road being made, or one being broken up, expenses incurred when any appeal has been made to the Company's courts, and innumerable other occasions, furnish the opportunity for levying exactions upon the miserable peasantry, who have no resource but to pay or be driven out to starve. True, their exactions are illegal, but what of that? The zemindar holds his court, decides in his own cases; if the ryot still refuses to pay, he sends out police appointed by himself to arrest the recusant, and lodge him in the dungeons beneath his house, drives away the wife and children of the prisoner, destroys his cottage, lays waste his ground, and lets it to another tenant. Perhaps, as in the case of the Christians at Baropakhya, he does not wait for the form of judicial proceedings, but with a high hand proceeds to root out the offending peasantry by a sudden attack at night. Do they appeal to the Company's court for redress, of what avail is that? Who would receive the testimony of a ryot against a zemindar? Nothing is more easy than to trump up a charge against the evicted peasant, and no difficulty will be found in sustaining it. As in the Barisaul case, a few shillings will buy any number

of false witnesses, and the police side with the strongest. Such are some, and only some, of the modes in which the zemindars succeed in crushing and grinding the peasantry of Bengal into the dust, in spite of all enactments in their favour.

But, it is said, the system does not work so badly after all; at any rate, it is an immense improvement upon the former government of India. Whilst this is admitted as respects the town population of Bengal, and the trading classes generally, we have very serious doubts of its truth if spoken of the rural population. The following extracts from the most widely different sources will supply the reasons for our doubts.

A writer in "The Calcutta Review," No. 12, says, "To whatever part of Bengal we may go, the ryot will be found to live all his days on rice, and to go with no other covering than a cotton cloth round his loins. The profits he makes are consumed in one way or another. The demands upon him are almost endless, and he must meet them one by one. The districts of Bengal are noted for fertility and exuberance of crops; and if the ryots could enjoy freedom and security, the country would exhibit a cheering spectacle. But their present condition is miserable. He toils 'from morn till noon, from noon to dewy eve,' and despite this he is a haggard, poverty-stricken, wretched creature. This is no exaggeration; *even in ordinary circumstances, and in ordinary seasons, the ryots may often be seen fasting for days and nights together for want of food.*" Again, *The Friend of India*, for September 16th, 1852, says, "A whole century will scarcely be sufficient to remedy the evils of that Perpetual Settlement—and we have not yet begun the task. Under its baneful influence a population of more than twenty millions have been reduced to a state of such utter wretchedness of condition, and such abjectness of feeling, as it would be difficult to parallel in any other country." Even the Calcutta correspondent of *The Times*, writing last October, admits that in "some districts the peasantry have been reduced to a condition which is practically pauperism." An indigo planter writing from Nepal Terai describes the zemindari system as one which thrives upon the sufferings of the poor—namely, upon the amount which can be squeezed out of them; that under it the poor ryot is afraid of earning more than a scanty subsistence, lest he should become a marked object, and under some plausible pretext be robbed of his hard earnings; that the extortions practised upon them, without the possibility of redress or escape, are intolerable; and adds, "I state, from personal experience, that for the most part the ryots have scarcely more than a very scanty supply of rice to subsist upon. Very frequently even rice is excluded from their means. The lower classes hunt about in marshes and tanks for bulbs and roots (the usual food for hogs), upon which they make a meal. Coarse bran, paddy husks, and the kernels of mango stones, are eaten, being laid by in store for the dark days of adversity and scarcity. In short, there are various articles of food of so forbidding an appearance that we cannot believe they are of an edible nature." Mr. Morgan, our esteemed missionary brother, writes in "The Oriental Baptist," of last July, "It is my firm conviction that it is a rule with the zemindar to leave the ryot nothing but bare subsistence. Wretchedness and want produce diseases, and these, through want of medicine, are permitted to run their course. Men under fever cannot work. Men and women, under the combined influence of want and disease, pine and die, and the inevitable result is a stationary population." We conclude this terrible bill of indictment by an extract from the "Household Words" for

January 17th, 1852. The writer has been describing the monstrous and ruinous exactions levied by the zemindar and his host of myrmidons, and goes on to say, "So long as the toiling wretch possesses a measure of rice, a bundle of tobacco, or a yard of cloth, he is fair game for the human vultures hovering about his hut. When we know that a Bengal ryot can subsist upon five or six shillings a month, and that with all his toil and care he seldom secures enough to do more than half feed him, and frequently goes foodless for days together—when this is known, some idea may be formed of the extent of degradation and hopeless want and misery to which a hundred millions of our fellow-subjects are exposed." The writer illustrates and confirms these frightful statements by several instances which came under his own observation, of miserable wretches who had been ruined and driven forth from their little plots of land by these cruel exactions, and then been starved to death.

It is impossible to discredit such statements as these, hideous and almost incredible as they are. It would have been easy to multiply their number; our object has been to select one witness from each class, to testify to the disastrous results of this frightful system. We have the testimony of the leading review and the leading newspaper in India, *The Times'* correspondent, an indigo planter, a missionary, and a writer in one of the most ably-conducted periodicals published in England. They have all agreed with marvellous unanimity in attesting the existence of wide-spread misery, want, and starvation, in a region which is perhaps the most exuberant in its fertility on the face of the globe. If further evidence were needed, we should find it in the fact, that the province swarms with bands of men who, driven to desperation, live by violence and plunder. These bands of dacoits are constantly increasing; and we have the authority of Mr. Robinson, a member of the Indian Board of Revenue, for saying, "That the cause of these predatory crimes, which cannot be checked, is to be found in the misery and desperation of a large class of the community."

If the evil results of the zemindari system stopped here, Christians would still be bound to do their utmost to rescue these millions from the fearful ruin and abject misery into which they have been plunged. He, who came from heaven to be the Saviour of men, was not indifferent to their present happiness and social welfare. He went about doing good, healing the sick, feeding the hungry, comforting the distressed; and we, who profess to be his followers, are bound to imitate his example; and surely there cannot be a stronger claim upon our Christian sympathy than the misery of these helpless millions. But the disastrous results of this system do not stop here. We have specially to do with it as a hindrance in the way of the gospel, and as a barrier to missionary enterprise. It is so in many ways. Chiefly in two. 1.—The people are sunk so low in utter misery and wretchedness, that they have no heart for anything. Mr. Morgan writes to "The Oriental Baptist," "What has this to do with your missionary work? Much. The people say, All this is very good. But we have no heart, no spirit, to think about it. Fears by day and night. Fears within and without. If your religion is so good, how is it that your government is no better? Why permit us to be thus oppressed? We know neither comfort nor happiness, and life is a weary burden." This representation is abundantly confirmed by the general testimony of the missionaries in Bengal. 2.—By the direct and determined opposition offered by the zemindars to the spread of the gospel. Their persecutions of the Christians in Barisaul form but a single

case out of a great multitude similar in every respect, except that in this instance their misdeeds were dragged to light and exposed in a court of law. Their reasons for opposing Christianity are obvious and manifold. If their ryots become Christians, they will be unwilling to contribute to those idol festivals by means of which the zemindars extract such large sums from them. The missionaries, too, having nothing to fear from their persecutors and oppressors, will prove powerful protectors to these otherwise helpless and unfriended people, shielding them from the violence and illegal exactions to which, but for such friends, they would be exposed without help or redress. In the interests, therefore, of humanity and of Christianity, we think that the Church of Christ must take up the matter, and, as in the case of West Indian slavery, support their missionaries in the conflict with this unrighteous system.

If we enter upon the conflict, it is most important for us to understand at the outset, that it will be a most protracted and arduous one. In addition to the immense magnitude of the evil to be assailed and the great importance of the interests at stake on either side, we must remember the general apathy and indifference with which Indian affairs are regarded in England. In the House of Commons they are voted a bore, and whilst the benches are crowded at a mere party debate or factious division, it is difficult, almost impossible, to make a House for the consideration of Indian business. For some years past, the annual report of Indian policy, income, and expenditure, has been thrust aside to the very end of the session, and then made to empty benches. On several occasions, indeed, the House might have been counted out, not thirty members having been present. Great as would be the difficulty of encountering the powerful interests which would resist any interference in this matter, a far greater difficulty would be experienced in attempting to move this inert mass of apathy and indifference. Strange that the most petty and trivial affair of home politics or party tactics should excite more interest than the welfare of the grandest colonial empire the world has ever seen! Yet surely the importance of the enterprise is at least commensurate with its difficulty. We conclude with the eloquent words of one who has made Indian affairs his study. "I have one more word to say in conclusion. Never, since the world began, was so great an opportunity of doing good offered to a great nation, as that which Providence now offers to us in India. England—enlightened, Christian England—is the sovereign arbiter and empress of that glorious land, with its hundred and fifty millions of 'intelligent, loyal, and tractable' people, and she might throw herself upon the fallen empire, as Elisha did upon the Shunamite's child, and 'put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands;' so might England stretch herself upon that prostrate empire, and warm and quicken its torpid body, and breathe new life into India. She might raise the natives and watch their progress, moral and material, as a mother watches her child, and loves it the better for the anxieties it has cost her; she might behold, from year to year, the blessings she conferred, and feel the tie strengthening which attached her to India; she might have the answer of a good conscience and the approval of the civilised world. O my countrymen, may Heaven itself soften your hearts, and awaken your sympathy for this interesting people! May it teach you not to reject your fated opportunity, nor again throw such a pearl as India before an irresponsible Bureaucracy!"

## HYMNS TRANSLATED FROM THE GERMAN.

To the Editor of *The Baptist Magazine*.

MY DEAR SIR,

I have been much pleased with the valuable translations in your last number, from the pen of our respected friend, the Rev. F. W. Gotch; and not less with the cordial esteem he expresses for the Christian poetry of the Germans, which I believe to be the most earnest and energetic, as well as most abundant (speaking of hymns) that any language contains. The national love of music may have partly caused a correspondent love of metre.

Mr. Gotch's communication prompts me to offer you another specimen, found in one of those authors from whose hymns he has given us versions. It is taken from the eighteenth edition of Schmolck's "Morning and Evening Devotions," and is the first of a series of *metrical* prayers. We have in our own tongue very numerous *hymns* of supplication; but not prayers, strictly so called and intended (at least none that I know of in our ordinary manuals of prayer), which are of metrical structure. That structure seems to have at least one advantage. It is, in the experience of some, much more easily caught and laid up, and longer retained, by the memory. It has also frequently more pointedness and succinctness of expression. Pope, in his preface to the "Essay on Man," gives as one reason for putting his thoughts in verse—"I found I could express them more *shortly* this way than in prose."

The following piece formed part of a manuscript, consisting of translations from religious poetry of the Germans, French, and Italians.\* It was withdrawn by me simply in order to reduce that volume to a more convenient size.

If it suit the taste of some of your far more numerous readers, and especially if it be used by them *as a prayer*, I shall have cause to prefer its present destination.

Believe me, dear sir, yours very sincerely,

JOHN SHEPPARD.

Frome, Jan. 7, 1857.

## MORNING PRAYER.

I.—*Thanksgiving.*

Holy Lord, Triune Jehovah, in thy blessed name I rise,  
 Father, Son, and Spirit, sanction, with thy grace, my lowly sighs!  
 Now the scatter'd shades are flown, and the beams of morn I see,  
 Let my soul, with cheerful fervour, muse on all I owe to thee!  
 Great First Cause of time and nature, thou, my God, art great alone;  
 Thee this earth, and yon bright heavens, as their glorious Monarch own.  
 Light and darkness, hours and moments, silent eve and glittering dawn,  
 Hast thou, for our use ordaining, through their heavenly circuits drawn.  
 Yet how soon these senses, gently seal'd amidst the shadowy hour,  
 Might have sunk in death's chill slumber, seal'd by that mysterious power.  
 Or how suddenly some dear one might from earth and time have past,  
 Or the bands of wrong and rapine midnight terrors round me cast.  
 But thyself, my Guardian, deign'dst still defence and help to give:  
 Thou hast watch'd my tranquil dwelling, and hast bid my dearest live!

\* The "Foreign Sacred Lyre."—Jackson & Walford, 1857.

Yes, that I am yet existing is but, Lord, a loan from thee ;  
 Thou my days of life inscribest in thy book of destiny.  
 Therefore to thy sovereign goodness I my feeble strain will raise,  
 Oh ! Allwise, Alltrue, Almighty, let my spirit speak thy praise !  
 Praise to thee for every bounty which the vanish'd night conferr'd --  
 For thy blessings so responsive to the prayers thy mercy heard.  
 Thou hast quiet rest secured me, safe and undisturbed by foes ;  
 By thy help in health awaking, from my tranquil couch I rose --  
 To behold thy cheering sunlight, and my friends anew to greet ;  
 All, O Lord, is of thy mercy, let my soul her thanks repeat !  
 While the darkness o'er me brooded, still thy Spirit's light was here ;  
 Ne'er did thy compassions leave me, when no human help was near.  
 While unconsciousness enwrapt me, thou didst all my being guide ;  
 While in death's still semblance lying, thou didst in my breast reside.  
 Graciously by thee protected, Satan's wiles in vain were spread,  
 And the mischief of the wicked fell with shame upon their head.  
 Now this morning hour, devoutly, shall thy benefits record,  
 And a thankful heart's oblation for thy constant grace afford ;  
 How through all life's fleeting changes, from thy father-hand benign,  
 Midst my conscious undeservings, prompt and full supplies were mine.  
 How thy power creative rais'd me, out of nothing's blank abyss,  
 How thy rescuing love redeem'd me from despair and wrath to bliss :  
 How thy renovating Spirit mov'd my fall'n, perverted will,  
 And to this day hath upborne me, though so prone to error still.  
 All, yes all, is from thy fulness, ev'ry good hath flow'd from thee :  
 Since I find with this new morning, all thy gifts renew'd to me.  
 Yea, myself, like new found being, life and health again partake,  
 Lord, my all, a scanty offering, to thy sovereign love I make !  
 Let me now, Lord, and for ever, thee confess and thee adore,  
 Love and praise, and highest worship, from my lips and heart outpour,  
 Soul and life and all within me, to thy service hallowed be,  
 Still to celebrate thy goodness, here and in eternity.

## II.—*Petition.*

Yes, my Lord, thy welcome daylight shines around me once again,  
 But thou knowest each day's circuit brings its destin'd care or pain.  
 Knowest that I still am sinful, weak, neccssitous, and frail,  
 And the allotted share of sorrow, daily must my heart assail.  
 Therefore, O this day permit not thy own grace to disappear,  
 Cast me not from thy blest presence, leave me not to sin and fear !  
 O let not the foe of goodness, with fell might my soul appal,  
 And with arts infernal urge me to a dire and fatal fall.  
 Pardon that my heart hath yielded to ill thought or passion base ;  
 Vain desires and dreams unholy let thy light and love efface ;  
 O permit not, sovereign Saviour, that this day which beams on me  
 Should become the hapless season of a dark apostacy !  
 That thy priceless grace contemning with a hard and blinded heart,  
 I should choose in awful exile from that grace and heaven to part.  
 Lord, my conscience quite awoken, thou who art the light of men,  
 That no death-like sleep may seal it, while thy day-spring beams again.  
 Let me meditate no evil, nor in word or act offend,  
 Lest thy wrath and sore destruction on my wayward course attend.  
 Let the hour and power of darkness vanish like the midnight gloom,  
 Let me ne'er thy bounties idly or in selfish sloth consume.  
 Never like a child of darkness may my soul thy light misuse,  
 Nor thy gracious sunbeams aid me an unhallowed path to choose.  
 Reckless error and disorder, deeds unchristian, words untrue,  
 Put far from me ; and whatever thou, my Lord, wilt have me do,  
 Let me so commence and finish, that the circle of this day  
 May not in my right vocation slothful negligence betray.  
 Help me to do nought remissly, nought forgetfully postpone,  
 Nought attempt inopportunely, nor to vain delays be prone ;  
 Towards seductive paths of ruin suffer not my steps to bend ;  
 Both 'gainst men and beasts malignant, o'er me, Lord, thy shield extend.

If I shall, this day surviving, still on earth a pilgrim be,  
 Lord, at eventide discover still thy grace and love to me!  
 Finally, remove whatever burdens or disturbs my breast,  
 Graciously avert or shorten ills which this weak heart molest;  
 And if this day be my latest, let not, Lord, thy mercies cease,  
 But my closing hour make happy, and my death-bed crown with peace.

### III.—*Prayer.*

Father, whose unfailing bounties with each day-break re-appear,  
 To my lowly supplication now incline thy gracious ear.  
 Oh! impart the gifts most needed through this day's revolving hours,  
 In its various tasks, to render, unto thee, Lord, all my powers.  
 If it please thee, life protracting, health and strength and sight preserve,  
 And this feeble mind enlighten, thee with faithfulness to serve.  
 Grant me, Lord, thyself revealing, light in thy own light to see,  
 Like the early dews distilling, kindly pour thy grace on me.  
 Let my thoughts, and words, and doings, filial fear towards thee express,  
 And towards all my fellow-beings, equity and gentleness.  
 Grant me to be faithful, upright, modest, temperate, and wise,  
 Ever circumspect and earnest to secure the immortal prize.  
 Heavenly Saviour, guide and guard me, that whate'er I shall pursue,  
 In thy name and strength be purpos'd all I think, and speak, and do.  
 Cheer me in the weak beginnings, through each hour thy succour lend;  
 Let the means by thee be prosper'd, and thy blessing crown the end.  
 Give me firmness my vocation well and truly to fulfil,  
 Aims, and hours, and toils dividing, in accordance with thy will.  
 Fit occasion, Lord, vouchsafe me, for whate'er shall best increase  
 Thy own praise, the weal of others, and my own essential peace.  
 If for good, let morning's mercies be prolong'd to evening's shade;  
 Still my daily bread providing, this day's efforts bless and aid.  
 Make the heaviest care more easy, fears and perils turn away;  
 Let me with a patient calmness bear the burdens of the day.  
 Lord Triune, myself I render, to thy just and sovereign claim,  
 All I am, possess, and hope for, spirit, soul, and earthly frame;  
 Speech and silence, rest and action, take, I pray thee, Lord, as thine;  
 Life and death, my God, thou rulest;—unto thee I both resign.  
 How thou mayst my lot determine, to thy will I meekly leave;  
 Let me, this day and for ever, from thy grace my all receive.  
 Angel, who redeem'st from evil, let thine eye my spirit shield;  
 From the dawn to latest shadows, strength supply and refuge yield.  
 God the Father, let thy greatness evermore my way protect;  
 God the Son, O let thy wisdom every hour my steps direct;  
 Holy Spirit, still uphold me, by thy grace sustain, defend,  
 Both in life and death my Guardian, Comforter, and heavenly Friend.  
 Lord of glory, bless thy servant; from all ill my shelter be;  
 Let thy beams my heart illumine, and the powers of darkness flee.  
 On thy child, restor'd, adopted, cause thy glorious face to shine;  
 Let thy peace, thy full redemption, Lord, eternally be mine!

### IV.—*Intercession.*

Loving Father, who dost visit not alone thy chosen race,  
 But the thankless and the evil, with the beams of light and grace,  
 O let each partake thy mercy, that no human heart this day,  
 In the direful path of ruin, may continue, Lord, to stray!  
 Let all Christendom obey thee, with new earnestness and zeal,  
 And designs and deeds of peace still advance the public weal.  
 Let, within each several household, useful aims and ends abound,  
 And the hours by none unhallowed, to thy rightful praise redound.  
 Hear thy suppliants, who, devoutly, lift to thee their early prayer,  
 Pity and convert the godless, who to slight thy mercies dare;  
 Who the prayerless hours will lavish, without faith or holy fear  
 As if light and time were granted, only to be wasted here.

Those who journey guard from perils; for the needy, food provide;  
 Be the Helper of the friendless, be the weary pilgrim's Guide!  
 Let the willing hands find labour, and their meet requital gain;  
 And affliction's rising torrent, for each sufferer, Lord, restrain!  
 Let each one with faithful service, his appointed work fulfil;  
 With thy blessing crown each effort to perform thy holy will.  
 Those whose tasks are fraught with danger, by thy mighty power defend;  
 On each spirit sorely burden'd, let reviving grace descend.  
 Father, to thy sovereign goodness, I commend all human kind;  
 Those still more whom kindred, friendship, nearness, to my spirit bind.  
 Yet, good Lord, the unknown, the stranger, e'en the foe that seeks my harm,  
 Visit thou with heavenly kindness, shield by thy protecting arm!  
 Guide by thy divine compassion all with whom this day I meet,  
 Lord, throughout the wide creation, be thy work of love complete!

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### CALVIN'S COURTSHIP AND MARRIAGE.

WE are all familiar with the tale of Howard travelling amidst the sumptuousness of palaces, the stateliness of temples, and the remains of ancient grandeur, yet almost unmindful of their existence by reason of the intense interest he felt in dungeons, and hospitals, and lazarettos. And it is reported of Andrew Fuller that, when walking among the most attractive sights of Oxford, he turned to his companion and began to discuss the doctrine of justification by faith. But neither the enthusiastic philanthropist nor the meditative theologian, occupied as they were by substantial affairs, and slight as was their appreciation of the toys and graces of human life, was proof against the universal passion. We remember to have seen a book presented by Mr. Fuller to the lady he afterwards married, in the fly-leaf of which were two intertwined hearts (traced by a pen), and beneath them a suitable sentence, also written by the lover. But John Calvin seems to have been as free from all such infirmities as was Elijah the Tishbite. To protect the persecuted Waldenses, to establish the Presbyterian discipline, to maintain a rigid censorship of morals, to advance the Reformation throughout Europe—such were the purposes on which his heart was set. As for Calvin being brought under the tyranny of love, about as readily might the sunbeams have dissolved all the snows of Mont Blanc. As his friends wished him to marry, he would do so to oblige them, and forthwith he authorised them to enter into negotiations for the purpose. Several ladies were proposed to him, but were not deemed entirely suitable. The following extracts from his correspondence upon this subject will be interesting. At the time of writing he was about thirty years of age.

Negotiations in the first case seem to have gone so far, that he writes to Farel: "An excellent opportunity will occur for your repairing hither (Strasbourg), if, as we hope, the marriage shall come to pass. We look for the bride a little after Easter. But if you assure me that you will come, the marriage ceremony might be postponed until your arrival." This is very unlike the rapture of a young lover of thirty on the eve of marriage! The match, however, was broken off; and a few months later he again writes to his friend, who was engaged in the quest, and who seems to have reported a hopeful discovery: "Always remember what I expect in one who is to be my companion for life. I do not belong to the class of loving fools who, when once smitten with a fine figure, are ready to expend their affections even on the faults of her whom they have fallen

in love with. The only beauty which allures me is a woman who is chaste, not too fastidious, patient, economical, and if there is hope that she will interest herself about my health. If, therefore, you think well of it, you may set out immediately, lest some one else should be beforehand with you. But if you think otherwise, you may let that pass."

About a year subsequently, when the storm of opposition and persecution was gathering very thickly around him, he writes again, "Nevertheless, in the midst of these commotions, I am so much at my ease as to have the audacity to think of taking a wife. A certain damsel, of noble rank, has been proposed to me, and with a fortune above my condition. Two considerations deterred me from that connection—because she did not understand our language, and because I feared she might be too mindful of her family and education. Her brother, blinded by his affection to me, urged the connection. His wife also, with a like partiality, contended as he did; so that I should have been persuaded to submit, unless the Lord had otherwise appointed. When I replied that I could not undertake to engage myself unless the maiden would undertake that she would apply her mind to the learning of our language, she requested time for deliberation. Thereupon, without further parley, I sent my brother to escort hither another, who, if she answers to her reputation, will bring a dowry large enough without any money at all. If it come to pass, as we certainly hope it will, the marriage ceremony will not be delayed beyond the 10th of March." It was then the 6th of February, and he had not yet seen his bride elect; but he was evidently getting anxious to have the irksome and perplexing business speedily brought to a conclusion one way or another.

This match, however, came to nothing; for in June he writes again, "I have not yet found a wife, and frequently hesitate whether I ought any more to seek one. Claude and my brother had lately betrothed me to a damsel. Three days after they had returned, some things were told me which forced me to send my brother that he might discharge me from that obligation."

In the month of August, however, he was actually married to a lady with whom he had been on terms of intimacy for some time. Her name was Idelette de Bures; she was the widow of an exiled Anabaptist of Liege, John Störder, whom, together with his wife, he had brought back to the Reformed faith. Whether in making this final selection he acted solely upon the advice of Martin Bucer, or whether he had a secret attachment for her, cannot be known. She seems to have been without fortune or beauty, some years his senior, and the mother of several children by her former husband. He speaks of his marriage in terms far enough from rapture, but with a calm, sedate satisfaction. When the honey-moon was scarcely passed, he writes, in answer to a letter of congratulation, "When your letter was first brought to me I was so ill I could scarcely lift a finger. Since that time to the present, such has been my state of doubt and hesitation, that it was impossible for me to write anything. It seemed, indeed, as though it had been so ordered in order that our wedlock might not be over-joyous, that we might not exceed all bounds, and that the Lord thus moderated our joy by thwarting it." Deputies from some of the Swiss churches attended the ceremony, which was celebrated without pomp at Strasbourg, in September, 1540; Calvin being at that time thirty-one years of age.

The marriage thus entered upon without any rapturous emotion or

romantic attachment on either side, seems to have been a very happy one. Calvin's self-contained, undemonstrative, logical temperament prevented his ever giving any strong expression to his feelings. And, indeed, his absorption in and devotion to his great work prevented his indulgence in the amenities of social life. But the occasional references to her in his letters, and the very frequent allusion to her in those of his correspondents, show her to have been a true and faithful wife, and attest the high place she held in the esteem and affection of all. We are indebted for the following passage to that interesting volume mentioned among the Brief Notices in our last number, "The Ladies of the Reformation:"—

"In the high opinion Calvin had formed of Idelette's Christian virtues he was not disappointed. In her affectionate care of his health and comfort she was all that he could desire. His intense devotion to study, and his almost incredible labours as a minister of Geneva, and as the acknowledged *facile princeps* of Protestantism in its more radical form, which caused him an amount of correspondence sufficient to have filled the hands of any ordinary man, greatly impaired his health, and made him frequently subject to deep mental depression. It was then that Idelette, by her tender ministry, nursed his disordered and debilitated frame, and by her cheerful, soothing words revived his dejected spirits. In her he found a heart beating in sympathy with him under all the difficulties he encountered in the discharge of his duties as a minister of the Word. Her counsel to him always was to be true to God at whatever cost; and that he might not be tempted, from a regard to her ease and comfort, to shrink from the conscientious performance of his duty, she assured him of her readiness to share with him whatever perils might befall him in faithfully serving God. Many of his expressions in his correspondence evince that the union between him and her was of a high and noble character. It was no trifling thing for him who praised so few, who never spoke unprofitably, and who weighed so well the words which he used, to say of his wife, that she was a remarkable woman—'*singularis exempli femina.*' After her earthly career had closed, in lamenting her loss, he said of her, 'I am separated from the best of companions, who, if anything harder could have happened to me, would willingly have been my companion, not only in exile and in want, but also in death. While she lived she was a true help to me in the duties of my office. I have never experienced any hindrances from her, even the smallest.' Like Calvin, unambitious of worldly dignities, wealth, or grandeur, she was more solicitous unostentatiously to do good to others than to acquire these much-coveted objects of attraction. She relieved the wants of the poor, visited the chamber of the sick and of the bereaved, and ministered consolation to the dying. Numerous strangers, especially from France, but also from the Netherlands, Italy, and Spain, came to Geneva, either in quest of a shelter from persecution, or to enjoy the pleasure of visiting Calvin, or of sitting under his ministry. This afforded him and Idelette an opportunity of exercising towards these Christian brethren the virtues of compassion and hospitality, which they did with such active zeal that by some they were even blamed for being more careful of these strangers than of the native population of Geneva."

One bitter grief they were called to experience during the brief period of their married life—the death of their children. Three were born to them, who all died in infancy. How Calvin bore the loss may be gathered from the following allusion to the death of his firstborn. It is from a letter in reply to his friend Viret, who had written to express condolence and

sympathy. "Greet all the brethren and your wife, to whom mine returns thanks for much friendly and pious consolation. She could reply only by means of an amanuensis, and it would be very difficult for her even to dictate a letter. The Lord has certainly inflicted upon us a severe and bitter wound, by the death of our infant son. *But he is himself a Father, and knows what is needful for his children.*" The bitterness of these repeated and trying bereavements was aggravated by the fact that Catholic controversialists insulted him on account of them, exulting and triumphing over them as manifestations of divine vengeance against him.

To the grief occasioned by these repeated losses there was now added the distressing and protracted illness of his wife. For the last few years of her life she seems to have been a confirmed invalid, and Calvin's allusions to her illness in his letters are sufficient to disprove the charge so often brought against him of being without natural affection. At last, only nine years after her marriage, she was taken from him by death, and he was left a lonely, childless man. For the description of her death-bed we are indebted to the same volume which supplied us with the description of her character. The writer says—"Her death was peaceful and happy. A few days before the closing scene, when all the brethren in Geneva were assembled with Calvin, they engaged together in prayer with her. After this, one of their number, Abel, exhorted her in the name of the rest to faith and patience. During his address, she indicated by a few words (for she was too exhausted to say much) what were the thoughts which occupied her mind. Calvin added a brief exhortation. On the day of her death, another of the ministers, Borgonius, addressed her; as he was speaking, she exclaimed from time to time, 'O glorious resurrection! O God of Abraham and of all our fathers! Thy people have trusted in Thee from the beginning, and none who have trusted in Thee have been put to shame. I also will look for thy salvation.' At six o'clock, Calvin was called from home. About seven, she began to grow weaker. Feeling that her voice was fast failing her, she said, 'Let us pray; let us all pray!' At this time Calvin returned; but she could no longer speak. He spoke to her a few words concerning the grace of Christ, the hope of eternal life, the happiness which he and she had enjoyed in each other during the period of their union, and her exchanging an abode on earth for her Father's house above. He then engaged in prayer. She listened to his words, and appeared edified by them. Shortly before eight o'clock, she departed so placidly that those who stood around the bed could scarcely tell the last moment of her life."

And so that poor, troubled heart ceased to beat; after a life of storm and conflict she passed away so gently and quietly that it was like falling asleep. Enduring in her early life the keen and terrible persecutions to which the Anabaptists were exposed at the hands of their pitiless enemies, the Lutheran reformers; driven with her husband into exile, and compelled with him to eat the bitter bread of dependence and poverty; left by him a widow, "a stranger in a strange land," with the charge upon her of her orphan children; then united to that stern, severe man, whose iron will ruled all with whom it came in contact; suffering with him many changes, many bereavements, and much grief, she at last sinks down to die.

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

She had gone to that land "where the wicked cease from troubling, and the weary are at rest."

Calvin himself remained a widower to the end of his days. His stern nature, which seemed proof against the passion of love, had at last yielded. Marrying simply as a convenience, and to oblige his friends, he came to render a true affection to the wife who had so well deserved it. The language of his letters after her death shows how keenly he felt her loss; yet with an almost incredible fortitude he continued to discharge both public and private duties without intermission. Within a day or two of his bereavement he was in the pulpit, in the consistory, and with the council, as though nothing had happened. To those who knew only the outside of this marvellous man he seemed unfeeling; to those who knew his heart—knew how lacerated, and sore, and bleeding it was under his bereavement—the strength and energy of will which could suppress all external signs of an emotion so intense seemed almost supernatural. Seven years afterwards he wrote to condole with Richard de Valleville under a like bereavement, and said to him, "How severe a wound the death of your most excellent wife has inflicted upon you I know from my own experience. I remember how difficult it was for me, when visited with a like affliction seven years ago, to master my grief. But you know, as well, the proper means to be used for overcoming immoderate sorrow; it therefore only remains for me to beseech you to use them;" and he proceeds to remind him of the duty of gratitude for the blessing so long enjoyed, of looking forward with new hope to the joyful re-union of the skies, and of cherishing a firm, steadfast confidence in the kindness of God's government. Wise words these, and worthy of universal remembrance!

We propose, next month, to present as at once a pendent and a contrast to this narrative that of the courtship and marriage of Luther.

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## "THESE ARE IN THE WORLD."

BY THE REV. D. WASSELL.

SOME Christians read these words of our Lord as though he were setting forth a calamity to which his followers must submit with a good grace till the time comes for their being with him where he is. As the unfortunate person who is left by his captain on an island full of wild beasts and wilder men, stands shivering on the beach, straining his eyes seaward to catch a glimpse of the vessel which is to release him from his solitude and danger; so the Christian imagines it to be his duty to shun the world as much as possible, and to watch and wait till his Lord cometh.

Beyond doubt there is great danger in the world; "its evil" is to be shunned, and the Christian is to be crucified to the world and the world crucified to him. Many admonitions are given in the same sense to the Christian, and they have taken hold of his mind so fully as to divert the attention from other texts having a different aspect and power. The psalmody in use amongst us fosters the same morbid dread of the world, leading the Christian to exclaim, "Lord, what a wretched land is this!" and to seek in seclusion from it that vigour of Christian life which can only be gained in the active walks of duty. The history of monastic life, carefully read, will convince us that the mistaken hatred of the world from which it sprang, is not in harmony with the will of Christ set forth in the Word at large; nor with those texts quoted in

favour of Christian isolation and seclusion.\* And beyond doubt, the graces which the Christian is to cherish and show forth, demand that he should not pray to be “taken out of the world,” but that he should be active, diligent, and devoted in it.

There is another class—a large class of Christians—who have *no* morbid dread of the world, who stand in the market-places and other places of concourse without any sense of danger; and they are sorely perplexed when they hear their fellow Christians speak much of and against “this present evil world.” The world is pleasant and good to them, and they think it right “to see the world.” It is true they meet with those who walk in rioting and drunkenness, in chambering and wantonness, and make provision for the flesh to fulfil the lusts thereof. They admit that these things are to be lamented and shunned. They even count those Christians happy that are not “in business”—not in the world to be vexed with its evil communications and its crooked ways, and they hope with the gettings of honest trade soon to “retire” from the world themselves and become saintly men.

Poor world! Thou didst crucify the Christian’s Lord, and hast shown great enmity to Christians, and now the saint is afraid of thee and shuns thee as much as possible; and the ordinary Christian intends by trade and commerce to spoil thee as the Jews spoiled the Egyptians, and then leave thee. Truly the Lord Jesus did indicate a calamity when he said, “These are in the world,” if this is all that can be said on the subject. One part of his followers is tormented with dread of thee, and the other with longing and care for thee; and thou thyself art left without help, or even the hope of feeling a redeeming and transforming power!

True, there are the “societies,” the “ministry,” the “school,” and the “press,” to do the militant work of the church, and by them evil has been kept in check, and some pleasing advances have been made in the evangelical work. To these, Christians generally supply the funds and leave the work, just as the peace-loving, ease-loving citizen pays the rates and taxes, and leaves to the Council and Parliament the duty of putting and of keeping all things in order.

*This can never be right*, or in accord with the words of the Saviour. “I sent them into the world.” “I am glorified in them.” “I pray for them that shall believe on me through their word, that the world may believe that thou hast sent me.” “I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.” Here, beyond doubt, we find a deliberate purpose, a gracious design in leaving his disciples in the world, and a solemn duty which rests on them to act in the spirit of that purpose, all dangers and difficulties notwithstanding.

*The Saviour purposes to set forth in the Christian the sanctifying power of gospel principles.*

Taking the word in its Old Testament latitude, and in the additional breadth given it in the New, we know that all times, places, and things, are sanctified to Christian uses. “*All things work together for good to them that love God.*” Difficulties, dangers, and sorrows, are the elements

\* I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat.—MILTON.

out of which the graces of the Spirit are strengthened and perfected. The heavens have been anxiously scanned for "lucky stars," and the earth ransacked for "the philosopher's stone" and the "elixir vitæ." But the Christian has found the reality of which these were but the vague dreams. He alone has discovered in the gospel the true alchemy which turns all things to gold. A true faith in God and imitation of Christ will make earth a school for heaven, and our mortal life a discipline and preparation for the eternal life. We shall be in the world, yet not of it, and discharge our common duties in a divine and heavenly temper and spirit. When the gospel clears the understanding by its light, corrects the judgment and rules the passions of its adherents, they become living epistles known and read of all men. When the heart is purged from selfishness, the eye from coveting, the tongue from lying and slander, and the hand from taking bribes and grasping dishonest gains, "the righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit." "He that in these things serveth Christ is acceptable to God and approved of men."

*The Saviour purposes to set forth in the Christian the sustaining power of gospel principles.*

"Man is born to trouble." In the facts, doctrines, and promises of the gospel, we profess to find complete provision for the moral and spiritual wants of our nature. In the revelation of God as a Father, of Christ as a Saviour, and of the Holy Spirit as a Comforter, we find the motive power of trust and love, joy and peace, in all the conditions of life. So far as we fail to show forth these states of mind, we fail, not only in the enjoyment of a blessed privilege, but also in the performance of a duty to the world, and cast doubt on the sayings of the apostle, "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come"—"Godliness with contentment is great gain." But so far as we realise the blessedness of our standing in Christ, and by the grace of God manifest joy and peace, contentment, forbearance, forgiveness, love, and goodness in the walks of life, we lay before the world evidence of the power of the gospel, which they can understand, as it appeals to the miseries and wants of the children of men. However unbelieving and unlearned they may be, when they meet with Christians of this type, "they are convinced of all and judged of all, and thus are the secrets of their heart made manifest; and so falling down on their face they will worship God, and report that God is amongst us of a truth."

*The Saviour purposes to show in the Christian the benevolent power of gospel principles.*

As the world judges the common virtues of truth, justice, and honesty to be essential to the man who holds high discourse of Christian experience; so it judges true Christian experience to be essential to the lofty aims of Christian benevolence. As mercy is a higher attribute than justice, it is vain for a man to boast of loving his enemy who is not just to his neighbour; and the world somewhat harshly discredits the effort of the church *to do good*, by citing evidence of its failure *to be good*. We say harshly; for as the medicine which fails in producing the desired effect, because the obstinacy and folly of the patient prevent its right application and use, may yet be most suitable and efficient in the case of another who, suffering a like disorder, obeys implicitly the prescribed

regimen, so the gospel, which finds but a feeble reflection in the lives of Christians, may be the wisdom and the power of God unto salvation, notwithstanding their imperfections. It should be remembered, too, that if the world can be reformed and blessed only by those who are perfect, we must despair of the world's reformation altogether.

But let us allow the proper force of the objection, and lay it to heart. If the failure to be what the gospel requires and to enjoy what the gospel provides and promises, either prevents our accomplishing the work of Christian benevolence, or discredits our high aims and pretensions, then, indeed, we are in the world answering a purpose the opposite of that cherished by our great Lord and Master.

To be, to enjoy, and to do, are the three great words in the Christian vocabulary; and the order is as natural as the things are necessary to carry out the purpose of the great Redeemer. We must be what the gospel requires, before we can enjoy what it provides, or do what it dictates.

"Then shall we best proclaim abroad  
The honours of our Saviour God,  
When the salvation reigns within,  
And grace subdues the power of sin."

But when we speak to the Christian mechanic and merchant of doing anything for Christ and their fellow-men, the word "impossible" escapes from their lips, and we are reminded of the imperative necessity of six days' labour as the great bar to any active and personal efforts for the good of others. The reply is simple and complete. Your Lord and Master designedly places you in the world that you may work for Him and for the spiritual welfare of others, in the same place, at the same time, and in the same act in which you work for yourselves. The field of your Christian labour is the world, and the place of your daily labour in arts, science, and commerce, is the place of your Christian life and activity. He that said, "Six days shalt thou labour," has not cancelled, but sanctified, the command by teaching the Christian to promote in the field of his daily toil the higher life of his soul, and to set it forth in all its attractive and impressive charms for the good of others whilst in pursuit of daily bread. Could we imagine all Christians right-minded on this matter, we should discover the deep forethought and deeper love of our Lord in sending his disciples into the world, thereby giving them opportunities of doing good as numerous as the hours of business, and in giving them access to persons and places that can hardly be reached by the formal and avowed promoters of truth and righteousness amongst men. Each Christian mechanic, tradesman, and merchant, would be a missionary to his own class—our cities, towns, and villages, would abound with labourers for Christ of the highest order—our Lord's days be again, as they were in apostolic times, seasons of refreshing and edification, in which the Christian would be prepared not only for his week's toil, but also stimulated to renew in it his work of faith and love in his Master's service. The fellowship of believers with the Father, and with his Son, and with one another, would, "like to that above," fit them to do the will of God on earth as it is done in heaven.

So long as the double burden of seeking personal edification and of working for the salvation of others is thrown exclusively upon one day in the week—the Lord's day—the merciful designs of Christ in leaving his disciples in the world can never be realised. "The successful Christian merchant," the man who succeeds in making the best of "both

worlds," is not he who looks upon the six days' labour as so much time lost, and taken from well-doing and serving his Master in heaven, but he who follows the injunction; "Be not slothful in business, fervent in spirit serving the Lord:" the man who whether he eats or drinks, or whatsoever he does, does all in the name of Christ, is the one who happily solves the great problem of human life. The Rechabites were cited of old as an example to the Jews of obedience to commands and ordinances; and the Jesuits in our day may teach us important lessons. They make all places, times, honours, posts, and power, to bear always upon the advancement of their order and their church. Shall not the true followers and servants of Jesus count him worthy of all honour and service? Shall not He who has provided for us the succours of the Holy Spirit, and whose grace is sufficient for us, find in us a willingness to serve him at all times, in all places, amidst all engagements, "in righteousness and true holiness, all the days of our life"?

We have pleasing instances of successful merchants who consecrate their gains to the Lord, and many who in deep poverty abound to the riches of liberality; but even these only meet in part the claims of the world. The personal and moral strength of the Christian is required, not in official form, but at the bench, the anvil, the loom, in the counting-house and on the exchange, in all places of daily toil and occupation. There must be a determination whilst in the world seeking its temporal things, to minister spiritual things to those who are daily companions in the arts and business of life. These are the things required to give unity, propriety, and force to the formal and great instrumentalities of Christian benevolence. And however far we may be from the time when these things shall be, that time must come before the church and the world will realise the true relation of each to the other, and the blessed Lord shall say to Christians in fact, as he now says to them in purpose, "Ye are the light of the world, ye are the salt of the earth."

*Bath.*

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### SACRAMENTAL MEDITATIONS.

THE passover was pre-eminently a family festival. Whilst the whole nation celebrated it simultaneously, and were thus made to feel their unity, each household met apart; parents and children, brethren and sisters, sat around the table, to which only the nearest relatives were admitted, and from which all others were excluded. Those, therefore, who were allowed to share the passover supper were, by that fact, announced as near relatives and members of the same family. This is so distinctly taught, or so clearly implied, in all the scriptural references to that festival, that the statement needs no proof or illustration. But our Lord at that last passover met not with Mary his mother, not with his brethren after the flesh, not with his earthly parents or relatives, but with his disciples. He sat down with the twelve, and thus proclaimed them to be his kinsmen. The natural ties of blood and kindred were superseded by the spiritual bond which united Him with them. Henceforward they were to be recognised as nearer and dearer to him than all beside.

It will be remembered that, on one occasion, his kindred came to assert authority over him and "to take him away." He disclaimed all such influence and authority; and in reply to the announcement that "his

mother and his brethren waited without to speak with him," he looked round upon his disciples and said, "Whosoever doeth the will of my Father which is in heaven, the same is my mother, and my sister, and my brother." The recognition of the twelve as his brethren was not then confined to them, but extends to us and to all who do his Father's will. When *they* met with him in that family festival, it was but as representatives of the whole church. As often as we repeat the act and meet "in remembrance of him," we claim to be members of his family, and "he is not ashamed to call us brethren." It is "the Lord's table" at which we meet; it is as his household we take our places there; it is because he has taught us when we pray to say, "OUR FATHER," and encouraged us to trust in his fraternal intercession as our great Elder Brother, that we venture thus to assemble as the members of "one family which is named in him." If it be true that "*wherever* two or three meet together in his name, there he is in the midst of them," it is surely more than ever true, when we meet under this character, and as part of his beloved brotherhood. Let us endeavour to bear in mind, as often as we meet for the celebration of this ordinance, that Christ is as surely with us, and does as really acknowledge us to be members of his family, as when he met the twelve in the upper room at Jerusalem, that he might eat the pass-over with *them*, rather than with Mary his mother, and his brethren and sisters.

As we call to mind this severance of merely natural ties on the part of our Lord, it may perhaps seem as though he felt no love to his kinsfolk. But let us remember that most affecting scene when, as he hung expiring in mortal agony on the cross, he beheld his widowed mother weeping there. Forgetting for the time his own sufferings, shaking off the sorrows which oppressed his own spirit, he sought to comfort and provide for her. "Woman," he said, "behold thy son." "Son, behold thy mother." That was "love stronger than death;" love, which even the anguish of that awful moment could not quench. He forgot himself that he might provide for her a home with the faithful disciple whom he "loved." If Mary his mother was thus dear to him, we are not less dear—we, whom he declared to hold the place of mother, sister, brother, and whom as such he invites to sit down with him at a family festival.

In connection with this we remember that it was on the *same night in which the Lord Jesus was betrayed*, he took bread, and said to his disciples, and through them to the church in all after ages, "Do this in remembrance of me." It was as he stood amidst the thickening shadows of the grave, and as "the pains of death got hold upon him," that he remembered us, and how needful it was for us that we should remember him. A love less strong than his would have been absorbed by his own sufferings, for intense agony of body and anguish of spirit are commonly selfish; but he who "pleased not himself," "who came not to be ministered unto, but to minister, and to give his life a ransom," even in that hour of suffering forgot himself and his own sorrows, that he might bequeath to us this memorial of his dying love. At the table he calls us around *himself*, that we may meet with *him* and partake of the symbol which commemorates both his love to us and our relationship to him. "We are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God." "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, *I will declare thy name unto my brethren,*

*in the midst of the church will I sing praise unto thee ;”* and again, “*Behold I and the children which God hath given me.*” “*In the midst of the church,*” surrounded by the “*children which God hath given him,*” and by those whom he is not “*ashamed to call brethren,*” he, the glorified One, is said “*to sing praise unto God.*” May we ever apprehend his presence with us, and join him in singing praises to “*his Father and our Father, to his God and our God !*”

## THE CLOSING SCENE OF THE JEWISH WAR.

BY THE REV. A. EDERSHEIM.\*

THE stars twinkled just as they had done in happier days over the burning walls of Masada. Beneath rolled the Dead Sea—the monument of former wrath and war; in the distance, as far as the eye could reach, the desolate landscape bore the marks of the oppressor. Before them was the camp of the Roman, who watched with anxiety for his prey and the morrow. All was silent in Masada. Defence now seemed impossible, and certain death stared the devoted garrison in the face. Despair settled on the stoutest heart, deepened by the presence and the well-known fate of the women and children. Nought was heard but the crackling of burning timbers, and the ill-suppressed moans of the wives and children of the garrison. Then for the last time Eleazar summoned his warriors. In language such as fierce despair alone could have inspired on his, or brooked on their part, he reminded them of their solemn oath—to gain freedom or to die. One of these alternatives alone remained for them—to die. The men of war around him had not quailed before any enemy, yet they shrank from the proposal of their leader. A low murmur betokened their disapprobation. Then flashed Eleazar’s eye. Pointing over the burning rampart to the enemy, and in the distance towards Jerusalem, he related with fearful truthfulness the fate which awaited them on the morrow—to be slain by the enemy, or to be reserved for the arena; to have their wives devoted in their sight to shame, and their children to torture and slavery. Were they to choose this alternative, or a glorious death, and with it liberty—a death in obedience to their oath, in devotedness to their God and to their country? The appeal had its effect. It was not sudden madness, nor a momentary frenzy, which seized these men when they brought forth, to immolate them on the altar of their liberty, their wives, their children, their chattels, and ranged themselves each by the side of all that had been dear to him in the world. The last glimmer of hope had died out, and, with the determination of despair, the last defenders of Judea prepared to perish in the flames which enveloped its last fortress. First, each heaped together his household gear, associated with the pleasures of other days, and set fire to it. Again they pressed to their hearts their wives and children. Bitter were the tears wrung from these iron men; yet the sacrifice was made unshrinkingly, and each plunged his sword into the hearts of his wife and children. Now they laid themselves down beside them, and locked them in tender embrace—now the embrace of death. Cheerfully they presented their breasts to ten of their number, chosen by lot to put the rest of their brethren to death. Of these ten, one had again been fixed upon to slay the remaining nine. Having finished his bloody work, he looked around to see whether any of the band yet required his service. But all

\* From the “*History of the Jewish Nation after the Destruction of Jerusalem.*”

was silent. The last survivor then approached as closely as possible to his own family, and fell upon his sword. Nine hundred bodies covered the ground.

Morning dawned upon Masada, and the Romans eagerly approached its walls—but within was the silence of death. A feint was apprehended, and the soldiers advanced cautiously, raising a shout as if the defenders on the wall implored the help of their brethren. Then two women, who, with five children, had concealed themselves in vaults during the murderous scene of the preceding evening, came forth from their retreat to tell the Romans the sad story. So fearfully strange did it sound, that their statement was scarcely credited. Slowly the Romans advanced; then rushing through the flames, they penetrated into the court of the palace. There lay the lifeless bodies of the garrison and their families. It was not a day of triumph even to the enemy, but one of awe and admiration. They buried the dead and withdrew, leaving a garrison. “O Jerusalem, Jerusalem, which killest the prophets,” &c., therefore, “behold, your house is left unto you desolate.”

Thus terminated the war of Jewish nationality.

### THE SACRIFICE OF ISAAC.

ABRAHAM is one of St. Paul's heroes of faith. By faith, Abraham, when he was tried, offered up Isaac; and if “greater love hath no man than this, that he lay down his life for his friends,” surely greater faith Abraham could not show, than that he should lay down his son's—his only son's—life at the command of God.

But amongst the apostle's examples of excellent faith, this of Abraham's stands out distinguished by marked features. It seems to have only a personal object; a trial whether the father would by a voluntary act prove that he esteemed God's favour above his son, in whom his whole soul was centred. We may still inquire, What was the object of this particular form of trial? Some, but they are cavillers, have said it was a lesson in cruelty, contradictory to what elsewhere we are taught to believe of God's nature. We put aside *that*. We are not now refuting cavillers. Neither was it, as some have alleged, a lesson in human sacrifices. Was it, by the substitution of a ram, a lesson *against* them? Such a lesson was surely not needed by Abraham.

Again, if this trial was meant simply to be a gauge of Abraham's faith, the object might have been conceivably one of these:—1, to assure the trier: 2, to influence the tried (either the father or the son, or both): 3, to set forth an example of obedience. Of these the first is inadmissible. Of the others, neither separately is, in our opinion, adequate; nor both together.

Before pursuing our inquiry further, it is needful to put forth prominently two facts:—

1. The early biblical narrative is necessarily brief, and while much is told us, much also is untold. Among other things not directly stated, but which are nevertheless implied, stands this, that the promise of *the* (not merely a) Messiah, and perhaps of a suffering \* Messiah, was more

\* And it has been thought, and not without a solid ground of reasonableness, that the old myth of Prometheus, the god-man bringing down the wrath of heaven upon his head for his benevolent designs towards the human race, so splendidly illuminated by the genius of Æschylus, was but an echo ringing through the heathen world of the patriarchal promise.—See *Classical Museum*, vol. iv. p. 9.

distinct and clear than appears on the surface. Doubtless the sin of Esau lay in this, that with his birthright he was understood to part also with the right and honour of being a lineal ancestor of the seed (descendant) of the woman who should bruise the serpent's head. For the same reason barrenness was held a curse. It is no argument against these views to say that the undoubted expectation of the Jews in our Lord's day was, that the Messiah would come, conquering and triumphant, and that this expectation was violently overthrown by the crucifixion, because at that time, "this people's heart had waxed gross," and they had distorted their ancient prophecies, and corrupted the purity of the patriarchal promise. Thus at least our Lord rebuked the disciples on the way to Emmaus: "O fools, and slow of heart to believe all that the prophets have spoken, *ought* not [the] Christ to have suffered these things, and [in this way] to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself" (Luke xxiv. 25—27). This too was St. Paul's theme in the synagogue of Thessalonica; he "three Sabbath days reasoned with them out of the Scriptures, opening and alleging that [the] Christ must *needs* have suffered, and risen again from the dead" (Acts xvii. 2, 3). With their ancient prophets in their hands, then, had they searched them, they *ought* to have looked for a *suffering* Christ. And now if we look again, this is more than hinted in the primal promise. God said unto the serpent, the woman's seed "shall bruise thy head, and thou shalt bruise his heel" (Genesis iii. 15).

2. The childhood of the world, and of the church, was instructed by pictures, by symbolical actions, by ocular communications.\* Instances abound, especially in the prophets, and need not be quoted here. What indeed was the sacrifice of a lamb but a perpetual picture of a coming reality? The Jews seem to have required something tangible, something palpable, in order to affect them. They must have solemnity and pomp: their intellects must be touched through their senses.

Now, under the influence of these two ascertained facts—the omissions of Scripture, and this picture teaching—we may put again the query, What was the object of Abraham's particular trial? And we may answer, to show him, *in a picture*, the great sacrifice of the fulness of time.

His seed, a son of his, should be offered, but not Isaac. In the stead of Isaac, and until the type should be fulfilled, a *ram* was substituted. Isaac was led as a lamb to the slaughter, only to foreshadow and act the foremost sacrifice of time. Thus was Abraham taught the paradox, that by the *death* of his son "all the families of the earth should be blessed." Thus would the simple narration of this acted scene set forth to Abraham's descendants from father to son a *suffering* Messiah, on whom anticipatively their faith should rest. The revelation might have been as clear as this, and yet the key and explanation of Abraham's trial be lost through the corruption of the ages. Thus also, emphatically, would Abraham rejoice that he saw Christ's day, and would be glad.

*Enfield Highway.*

E. S. J.

\* *Segnius irritant animos demissa per aurem  
Quam quæ sunt oculis subjecta fidelibus.*—Horat. Ars. Poet. 180.

## Reviews.

*God's Government of Man.* Ten Lectures delivered at Devonshire Square Chapel. By JOHN HOWARD HINTON, M.A. London: Houlston and Stoneman. Pp. 228. Price 3s. 6d.

WE know no writer in whom logic and passion are so intimately blended, or who possesses so singular a power of vivifying the dry bones of argumentation, as Mr. Hinton. The volume before us, like all his other writings, is one process of ratiocination from end to end; yet it is never dull, never dry, and the interest of the reader never flags. It is like an iron chain intensely charged with electricity; it forms an inseparable whole, whilst each link gives out sparks. We remember to have heard Mr. Buchanan, the Professor of Logic in the University of Glasgow, define rhetoric as logic on fire: we may hesitate as to the propriety of the definition; but if it be accurate, then Mr. Hinton is a true rhetorician. In the present day, when bombast and sentimentalism pass for fine writing, when bold assertion and rash conjecture and unblushing effrontery are accepted as sound teaching, and when the pure "well of English undefiled" has been poisoned and polluted by the infusion of slang phrases, ungrammatical involutions, and French, German, and American barbarisms, it is refreshing to turn to the strong sense, the vigorous logic, and the pure, calm, sober English of such writings as these. Mr. Hinton, indeed, thinks it needful to apologise for the style of this volume, and to explain that it is merely a revision of reports taken down by a shorthand writer of the discourses as preached by himself. We are glad to receive his protest against a system which has deluged us with loose thinking and bad writing, which is sometimes resorted to as the resource of indolence, and sometimes, as in the case of Dr. Cumming, as an easy way of getting money. But we can assure Mr. Hinton that the defects of which he seems so painfully conscious are perceptible to no eyes save his own. No one indeed can have heard him speak without being struck by the singular accuracy of his extemporaneous style. Whilst we are grateful for this volume, which we owe to the practice we are condemning, we are, at the same time, very glad to find that, after a single trial, he emphatically repudiates this mode of publication, pledges himself never to repeat it, and thus withholds from it the sanction of his name and example.

The logic of this volume is so compact, though in the form of sermons, it is so thoroughly "woven of one piece throughout," that to give an account of it by means of quotations and extracts, would be but to repeat the old Greek joke of the countryman, who, wishing to sell his house, brought a brick as a specimen. We shall best describe the volume by stating the topics of the successive lectures, and then giving an analysis of one of them. The general subject being "God's Government of Man," the first lecture is devoted to a discussion of its scope, or man susceptible of government; the second, its basis, or God entitled to govern; the third, fourth, fifth, and sixth, its elements, which are defined as 1st, Knowledge, 2nd, Motive, 3rd, Retribution, which is discussed in its nature and its duration; the seventh lecture is devoted to the tendency of God's government as the guide to human happiness; the eighth to its object, the instrument of human probation; the ninth, its rule, or the sphere of divine justice; the tenth, its destiny, or how it will end.

In illustration of the mode in which these subjects are treated we take the fourth lecture, which is, "Motive as an element of God's government of Man." This is considered, 1st, Theoretically, 2nd, Practically; in other words, What are the qualities and characteristics of motives suitable to a government of persuasion? And do the motives actually employed in the government of God possess these qualifications? In any government which aims to rule by means of persuasion, the motives it employs must (1) address themselves to the intellect, and be understood by it. Considerations can only be persuasive and influential in proportion as they are intelligible and credible. (2) They must be adapted to

the heart. They must kindle desire or aversion, must act upon our hopes or fears, must arouse the susceptibilities of our emotional nature. (3) They should be adapted to the conscience, and appeal to the moral sense, the sentiment of right or wrong within the breast. (4) They should be adapted to the governing power, that is to say, they should have something about them fitted to awaken and engage to action our power of voluntary thought.

In considering the nature and quality of motives suitable to a moral government, we must take into account their force. They should neither be too strong nor too weak. If too strong, they overbear all voluntary action, all free choice, and amount practically to compulsion. In illustration of this, we may consider what would be the effect of capital punishment employed to check some of the minor vices, or what is the effect of the presence and observation of a police officer upon a thief. In both these cases, we have motives in excess producing moral compulsion. Nor should the motive be too weak. It may be so either from being too trivial and insignificant in itself, or from being too vague and uncertain in its application, in either of which cases it must fail of its effect.

Such being the qualifications essential to adequate motives in a moral government, we proceed to apply these general principles to the special case of God's government. Are they to be found there? Do the motives employed fulfil these conditions? Yes, since in them God appeals to our sense of duty, of gratitude, and of interest. They are of a kind which man finds it easy to understand and is prompt to feel. The sense of duty, of gratitude, and of interest, are the main impulses of human action in every department of life, and, therefore, motives such as these are adapted to man, and naturally call forth his voluntary and active powers. Being thus adapted to man in their nature, are they so too in their force? On the one hand are they too strong? They might well be thought so when we consider the sources from whence they are derived. God, our Maker, addresses our sense of right. Bounties, multitudinous and constant, appeal to our sense of gratitude. Recompenses at once so glorious and so terrible, appeal to our sense of interest. Motives so transcendent as these might seem too strong—it might appear that they must overbear our powers, and leave us no possibility of choice. For

“Just as none will commit crime under the eye of the magistrate, so neither could any man feel free to choose sin if placed either at the gate of heaven or on the brink of hell. The presence of God made immediately conscious to us, or the direct perception of the awful realities of future retribution, would embarrass our freedom of choice, and produce a kind of moral compulsion. But it is the heart's true choice that is to be arrived at; and therefore these motives, awfully great in their nature, are presented to us in a mitigated form. He in whose presence we are to act, who searches and knows all hearts, how very little we perceive of him! How is he entirely withdrawn from the mortal eye! How have we, if we see him by the mind's eye, to realise his presence by thought, so as not to overbear us, but to supply at once the materials for reflection and the stimulus to free action! We may forget God if we please. Great as the fact of his presence is, it is submitted to our option to render it either impressive or nugatory. And so with respect to eternal things at large. They are removed from us, perhaps not very far, but beyond the boundary of the grave, just into another world. Our mortal vision is screened from them, and not much of their intensity is manifested to us. Eye hath not seen them, ear hath not heard them, neither have they entered into the imagination of man. We cannot learn the secret, either from the heaven above, or from the deep beneath. But something is told us; not to embarrass our freedom, but enough to deserve our consideration; not enough to constrain our consent, but enough to solicit our choice, and, if duly pondered, to prevail.”

But if the incomparable glory of these motives might seem to lay them open to the charge of being too strong, the fact that they are, not only extensively, but universally repelled, might on the other hand seem to show that they are too feeble. This, however, is to be explained, not from any defect or inadequacy in the motives themselves, but because man will not consider them, will not reflect upon them, and by his thoughtless indifference practically annihilates them. If duly considered, it is inferred that they would, that they must prevail; and this for three reasons. 1st. From the potency of the motives themselves. 2nd. From the facts of human experience. 3rd. From the attitude which God takes in this matter. From a consideration of the foregoing facts, or assumptions, the inference is drawn that man's inability is

simply disinclination, and that sin is essentially inconsideration.\* We are urged to consider and reflect upon the motives with which God plies us in his Word:—

“The way for you to love God is to set his character before you, and to meditate upon it as it is set forth in the Bible—a process by which you will infallibly come to revere its majesty, and to bow before its glory. Survey the innumerable mercies that he is bestowing upon you from morning till night, from year to year, and before you have meditated upon them for one hour your heart will swell with thankfulness. Dwell upon the love that he has shown you in the gift of his beloved Son, and you will not spend a lengthened period at the cross before you will be led to say, with wonder and with shame, ‘Could I ever have been such a rebel?’ THINK, and measure time against eternity, your body against your soul, the earthly against the heavenly. Your heart, with all its obstinacy, will inevitably yield, if you think; and the reason why it has always gone the wrong way is, that you have hitherto given your thoughtfulness to the world.”

This analysis, and these extracts, will give a fair representation of the method and style of these discourses. To the sufficiency of some of the arguments, and the correctness of some of the conclusions, we think that just exception might be taken. This, however, is inevitable in the writings of so independent a thinker as Mr. Hinton. In other portions of the volume his love for and delight in the processes of reasoning has led him to over-argue and over-prove his positions, thus occupying space and time which might well have been devoted to more doubtful matters. But where so much is excellent and admirable we are not disposed to dilate upon imperfections; and according to the trite critical canon laid down by Horace,—

“Verum ubi plura nitent in carmine, non ego paucis  
Offendar maculis, quas aut incuria fudit,  
Aut humana parum cavit natura.”

*Bible Revision and Translation. An Argument for holding fast what we have.*

By the REV. JOHN CUMMING, D.D., F.R.S.E., &c. London: A. Hall and Co.

THIS pamphlet of sixty pages is full of mistakes and contradictions. Its author has, he tells us, spent some time in its preparation, “laboriously searching and collating.” Pity that time should have been so utterly thrown away!

We are informed that the ancient MSS. were written on vellum, or parchment, or on a sort of paper, “by the *stylus*—we cannot call it pen—of an amanuensis!” The well-known names Olshausen and Lachmann, are invariably spelt wrong. The dates on page 12 are inexact. Griesbach’s first volume appeared in 1796, his second in 1806. Scholz issued his first volume in 1830, his second in 1836. Lachmann’s standard edition appeared in 1842—1850, and Tischendorf’s last complete edition in 1849. To refer to imperfect attempts of authors when the mature results and corrections of subsequent years are before the public, is manifestly unscholarlike. On page 7 we meet with the monstrous assertion that the Greek text from which the Peschito was translated “corresponds in all respects with the original contained in the Alexandrian, the Vatican, or substantially in the *textus receptus*.” Dr. Cumming himself elsewhere in part contradicts this erroneous assertion; for he says that the Doxology, Matt. vi. 13., is omitted in the best MSS., but is found in the Peschito.

It is, however, more especially to the glaring contradictions of the production before us that we would call attention. We are told that we may be “absolutely sure that we have, by the penmanship of others, the *ipsissima verba*—the very exact words—that Matthew, and John, and Peter, and Paul, wrote and left behind them;” and yet, when speaking of the various readings of the MSS., our author confesses that the MSS. themselves were copied by men “who had imperfections of discernment, pens, parchment, and attention.” On page 10, he speaks of thousands of various readings as having been collected out of 700 different MSS.; while elsewhere we are informed that “by comparing, and testing, and collating, we may arrive at the con-

\* It must be remembered that these conclusions are Mr. Hinton’s, not ours.

clusion that we have the *exact* transcript of what the Apostles left in writing behind them." Thus the same examination that reveals the discrepancies, important or unimportant, of the sources, leads to the conclusion that we have the exact words of the sacred writers! But Dr. Cumming goes further than this. He says in the preface, that it is his design "to deepen the conviction of plain Christians, that they have Holy Scripture in *all its first purity*." Now this must have reference not merely to the original text, but to our version. And yet in the same preface he "does not deny that there are imperfect renderings of the original in our version;" "he does not deny that a revision and correction of proved defects is alike dutiful and desirable;" and in page 29 he points out "a very obvious mistake." How, then, can it be maintained that in our version, thus confessedly imperfect, we have Holy Scripture in *all its first purity*? But enough of this. Deeply grieved are we to see a man so popular in certain quarters as is Dr. Cumming, lend his name and influence to mistakes like these. Had he maintained throughout what he himself in one place asserts—"We must take the shadow with the sunshine; the incidental defect of varied readings with the precious result of the means of ascertaining what is the true and Apostolic record," thoughtful Christians would have agreed with him. Had he remembered that his confession of the desirableness of revision would counteract his expressed design of deepening the conviction of ordinary readers "that they have Holy Scripture in *all its first purity*," he would surely have modified his statements, and expressed himself more guardedly. He would have satisfied himself with the assertion he makes in his preface, that none of the imperfections of our version either "affect a vital doctrine or dilute a moral law." To go further, to say that we have in our version, acknowledged as somewhat imperfect, Scripture in all its first purity, is to sully that purity itself.

F. B.

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## Brief Notices.

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*The New Selection of Hymns for the Use of Baptist Congregations; enlarged by the addition of such of Dr. Watts's Psalms and Hymns as are most highly esteemed and most generally used in Public Worship.* London: sold for the Trustees by J. Haddon, Castle Street, Finsbury.

WE have always deemed our denomination specially fortunate in possessing so admirable a Selection of Hymns for public worship. We speak advisedly when we say that we deem it the very best in existence. The same favourable judgment has been pronounced upon it by many members of other communions. It is not a collection of religious poems, valuable for the closet, but comparatively useless in the sanctuary; nor is it confined to the utterances of any one phase of religious experience or belief: it is just what it professes to be, a collection of hymns for the use of congregations. A practical difficulty has been felt, however, in the use of two books. Many of the poorer members of our congregations have found it difficult, or even impossible, to provide themselves with

both; and strangers attending our services are constantly perplexed in finding the right one. This perplexity is much increased by the very awkward arrangement in Watts. One book of psalms—many of the psalms consisting of several parts—and three books of hymns, each of these with their own numeration, present an almost insuperable difficulty to the stranger who endeavours to find the place. We have seen members of the Establishment turn over page after page in perplexity, and at last lay the books down in despair. To meet this difficulty the Trustees have compiled from "Watts's Hymn Book" nearly 300 psalms and hymns, and appended them to the "Selection." They are made to run on in consecutive numerical order from the close of the former book; a few new hymns of a special character being introduced between. We have gone carefully through the additional matter, and we miss very few hymns which we should ever use out of Watts, from those introduced into the "Selection." We would, however, suggest that a table might, with advantage, be introduced, by which the number of a hymn in Watts being known,

it might be found in its new place. For instance, the 30th Hymn of the 2nd Book being announced, there should be a table by means of which we might at once see that the hymn is in the "Selection," and that it is number 864. A facility would thus be afforded for its use together with Watts, which would greatly promote its introduction.

*Memoirs of James Hutton; comprising the Annals of his Life and Connection with the United Brethren.* By DANIEL BENHAM. London: Hamilton, Adams, and Co. Pp. 639. 6s.

THE memoir of a good and devout man. To the general reader it would have been improved by condensation, and by the omission of many extraneous details; but to members of the Moravian Church, who revere him as one of their founders in England, to students of the religious movements of the last century, to those who are interested in the private history of the early Methodists, these details will prove valuable. He was born in the year 1715, and died in 1795. His early life was thus passed in those times of dreary, barren Rationalism, in which all earnest godliness withered as would a delicate exotic exposed to the cutting east wind. Hutton was connected with some of those small societies of Pietists who met in private houses for mutual exhortation and prayer, that they might thus keep alive the flame of true and pure religion. It seems, however, that they had sunk down into mysticism, and, whilst studying the work of the Spirit in their own souls, forgot, or never knew, that man is justified by faith in Christ. This grand truth took them as much by surprise as it did the rationalistic churches, or the profane world. From the narratives here given of intercourse with the Wesleys and their companions, they seem to have been all involved in the same darkness, and for some long period to have resisted the light. But when it did break in upon them, they received it with joy. Mere mystic quietism gave place to religious activity, in the course of which Mr. Hutton became intimately connected with Count Zinzendorf and his associates, and with the various Moravian settlements in Germany, India, America, and Greenland, in relation to all of which much valuable information is given.

*"Diligent in Business. Fervent in Spirit."*  
*A Memoir of the late G. B. Thorneycroft, Esq., of Wolverhampton.* By the Rev. J. B. OWEN, A.M. London: Hamilton, Adams, and Co.

A VOLUME admirably adapted for circulation amongst young men in business, being

calculated at once to interest and profit them. The incidents of Mr. Thorneycroft's life are the very reverse of romantic or strange; nor, so far as we can discover, was there anything in his character much removed from common place. This, however, so far from being an objection, is rather a recommendation; as it shows how a man of ordinary powers may, by dint of industry, resolution, and Christian principle, succeed in life. The style of the book is lively, vigorous, and manly, of which the following extract is a fair specimen:

"To the working men we say—become your own landlords by husbanding your resources. Half-a-crown a week paid into a respectable building society will put you into possession of a house and land of your own in about twelve years. The rest of your lives you live rent free, exercise the franchise, and bequeath freehold and franchise to your children after you. That sixpence a day spent in ale, which does you no good, and often leads to the waste of pounds, as well as the loss of character, health, time, and opportunities of mental and religious culture, will not only buy your house, but leave a weekly balance of a shilling, and an annual increase of £2 12s., and at the end of twelve years, with interest, of upwards of £30 to furnish the new house, and stock the sty with a pig or two. Insure your lives for £50, which will cost you the merest trifle, and then should death overtake you before the subscriptions are all paid up to the building society, your widow will be able to complete the noble effort, and your house become the best kind of family monument; not a cold, gloomy chamber where they all lie dead and buried, but a cheerful happy fireside where all the life and comfort of the widow and orphans are the beautiful tributes to their father's memory."

*Sacrifice in its relation to God and Man.*  
*An Argument from Scripture.* By the Rev. R. FERGUSON, D.D., L.L.D. London: Ward and Co.

THIS little book brings before us one of the most mysterious and momentous subjects of human thought and interest. We must all admit there is a *law* of sacrifice set forth in the Bible, and, in obedience to that law, sacrifice constituted the great part of the Jews' work in the Temple of Jerusalem. "What mean ye by this service?" is a question which a Jewish child might well be prompted to ask; and much more earnestly will the mind of a thoughtful man press the question—Do the Scriptures reveal a *doctrine* of sacrifice? The writer of this work believes that there is a doctrine revealed to us. Sacrifice, he maintains, involves the idea of substitution, and substitution is connected with atonement. This atonement has relation to God as a holy being—to God as a righteous ruler—to man as possessing a moral nature, of which conscience is the expositor and advocate—and to man as being in a condition to need mercy. Christian writers on the atonement may be classified as they give more or less prominence to one or other of these relations, or as they consider the atonement merely or chiefly as an

*expedient* of moral government. Writers against the atonement rely much on the moral nature of man as declaring against it, and, taking their stand upon this assumed fact, they argue that it cannot be a requirement of law or of the divine nature. We are glad to find objectors take this ground, as we may confidently wait the issue of the contest; for as no force of learning and logic can long stand against the physical feeling of hunger in man, so we may be sure that his moral nature will not be long restrained by the cobwebs of sophistry from satisfying its yearnings and losing its sorrows at the cross of Christ.

As "we have received the atonement," and rejoice in its healing and helping power, we welcome every effort made in the pulpit and by the press to place its full import before the minds of men. As a statement of what is confidently believed by Christians generally, this work may be trusted; and as a book of meditation on the theme, it cannot fail to be acceptable and useful. We can hardly suppose there is enough of logical severity of thought and method to convince the sceptic; but he will find some views and reasoning well worthy of his serious attention.

The writer has done well what he has

done; the Hampshire Association of Congregational Pastors and Churches, by whom its publication is advised, being judges; and we thank him for his earnest and well-stated views on the subject of "Sacrifice in its relation to God and Man," and for the boldness with which he claims for it, and for its correlated truths, a prime place in all Christian ministrations.

*Memories of Bethany.* By the Author of "Morning and Night Watches," "Words of Jesus," etc. London: J. Nisbet and Co

"To mourners in Zion, with whom Bethany has ever been a name consecrated to sorrow, these Memories are inscribed." Such is the inscription and dedication of this little, but most interesting volume. Perhaps there is no spot on earth more sacred to grief than that where "Jesus wept," where dwelt "Mary, and Martha, and Lazarus, whom Jesus loved." The various lessons which the scenes of Bethany suggest are here most gracefully and tenderly taught. A little condensation and compression may perhaps be desired. But it is a volume which leaves us in no mood to be critical.

#### BOOKS RECEIVED.

Christ our Life. Expository Discourses on the Gospel by St. John. By Alexander Beith, D.D. London: Nisbet and Co. 5s.

Memoirs of James Hutton: comprising Annals of his Life and Connection with the United Brethren. By D. Benham. Pp. 639. Price 6s.

Notes on the Principles and Practices of Baptist Churches. By Francis Wayland, D.D. Pp. 336. Trubner and Co., London.

God's Government of Man. Ten Lectures, by John Howard Hinton. Pp. 228. Price 3s. 6d. Houlston and Stozeman.

Saving Truths. By the Rev. John Cumming, D.D. London: J. F. Smith. Price 2s. 6d.

Memories of Bethany. By the Author of Morning and Night Watches. London: J. Nisbet and Co. Price 3s. 6d.

Solace in Sickness and Sorrow. A Collection of Hymns for the Afflicted; with an Introductory Preface. By the Rev. Barton Bouchier, A.M. Pp. 354. Price 2s. 6d. London: J. F. Smith.

A Course of Developed Criticism on Passages of the New Testament. By the Rev. Thomas Sheldon Green, M.A. London: J. Bagster and Sons. Pp. 192. Price 7s.

The Three Crosses of Calvary. By the Rev. Morgan Lloyd. Pp. 193. London: Snow.

Gotthold's Emblems; or, Invisible Things Understood by the Things that are Made. By Christian Scriber, Minister of Magdebourg in 1671. Translated from the twenty-eighth German edition, by the Rev. R. Meuzies. Pp. 299. Edinburgh: T. and T. Clark.

Joseph the Jew. A Tale, founded in fact. By the Author of Mary Mathieson. Pp. 249. Oliphant and Sons; Hamilton, Adams, and Co.

Gilbert Gresham. An Autobiography. London: Religious Tract Society. Pp. 184. Price 1s. 6d.

Try. A Book for Boys. By Old Jonathan.

With an Appendix, on the Rise and Progress of the Bonmahon Industrial, Agricultural, and Infant Schools in Waterford. Printed at the Bonmahon Industrial Printing Schools. London: Collingridge.

Goodwin, and other Poems. By Alexander Dewar. Pp. 127. London: Partridge and Co.

The Mother's Mistake. By Mrs. Ellis. Rp. 207. Price 3s. 6d. Houlston and Stoneman.

Memorials of William Jones, of the Religious Tract Society. By his Eldest Son. Pp. 254. London: Nisbet and Co.

Autobiography of the Blind James Wilson. By John Bird, (blind) Member of the Royal College of Surgeons. London: Ward and Lock. Pp. 109.

#### PAMPHLETS.

Eight Prayers. By the late J. H. Evans. Price 6d. Judd and Glass.—The Contrast; or, Christ and Antichrist. By W. S. Cumming. With a Prefatory Letter to Vincent Airlaid, Inquisitor-General. J. Heaton and Son. Price 3d.—This World and the Next; the Impossibility of making the Best of Both; in reply to Mr. Binney's Lecture. W. Yapp. Price 1s.—Jesus Revealing the Heart of God. By the Rev. J. Fulford. Reprinted from Quiet Hours. Price 8d.—Altar Gold; or, the Worthiness of the Lamb that was Slain. By the Rev. Dr. Macfarlane. Hamilton and Co.—The Home School; or, Hints on Home Education. By the Rev. Norman Macleod. Hamilton and Co.—Bible Revision and Translation. An Argument for holding fast what we have. By the Rev. J. Cumming, D.D. Arthur Hall, Virtue and Co. Price 1s. 6d.—One Hundred Psalm Tunes, selected from the Union Tune Book, and translated into the Tonic Sol-fa Notation. Sunday School Union.—The Bible Union Reporter. Containing Proposed Revision of Part of Epistle to Thessalonians. London: Trubner and Co.

## Brief Extracts.

### THE FOLLY OF DISTRUSTING GOD.

I saw lately two signs in the heavens. I looked from my window in the middle of the night, and I saw the stars and all the majestic vault of God, sustaining itself without my being able to perceive the pillars upon which the Creator had propped it. Nevertheless, it crumbled not away. There are those, however, who search for these pillars, and who would fain touch them with their hands; but, not being able to find them, they tremble, lament, and fear the heavens will fall. They might touch them, the heavens would never be moved. Again, I saw great and heavy clouds, floating over my head like an ocean. I perceived no prop which could sustain them, and still they fell not, but saluted

us sadly, and passed on. And as they passed, I distinguished the arch which had upheld them—a splendid rainbow. Slight it was, without doubt, and delicate; one could not but tremble for it, under such a mass of clouds. Nevertheless, this airy line sufficed to support the load, and to protect us. There are those, however, who are alarmed at the weight of the clouds, and have no confidence in their frail prop. They would prove its strength, and not being able, they dread the clouds will dissolve, and drown us with their floods. . . . Our rainbow is weak, their clouds are heavy; but the end will tell the strength of our bow.—*Luther*—(August, 1530.)

### THE POETRY OF PURITANISM.

We are befooled by names. Call the Puritan "Crusader," instead of "Round-head," and he seems at once (granting him only sincerity, which he had, and that of a right awful kind) as complete a knight-errant as ever watched and prayed, ere putting on his spurs, in fantastic Gothic chapel, beneath "storied windows richly dight." Was there no poetry in him, either, half-an-hour afterwards, as he lay bleeding across the corpse of the gallant horse, waiting for his turn with the surgeon, and fumbled for the Bible in his boot, and tried to hum a psalm, and thought of cousin Patience, and his father, and his mother, and how they would hear, at least, that he had played the man in Israel that day, and resisted unto blood, striving against sin and the Man of Sin? And was there no poetry in him, too, as he came wearied along Thoresbydyke, in the quiet autumn eve, home to the house of his forefathers, and saw afar off the knot of tall poplars, rising over the broad misty flat, and the one great abele tossing its sheets of silver in the dying gusts, and knew that they stood before his father's door? Who can tell all the pretty child-memories which flitted across his brain at that sight, and made him forget that he

was a wounded cripple? And now he was going home to meet her, after a mighty victory, a deliverance from heaven, second only, in his eyes, to that Red Sea one. Was there no poetry in his heart at that thought? Did not the glowing sunset and the reed beds, which it transfigured before him into sheets of golden flame, seem tokens that the glory of God was going before him in his path? Did not the sweet clamour of the wild-fowl, gathered for one rich pæan, ere they sank into rest, seem to him as God's bells, chiming him home in triumph with peals sweeter and bolder than those of Lincoln and Peterborough steeple-house? Did not the very lapwing as she tumbled, softly wailing, before his path, as she did years ago, seem to welcome the wanderer home in the name of heaven? . . . . Poetry in those old Puritans! Why not? They were men of like passions with ourselves. They loved, they married, they brought up children; they feared, they sinned, they sorrowed, they fought—they conquered. There was poetry enough in them, be sure, though they acted it like men, instead of singing it like birds.—*North British Review*.

### THE GREATEST BLESSING.

I ENVY no quality of the mind or of the intellect in others, be it genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing; for it makes

life a discipline of goodness, creates new hopes, throws over the destruction of existence the most gorgeous of all lights, awakens life even in death, and from corruption and decay calls up beauty and divinity.—*Sir Humphrey Davy*.

## A VIEW OF TONGA.

THE first view we had of the wild and beautiful coast was sudden. We stood upon the brink of the precipice, and the beetling cliffs, the shaggy brushwood which clothes their precipitous sides, the angry waves fretting and foaming and boiling over the dark rocks below, the broken and irregular line of coast, varying at every point, with the deep blue waves of the wide ocean, stretching away to the horizon, afforded an accumulation of rare beauty which could not fail to charm us as we stood upon the giddy height. The whole of this coast has been celebrated in Tonga song, and many a less romantic scene has been made immortal by the creations of genius; but when will Tonga literature adequately describe and perpetuate the natural beauty of the country? My understanding and my heart say, Never.

There is one piece of Tonga poetry, which the author of "Childe Harold" has incorporated in his poem of the "Island," that describes the very spot on which we now stood; and we plucked

"The sweetest flowers from Mataloco's steep,  
Which fling their fragrance far athwart the deep;  
And we, too, saw Likhu; but, O, my heart!  
To-morrow for the Mua we depart."

Near the spot where we first caught sight of the open sea, is a peninsula, ending in a bold promontory. It has a forbidding appearance, and might be the habitation of all the doleful creatures which dwelt in

Babylon after she had been made waste and desolate. At a distance it looks like a ruined castle; and superstition has peopled it with beings from the invisible world. Here is a legend of the place. "From the *toa*-trees which overshadow the tombs on the summit, hung a beautifully carved club of rare and valuable wood. This was the path to heaven, which overshadowed a grave, and was guarded by a deaf spirit and a blind spirit. A presumptuous mortal coveted the ladder by which the spirits climbed to heaven. He could not obtain it except he first learned the language of the gods, which he succeeded in doing; and, besmearing himself with the ashes of the dead, he passed on to the tombs. He then uttered the charm,

'Blind spirit and deaf, deaf spirit and blind,  
Give way to me, that I the way to heaven may find.'

Supposing it to be the voice of a soul just left the body, the deaf and blind spirits left the way to heaven unguarded, and the daring mortal snatched down the beautiful club, in spite of all the powers of the invisible world, and bore it away in triumph, to block the cornice of his earthly tenement." I must leave it to the admirers of classic story, who have discovered such sublime mystery in the legends of the Greek mythology, to say what invaluable truth connecting earth with heaven is contained in this Heathen fable.—*Wesleyan Missionary Notices.*

## TRUE CATHOLICITY.

LET us hate all spirit of sect, ecclesiastical, national, or dissenting, but love Jesus Christ in every sect, ecclesiastical, national, or dissenting. The true catholicity which we have lost, and which we ought to find again, is that of love in the truth. A restoration of the church is necessary—I know it, I feel it, I invoke it from the depth of my soul. Only let us follow after it in the path where it may be found. Forms, ecclesiastical constitutions, and the organisation of congregations, have their importance, and even their great importance. "But

seek we FIRST the kingdom of God and his righteousness, and all these things shall be added unto us." Let us then, sirs, be decided and firm in the truth; and in loving those who stray, let us freely march against error. Let us place ourselves upon the eternal rock of ages, which is the Word of God; and we will leave all these vain opinions, all these witless innovations, which endlessly are born and die in the world, tumultuously to fall beneath us.—*Merle D'Aubigné.*

## ON THE MINUTE STUDY OF SCRIPTURE.

EVERY sentence—we might almost say every phrase—is fraught with meaning. As it is in the book of nature, so it is in the pages of Holy Writ. Both are from the same Divine Hand; and if we apply to the language of Scripture the same microscopic process which we use in scrutinising the beauties of the natural world, and which reveal to us exquisite colours, and

the most graceful texture in the petals of a flower, the fibres of a plant, or the wings of an insect, we shall discover new sources of delight and admiration in the least portions of Holy Writ, and believe that it may be one of the employments of angels and beatified saints, in another state of existence, to gaze on the glorious mysteries of God's Holy Word.—*Dr. Wordsworth.*

## Intelligence.

### BAPTISTS IN GERMANY.

COMMENCEMENT of a mission station in Königsberg, and visit to a prisoner, from the diary of Mr. Niemetz, of Memel.

"Sept. 16. — Travelled early by the steamer to Königsberg. For some time many have felt the need that more should be done in this great town for the kingdom of God. The thing had touched me deeply through letters which I received on that account, and as this city lies nearer to the churches of Stolzenberg and Elbing than to Memel, I had asked the pastors of those two communities to meet me at Königsberg for consultation on this important concern.

"To-day is the appointed day. I came in towards evening, and to my great joy met not only these two brethren, but brother Matthias, pastor of the Rossitter church. We hastened to our consultation in an inn, for no private lodging was accessible to us in this great city of 100,000 inhabitants. The Lord was with us, blessing and strengthening us. Our thoughts were directed principally to the following points:— Where is a brother for Königsberg? Where shall we find a locality? Where shall we get the means? As we were still discussing the third point, the few brethren and sisters who reside in Königsberg came in to visit us. . . . One of those present, a maid servant, promised five thalers from her wages. A brother also gave me a dollar. The next morning another sister told me how much her heart had been touched, and brought me a little casket of trinkets. She gave me a commission to a goldsmith near, who had some articles in hand for her, to the effect that he should give them up to me. Also a letter to friends in another town, who, she felt persuaded, would act in the same manner, from love to the cause. All this gave my brethren and me heartfelt joy; we felt the blessing wherewith the Lord would accompany the beginning of our Königsberg mission."

Mr. Niemetz describes his progress among two or three communities that he visited after leaving Königsberg, and then proceeds to the details of another and somewhat strange visit to a prisoner in the Penitentiary at Insterberg.

The prisoner, Bilgenroth, is incarcerated for life as a murderer. "Here I will only explain, that after he had been suffering the penalty of his crime in Moscow about eight years, the Lord touched his heart. Br. Albrecht used his opportunity to speak to him, and point him to the One

of whom he had need. He was in irons: thus fettered, he ventured to attend the meetings, and in the same bonds was baptized. His first sentence was death, which was commuted to imprisonment for life. Br. Dörksen, from Tilsit, has been to pay him several visits; but latterly, neither he nor any one else has been permitted to do so. I had written, before leaving Memel, to the Director of Prisons at Insterberg, asking leave to visit Bilgenroth, and administer the Lord's Supper. Only the former was granted; and to-day I conversed with our brother for a good while in the presence of one of the prison officers. I found him sound in body and mind, and full of interest in all I could communicate to him of our work. In consequence of his good conduct his fetters have been struck off. He is forty-seven years old, bears his sufferings with patience, and hopes in the Lord of lords.

"I may say, in addition, that Bilgenroth's crime was the murder of his own child. He felt himself miserable, apparently in consequence of drink, thought his child would follow in the course, and came to the fearful resolution to take away its life, which he did by cutting its throat."

Extract of a letter from Bilgenroth:—

"Dear Brothers and Sisters in the Lord Jesus,—I write these few lines to you with tears of gratitude in my eyes. I, poor, sinful worm, am in no wise worthy of what the Lord has done for me.

"From the time when he gave me reason, and grace, and mercy—that he washed away my blood-guiltiness in the blood of my Saviour, has he also shown me much love through his people. Your last letter has given me so much joy. When the chaplain of the establishment gave it me, along with the *Missionsblatt*, I felt obliged to open my heart to him about the great love of Jesus towards me, for the chaplain loves the Saviour too. As I read the letter afterwards about your love and union in the Lord, I sank on my knees before my Lord to thank him for the goodness he has shown to his people; for the sympathising and merciful heart of God is immeasurable and inconceivable. I rejoice over dear brother Albrecht and his work among the Lithuanians. May the Lord add his blessing, without which nothing prospers.

"The visit of dear Mr. Niemetz did me much good. I was strengthened and refreshed by the word of life which he knew how to apply to my heart, and the messages from you which he brought me.

Thanks to the good Shepherd for his loving forethought.

"With the request that you will soon write to me again, I will close my letter.

"The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all!—Amen."

#### CALABAR INSTITUTION, JAMAICA.

THE annual examination of the Theological Institution took place on the 9th and 10th of December. There was a good attendance of ministers and friends. The students were examined in English Composition, Latin, Greek, Hebrew, the Principles of Biblical Interpretation, Systematic Theology, Scripture Exegesis, Scripture Geography, and Elocution. The following gentlemen acted as examiners:—The Rev. Messrs. J. M. Phillippo, of Spanish Town, J. Clark, of Brown's Town, D. Day, of Port Maria, B. Millard, of St. Ann's Bay, and T. Gould, of Waldensia. The Rev. James Milne, of the London Missionary Society, had engaged to take part in the exercises, but was prevented by serious illness. Essays were read by the young men on the following subjects:—The Effects of Sin upon the Transgressor, Man's Inability to save Himself, The Atonement of Christ a Satisfaction for Sin, and the Missionary Character of the Early Church. In connection with these engagements, a public meeting was held in the College Hall, presided over by the Rev. J. M. Phillippo, who has recently returned from America to his labours in this island with renewed health and strength, by whom the students and friends of the institution were faithfully and affectionately addressed. The devotional services were led by the Rev. Messrs. Fray and Gordon.

At the same date, the examination of the students of the Training Institution of the Jamaica Normal School Society, was conducted. The young men were examined in English Grammar and Composition, and the elements of Latin, in Elocution, in Mathematical and Political Geography, in the History of Europe and England, in Slate and Mental Arithmetic and Geometry, in Natural Science, in Scripture Geography, and Barnes's Notes on the Gospels, in Dunn's Principles of Teaching, and in Curwen's System of Singing.

Resolutions were passed expressive of the high satisfaction of those present in the progress of the pupils of each of these institutions in the course of study which they had respectively pursued.

On Thursday, December 13, the Rev. B. Millard conducted the examination of the

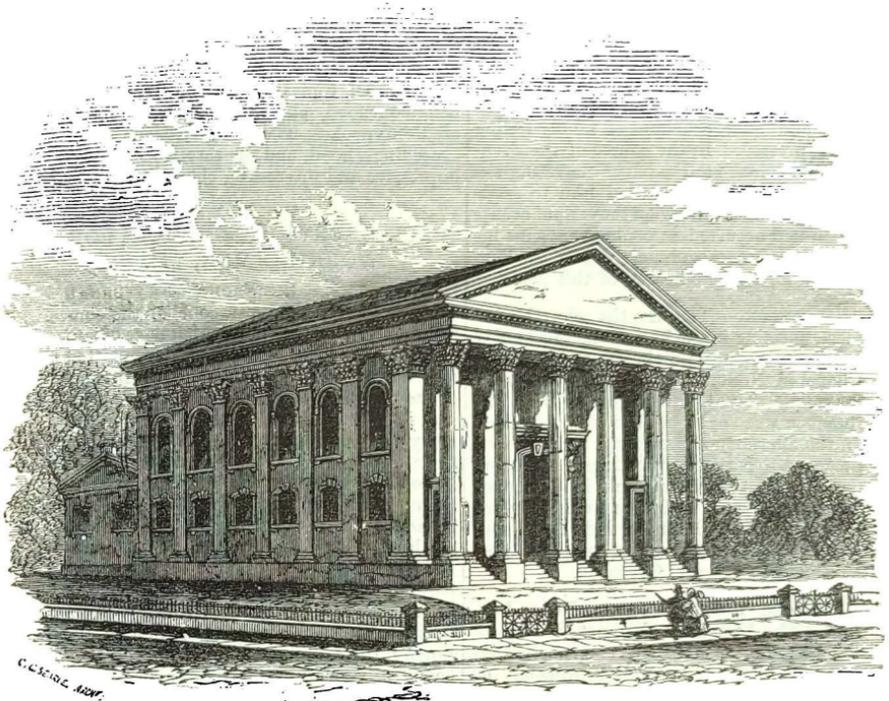
model day school of the Normal Institution. Nearly eighty children were in attendance. The examination included the usual routine of day-school instruction, and indicated a rapid progress on the part of some of the scholars. A distribution of rewards was made at the close, after which the children were treated to bun and beverage.

#### ANNIVERSARY AND OPENING SERVICES, ETC.

##### OAKLANDS CHAPEL, SHEPHERD'S BUSH.

—Our readers will observe from an advertisement on another page that the foundation-stone of this chapel is to be laid on the 25th inst. A view of the chapel appears on the opposite page. The chapel is from a design of Mr. Charles G. Scarle, of 29, Poultry. It is in the classic style of architecture of the Corinthian order, the front having a portico the whole width of the building, supported upon six columns with Corinthian capitals, and pediment and cornice. The sides of the building have a series of pilasters and capitals and cornice as the front, with a double tier of windows on either side, and minister and deacons' vestries in the rear. The whole of the exterior will be executed in blue *lias* cement, generously given by Mr. Richardson, one of the committee; and the whole of the bricks are supplied by Mr. Axton, another of the committee, at cost price; and the land, commanding a valuable frontage of more than 100 feet in the Uxbridge Road, and of adequate depth, is the free gift of Mr. Peter Broad.

The ground floor of the chapel is eighty feet long by forty-six feet wide, and will seat comfortably 500 persons; but the chapel is intended for galleries, which will accommodate 300 or 400 more. The ceiling will be plaster, with large enriched centre flowers for ventilation, and bold enriched cornices. None of the wood-work of the roof will be seen. The chapel will be lofty. The pulpit end will have a recess for platform and organ, eight feet deep and seventeen feet wide, with circular arched ceiling, and Corinthian columns and pilasters on either side. The pulpit will be in front of ditto, and an enamelled slate baptistry between the pulpit and the pewing. The vestries are large and commodious, being forty feet long by sixteen or seventeen feet wide, and capable, by the opening of the folding partitions, of accommodating a large number; below which is the furnace room for heating apparatus, coppers, &c. The work was commenced at Christmas; the building is fast progressing, as it is intended to have everything completed for opening the chapel not later than Midsummer next.



Oaklands Chapel, Shepherd's Bush.

**KINGSGATE** (late Eagle Street) CHAPEL, HOLBORN.—The friends connected with this place of worship held their quarterly meeting on the 13th ult., when the sums collected during the past quarter were handed in. They amounted to £133, and consisted chiefly of small sums. Mr. Crassweller, the treasurer, announced that before the close of next month £800 was due and must be raised. It was arranged to raise the amount by means of debentures, bearing interest at the rate of 5 per cent., payable at a month's notice. The friends present agreed to take debentures to the amount of £400. A very earnest wish is expressed, that friends throughout the country will help them in the work, either by advancing money in the mode proposed, or by direct contributions. Communications to be addressed to the Rev. F. Wills, 2, Kingsgate Street, Mr. Crassweller, 36, Wellbeck Street, or Mr. R. Cartwright, jun., 2, Newman's Row, Lincoln's-inn-Fields. We are glad to hear of the increasing congregations and growing prosperity of this ancient church. The effort it is making has our hearty recommendation.

**DUFFIELD, NEAR DERBY.**—It being fifty years since the Baptist cause was established in this village, it has been resolved to celebrate the jubilee by special services, and to hold a bazaar, the proceeds of which are to be devoted to the improvement and needful repairs of the chapel and adjoining burial ground. Assistance towards carrying out this plan is much needed and earnestly requested. Contributions, either in money or articles for sale, should be sent in before the 30th of May next, and will be gratefully received by Mr. Thos. Mann, Mr. S. Jennens, or Mr. R. Pegg, Vernon Street, Duffield, and Mr. G. Wilkins, 12, Peter Street, Derby.

**QUEEN'S ROAD CHAPEL, DALSTON.**—On Thursday, Jan. 1, a meeting was held in this chapel to originate a movement for the erection of Sunday Schoolrooms. The claims of the neighbourhood and the inadequacy of the present accommodation were strongly urged. Half the sum required for the commencement of the work was promised before the close of the meeting, and it is confidently hoped that in the

course of the summer a sufficient sum will be realised to enable the promoters of the enterprise to carry out their proposal.

**CREWKERNE.**—A meeting was held on Dec. 11 to celebrate the third anniversary of the settlement of the Rev. W. Evans as pastor of this place. The attendance was good, and a large amount of kindly feeling was expressed. In the course of the evening, Mr. Evans read a paper narrating the circumstances which had led him to settle there, and passing in review the various events which had occurred in connection with his pastorate. A unanimous desire was expressed for the publication of this paper.

**GREENOCK.**—The Baptist church, formerly meeting in the hall of the Mechanics' Institute, having purchased the Irvingite Chapel in Nelson Street, opened that place for public worship on the 14th of Dec. The forenoon was spent in devotional exercises. In the afternoon and evening, Dr. Paterson preached to large congregations. On Monday evening a *soirée* was held in the chapel, when appropriate addresses were delivered by the Revs. Dr. Paterson and J. Williams, of Glasgow, and S. Sinclair, of the United Presbyterian Church, Greenock.

**SPENCER PLACE, GOSWELL ROAD, LONDON.**—The Young Men's Tract Society for the Distribution of Tracts early on Sunday Morning, held their annual breakfast on Christmas morning. The Rev. J. H. Cook presided. The number of tracts distributed during the last year averages about 1,000 per week.

**BROMSGROVE.**—A public meeting of a very interesting character has been held at this place, preparatory to the removal of the trust deeds connected with the building and endowment. The chair was occupied by the pastor, the Rev. W. Green, late of Nottingham. The meeting was of a very hopeful and encouraging character.

#### RECOGNITION AND ORDINATION SERVICES.

**CYMMER, GLAMORGANSHIRE.**—On Wednesday, December 31, and the two following days, meetings were held to recognise the settlement of the Rev. D. Evans, from Pontypool College, as pastor of the church meeting at Salem Port. The services were conducted by the neighbouring ministers, by Dr. Thomas, of Pontypool, and by several of the newly-appointed pastor's fellow-students. It is confidently hoped that the settlement of Mr. Evans will be productive of much good to the church, the congregation, and the place in general.

**ABERAVON.**—The recognition services in connection with the settlement of the Rev. Cornelius Griffiths, were held on January 18 and 19; and at the same time, three brethren were set apart to the deacon's office. Addresses were delivered on the usual topics by the ministers of the neighbourhood, and the Rev. Dr. Thomas, of Pontypool. The congregations were exceedingly good, and the services of a most impressive and interesting character.

#### SPECIAL SERVICES, SERVICES FOR WORKING MEN, ETC.

**LIVERPOOL.—PEMBROKE FRATERNAL SOCIETY.**—This, which is one of the confederations of young men which have of late happily become so numerous, has existed for about twenty years under the presidency of the Rev. C. M. Birrell. One of the compacts of its members is, that at the end of every ten years they will (D. V.) meet in their accustomed place, or when that is impossible, write to tell what has befallen them in the interval. The last decennial gathering was held on the 30th of December last, when, in addition to oral communications, letters were read from various parts of Great Britain and the Colonies. It seems that though nearly all were connected with the same congregation at the time of their union with the society, they have freely changed their views, or at least their action, on subordinate points of church order, being now distributed among Episcopalians, Presbyterians, Independents, and Baptists. But the interesting fact transpired, that with scarcely an exception, all who survive are professing the name of Christ in one branch or other of his church; being elders, or deacons, or Sunday-school teachers, and in six or eight instances, ministers of the gospel in very useful positions. Decided testimonies were borne to the value of such fellowships in intellectualising and purifying the tastes, and in cultivating Christian friendships in the formative period of the characters of young men. The desire expressed by all, especially by the far-off wanderers in the Colonies, to hear tidings of their old companions, showed also the advantage of such a periodical review.

**MIDWAY PLACE CHAPEL, LOWER ROAD, ROTHERHITHE.**—The friends connected with this place of worship having resolved, at the suggestion of their pastor, to clear off the debt during the past year, they met for that purpose on the evening of December 31. From the financial account it appeared that £25 was yet undischarged. Arrangements were at once made to provide for this outstanding balance, and before

the meeting separated, the pastor, the Rev. R. R. Finch, had the satisfaction of announcing that they were now quite free from incumbrance, and would commence the new year with enlarged schemes of usefulness.

**LYDNEY, GLOUCESTERSHIRE.**—A series of services, designed to promote a revival of religion in this town, have recently been held in the Baptist chapel. Sermons were preached by the Revs. T. F. Newman, W. Collings, J. Penny, F. Bosworth, N. Haycroft, and Dr. Thomas; the topics of the various addresses were:—"To the Undecided," "What think ye of Christ?" "The Sleeper Aroused," "Conscience," "To the Young," and "Choose ye this day whom ye will serve." On Christmas-day, T. Nicholson, Esq., delivered a concluding address. The services were well attended, and a good impression seems to have been produced.

**GREAT MISSENDEN.**—The South Bucks Fraternal Association of Ministers met here on the 8th January. The early part of the day was occupied in devotional exercises, in the criticism of sermons, in conversation upon pastoral duties and difficulties, and in the discussion of theological doctrines. In the evening a public meeting was held, at which addresses were delivered by the Rev. Thomas Roberts, of Wendover, the Rev. R. Gay, of Kingshill, and the Rev. W. Payne, of Chesham. The addresses were of a stirring description, and were attentively listened to by a numerous auditory.

**EYE, SUFFOLK.**—The Baptist cause in this place having been for some years without a pastor, and the Rev. W. Lloyd, of Midhurst, having recently entered upon the charge, it was resolved to hold a series of special services at the close of the year, in the hope that a spirit of concern and inquiry might be awakened. The result has been most delightful. The deepest interest was felt in the services by all present, and there are most cheering indications that a work of revival is going on.

**CANTERBURY.**—The Rev. Chas. Kirtland, Baptist minister of this city, was invited by the committee of the Lord's Day Association to deliver a lecture in reply to the sentiments promulgated by the Sunday League. The chapel was crowded, and the lecture, which occupied two hours in the delivery, was listened to with unflagging interest to its close. The committee have unanimously requested Mr. Kirtland to print the lecture at their expense.

**COLCHESTER.**—The Mutual Improvement Society in this place held its first annual meeting in the schoolroom of the

Baptist chapel. The Rev. W. Jackson, the newly-appointed minister and president of the society, occupied the chair. A report was read, showing the rapid progress of the society and its great usefulness during the short period of its existence. The Rev. Isaac Lord, of Ipswich, delivered a powerful lecture on Mental Culture.

**NEWPORT, ISLE OF WIGHT.**—On December 30, a meeting was held in the Baptist chapel, to celebrate the liquidation of the debt upon this place, which, excepting the small annual payment due to the Baptist Building Fund, is happily accomplished. A strong feeling was expressed that the church never stood in a better position, and never enjoyed more encouraging prospects than now.

**PONTYPOOL.**—An association of the students of the Baptist College was held in the Tabernacle on the 16th and 17th December. Sermons and addresses were delivered by the students in Welsh and English alternately. This was one of the most interesting meetings we have ever attended. The beloved brethren preached with great earnestness and power.

Courses of lectures are being delivered by the Rev. D. Thomson, at GREAT TORRINGTON, on the Bible, and by the Rev. S. Cowdy, at LEIGHTON, on Reformers and the Reformation.

The services for working men in the theatre at IPSWICH, conducted by the Rev. Isaac Lord, appear to be proceeding with even more than their usual vigour and success.

#### PRESENTATIONS AND TESTIMONIALS.

**FORD FORGE, NORTHUMBERLAND.**—At a meeting in the Baptist chapel in this place, attended by Christians of all denominations, the Rev. T. Lees was presented with "Kitto's Cyclopaedia of Biblical Literature," "Dr. Angus's Hand-book," and "Neander's Church History." Addresses were likewise delivered on "The Mission of the Messiah," "Religious Effort," and "Religious Progress," by brethren present.

**ROTTERHAM.**—The members of the Bible class presented a valuable gold pencil-case to their pastor, the Rev. Josh. Ashmead, as a mark of esteem, and in acknowledgment of his efforts for their instruction.

**LOUTH.**—On New Year's day the members of the Baptist church in North Gate presented to their pastor a purse containing twenty guineas, as a mark of affection and esteem.

## MINISTERIAL CHANGES.

The Rev. J. TAYLOR, pastor of the church meeting in Heneage Street, Birmingham, having accepted the proposal made to him of going out on a mission to Australia, has resigned his charge in this place, and hopes to sail in the course of February.

The Rev. A. MURSELL, son of Mr. Mursell of Leicester, and recently in the College, Stoke's Croft, Bristol, having accepted the unanimous invitation of the Baptist church, Grosvenor Street, Manchester, to become their pastor, commenced his stated labours there on the 18th ult.

The Rev. G. WILLIAMS, late of Ipswich, has complied with the unanimous request of the Baptist church in Great Ellingham, Norfolk, to become their pastor, and commenced his labours on the first Sabbath in January.

The Rev. J. LEWIS, of Usk, Monmouthshire, has resigned his charge, and accepted an invitation from the church at Ragland, in the same county. He entered upon his new sphere of labour early in January.

The Rev. J. EWENCE, of Ragland, Monmouthshire, has accepted an invitation from the second Baptist church, Shiffhall, Shropshire, and enters upon his labours immediately.

The Rev. B. G. WILSON has resigned the pastorate of the church in Barnsley. His labours terminated on the last Lord's day in 1856.

The Rev. W. BEST, B.A., has accepted the pastorate of the Baptist church at Ramsey, Huntingdonshire, and entered upon his labours there.

The Rev. W. CROWE, of Worcester, has intimated his intention to resign his charge of the church in Silver Street in that city in June next.

The Rev. S. MORGAN has resigned his charge of the church in Beaumaris on account of ill health.

## RECENT DEATHS.

MATILDA F. BASKIN, WATERFORD.

THE subject of this brief sketch finished her earthly course at Waterford, on Dec. 4, 1856. She was the only surviving daughter of the late Mr. James Baskin, agent of the Baptist Irish Society at Borrisokane, and by this bereavement her widowed mother is left with but one child out of seven. Our young friend was rather more than sixteen years of age, and owing to her

susceptible and affectionate disposition she had shared largely in the anxieties and griefs of her lonely parent. Her character was far more mature than her age, so that in the family circle of which she formed part, she was more like a sympathising and thoughtful friend than a child. Perhaps this gave a slight tinge of sadness to her temperament, and helped to weaken a constitution never very robust. During the summer she was in improved health, and seemed likely to regain strength and vigour; but early in October indications of dropsy were observed, which proved to be the precursors of approaching dissolution. Soon after the commencement of her illness, our young friend expressed a conviction that the sickness was unto death, but it caused her no alarm or agitation. There was great seriousness, much reflection, and subdued feeling; but there was also great calmness, patient resignation, and pleasing expectation of departing to be with Christ. Her sufferings did not seem to be severe, and everything practicable was done to keep up her strength and alleviate the affliction; but she gradually sank into a state of extreme weakness until she fell asleep in Jesus.

The removal of one at so early an age speaks with peculiar emphasis to our youthful readers. For their sakes, therefore, we would mention that our young friend was distinguished for her filial affection and devotedness. It was her delight to minister to the gratification of her parent, and to participate in all her joys or sorrows. And this duty is enforced by a much more noble and glorious example, the conduct of the blessed Saviour, who went down to Nazareth with his parents, and was subject unto them.

But that feature of her character which formed the basis of all excellence, was her love to Christ. Three years ago she felt herself to be a sinner, and was led to seek forgiveness and salvation through Jesus. After some painful exercises of mind, she gave herself up to the Saviour, and then to his people according to his word. She was readily received by the church, and it was affecting and instructive to witness one so young, with so much modesty and firmness, submitting to be baptized in the name, and for the service of, the Lord Jesus. But this decision brought its reward, even in this life. Nothing but true faith in, and devotedness to, the great Shepherd could have enabled her to meet death with so much composure and triumph. When, on one occasion her pastor expressed the hope that the Lord would be with her, she replied meekly, but firmly, "He *is* with me." And on a later occasion, when her mother read the 23rd Psalm, she repeated with much feel-

ing, "Thou *art* with me; thou *art* with me." A day or two before her departure she also remarked that she felt as if Jesus placed his hands upon her, so near and precious did the Saviour become to her soul. We would not countenance the idea that religion is only necessary and desirable for the aged or the dying. It is not, like the safety lamp, intended only to prevent calamity; it is designed to fit men for living honourably, usefully, and happily; but it will also prepare them for an early tomb, and make them "meet for the inheritance of the saints in light." The youngest may die, and experience, observation, and the oracles of God, agree in teaching, that "it is good for a man that he bear the yoke *in his youth*."

MR. J. P. CLARK, REGENT'S PARK COLLEGE.

DIED at Regent's Park College, Nov. 28, aged twenty-four, Mr. James Paine Clark, youngest son of the late Rev. John Clark, of Grove House, Folkestone. His removal was sudden, deeply felt by his fellow-students, and brings a heavy affliction to the sorrowing friends at home.

Mr. Clark had devoted himself with unusual zeal to the work of the ministry, and was fulfilling a short term of probation prior to full entrance on a college course, when he was summoned to his heavenly reward.

On the Sabbath previous to his death he had preached in the mission room connected with Mr. Brock's chapel, Bloomsbury. Early in the same week, he was attacked by a fatal and insidious disease, which most unexpectedly terminated his life on the following Friday.

Thus the earnest and long-cherished desire of a young servant of Christ, that he might go forth and preach the gospel to perishing sinners, was mysteriously denied. But he has gone to his rest, while mourning relatives and friends have this consolation, that in his case, doubtless, his pious purpose is accepted by the Master whom he wished to serve. The melancholy event occasioned considerable interest in his native town, where Mr. Clark was much respected; and on the Sabbath following his interment, his death was improved to a large congregation by his friend and pastor, the Rev. D. Jones.

## Correspondence.

TO THOSE WHO PITY "THE FATHERLESS AND WIDOWS IN THEIR AFFLICTION."

DEAR FRIENDS,—At this season it has been customary to distribute the profits of this Magazine among the widows of the deceased pastors. These grants were at no time large, but of late years they have dwindled to a very scanty pittance indeed. Yet such has been the destitution of many, sometimes through extreme age, sometimes from the burden of orphan children, and sometimes from personal infirmities, that the small allowance has been earnestly implored and gratefully received.

During the past year considerable expenses have been incurred in endeavouring to improve the Magazine, to increase its circulation, and in carrying out the needful changes resulting from the illness and death of its late esteemed Editor. The prospect of an extended sale satisfies the trustees that the course they have adopted was wise. Meantime it is their painful duty to announce for the year that has closed, *there remain no profits to distribute. The time has come for remitting the small sums, and the treasurer is unfurnished with funds.*

What, under these circumstances, can be done? A contemporary publication, in a far more prosperous condition than ours, announces numerous and large donations to aid and increase sums voted for similar objects. Unless the patrons of "The Baptist Magazine" exhibit like generosity, our widows can, this year, receive no aid at all.

In pleading for these poor saints, it may be mentioned that, not only is each case separately and carefully investigated, and a vote made after full consideration, but that in many cases those widows were, during the life of their husbands, themselves angels of mercy to the destitute, distributing to the necessities of the saints. Surely this appeal to meet their present distress will not be in vain.

Contributions in behalf of this urgent present need are invited, and may be forwarded to the treasurer, J. Tritton, Esq., Lombard Street, or the secretary, the Rev. Jas. Hoby, D.D., 33, Moorgate Street. It is confidently hoped that the increased circulation and profits of the Magazine during the present year, will render a repetition of this appeal needless.

JAMES HOBY, *Secretary.*

THE NEGLECTED WELSH IN  
LONDON.

To the Editor of *The Baptist Magazine*.

DEAR SIR,—I am anxious to be allowed to state, in reference to the letter of the Rev. B. Williams, on the above subject, in page 41 of "*The Baptist Magazine*" for this month, that the number of persons in London at the present moment who understand Welsh well, does not exceed 10,000; and at least one-half (5000) of this number understand English as well as they understand Welsh. I do not hesitate to add, that the Welsh residents in the Metropolis are as moral, and even religious, as any other portion of its inhabitants. I make this statement after consulting the Census of 1851, and after somewhat carefully investigating the subject, having had occasion to do so before my attention was drawn to Mr. Williams's letter. The people of Wales are distinguished for their acquaintance with the Scriptures, and in no

country is the profession of religion more general. Therefore if Mr. Williams's account of this matter were true, viz. :—That out of the 40,000 Welsh alleged to be in London, only 10,000 attend public worship—the remaining 30,000 wholly neglecting it, and living "without God and without hope"—the humiliating fact would tend to show that even the widest diffusion of Scriptural knowledge is not sufficient to preserve the Welsh people from generally disregarding the worship of God when they once leave their mountain homes; or, it would show that Nonconformist teachers (for they are the teachers of the people) lamentably fail in inculcating those principles which should bind my countrymen to love and practise religion even in London.

I am, dear Sir,  
Yours faithfully,  
HUGH OWEN.

21, *Richmond Crescent, Islington,*  
*London, 17 Jan., 1857.*

## Notes on the Month.

THE past month has been one of surprises. Though in our January number we foreboded a speedy rupture with China, yet it came with startling suddenness. The telegraph flashed upon us the intelligence, all the more startling from its abrupt brevity, that the forts had been destroyed, twenty-four war junks sunk, and Canton bombarded. What a fearful amount of devastation and destruction of life and property is described in these few brief words! The despatches indicate pretty clearly that the reason assigned for this appalling chastisement is not the true one. The boarding of a native-built *lorcha*, whose register had expired, and the capture in her of Chinese subjects charged with piracy, and taken in the very act of smuggling, only furnished the occasion for carrying out a foregone conclusion, a pre-arranged policy, and was not the real cause for taking so terrible a vengeance. The almost unanimous verdict of the English press is condemnatory. The case made out by the British authorities in China is admitted to be bad both legally and morally. The only justification offered is that there is some more adequate cause in the background which furnishes the true *casus belli*. Against this attempted exculpation we do most earnestly protest. To make war on false pretences and with unavowed designs, we hold to be bad policy and worse morality. It constituted the *gravamen* of our charge against Russia in her aggressions upon Turkey. The political immorality, for the repression of which we arm in Europe, is unseemly and reprehensible as practised by ourselves in Asia.

Scarcely had we recovered from the shock of surprise with which the intelligence of hostilities in China was received, before we were again startled by the news that not merely had it been decided to operate with a military force in Central Asia, but that a British brigade had started for the scene of action, had passed those hideous defiles and dreary wastes in which a few years ago a whole army had been swallowed up, and had arrived within six marches of Cabul. There, surrounded by wild tribes whose homes are impregnable mountain fastnesses, whose trade is plunder, and whose pastime is war, our troops occupy a position where to maintain themselves would be difficult, and to retreat would be impossible, should the wily and fickle Affghans once more turn against

us. The policy which dictated this perilous movement is kept a profound secret, as was the movement itself until it was accomplished. May God in his mercy avert the omen afforded by our last advance in the same direction!

At home the great topics have been the alarming increase of crime, and the treatment of our criminals. Murders of frightful atrocity, robberies accompanied with brutal violence, burglaries of unwonted daring, and embezzlements and frauds on the part of persons who seemed above suspicion, have for the last year or two made our newspapers read like a Newgate calendar. How shall we deter from crime, and how shall we deal with criminals? are two questions which have been forced upon us, and have occupied the pens of journalists, the hearts of philanthropists, and, doubtless, engaged the attention of statesmen. The tendency of society in all such matters is like a pendulum to oscillate from side to side, to fall from one extreme into the opposite; and it is only after overshooting the mark in opposite directions, for many times in succession, that we find our true centre. There can be no doubt that the tendency of the past century was to extreme severity—there can, we think, be as little doubt that the present tendency is to an excessive lenity. The design of punishment we take to be the protection of society, the infliction of penalties upon crime, and the reclamation of the criminal, if that be possible. If our forefathers overlooked the third of these objects, and allowed justice to degenerate into vindictiveness, we have not less overlooked the second, and permitted mercy to the criminal to pass over into a mawkish sentimentalism. The healthy sentiment of indignation against crime has been in danger of dying out. The inmate of the gaol has been better fed, better lodged, better cared for, than the hard-working labourer or the aged pauper. The ruler, bearing the sword in vain, has ceased to be “a terror to evil doers and a praise to them that do well.” We have sacrificed justice at the shrine of pity, and in the well-meant endeavour to ameliorate the condition of our criminals, have removed one very important restraint upon the commission of crime.

A great crime which has absorbed the attention of Paris—the assassination of its archbishop at the foot of the altar, when engaged in the most solemn rites of his religion—has been so fully discussed, that our readers will not care to hear more of it. There is, however, a matter connected with it to which we may for a moment advert—the feeling with which it is regarded by the Parisians. That the upper classes think of it with detestation and horror may be taken for granted; but that the *canaille* contemplate it with very different feelings is abundantly evident. Eye-witnesses have described to us the frivolity and mirth of the crowds who have flocked to the spectacle, as indicating—what has long been known to exist—the worst possible feeling toward their superiors. “*Voilà ce que c'est que de laisser mourir de faim les pauvres.*” (See what comes of letting the poor die of hunger) is reported to have been a constant exclamation, accompanied with much bad and threatening language about the present state of things. So alarming did the demonstrations become, that it was deemed prudent to terminate the exhibition of the body some days earlier than was intended.

From the tragedy of the Archbishop of Paris we turn to the comedy lately enacted by his brother prelate, the Catholic Archbishop of Victoria. We can hardly suspect so grave a personage of quizzing his audience, or satirising his own Church; yet certainly the following extract from his speech at the inauguration of the Catholic Institute in that colony reads exceedingly like cutting irony. We wonder that he and his audience did not burst out laughing in one another's faces. “Let,” said he, “the pages of history be turned over, and it will always be found that the Catholic Church has been foremost in the cause of science; and that whatever freedom Europe enjoys, she is now, and always has been, indebted for it to the Church. How came the Magna Charta? Did not that emanate from the Church? The British Constitution, not as now administered, but as it existed in its bright ideal, in its pure integrity, was precisely modelled on the constitution of the Catholic Church, &c.” This we take to be the very sublime of impudence!

Have our readers forgotten Hassenpflug? He was the minister under

whose auspices the persecutions were carried on against our brethren in Hesse. He was always understood to be their instigator and promoter. A week or two ago, being at Marbourg on a visit, he applied for admission into the club in that town during his stay. A vote of the members was taken, but instead of being admitted as a matter of course, as is usual, he was black-balled and refused—a pretty clear indication of the feeling towards him. The police took the matter up, and sentenced the refractory members to pay a heavy fine for thus asserting their independence, and venturing to express their opinion upon the persecutions for which he was responsible.

## Editorial Postscript.

OUR next number will contain an Address on Social Duties, by the Rev. W. Brock, and an article by the Rev. Thos. Pottenger, of Newcastle. It will likewise contain papers on Luther's Courtship and Marriage; Jacques Bridaine, with Extracts from his Sermons; the Life of Dr. Cone, of America; Literature for the Young, &c., &c. The engraving of the new chapel at Downton, Wilts, (which ought to have appeared this month, but which our friends have kindly consented to defer in favour of the new chapel at Shepherd's Bush, the first stone of which is to be laid this month), will also appear in our next number.

We have just received a letter from Mr. Stent, of Hastings, in which he informs us that he has received intelligence of the safe arrival at Madras of Mr. Kerry. The voyage had been, on the whole, very pleasant and without casualty: and with brother missionaries of the Church of England Society he had much pleasant intercourse. The letter is dated Dec. 11.

The list of Baptist ministers given in the December supplement needs the following additions and corrections:—

- Evans, W. W., 21, West Street, Derby Road, Liverpool.
- Evans, D., Newtown, Montgomeryshire.
- Harvey, Jos., Little Leigh, Cheshire.
- Hill, J. H., Swansea.
- Jones, Samuel, America.
- Sage, John, Kenninghall, Norfolk.
- Wylie, D. S., dead.
- Austin, John, left Tring 2 years, should be 2, Kent Terrace, Deptford.
- Baker, George, Hailsham, is the same as G. Baker, Dartford; the latter is correct.
- Couthern, G., should be Southern; address London; left West Ham some time since.
- Dixon, John, left Risely 2 years, address London.
- Dunning, Robert, Hoxton, should be Islington; resigned the pastorate at Hoxton some time.
- Evans, J., Rushden, Northampton, should be Carlton, Beds.
- Grinnell, T., Greenwich, left Greenwich near 5 years, somewhere in Leicestershire.
- Hall, G., should be Edinburgh.
- Harris, E., Kensall Green, should be Chelsea.
- Jones, T., should be Blackheath.
- Mountford, J., should be Sevenoaks.
- Pearce, J., has left Lessness Heath 2 years, should be Newington Causeway.
- Richards, J., Tenterden, should be Deal, Kent.
- Shepherd, C. M., London, has been dead 2 years.
- Slade, J., Camden Town, has been in America 3 or 4 years.
- Smith, A., left Cranbrook 2 years, now somewhere in Wiltshire.
- Smithers, T., Mile End, dead.
- Sparke, J. F., Lambeth, should be Wigan, Lancashire.
- Stenson, J., Pimlico, dead.
- Thring, E., Wycombe, left, address London.
- Trigg, J. B., Penzance, dead.
- Warne, G., Hendon, should be Harrow-on-the-Hill, Middlesex.
- Gay, Robert, Little Kingshill, Bucks.

# THE MISSIONARY HERALD.

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A FEMALE PEASANT, CEYLON.

## PROHIBITION OF RELIGIOUS TORTURES IN INDIA.

THE subject of torture in our Oriental Empire has of late very much engaged the attention of the public at home. We are glad now to find that tortures, as a part of the superstitious practices of the people, are consigned to the same fate as infanticide and suttee. The progress of civilisation and the effects of an improved administration of public affairs, have doubtless contributed to these results; but far more is to be attributed to the wide-spread influence of the gospel. In these changes we behold some sure signs of our success.

The following remarks are taken from the columns of "The Christian Times;" and no apology is needed for reproducing them to our readers, since they relate to the great cause in which they are so deeply concerned.

So far distant are we from the scene of action, that even in this dull season, when there is no domestic question moving to engage general attention, people scarcely make any account of an event in India which deserves the most grateful notice. Mr. Duncan Davidson, magistrate of Poonah, a district of the Bombay Presidency, has been instructed to issue a proclamation for abolishing the custom of swinging by the hook, and of self-wounding by swords, practised from time immemorial by the heathen devotees. For some time past, as it appears, the enlightened part of the Indian community has become sensible of the revolting barbarism of such practices; the Government, aware of this improved state of public opinion, caused an inquiry to be instituted, and the result of this inquiry is Mr. Davidson's proclamation. Henceforth, any one attempting to swing or to be swung by flesh-hook, or to drive swords through the fleshy parts of his limbs, will be taken into custody by the police, and suffer the consequences, whatever they may be, of disobedience to authority. A discretionary power as to the penalty seems to be left with magistrates, and we must hope that if the voluntary sufferers do not desist from wounding their persons, and hazarding their lives, for the sake of sprinkling their own sacred blood upon the spectators, proper measures will be taken to compel them to have pity on themselves. This proclamation does great honour to the Indian Government; and, not to speak of the prevention of suttee and infanticide—customs which were long treated as tenderly as if they had grown virtuous and necessary with lapse of time—we very lately heard that, at the request of the Indians themselves, young widows, no longer burnt, indeed, but perpetually doomed to a compulsory widowhood, were released from that obligation, and may now become members of society. After this wise exercise of the prerogative of sovereignty, the Government of India is now removing another of the customs which had been revolting to humanity. Against those customs the tide of public feeling had begun to set in, and their disuse during a few years will no doubt be sufficient to render any return to them impossible.

But what changed the opinion of the most intelligent natives? and what created any intelligence among them? Undoubtedly that is owing to the influence of Christian missions; and if it had not been for missionaries, councils and magistrates would never have thought of abolishing these various forms of suicide and murder. In Rome gladiatorial shows abounded in spite of Ciceronian refinement: so, in our Eastern empire, a merely secular civilisation would have not only left human sacrifice rampant in all its forms, but also devised new methods of gratifying multitudes with religious cruelties on a far larger scale. One by

one the Government has cut the ties which attached it to idolatry, and the spectacles and institutions which most effectually kept alive a blind fanaticism among the masses of the natives, have been in succession put out of the way. Indifference to positive Christianity, after this, would be most fatal, inasmuch as the millions of India, without a ritual, without feasts, and almost without a priesthood, would sink into pure atheism, with no God to swear by, nor even a demon to be feared. A humanitarian policy would never elevate such people into a position worthy of subjects of Great Britain, and the intelligent portions of Indian society would only despise their rulers as abolitionists of an old religion, without heart or principle enough to provide them with a substitute.

The practices now made unlawful in the Poonah District, and we may hope in every other district of all the Presidencies, so far as they have existed, were not occasional manifestations of religious fury, but compulsory inflictions. Fifteen families of Poonah were set apart and maintained for the express purpose of being thus tormented at the great festivals, and the offerings then made to the individuals mutilated went for the maintenance of those families; and, no doubt, the same authority which makes this mode of maintenance unlawful, will take proper measures to assure the supernumerary swingers against starvation, until the necessity of such provision ceases. So far good. The career of Reformation is fairly opened, and even the sluggish masses of Hindoostan are moved onward with it. The benefits of British rule are now felt in the bosoms of retrieved families, and the inquiry as to what further will be done cannot but wax louder and louder. The sacred families may not henceforth live upon the price of their own flesh and blood; but will the gentlemen of the civil service be willing, in any degree, to subsist on the agonies and groans of tortured tax-payers? Torture by hook is prohibited, and so must be forbidden torture by stone. The Indian must no more swing by his dorsal muscles in the air for the sake of religion, and, of course, he is no longer to be crushed down into the earth, with his back broken, for the sake of revenue. Some expedient may be struck out for making this mode of tax-gathering unnecessary; and the magistrates who so far bestir themselves as to purge the religious festivals of cruelty, even in spite of certain priestly interests and strong popular prejudices, will no doubt be vigilant and magnanimous enough to hazard some trifling inconvenience, if, at that cost, their hands can be cleansed of *all* blood-guiltiness. So much may now be expected, as, no doubt, it is sincerely desired. The act just reported is not isolated, but part of a great effort for elevating the population of India nearer to our own level, and must inevitably be sustained by many other acts, until the object is attained.

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## FOREIGN INTELLIGENCE.

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### INDIA.

CALCUTTA.—ALIPORE.—We have received a letter from Mr. Underhill, dated November 21, a few days after his return from Burmah. We are glad to learn that in point of health the journey has proved beneficial, though he begins to feel the effect of a tropical climate, and is anxious to finish his work and come home. In accordance with the resolutions of the Committee, Mr. Underhill will at once proceed to wind up all his affairs, and will leave Calcutta

by the last mail in February, somewhat earlier than was expected, and will in all probability reach home by the middle of April. His presence at the anniversaries will be a great advantage; and we are glad that this object can be secured and his work out there done too.

"I confess that I should like to meet the subscribers in their Annual Meeting, as being the most facile means of spreading through the denomination a true and clear apprehension of what has been done. If my return be delayed I could not leave India before the beginning or end of May. This would bring me into the hottest season of the year in Calcutta, and expose us on our return to the intolerable heat of the Red Sea. This for my own sake I am anxious to avoid. Before I left for Burmah I was feeling the effects of climate, producing a continual low headache, and I shall be glad to escape the trial of another hot season, both for myself and my wife. All this will, I think, be sufficient to justify the change in the time, while in all other respects I shall be able to see the wishes of the Committee carried into effect. . . .

"Mr. Parsons is now in Calcutta; but will leave in a week or so. As Mr. Jackson is on his way down, I am anxious that Mr. P. should go up as soon as he can.

"Brother Morgan is in a very precarious state indeed, and we begin to fear he will not live to embark. The doctors wish to keep him here till January that he may escape your cold spring weather. I think that there can be little doubt but that Mr. Kerry must occupy Howrah.

"And now for a little good news. The Sudder Dewanny Adawlut, that is the supreme court of appeal in civil cases, has given an opinion condemnatory of the judges' decision in the Baropakhyia case. I must explain that the case of our native Christians could not be appealed by us to the Sudder, as the criminals being acquitted they could not be tried again. But the Sudder Court (Supreme Court of the Mofussil) possesses the power of calling for the papers in any case, reversing the decisions of the inferior courts, and of expressing an opinion upon them. It is not a judgment, because the cause is not reheard or argued; it is an opinion. It does not reverse the sentence of the criminal court; but of course deprives it of all

value, or confirms it as the case may be. Now at Mr. Holliday's instance, the judges of the Sudder have called for the papers in the Baropakhyia case, and have unanimously decided that Mr. Kemp's judgment is not accordant with the evidence, and that he ought to have sustained the conviction of the magistrate. The effect of this decision will be of great value in Barisaul, for the adversary is beaten, and the way will be open for the poor people to recover their land and property. It will be perhaps of greater value at home. Any member of Parliament bringing forward the case as a specimen of Bengali justice, and Bengali courts, and Bengali police, is safe from the reply that the case is not true. The highest court of Bengal has affirmed that injustice and outrage have been committed upon these poor people, and you have an indubitable proof of this state of things in this part of India. Do, then, push it on, for the sake of the public weal. We may now perhaps obtain the just rights of these few poor Christians; but thousands upon thousands of ryots suffer in this way, and can get no redress. Nor would these poor Christian ryots get it, but for our interference. I will try to obtain from the Lieut.-Governor a copy of the opinion. If I succeed, I will send it to you. You are, at all events, now quite safe from contradiction. It has pleased God to vindicate these oppressed and needy people, and to clear the good name of our missionary brethren from reproach. To Him be the praise!

"I intended to have written you a sheet on things in Burmah. But time is not to be had for it. If I can write one by next mail I will do so. I am thankful to say that we have returned in renovated health. A few little ailments have departed, and we are enjoying both the salubrity of the season and the very kind hospitality of Mr. Pearce. His work seems to prosper with the blessing of God. He and Mrs. Pearce and Miss Parker are in excellent health."

## CEYLON.

COLOMBO.—We have to announce, that, after a protracted struggle, Mr. Davis has been obliged to yield to medical advice, and leave for England. We are grieved, too, at the continued indisposition of Mr. Carter, who suffers from relaxation of the throat, and is unable to preach. In other respects his health was somewhat improved, at date of last advices. He was at Colombo when

Mr. Davis wrote, uniting with him in making the necessary arrangements for conducting the mission until Mr. Allen's return. Dr. Elliott continues his most valuable services in carrying on the public services at the Pettah chapel, and superintending the affairs of the church. Mr. and Mrs. Allen will probably be able to leave early in April, and return, we trust, in thoroughly reinvigorated health, for a long course of active labour in a field where they have been so eminently useful.

"You will be grieved to learn that we are preparing to leave Ceylon in the ship *Raven's Craig*, which will sail the latter end of the present month. Under existing circumstances it has cost me much to decide on such a step; but the opinions and reasonings of the four medical men, whom we have consulted, have compelled me to lay aside my objections, and believe it my *duty* to embark as speedily as possible. Our sojourn on the hills was, I fear, an aggravation of my disorder, and before we could reach Colombo, Dr. Elliott in his kindness, had attempted to secure us a passage in the *Fortitude*, but was unable to agree with the captain, respecting cabin accommodation and price. The accompanying extract from a letter from Dr. Elliott to myself will furnish you with his opinion, in which the other medical men fully concur.

"The only advice I can offer in reply to yours of the 17th, just to hand, is, to return to Colombo for the purpose of preparing for the voyage to England. It would be only tempting Providence to remain longer in conflict with its climate, which, if not submitted to by a retreat, may take means to insure a complete victory. Submit then to the will of your Heavenly Father, who knows what is best for his own cause, and his willing servants."

"Brother Carter will take charge of all matters respecting the mission, and Dr. Elliott, with the Wesleyans, will continue the preaching at the Pettah. Some further particulars I shall be able to send by next mail, when everything will be settled. Mrs. Davis is tolerably well, and resigns her charge with extreme reluctance."

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## AFRICA.

FERNANDO PO, CLARENCE.—The last and previous mails from Clarence have brought us very varied intelligence. In the mountain the natives have had one of those annual gatherings at which the most fearful licentiousness is indulged, and the poor unhappy women cruelly treated, of which Mr. Diboll recently gave so affecting an account. He has done what he could to repress the vile practices, and as his letter will show, not without a measure of success.

"... I have been twice to the mountain since my last, and have found things a little improved. The children are allowed to come to school more regularly, and some persons are beginning to question the propriety of wearing charms against sickness. A young man came to tell me that he had been to his Moh Man (Devil Priest) for a remedy against pain in his knees, when a piece of grass was tied round his neck to cure him. The young man objected that the pain was not in his neck but in his knees. The debate was strong, and ended in his tearing the charm from his neck, and coming to me for medicine. I have lately had some good opportunities of speaking to the king and his chiefs, in the presence of these Devil men, on the folly of trusting to lying vanities, and the propriety of turning to the living God. They listen with much attention, acknowledged the

truth, but feel much difficulty in breaking from ancient customs.

### *Native Ignorance.*

"I had a company of young women come to my house a few days since, to whom I preached Christ and salvation by his blood; they listened attentively, but seemed not to comprehend the subject. The next day they came again, and so furnished me with another opportunity to exhort them to repent and turn to God. Oh, that I had stronger faith! Our young sister who has been at Fish Town three months, is not labouring in vain; but she must soon be succeeded by some other person, who has enjoyed greater advantages than herself. The people at Robola are inquiring with much earnestness, when I will go and carry out my original design. To such inquiries I can make no reply.

We have several persons about us of whose piety we have no doubt, and who are somewhat familiar with the language; but they are not persons of mental energy or activity, and so they make but little progress; we cannot use them at present. We are crying to God for help in this matter, and I think we are looking for an answer.

"There are some towns a few miles from us, where *New Companies* are shortly to be made, and of course the people are contemplating a repetition of those abominations that have characterised their race, and of which I wrote you last year. These places I must soon visit. The eyes of Robola and Bannapa are upon me, and they are saying that they shall judge of my love to themselves by my manner of dealing with those towns. My visit may involve an expenditure of two or three pounds, to which I hope no objection will be made, seeing it stands in such intimate connection with my mission here. Oh, pray for me, that all my steps among this people may be under the direction and blessing of Heaven!

"At Clarence we have our alternations of joy and sorrow. On the last Lord's day in June we baptized the three persons of whom I wrote to you, and we are not without hope of some others. We at the same time mourn over a case of delinquency of no ordinary character.

"Our schoolmaster came to me last Friday after the morning diet, and told me that at the end of that day his connection with the school would terminate; a young merchant in the town having offered him £18 a year more than we were giving him. I said but little, intending to enter into it myself. On Sunday evening he came and acknowledged that he had done great wrong to God and to me, and told me that he had resolved to stay with the school one month. I consented to his doing so. During that month I have to seek another master for the school. At present I do not know where to look. If I send for one to Cape Coast, or Sierra Leone, and pay for his coming, soon some merchant might, by a great

offer, induce him to leave me. Our comfort is that God never dies, and that his government never ceases; we are looking to him.

"Since writing under the last date, I have been again to the mountain, and there again had my mind much pained at what I saw. I took an early morning-walk, hoping to find some persons to whom I might bear glad tidings. I found an assembly of a hundred men, and the number still increasing. They were all standing in a semicircle, with a priestess in their midst, engaged in attaching charms to their persons. These consisted of leaves and grass, either stuck into their armlet, or tied round the neck; then with a tuft of grass, the dirt at the roots of which was rounded into a ball, holding the grass in her hand, she with the roots touched the whole line of men, beginning from first, to the last; these having all been duly attended to in this way, the grass was put into the hand of the king, who in return administered the precious element to herself. This done, the rush of the women and children, to receive the magic touch, was surprising. Then followed a mixture of oil and ashes, which was rubbed over the chest and forearm of each, with some mysterious touches on the toes and shoulders; then followed yellow paint, with which the men were marked with a line down the forehead to the end of the nose, and with circles on their thighs. All this was done in a short time; the activity of the woman was beyond all comparison.

"I went into their midst and cried, 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners!' After preaching to them about fifteen minutes, I returned to the house in much pain of body and mind, occasioned by what I had seen.

"I shall be glad when I shall be able to stand foot to foot with the priests without an interpreter. Do pray for me that I may be more fitted for the great work in which I am engaged."

We furnished some particulars of the late interference of Spanish priests at Fernando Po. We had not space for the whole account, and we subjoin the remainder. From Mr. Saker's statements, it will be seen how he met the attack, and for the present foiled it, by pleading, and successfully, that the arrangement entered into with the Spanish Commissioner, when the previous attempt to suppress the mission was made, was *the law of Spain*, and could not be set aside except by the authority of the Spanish Government. This authority was evidently wanting. Mr. Saker has acted with consummate prudence, and his mild but unflinching firmness is admirably displayed. Our friends at Clarence have been strongly advised to consult Mr. Saker in every emergency, and to be guided by his counsel. We may hope that this assault, as the former one, may end as it began. Meanwhile, our friends are ready to

leave for the continent, if need be. May God graciously grant to them all wisdom and patience!

"I will copy here as an appendix to my letter of yesterday, the paper I read at the church-meeting respecting the priest's proceeding for our removal.

"On Saturday morning last, an official communication was sent to us from the Governor, the design of which is evidently to forbid our completing the chapel, and which is one of the objects of my present visit. The letter is very darkly conceived, but its object is plain to us. (The letter I then read.) On the subject of messages from the priest.

#### *Defensive Proceedings.*

"Monday evening, five o'clock.—A messenger has just left us who was sent by the priest, charged with a message to us to this effect:—That this being a part of the Spanish dominion, and the constitution of Spain recognising but one religion—namely, the Roman Catholic—therefore our worship could not henceforth be allowed, nor could we longer be permitted to reside in the colony. The new missionaries (*i. e.*, the Spanish priests) would now take our place among the people.

"In answer to the question whether the arrangement made by M. Guillenard, the Spanish commissioner, in Dec., 1845 (by which one missionary was permitted to reside in the town and preach the word of God), was now annulled, the messenger said he did not know.

"The whole circumstance was then explained to him, and he was desired to communicate the same, and inquire if the arrangement made by the commissioner with the inhabitants of the town was now cancelled.

"Nine o'clock, p.m.—The messenger has returned to say that the law of Spain could not allow two religions, that the arrangement made by M. Guillenard was only temporary, and intended to last until the priests could arrive; that now after long delay they being installed, there was no farther need of us, and therefore we must close our place of worship and leave the island.

"This not being satisfactory to us, it was

explained to the messenger, that inasmuch as the commissioner was duly accredited, and he had acted throughout as the recognised authority of the Government of Spain, his permissions and arrangements here had all the force of law. The supreme Government doubtless had power to annul or alter the laws at present binding on the community here; yet we were in ignorance of such an exercise of power, and the messenger was specially requested to make known to us the intentions of the Government of Spain, and that until the arrangement made by the commissioner was abrogated by authority, we should certainly continue our worship, and we wished to know if such a law was to be promulgated as would cancel the commissioner's permission.

#### *The Blow, for the present, warded off.*

"To this there was no answer, but we learn privately that the priest acknowledged he had no power to annul the regulations emanating from M. Guillenard, but that he was to return to Spain by the next mail, and immediately on arriving there he would obtain and send a positive order for our instant dismissal, and that then no further time would be allowed us to remove any of our property, not even a day.

"Whether you will think the above of sufficient importance to make any request to our Government for the preservation of our property, I must leave to you. I do not think any great difficulty will come out of it, but if it be needful to claim protection from the consul here, I shall not hesitate. In this visit, knowing the hostility of the Governor, I thought it best to make known to the consul that my visit and residence here are only in a civil capacity, as the agent of our society for the preservation of property, and in any way assisting our missionary resident. This at once takes away the power of sending me off the island as a missionary.

"Constantly remember us in your prayers. Peradventure God will bless us the more for these lowering clouds."

## WEST INDIES.

JAMAICA. — MOUNT CAREY. — We learn from Mr. Hewett, that the money required for sending to this country Mr. Pinnock, the Calabar student, whom the Committee has resolved to see with a view of determining his going to Africa, has been raised—that the missionary anniversaries have been good throughout the island—and that he thinks more has been raised for Africa,

Calabar, and the Normal school, than for some years previously. We shall rejoice if these hopes are realised, as affording some indication of a revival in the churches, and that the cloud which has so long rested on many of them is at length passing away. But Mr. Hewett's letter contains some affecting tidings regarding an event which has long been expected, but which, now that it has come to pass, occasions deep and wide-spread sorrow. He writes to tell of

THE DEATH OF MRS. BURCHELL.

"I take the earliest opportunity of informing you of the decease of our dear friend and relative, Mrs. Burchell. For seven years she has been, as you are aware, the subject of painful affliction, and during the last five months entirely confined to her bed. She died on the 6th of the present month, and was buried on the 7th. Her remains rest in a grave by the chapel at this station, and near the scene of so much that was interesting in her beloved husband's labours—until the resurrection day. This event, though long expected, has cast a gloom over the mission in this island; those of us who survive are led again to consider the fact that we too must die; the founders of the Jamaica Mission are now all removed, with but one exception, and we their unworthy survivors must soon follow. The funeral service was deeply solemn, though not very largely attended, in consequence of the short time allowed for making the occurrence known, and also because of the distance at which most of the people reside from us. At the request of the dear deceased she was carried to the grave by the deacons of the churches, and the pall borne by four black young women who have been brought up at Mount Carey, members of the church, and who attended her very much during her protracted sickness. Brothers Dendy, East, Henderson, Fray, and Pinnock, took part in the service held in the chapel and at the grave; and those who came to mourn found it good to be there.

"The members of your Committee know something of her character and labours; yet few, perhaps, are fully acquainted with the elevation and force of character which she exhibited during a residence of more than thirty-two years in this island, and in seasons of almost unparalleled trial and persecution. The churches in this land, and

especially in this locality, have lost one of their oldest and best friends. Indeed, how much the peasantry of this island owe to her in the influence she exerted over her departed husband's character and labours, as well as arising out of her own personal and devoted efforts for their good, they will never know until all secrets are revealed. It will be satisfactory to you to hear that her end was peace; though there was not the ecstacy with which some of the people of God are favoured. In her experience there was the calm confidence of one who knew that her Redeemer liveth, and whose salvation was secure in him. For two days before death the dear sufferer was unable to speak; but repeated conversations before that period, added to a life of holiness and consecration to God, amply suffice to assure us that now all is well; that the change, too, has been one of the most glorious imaginable. The conflict is over—the victory is won—to her "there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away." As you may suppose, we feel the bereavement very much. To lose a friend in the midst of friends is painful enough; but how much more is it distressing when they are so rare and few, as in this far-off land! A void has been created in our hearts that will long exist. My dear wife especially feels the loss of so valued a parent and friend, and I shall much miss her who was as faithful in reproof, as persevering in labour, and as wise in council. Dear brethren, pray for us, that our faith fail not—our numbers are being reduced—the ministry is failing—what is to become of the churches? But the great Shepherd will provide; in this we have confidence, however the under-shepherds may fail."

TRINIDAD.—There was no opportunity of informing Mr. Law of Mr. Gamble's acceptance for mission work prior to his sailing. As Mr. Law has been for some time earnestly entreating for help to be sent to him, the unexpected arrival of Mr. Gamble, who was the bearer of letters announcing his appointment to Trinidad, will account for the warmth of his expressions in reference to it. It is very gratifying to receive this continued intelligence of the prosperity of the mission under Mr. Law's charge.

"I need not say with what delight your last letter and the bearer thereof were received by me. I cannot but render special thanks to God in raising up brother Gamble to be a minister of the gospel of the grace of God.

"Mr. G. remained in Port of Spain for a few weeks, and while here cheered us by his devout spirit, earnest desire to be useful, as well as by the very acceptable character of his preaching. He is now settled in his new sphere of labour, seems quite happy, and, with God's blessing, will

be very useful. On the occasion of his first visit to the various stations, I accompanied him, and introduced him to the people. The new missionary received a cordial welcome everywhere.

"The cause of God continues to prosper; since I last wrote to you four individuals have put on Christ by baptism; and there are many seeking the way to Zion. . . .

"Thanks for your kind inquiries after Mrs. Law; I am sorry to say that she has not her health in Trinidad. She joins me in Christian love."

The following extracts from Mr. Gamble's letter, dated Nov. 21, will show that he is entering on his work in right good earnest. He has gone back to the place where he received his first religious impressions, to labour with the missionary whose preaching first led him to seek for pardon through the cross of Christ. Inured to the climate, knowing the manners and habits of the people, accustomed to their modes of thought, yet having some experience of men and things in this country, and the advantage of two years' training in Stepney College, we may reasonably hope for a long career of devoted, useful missionary life. Mrs. Gamble is of like mind with her husband, and we hope both will be long spared to co-operate with their *friends* as well as associates, Mr. and Mrs. Law, in promoting the good of the people.

"I am now through God's goodness settled at the mission, the scene of my present and future labours. After remaining about a fortnight in Port of Spain, Mr. Law and I came down to this place on Monday, the 3rd of November, which was occupied with the journey. We spent the two following days in visiting some of the stations. On Tuesday we visited the church at New Grant, about five miles from the mission, also called the 1st Company. You doubtless know the origin of this name. At the close of the last American war, several companies of black soldiers who had served in the war were disbanded, and as a reward for their services grants of land were made to them. We also visited a new station in Indian Walk. On Tuesday we went to the main station in Indian Walk, or 3rd Company, where Mr. Law administered both ordinances—that of the Lord's Supper and that of Believer's Baptism. Two were baptized and added to the church after they had been examined by both of us. They had, however, been frequently examined previously, and were approved of by the leaders and the church. We also visited the same day the station called the 5th Company. On Thursday Mr. Law returned to Port of Spain in order to be present at his week-evening service, and I remained the rest of the week, that I might preach at Montserrat, or 4th Company, a station about six miles from the mission, in a different direction from all the rest, and

such a road that you can form no idea of what it is. Dr. Angus knows what the roads are in this land of mud and rain. When I got there I was tired enough of plunging up to the mule's knees in black slush. We had, however, a good meeting; I found a well-conducted Sabbath school of between forty and fifty children reading and sewing. After school the congregation assembled, consisting of about one hundred people, the greater part of whom were the members of the church. I preached there, and afterwards came back to Savannah Grande, the station at which we reside, and preached at four o'clock to about forty people, which was a large number, as the building had been almost entirely closed since Mr. Cowan's death, for Mr. Law seldom found an opportunity in his country visits of preaching there.

"On Tuesday I returned to Port of Spain, to make preparations for finally leaving for Savannah Grande.

"We left Port of Spain on Friday, the 14th November, remaining that night at San Fernando, which is the second town of the island, distant about twenty-five miles from the capital. The next day by the help of a carriage, lent to us by a kind friend, and horses and mules, we and our dear children got safely to the mission premises. The next day, Sabbath (16th), I commenced my stated labours, which is to preach at the various stations in rotation, and preaching every Sabbath at Savannah Grande. I have now fairly commenced my

labours, and may the God of all grace make them effectual in the conversion of sinners and the instruction of his people! There are in all six stations to be attended to, | some of which require my help more than others, and these I shall most frequently visit."

BAHAMAS.—NASSAU.—We were gratified to receive, by last mail, a letter from Mr. Capern, from whom we had not heard for three months. Though we have sent an account of the hurricane, as it affected Ragged Island, to the weekly press, we insert what Mr. C. says respecting it, for the information of our readers who may not have seen that account. We have received various donations for the relief of the sufferers, £70 of which have been forwarded to Mr. Littlewood, and £20 to Mr. Capern. Mr. Littlewood's health is a good deal impaired, but the change so kindly suggested by Mr. Capern will be beneficial, as a visit to Nassau some twelve months since completely restored him, when he was suffering far more seriously than now.

"Not having written to you for the last three mails, it behoves me now to give you some account of my movements of late. Mr. Davey having charge of this and the sub-stations on this island, I need not say anything respecting them, as you doubtless receive from him the required particulars.

"On August 29 I left this for Ragged Island, one of our most distant stations. Arriving there, soon after we had cast anchor, a boat put off to us from the shore, and having come alongside, we were informed that the island was in a state of general distress, caused by a hurricane of tremendous violence which had visited it a few days previous to our coming. When I landed, I found the state of things to be as had been described; for out of about a hundred buildings which the island contained, fifty-two had been blown down, and nearly all the rest more or less injured. A number of families were rendered houseless, and had lost the few comforts they possessed. I found our chapel in ruins, as also a small church, the only places of worship on the island. I spent fifteen days there, preaching and holding Bible classes. We had of course to meet in private houses.

"As it was important to repair the damages which our chapel had sustained as soon as possible, and no materials could be obtained for this purpose on the spot or island, I got the people to contribute salt to enable me to return to Nassau and purchase scantling and board. Salt is their staple export. They gave me between six and seven hundred bushels. Nearly a half of this quantity was given by *Episcopalians*. I mention this to show that a friendly spirit is evinced towards us by those who do not hold our views.

"From Ragged Island I went to *Exuma*, where our native teacher, F. M'Donald, labours. I found here at the principal

station a good congregation and a numerous Sabbath school. But our brother, not seeing his efforts crowned with success, is discouraged, and expresses a wish to be removed to some other island.

"From *Exuma* I returned to Nassau, where I sold the salt above mentioned, and purchased the materials required for re-roofing the chapel, and was intending to sail again for Ragged Island, when I had an attack of fever, which deranged my plans. For three weeks I was laid aside. A chance then offering for returning to Ragged Island, I embraced it; and the people having the materials for the work, and our friends at Nassau having liberally contributed money in aid of the object, as well as for the relief of the more helpless and destitute of the sufferers—Mr. George setting a good example by a donation of £5—I made arrangements for the performing of the work, as soon as the people should be at liberty to commence it. By this time I hope they have completed it, and can again, as they were wont, go up to the house of God in company.

"As the vessel in which a passage was kindly given me to Ragged Island was bound next for *Inagua*, where our brother Littlewood is located, I went thither. It was my first visit to the island, and nearly the only one in the colony inhabited to which I had not been. I was sorry to find our excellent brother in ill health. He had, I believe, been making too large demands on his strength in endeavouring to finish his new chapel, and get it ready to be opened for worship on the ensuing Sabbath-day. I was there six days, during which time he had repeated attacks of fever. His arrangements for the Sabbath were, to have had a baptismal service about sunrise, preaching morning and night, and the ordinance of the Lord's Supper in the afternoon, at which the newly-baptized would have been received into the fellow-

ship of the church. But only the preaching services were held, Mr. Littlewood being unable to administer the ordinances in consequence of fever, and I had strength to do no more than take the preaching services. The congregation was very good; it was made up of all the religious parties on the island. And I was glad to be assured that the sectarian spirit, which was at one time too rife in this colony, met with but little countenance there. The chapel is a neat, commodious place. The costs up to this time had been about £240. May God glorify the Gospel of his Son, which will be proclaimed there in the conversion of sinners, and the building up of those who believe in their holy faith! . . .

"I proposed to him while I was there to return to Inagua in January, and that he

should visit Nassau, taking his two small motherless children with him, in order that he might put them under the care of some one who would pay them the attention they need. Their present nurse is a poor one, nor can a suitable one be found there. The arrangement will, I hope, be carried into effect, as I believe the change would be beneficial to his own health; it would also give him the opportunity of consulting with Mr. Davey about our out-island teachers and churches. Present plans, I fancy, will be somewhat changed. And it is important that the two brethren who are to be in the colony should take counsel together, and adopt such measures as the entire sphere of labour may appear to require, and which they feel persuaded they can carry into effect."

## FRANCE.

MORLAIX.—Mr. Jenkins is quietly and steadily pursuing his work, though obstacles rise up on every hand. Here and there some of the restrictions placed upon him and the teachers are partially removed; but personal liberty, in matters of religion, is almost unknown in France, except in connection with Romanism; and, in respect to it, priestly and secular power, bind the people hand and foot. In spite, however, of every obstacle, a few people will read, and inquire, and attend meetings. As these increase in numbers, restrictions must give way. It is slow work; but if the agents are persevering, those who support them must be patient too, and not relax in any effort needful for their help.

"Since I wrote to you last we have had two interesting meetings. The first, a Breton meeting, when our Breton friends from the country came together, and that the Lord's Supper was administered among us; and the second, a general meeting (in French), held October 4, 5, and 6, when the pastors of Brest, Quimper, and Lorient, attended. Rev. J. Williams, Quimper, presided at our prayer-meeting on Saturday evening. Sabbath morning Mons. Cbalal, President of the Consistory, Brest, preached. Mr. Williams preached in English in the afternoon; and Mons. Planta in the evening. Mons. Chabal preached again on Monday evening; and thus closed our general meeting, which was considered by us all to be a blessed one, as to cordial union, good preaching of the Word of God, and numerous and attentive auditories. Monday was devoted to fraternal conferences, connected with what is called the Society of the General Interests of Protestantism in Brittany. This society has rather a great name; but its real work is chiefly to support our little monthly periodical called *Le Bulletin Evangelique de*

*la Basse Bretagne*; it contributes also to entertain a bond of union between evangelical Christians in this country. In our conferences we had again under consideration the long stop put to the distribution of the Holy Scriptures in this department by the prefect's refusal to grant authorisation to the Biblical colporteur. In order to remove, if possible, this difficulty, I had procured from M. de Pressensé French Bibles and Testaments, stamped at the General Office in Paris, knowing the prefects in the departments would not, most probably, refuse authorisation to sell books thus stamped. I had tried to have Breton Testaments stamped in the same way, and I have done so since, but as yet without success, though not hopeless. It was fully approved among us, that as soon as the stamping of the Breton Testament could be obtained, our Breton colporteur and Scripture reader, Bolouh, should renew the demand for authorisation. I trust we shall succeed in this attempt, and that our distribution of Scriptures and tracts will be more extensive next year than hitherto. Not long ago I received from the Paris

Tract Society a grant of above 4,000 French tracts, with a part of them stamped, so that we have had no difficulty in obtaining at St. Briene authorisation to distribute them. Breton tracts also go with the others. Thus we gradually remove difficulties. There is not a little trouble to remove them. I remember the time when there was none of all this. Our trust is in the Lord, who has commanded us to do the work and go forward. . . .

"Not long ago I was invited to St. Briene, on the occasion of an Agricultural Congress for Brittany, by a French gentleman, who is a friend to the gospel, though of a devoted Catholic family, and he himself brought up in the strict observance of that religion. His intention was to assemble Protestant friends to see what could be done to advance evangelical religion in the country. I had the pleasure of conversing a good deal with him, and he was quite of opinion, like myself, that the lending of religious books should be encouraged, as likely to be of great use, especially among the higher classes. M. le Tier, to whom I had written, went also to St. Briene, but, rather unfortunately, I missed seeing him.

Nevertheless, his visit was useful. He spoke to the adjoint-maire about presenting copies of the excellent controversial work, called *Les Conférences de Genève*, to some of the notables of the town, such as the prefect, etc. This gentleman had no objection to present the books except his position; however, he gladly accepted of one of them. M. le Tier then proposed the thing to another friend of his—namely, the advocate who pleaded the case of the teachers—and he willingly engaged to give the books away. M. le Tier ordered at once a dozen copies for the purpose, and half a dozen for himself. . . .

"As to the threat with regard to our meetings, I have not heard more about it. It is, I have no *doubt*, a threat directed by the priests. . . . They are uneasy, and preach much against us. Despite of all that, there is a way for us to work, and we are going forward as usual. We keep within the law as well as we can, for we are not to expect favours from the authorities. As the Imperial Procurator of Guingamp told me the other day, 'Keep within the law, for we are obliged to execute it in case of violation.'"

## HOME PROCEEDINGS.

THE report of meetings during the past month is very meagre. Of those which may have been held, and in regard to which we have not had the appointment of the deputations, no account has been sent to us.

We have received tidings by the shipping agents of the *Queen*, in which Mr. and Mrs. Kerry embarked, of their safe arrival, all well, in Madras Roads on the 12th of December last.

It will be gratifying to our friends that the appeal on behalf of the Widows and Orphans' Fund has been very generally responded to. We have received upwards of £300, and we are given to understand that many churches have not yet sent up the collections they made. The letters accompanying the remittances have been most gratifying—from the poorer and smaller churches especially. If it be proper to express any feeling of disappointment, it is in regard to some of the more considerable churches who have made no response at all. It is not yet, however, too late.

## IMPORTANT NOTICE.

### TO THE MEMBERS OF THE BAPTIST MISSIONARY SOCIETY.

THOSE of our friends who were present at the last Annual Members' Meeting will remember that the Special Committee, appointed at the previous yearly meeting, presented their report. Two proposals in that report, relating to the nomination of persons to serve on the Committee, were referred to the incoming Committee, in order to carry the general principle into effect in such a way as they might deem practicable, leaving the details to their discretion.

At the meeting of Committee, held December 9, these proposals, which had been referred to them, were taken into consideration, and the following resolutions were passed, to which we have to direct particular attention:—

I. "Resolved—That a notice be inserted in 'The Herald' for February and March, requesting all members of the Society entitled to vote at the annual meeting of the constituents to send up to the Secretary the names of gentlemen whom they desire to nominate as eligible to serve on the Committee, on or before the 31st March, 1857; the list so sent to be signed by the name of the nominator, and to be prepaid."

II. "Resolved—That no such letter of nomination can be received after the 31st of March."

In order to prevent mistake, and to show who are entitled to send up such papers of nomination, we subjoin the rule of the Society on membership:—

"All persons subscribing ten shillings and sixpence a year, or upwards, either to the Parent Society or to Auxiliaries; donors of ten pounds and upwards; pastors of churches which make an annual contribution; and ministers who collect annually for the Society; also one of the executors, on payment of a bequest of fifty pounds or upwards, are considered as members thereof."

Every contributor to the Society, falling under any one of the above-mentioned descriptions, is entitled to send up a list nominating gentlemen to serve on the Committee.

There is no limit assigned as to the number which each nominator may place on his list. He is at liberty to supply as many names as he may think proper. It is desirable, however, that he should know that the parties nominated are willing to serve, if elected. Country members of Committee are always expected to attend all the *quarterly* meetings.

The reason for the second resolution is simply this, that it will require *time* to make out a correct list from so many papers as may reasonably be expected to be sent up, and to be assured that such lists are sent by *bonâ fide* members. No list unsigned by a member's name can be received, nor after the 31st March, in order that sufficient time may be secured for the preparation of the list of parties nominated.

As the list to be prepared from these papers will be the one submitted to the members at their annual meeting, and is intended to supersede the former plan of personal nomination at that meeting, *no nomination can be received on that day.*

This plan being intended to meet some objections which have been urged against the present mode of electing the Committee, it is to be hoped that our friends will give it a fair trial. Perhaps the giving to the members of the Society a *direct* action in this matter may do good, and induce a deeper personal interest in its welfare, since many will have a larger share in the election of its Executive; which, because of inability to attend the annual meetings of subscribers, they have never, or rarely enjoyed.

### FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Nov. 28; Saker, A., Nov. 29.	NASSAU, Capern, H., Dec. 8; Davey, J., Dec. 9.
CLARENCE, Diboll, J., Nov. 25; Wilson, J., one letter, no date, received Jan. 8.	BRITANNY—MOBLAIX, Jenkins, J., Jan. 15.
AMERICA—ANDOVER, U.S., Stotts, S. D., Dec. 16.	HAITI—JACMEL, Lilavois, J. J., Dec. 27; Webley, W. H., Dec. 10 and 27.
MONTREAL, Davies, B., Dec. 15.	JAMAICA—BROWN'S TOWN, Clark, J., Nov. 22, Dec. 8.
ASIA—ALIPORE, Underhill, E. B., Nov. 21.	CALABAR, East, D. J., Dec. 6.
BENARES, Heinig, H., Nov. 8.	FOUR PATHS, Claydon, W., Dec. 10.
CALCUTTA, Anderson, J. H., Nov. 22; Lewis, C. B., Nov. 8; Thomas, J., Dec. 8.	KETTERING, Knibb, M., Dec. 9.
COLOMBO, Davis, J., Nov. 15 and 29.	KINGSTON, Whitehorne, M., and others, Dec. 11.
KANDY, Carter, C., Nov. 12.	MONTEGO BAY, Reid, J., Dec. 6; Henderson, J. E., Dec. 9.
MONGHIB, Lawrence, J., Nov. 17.	MOUNT CAREY, Hewett, E. Nov. 20, Dec. 8.
SEWRY, Williamson, J., Oct. 13.	SAYANNA LA MAR, Clarke, J., Nov. 26.
BAHAMAS—GRAND CAY, Rycroft, W. K., Nov. 6.	TRINIDAD—Law, J., Nov. 8.
INAGUA, Littlewood, W., Nov. 1.	SAYANNA GRAND, Gamble, W. H., Nov. 24.

### ACKNOWLEDGMENTS.

THE thanks of the Committee are presented to the following:—

Friends at John Street, by Mrs. M. Martin, for a parcel of clothing, for the <i>Bahamas.</i>	R. Harris, Esq., Leicester, for a parcel of Magazines.
	Mr. John Peck, Cretingham, for a parcel of Magazines.



£ s. d.		£ s. d.		£ s. d.	
<b>HARTFORDSHIRE.</b>					
Hemel Hempstead—		Liverpool, Pembroke Chapel—		Northampton—	
Collection, for W. & O.	1 15 0	Collection, for W. & O.	24 7 3	Contributions, by	
Hitchin—		Liverpool, Byron Street—		Rev. J. P. Haddy	8 5 0
Collection, for W. & O.	7 14 8	Collection, for W. & O.	0 10 0	College Street—	
Markyate Street—		Manchester, on account,		Collection, for W. & O.	5 5 0
Collection, after Lec- ture by Rev. J. Makepeace	1 14 11	by T. Bickham, Esq.	140 0 0	Greyfriars' Street—	
Contributions	1 12 9	Culverwell, Miss and Friend, for Bahamas Relief Fund	1 2 0	Collection, for W. & O.	0 17 0
Do., Sunday School	2 0 1	Rochdale—		Ravensthorpe—	
Proceeds of Lecture by Mr. John Tem- pleton	1 4 9	Collection, for W. & O.	5 5 0	Collection, for W. & O.	1 0 0
	6 12 6	Sabden—		Road—	
Less expenses	0 5 6	Collection, for W. & O.	2 10 0	James, Mr. Wm., Hartwell, for Bah- mas Relief Fund	1 0 0
	6 7 0	Tottlebank—		Towcester—	
St. Alban's, on account	10 0 0	Collection, for W. & O.	1 1 9	Collection, for W. & O.	1 13 0
Collection, for W. & O.	4 0 0	Contributions, by boxes	4 6 10	<b>NOTTINGHAMSHIRE.</b>	
		Do., Sunday School	0 1 11	Basford, New—	
		Proceeds of Tea Meet- ing	0 6 10	Collection	5 0 0
		Less expenses	5 17 4	Collingham—	
			0 3 4	Collections	5 17 4
			5 14 0	Do., for W. & O.	0 15 0
				Contributions,	28 8 8
				Do. Sunday School,	1 1 7
				Do., Carlton le	
				Moorland	1 0 0
				Newark—	
				Collection	3 12 4
				Contributions	2 0 0
				Do. Juvenile*	5 8 3
				Nottingham—	
				Collections—	
				George Street	20 9 9
				Park Street	5 10 6
				Contributions	43 15 0
				George Street, Ju- venile*	7 10 0
				Park Street, do*	9 15 0
				Southwell—	
				Collection	2 0 0
				Do., for W. & O.	0 12 6
				Woodborough and Calverton—	
				Collection	2 14 7
				Do., for W. & O.	1 5 0
				Less expenses	146 15 6
					3 15 7
					112 19 11
				<b>OXFORDSHIRE.</b>	
				Burford—	
				Contributions, by Miss	
				Wall	1 3 0
				Do., for W. & O.	0 10 0
				Chadlington—	
				Collection, for W. & O.	
				1 15 0	
				Thame—	
				Collection, for W. & O.	
				0 5 0	
				<b>SHROPSHIRE.</b>	
				Bridgnorth—	
				Collection, for W. & O.	
				2 0 0	
				Snailbeach—	
				Collection, for W. & O.	
				0 11 3	
				Wellington—	
				Collection, for W. & O.	
				1 0 0	
				Whitechurch & Ightfield—	
				Collection, for W. & O.	
				1 0 0	
				<b>SOMERSETSHIRE.</b>	
				Boroughbridge—	
				Collection, for W. & O.	
				0 12 6	
				Bristol, on account by	
				G. H. Leonard, Esq.	
				135 0 0	
				Contributions, by Rev.	
				W. H. Denham, for	
				S-rampore College	
				12 4 0	
				Frome, Sheppard's Barton—	
				Collection, for W. & O.	
				2 0 0	
				Hatch—	
				Collection, for W. & O.	
				0 4 8	
				Moutacute—	
				Collection, for W. & O.	
				0 12 0	
				<b>NORTHAMPTONSHIRE.</b>	
				Blisworth—	
				Collection, for W. & O.	
				0 12 0	
				Braunstone—	
				Collection, for W. & O.	
				1 1 2	
				Rucky, Long—	
				Collection, for W. & O.	
				1 2 6	
				Guilsborough—	
				Collection, &c	
				6 0 0	
				<b>HUNTINGDONSHIRE.</b>	
				Great Gidding—	
				Collection, for W. & O.	
				0 14 0	
				<b>KENT.</b>	
				Broadstairs—	
				Collection, for W. & O.	
				0 6 0	
				Crayford—	
				Collection, for W. & O.	
				2 4 0	
				Dacre Park, Blackheath—	
				Collection, for W. & O.	
				1 0 0	
				Folkestone—	
				Collection, for W. & O.	
				2 2 3	
				Foot's Cray—	
				Collection, for W. & O.	
				1 0 0	
				Contributions, Sunday School, for African Schools	
				5 0 0	
				Lewisham Road—	
				Collection, for W. & O.	
				3 17 4	
				Margate—	
				Collection, for W. & O.	
				4 5 0	
				Ramsgate—	
				Collection, for W. & O.	
				3 0 0	
				Contributions, on ac- count	
				10 0 0	
				Tonbridge—	
				Contributions, by Miss Baker	
				2 0 0	
				Tonbridge Walls—	
				Contributions, by box	
				1 0 0	
				Woolwich Lecture Hall—	
				Collection, for W. & O.	
				1 13 6	
				<b>LANCASHIRE.</b>	
				Accrington—	
				Collection, for W. & O.	
				2 12 6	
				Baou, Ebenezer—	
				Collection, for W. & O.	
				1 0 0	
				Baou, Irwell Terrace, and Waterbarn—	
				Collections, for W. & O.	
				2 10 0	
				Bootle—	
				Collection, for W. & O.	
				1 3 1	
				Chowbent—	
				Collection, for W. & O.	
				0 10 0	
				Haslingden, Pleasant Street—	
				Collection	
				12 1 4	
				Do., for W. & O.	
				1 10 0	
				Inskip—	
				Collection	
				5 4 9	
				Do., for W. & O.	
				0 10 0	
				Contributions	
				3 5 0	
				Do., Juvenile	
				0 6 8	
				Less expenses	
				9 6 5	
				0 5 0	
				9 1 5	

\* £10 of these sums for two orphan girls in Mrs. Sale's school. Lessors



# IRISH CHRONICLE.

FEBRUARY, 1857.

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## HOME PROCEEDINGS.

ON Tuesday, 6th ult., the Committee met for special prayer and conference respecting the present position of the Society's affairs. An unusual number of the ministers and gentlemen, constituting the Committee, were present. The devotional services were conducted by the Rev. F. Trestrail: the brethren Fishbourne, Miall, and Stalker, implored the Divine blessing, especially on the efforts about to be made to re-invigorate the Society. Thomas Pewtress, Esq., the Treasurer, presided during the business proceedings of the evening, and, in the name of the Committee, gave to Mr. Middleditch, the newly elected Secretary, a warm and generous welcome. Various matters of detail were then attended to, after which the Committee held a long and serious consultation on the general affairs of the Society. The conviction was deep and strong that great energy and perseverance will be needed on the part of the Secretary to enable the Society to recover its lost ground. The long-continued affliction of the late esteemed Secretary was naturally attended by a very considerable diminution of income. Owing to this the debt, which at the close of the last financial year was £117, has now increased to £770. The greater part of this sum has of necessity been borrowed upon interest. In order to prevent this outlay, and to remove the burden of the debt itself, as well as to provide for the demands of the next quarter, not less than £1,000 must be raised during the months of February and March. The Secretary hopes, during the present month, to visit the churches in North Wilts and East Somerset, and also to secure the help of many of the members of the denomination in the city of Bristol. In the month of March he expects to take another considerable journey in behalf of the Society. It will, however, be at once seen that his exertions alone must be utterly inadequate to raise the required amount. The spontaneous efforts of pastors, deacons, and churches, will be necessary; if these be withheld, the Society must still be burdened and enfeebled. It is respectfully, yet earnestly, submitted to them, that the cause is *theirs*, and that of their common Lord. If they will so regard it, offerings will be presented, not merely in answer to appeals addressed to them by an occasional visitor, but in the love and devotion of earnest disciples of the Saviour, moved and animated by the heartfelt sense of personal obligation to Him who has loved them and bought them with his blood. Many churches have already responded to the appeals which have been

addressed to them. In some cases arrangements have been made for collecting contributions, and in others it is hoped that this will very shortly be done. It is fully expected that during the ensuing summer all the stations occupied by the society will be thoroughly inspected. It will be the aim of the Committee to devote the means placed at their disposal to the preaching of the Gospel in districts the most likely to render a return. They are convinced that a few stations, efficiently occupied, will be productive of far more satisfactory results than many that are but feebly sustained. Their purpose will be to have THE GOSPEL preached to the Irish people in simplicity and truth. On efforts of this kind they have no doubt the Divine blessing will rest. But liberality and prayer must be exercised by their supporters at home. *Pastors, deacons, and churches, let your aid be at once generous and PROMPT.*

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### AGENTS' REPORTS.

MR. CRAWFORD continues to labour in the city of CORK; and, although he does not give a report of unqualified pleasure, he mentions facts well fitted to encourage hope for the future. He states that though the attendance on the Lord's-day services is but small, he is greatly encouraged by the number of persons who attend a weekly meeting for the exposition of the Sacred Scriptures. Services conducted by him in a private house have been well received. He is also engaged in a regular weekly visitation of "the Central Ragged School" in Cork. He there gives instruction in the Scriptures, and speaks with much pleasure of the manner in which those instructions are received. Miss Crosbie continues to conduct our own day school, and we are happy to report very favourably of its progress. She also meets an interesting class of young persons for religious instruction on the Lord's day. Our readers will be glad to know that Mr. Crawford is making arrangements to secure a number of preaching stations in towns adjacent to Cork.

MR. WATSON is about to retire from the station at NEW ROSS, having been invited by the church at Cupar Fife, Scotland, to take the pastoral charge over them. He has laboured in New Ross amid considerable difficulty and discouragement, and, although he has not been without some things to cheer him in his labours, the Committee felt that they could not urge his continuance there, when called to a station of so much usefulness as that which is now before him.

MR. HOGG speaks with grateful recognition of the Divine goodness in the addition to the church at ATHLONE of several brethren whose piety, intelligence, and decision of character have been well proved; some of these, however, have already been removed by Providence to other places of abode. During the past year, he paid nearly nine hundred visits to different families, and within the last month he had been privileged to bear the message of life and salvation to sixty households. No amount of human toil can, it is true, effect the salvation of a single soul; yet, it is not unwarrantable to hope that by the Divine blessing, good will result from these numerous and persevering labours.

The following extract from a letter, addressed to the secretary, by Mr. BERRY, of MOATE, may induce some of our readers to cheer the hearts of devoted brethren by occasional correspondence with them. "I am greatly obliged and grateful for your kind letter. To know that you and the Committee sympathise with me is most gratifying, and is properly appreciated. You in England scarcely know the value, the real value, of a kind word to one who is isolated and alone." The Committee having been obliged, through want of means, to decline his application for aid to a school, which circum-

stances had rendered necessary, he says, "I will, however, continue the school and trust in God." Severe and protracted affliction in his family had prevented his going forth on his customary evangelistic labours; but he speaks of great encouragement in household visitation in the immediate neighbourhood. He mentions also the gratifying fact that five persons have been added to the church within the last five months.

Miss NASH employed the leisure afforded by the recent vacation in visiting the parents of the children under her care at Athlone, endeavouring to promote their spiritual welfare, as well as to secure their co-operation in behalf of the young. She also mentions with gratitude the kind interest taken in the school under her charge, by the daughter of the late Dr. Townley, saying, "He used habitually to serve us by strengthening the weak hands, and she is following his example."

Miss CURTIS continues her labours in Dublin. She recognises with thankfulness the Divine care over her when exposed to danger in the fulfilment of her mission. Speaking of the temporal circumstances of some whom she visits, she remarks, "There is so much distress, sometimes my heart is ready to sink with the apparent hopelessness of being able to do any permanent good. With the sum granted me from the Relief Fund, and the assistance of friends, in addition to what I could spare myself, I have been endeavouring to alleviate the deep misery I have come in contact with. In trying to procure for the poor sufferers the bread that perisheth, I trust, no opportunity is lost of commending to them that which endureth unto everlasting life. I find it of little or no use to go to heart-broken, famishing poor creatures, and read to them the word of life, pointing them above to the precious Saviour, and then leave them as one uninterested about their temporal concerns. A poor English widow nearly broke my heart last Friday, saying, 'You have been the means of restoring a poor lost one; all my hopes for this life and the next had failed.' Poverty and sorrow had had an injurious effect upon her; instead of driving her closer to the only source of relief, they had driven her to despair. I have been successful in obtaining employment for her. She is the grand-daughter of an English clergyman." Miss Curtis speaks of other instances of usefulness, both in connection with her own labours, and the ministry of our brother who is stationed in that city. Some of these would be deeply interesting to our readers, but we forbear to insert them, partly because of personal references, and partly because of the trials to which the publication of such cases often subjects the convert to Protestant and Evangelical truth. It is no small trial of principle for those who have been nurtured in Roman Catholicism to avow their attachment to pure spiritual Christianity. Accustomed as we are in England to the free unfettered expression of sentiment, we still see the force of habit and of association. It is not to be wondered at that the influence of these should be felt among the Irish people. It has often been said that the converts from Paganism to Christianity must not be reckoned merely by the number of avowed conversions; but that, much as it may be deplored, the power of idolatrous association and relationship prevents the public profession of the Christian faith from being equal to what we may hope is its real extent. There are still disciples, "secretly for fear;" and there is reason to believe that even in Ireland the truth as it is in Jesus has been really and savingly embraced, even in cases where courage has been wanting to brave the frowns of society and to endure the anathemas of a priesthood.

## CONTRIBUTIONS,

*Received on account of the Baptist Irish Society, from December 21 to January 20.*

£ s. d.		£ s. d.	
A Toronto Friend, by the Rev. R. A. Fyfe .....	0 8 0	Everett, Miss .....	0 17 0
Bury St. Edmund's—		Goodchild, Master Wm.....	0 12 0
Collection at Garland Street, by Rev. C. Elven .....	4 15 0	Ward, Mrs. E. ....	2 13 6
Collingham—		Collection .....	1 18 0
Mrs. Nicholls .....	1 0 0		14 12 0
Fifield, near Maidenhead—		Lewisham Road Chapel—	
Mr. John Reynolds .....	0 4 9	Collected by Miss Betts.....	1 1 0
Hammersmith—		Poutypool—	
S. Cadby, Esq. ....	1 1 0	Phillips, W. W., Esq.....	1 1 0
Ipswich—Stoke Green, by Rev. J. Webb—		Ripon—	
Alderton, Mr. ....	0 2 6	Mrs. Earle .....	1 1 0
Catt, Mr. L. ....	0 10 0	"R." .....	0 5 0
Cowell, Mr. S. H. ....	1 1 0	Shipley, by Mr. Joseph Petty—	
Daines, Mr. J. ....	0 10 0	Hall, Mr. J. ....	1 0 0
Everett, Mr. J. D. ....	0 10 0	Rhodes, Mr. ....	0 10 0
Gooding, Mr. Jeremiah.....	0 10 0	Teule, Miss .....	1 0 0
Hunt, Mr. S. ....	0 2 6	Wilcock, Miss .....	0 10 0
Lacey, Mr. ....	1 1 0		3 0 0
Neve, Mr. ....	0 10 0	St. Alban's, by Rev. W. Upton—	
Sibley, Miss .....	0 2 6	Collection .....	5 1 6
Skeet, Mrs. ....	0 10 6	Edminson, Mr. ....	0 10 0
Smith, Mr. R. ....	0 5 0	Fisk, Mr. ....	0 10 0
Thompson, Mrs. ....	0 10 0	Whitbread, Mr. ....	0 10 0
Webb, Rev. J. ....	0 10 0	Wiles, Mr. E. S. ....	1 0 0
Cards by—		Wiles, Mr. Joseph .....	0 10 0
Adams, Anna .....	0 15 0	Wiles, Mrs., Sen. ....	0 5 0
Bird, Master F. ....	1 1 6		8 6 6

The thanks of the Committee are tendered to Mrs. Beetham, of Cheltenham; Mrs. Risdon, of Pershore; and the Rev. C. Kirtland and Ladies of King Street Chapel, Canterbury, for very acceptable parcels of books and clothing. Contributions of warm clothing are, at this season of the year, very acceptable to many of the poor among whom our agents labour in Ireland.

If any friends who are accustomed to collect for the Society, think that their labours would be facilitated by collecting cards or boxes with addresses suitable to circumstances, and will communicate with the Secretary on the subject, they shall be promptly supplied. Copies of the IRISH CHRONICLE are sent monthly where desired. ADDITIONAL COLLECTORS ARE ALWAYS DESIRABLE, AND EVERY ASSISTANCE WILL BE GIVEN THEM IN THEIR WORK.

Contributions to the Baptist Irish Society, which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be obliged by a note to that effect.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWFRSS, Esq., or the Secretary, the Rev. C. J. MIDDLEDITCH, at the Mission House, 33, Moorgate Street, or the London Collector, Mr. W. F. Carey, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal towns.

THE  
BAPTIST MAGAZINE.

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MARCH, 1857.

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SOCIAL DUTIES.

BY THE REV. W. BROCK.\*

MY DEAR FRIENDS,

It occurs to me to remind you in this Annual Address of our relative duties, as they are enjoined on us in Holy Scripture. We have the happiness, to a very large extent, to be associated with others in households. Social responsibilities have been devolved upon us, and a goodly measure of social privileges have been given us to enjoy. Not in regard to church fellowship only is it true that "we are members one of another," it is true likewise in regard to family fellowship. Some of us are masters; some servants. Some of us are parents; some children. Some of us are husbands; some wives. It has pleased our Heavenly Father to institute these several relationships; and, having instituted them, to give to us directions how they are to be honourably and advantageously fulfilled. Not without witness has God left himself as to his will concerning us domestically. In his holy Word we may learn what he would have us to do and to leave undone; that is, if we will *consider* what is said, we may learn. The specific act which we are to perform is not formally commanded. A general principle is laid down, and we are left to apply it—as best we may be enabled—to particular cases as they arise.

It will, I trust, be unto edification if this year I bring before you some suggestions on this obviously important subject; leaving to yourselves the amplification of them, and the practical application of them in the fear of God. We may thus minister help to each other in the common effort "to show piety at home:" an attainment devoutly to be desired!

\* The following admirable address was printed for private circulation amongst the members of his church and congregation, by the Rev. W. Brock. We are quite sure that our friends will agree with us that it deserves a much more extended range of readers than it could thus attain, and they will join us in thanking Mr. Brock for his kind permission to reprint it here.—ED.

VERY CLEARLY IS THE DIVINE WILL DECLARED CONCERNING THOSE OF YOU WHO ARE MASTERS. "Masters, give unto your servants that which is just and equal: knowing that ye also have a Master in heaven." *Let this law be applied to the labour which you require of your servants.* Not uncommon is it for work to be demanded which can scarcely be performed at all. There must be, along with the rising up early, and the sitting up late, the unremitting toil of every intervening hour. Significant, in many a London family is the designation, "A servant-of-all-work." Burdens are imposed beyond the capability of bearing them. Rest or relaxation is invariably refused. Your Master in heaven does not refuse you relaxation. He is not a hard Master. Don't you be one. *Let the law be applied to the remuneration which you give your servants.* Before your agreement with them, their time, and their strength, and all that pertains to them, are in nowise yours but their own. You want their assistance quite as much as they want your money. The engagement is reciprocal. Deal with them fairly. Let there be no grinding of their faces. Fix their wages at the really honest amount, and never fail to pay them at the proper time. You will give indefinite value to the worship of the family altar by owing your servants nothing, and by rendering to them their due. *Let the law be applied to the forbearance which you show your servants.* Avoid all superciliousness, and see that your children avoid it also. Towards the most inferior one in your employment let there be civility. From hasty, angry, threatening words, carefully abstain. Reprove, if need be, and rebuke with all authority: but ever proportion your admonition to the impropriety that has been committed, and administer your admonition with dignity, not in petulance and wrath. *Let the law be applied to the restraints which you place upon your servants.* There may be habits and companionships which you cannot tolerate. If they will remain with you, your servants must give them up. Be discreet in all such cases, making all due allowance, and showing some long-suffering, but be firm. Yours is a religious household, and in the religious temper you must rule.

Restraints there are, in some cases, which ought to be relaxed. Not from suitable society are your servants to be debarred. Not from all means of improvement are they to be shut out. Certainly not from Sabbath privileges are they to be prevented, as in some families I find they are prevented. Their attendance on public worship is limited to one exercise, and that one is the afternoon! Brethren, how does that comport with the professions of your family worship, that the care of the soul is the one thing needful, that the Lord's day is to be held in grateful reverence, that to forsake the assembling of ourselves together, as the manner of some is, is a sin against God? Think it over, and see whether there may not be some amendment in this direction forthwith. Share rather more equally with your servants your Sabbath privileges. Give them, as often as you can, the enjoyment of a morning or of an evening service. Diminish to the lowest possible point the domestic labour of the holy day. Provide for their instruction when they must needs remain at home. In a word, do unto them, as, were your circumstances mutually reversed, you would have them do unto you. As suggestion, this must suffice concerning the duties of the master.

NOT LESS CLEARLY IS THE DIVINE WILL DECLARED CONCERNING THOSE OF YOU WHO ARE SERVANTS. "Servants, obey in all things your masters according to the flesh: not with eye-service as men pleasers, but in singleness of heart fearing God." It is remarkable that to those in your

condition was addressed the beautiful exhortation of Paul, to "adorn the doctrine of God your Saviour in all things." So far are you from occupying any disadvantageous position for glorifying our Divine Lord. Obedience to your earthly masters will glorify Him, and to that obedience you are called. *You are to be respectfully obedient*, not questioning their authority, not resenting their interference, not disputing their instructions, not refusing their reproof. An alternative is always within your reach if you really cannot observe this requisition. Not unbecoming may it be in self-defence to express your feelings to this effect under some certain circumstances: but where that may be impracticable or perhaps improper, you may honourably leave their service. If you will remain, you have no alternative. You are required to evince, day by day, practical respect. *You are to be cheerfully obedient*. "With good will" is your work to be performed: not as though you would loiter if you could, or procrastinate, or let it go undone. Happy that household in which you live, provided you are ready to do more work rather than less; to be too early rather than too late; to anticipate what is wanted instead of waiting to be told. "Do it heartily" is the express commandment, suppressing the disposition to be sullen, or irritable, or morose. *You are to be scrupulously obedient*. "Eye-service" is forbidden you in as many words; such service—that is—as is rendered only when you may be watched or vigilantly observed. You are to get and to keep a character for trustworthiness, so that no idea shall ever be entertained of you that you will seize upon an opportunity if you can, or even make an opportunity if you can, to betray your master's interests in order to promote your own. Make conscience of your obedience. Cultivate singleness of purpose in all you do. Without any great pretence to that effect, let it be seen that you are so far bent upon going on unrebukable and unreplicable even in the sight of God. *You are to be religiously obedient*. "Servants of Christ" you are to be, not when you are found reading your Bibles, or kneeling down in prayer, or partaking of the Lord's Supper; not then only, but when you are about your daily domestic work. Your love to your Saviour is to animate you then; your remembrance of your baptismal obligation is to act upon you then; your prospect of heaven is to inspire you then. If you are required to do what in your conscience you cannot do, you will religiously decline to do it; but everything else you will do as unto the Lord, and not unto men. If asked by others why you are so particular in always doing exactly that which your master desires you to do, so extremely and singularly particular, your answer will be that you are a disciple of Jesus Christ, that you are a church member, that you come regularly to the Lord's Supper, that you have been bought with a price; and therefore you obey in all things your masters according to the flesh. You have no idea what good you will do by showing your religion in this way. It will tend to make every one around you happy; and in answer to your prayer it may bring them to love and serve your Lord. As suggestion, this must suffice concerning the duty of the servant.

QUITE AS CLEARLY IS THE DIVINE WILL DECLARED CONCERNING THOSE OF YOU WHO ARE HUSBANDS. "Husbands, love your wives, even as Christ also loved the church and gave himself for it." With such an illustration who can have any doubt as to the duty devolved on you? or who any hesitation in giving himself earnestly to its discharge. We are presented with our model and our motive at the same time. *How obvious the sincerity of Christ's love!* Whatever he says he means. Whatever

he professes may be taken at its fullest worth. No contrariety is there between what he declares and what he feels towards his church. As is his love towards his church, so should yours be towards your wives. Have you excited expectation? Fulfil it. Have you made promises? Perform them. Have you invited confidence? Hold it in sacred and inviolable esteem. Never seem to be what you are not. Let appearances and realities agree. *How obvious the ardour of Christ's love!* He gave himself for the church. That it might become rich, he became poor. His love was strong as death. Many waters could not quench it; neither could the floods drown it. Only in feeblest measure can you imitate your Lord in this; but you are to imitate him as best you can. Kindness is not enough; you must evince loving-kindness and tender-kindness. The vicissitudes of life will endanger the very existence of an attachment that is languid and lukewarm, and may come to inflict on those who exchanged their father's house for your house, with unsuspecting and generous confidence, bitterness more bitter than that of the wormwood and the gall. I ask from you nothing unmanly or sentimental, but I do beseech you to remember how the Lord, your divinely instituted model, nourisheth and cherisheth the church, which is his bride. *How obvious the supremacy of Christ's love!* Nothing divides his affection. It is the church's own. He manifests kindly regard in other directions, but that which he manifests in this direction is paramount and unique. So should the husband's be. There are degrees of affection and gradations of attachment which you are bound carefully to cherish; but of the whole gradation your attachment to your wives is to be the climax, and of all the degrees your affection for them is to be the loftiest and the best. Their position is to be exclusively their own position. Not even your children are to occupy it. Second only to your Redeemer's is it to be esteemed. His the first place in your heart; theirs the very next. *How obvious the perpetuity of Christ's love!* Having loved his own who were in the world, he loved them unto the end. To the end are you to love. "Until death us do part" was your own solemn pledge. You would never cease to be what you were on that memorable morning. The better or the worse might happen. The richer or the poorer might be your lot. In sickness or in health might you have to make it good; but make it good you would; that you would never leave them nor forsake them, that you would share with them whatever you might possess, that you would love them as your own bodies, that so long as you should severally live they should be to you as your own selves. Brethren, see that these vows of God which are upon you are honourably performed; and as you become experimentally more and more aware of the considerateness, and the bountifulness, and the gentleness, and the watchfulness, and the inalienableness of the love of Christ to the church, see exactly how in your measure you are individually to love your wives. As suggestion, this must suffice concerning the duties of the husband.

CLEARLY ALSO IS THE DIVINE WILL DECLARED CONCERNING THOSE OF YOU WHO ARE WIVES. "Wives, submit yourselves to your own husbands as unto the Lord: for the husband is the head of the wife, even as Christ is head of the church." How suggestive is the phrase, "*your own husbands!*" They were the objects of your choice. They received the assurances of your preference. They took gladly, what so gladly you gave, the pledge of your inviolable regard. Your pledge carried with it the undertaking to be obedient; not at all with the obedience of servile bondage; or indeed of any kind of bondage, but with the obedience which

arises right spontaneously and gracefully from the relationship you sustain. The subordination which you assumed may be referred to the companionships you select, to the way in which you employ your husband's property, to the arrangements of your family and home, and to your religious and philanthropic engagements beyond your own abodes. Taking it now for granted that, in expressing what they desire to have attended to, your husbands are reasonable and right, you should give yourselves to the accomplishment of their desire, mindful of the church's deference to Christ, and of the church's sympathy with Christ. Let there be the blending, as far as possible, of your wills with their wills; the concurrence of your predilections with their predilections; the coincidence of your plans with their plans; the co-operation of your pursuits with their pursuits. And if, through some absolutely conscientious difficulty, so much may now and then be beyond your power, in such cases be adepts in the art of pleasantly giving way. All companionships which produce conjugal discomfort should be relinquished by you. All expenditure of property which produces conjugal discomfort should be avoided by you. All domestic arrangements which produce conjugal discomfort should be altered by you. All religious services and philanthropic engagements which produce conjugal discomfort should be looked at by you with the greatest care, should be looked at again and again ere you resolve to persevere. Protestation may become you, earnest and energetic protestation. Entreaty may be incumbent on you, such entreaty as being of one flesh with your husband he ought immediately and generously to grant. But, if he hesitate, it may be well for you to acquiesce. In God will your help be found. Out of darkness will arise light. Patience will work out wonders. Sorrow may endure for the night, joy will come in the morning. Not in many cases have you to meet such difficulty. With most, if not with all of you, the course in this respect is all you could desire. Touching all evangelical and benevolent action, you may carry out your own views; you are not hindered in any wise. You are encouraged and you are always helped. So far well.

Touching all other action, suffer the word of kindly pastoral exhortation; render your husband's home the happiest place on earth, next to the place where he holds his especial intercourse with God. Invest it with all manner of attraction for him, and render it impossible for any society, or for any scene, to offer to him greater, or at all equal charm. Make it a refuge to which he will delight to run after struggling with the anxieties of life. Possess it with tranquillities amidst which he will feel certain of repose when he can get away from the agitations of life. Surround it and pervade it with those genial, soothing, recuperative, transforming influences, whose gentle but efficacious power will, under God, make a new man of him day by day. Be a helpmeet for him; when he looks only at the dark side of things, whether about the family, or the business, or aught besides, be you apt to remind him that there are two sides to things, and a good many more than two. Tell him of the efficacy of prayer; tell him of the sympathy of Jesus; tell him of past deliverances. And don't tell him of these things technically, or as though you were repeating them out of a book; introduce them into general, easy, ordinary conversation; let them be there, all round about his spirit, without any talk about their being there. Sing, or get the children to sing. In a word, be the fruitful vine by the sides of his house, rendering it verdant, fragrant, beautiful; and amidst its refreshing blessedness let him sit with yourself as the happy and endeared

participant of all his honours and all his joys. As suggestion, this must suffice concerning the duties of the wife.

CLEARLY, FURTHERMORE, IS THE DIVINE WILL DECLARED CONCERNING THOSE OF YOU WHO ARE PARENTS. "Fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." The injunction relates to a habit rather than to any single act. Training is not a thing done all at once. It extends, or should extend, over a series of years, commencing with the birth of your children, and continuing until they may be fairly deemed at liberty to think and to act for themselves.

The way of training them is laid down. Not upon principles of worldly policy are you to proceed. Not according to the maxims of unconverted men are you to arrange the discipline and conduct the education. You are, in this matter, under law to Christ.

Before you for perpetual guidance is placed this maxim:—"The nurture and admonition of the Lord." *Physically are they to be brought up with reference to that maxim*: so that whenever they come to present their bodies a living sacrifice to God, it may be a sacrifice of vigorous and hardy health. Let there be no foolish indulgences, no pampered appetites; neither let there be severe and over-wrought application to the books. *Mentally are your children to be brought up with reference to the maxim*. Accustom them to think. Set them upon realising their capacity for attention, for examination, for reflection, for comparison. Inure them gradually to habits of observation and discernment. To inform their minds will be well: to put them in the way of effectively informing their own minds will be a great deal better. *Morally are they to be brought up with reference to our great maxim*. Teach them to be industrious, truthful, upright, generous, long-suffering, self-denying. Invest all laziness with the repulsive; all falsehood with the odious; all trickery with the detestable; all selfishness, and greediness, and avariciousness with the abominable. Familiarise them from their cradle with whatsoever things are lovely and of good report. *Religiously are they to be brought up with reference to the nurture and admonition of the Lord*. Educate them in the knowledge of their sinfulness against God. Instruct them in their need of the grace that bringeth salvation. Make it plain to them that for all their spiritual necessities amplest provision awaits them, in answer to their faith and prayer. Take care that with the other knowledge which you impart to them, and above all the other, you bring them to know what they must do to be saved.

How best to do this great and manifold parental work will very often be an urgent question. You will lack wisdom as circumstances alter, and as your children get older. Remember how God giveth the requisite wisdom to those that ask for it in faith, nothing wavering. At your request He will give it to you, directing you how, by pleasant companionship with your children, and by suitable teaching for them, and by grateful relaxation for them, and by authoritative but congenial discipline, and by exercises of cheerful devotion, you can successfully discharge your weighty obligation. It is weighty, and sacred as well as weighty. Each parent should be alive to it, the father not transferring it to the mother because she has more leisure, nor the mother to the father because he has more power; but both together bearing it in common as the burden of the Lord. As suggestion, this must suffice concerning the duty of the parent.

HOW CLEARLY THE DIVINE WILL IS DECLARED CONCERNING THOSE OF

YOU WHO ARE CHILDREN! "Children, obey your parents in all things: for this is well pleasing unto the Lord." It is said of our Saviour that he was subject unto his parents. How irresistible should that fact be as an inducement to filial obedience! Even in this respect, Christ has left you an example that you should follow in his steps. As your parents mark how he behaved to Joseph and Mary, they may conclude how you will behave to them. *Let them see that you venerate their character.* They are, under God, your constituted guardians and governors until you are of age: and afterwards, even to the end, they occupy a place of honour relating to yourselves which you dare not disregard. Hold both your father and your mother in corresponding esteem. Have no sympathy with the foolish talk of getting rid of their control. Be loyal to them to their oldest age. *Let them see that you comply with their commands.* Instances in which you may be called to do what in your consciences you believe to be wrong may occur. Then you must meekly intimate your purpose to obey God rather than man, and you must go and do so. But, by as much as you cannot do certain things on that account, by just so much the more should you do all other things which are required: showing the pain which you had in refusing in the one case, by the obvious pleasure which you have in complying in the other case. Put your sense of subordination beyond all doubt. Await your parents' bidding only to do or to leave undone exactly as it demands. *Let them see that you give to them your confidence.* Never keep them in ignorance of your plans, of your associates, of your pleasures, of your griefs. Make them your confidants of course. Seek their opinions about everything. Even about matters which threaten some collision between you and them, give your parents the opportunity of saying what they think. By concealment, you dishonour them. By frankness, you hold them in esteem. Honesty, too, is the best policy in this respect. Throw yourself on the father's consciousness of the right, and on the mother's sympathy with the good, and you may obtain their cheerful concurrence with your desires. At all events, avoid the clandestine. Be as open as the day. *Let them see that you delight in their society.* Of all pleasant voices a mother's should be amongst the pleasantest. Of all agreeable companionships a father's should be ranked amongst the most agreeable of all. I want not to keep you away from the fellowship either of the literary, or the scientific, or the philanthropic, or even the entertaining. Enjoy such fellowship by all means. But let the old homestead be the choicest place after all: the inner sanctuary of your richest and purest joy. *Let them see that you sympathise with their sorrows.* Are they suffering from calumny? Tell them of Him who will bring forth their righteousness as the light, and their judgment as the noonday. Are they suffering from bodily pain? Tell them of Him who maketh all their bed in their sickness. Are they suffering from some overpowering fear? Tell them of Him whose mighty and merciful commandment to them is, not to be afraid, only to believe. Bear their burdens with them and for them. They have borne not a few with you, and for you. Many a time have they been afflicted in your afflictions. Show now that you are afflicted in theirs. *Let them see that you are always ready to render them whatever succour is in your power.* Almost certain is it that they will come in some way to need what you alone will be able to supply. As age grows upon them and infirmities increase, there may be many demands on your filial generosity, and large occasion for the exercise even of your filial self-denial. Be prepared. Expect to have your resources brought into requisition. Lay yourselves

out to be sons and daughters for any and for all emergencies. Remember Christ's care for his mother at the very moment when he was bearing our sins in his own body on the tree, and according to means and opportunities go you and do likewise. "When Jesus saw his mother and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her to his own home." As suggestion, this must suffice concerning the duties of the child.

Shall we all be of one mind in giving fresh and right earnest heed to the relative duties which are thus enjoined? Depend on it, my dear friends, that piety at home is piety in one of its choicest manifestations after all. To be right there will be an invaluable help to your being right everywhere else. To have your conversation there, as it becometh the Gospel of Christ, will be one of the best possible methods for putting to silence the ignorance of foolish men. To adorn the doctrine of God your Saviour in all things there will specially avail for winning those who are as yet without the fold of Christ. To show forth there the praises of Him who hath called you out of darkness into His marvellous light will be most satisfactory evidence that you really have been so called; that you are not of those who draw back unto perdition, but of those who believe unto the saving of the soul.

In these, and indeed in all respects besides, piety at home demands your immediate and your assiduous attention; piety in detail remember, according to the particular relationships which you sustain.

Let me have the pleasure of believing that I have secured your attention to it. Let the proof be habitually coming out during the ensuing year, that your religious profession is an admirable reality, and not a barren though a plausible and ostentatious form.

I am, my dear Friends, your affectionate Friend and Pastor,  
WILLIAM BROCK.

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### LITERATURE FOR CHILDREN.

HAVE children changed since "the good old times, when George the Third was king"? Has the taste of the *spelling* public, like that of the reading public, conformed to "the spirit of the age"? Are children born wiser and more mature in their tastes than in the days when we trundled our hoops, or wept over the tragedy of the Babes in the Wood? If the nature of the literary demand is to be inferred from the nature of the supply, we should conclude that the rising generation are very unlike their predecessors. The Life and Adventures of Cock Robin are passing into oblivion, and he lies unlamented in his sylvan grave. Jack the Giant Killer will soon be as little known as "the brave men who lived before Agamemnon." What lad of ten can now enumerate the Seven Champions of Christendom? Master Jacky no longer shudders, but laughs in your face, as you repeat the awful words, "Fee, fi, fo, fum, I smell the blood of an Englishman." Miss Polly interrupts your narrative of the interview between Little Red Ridinghood and the wolf, by giving you the name and date of the Saxon king who exterminated wolves in England. In a few centuries more, when all the world has become Baptist, and when the first five series of "The Baptist Magazine" are sold for their weight in gold, some antiquarian will publish a commentary upon this article, to explain who and what were these forgotten

heroes and heroines of old nursery lore. We will not forestall him by doing so now, but assuming that all our readers know enough about them to feel some interest in their fortunes, we will say a few words upon their past history.

It had long been conjectured that these nursery tales had a history, and had existed in other forms to these in which we know them. It was, however, reserved for the close of the last, and the commencement of the present century, to trace them up to their true origin, or, at least, as near to it as the limits of human knowledge will permit. Trivial as they now are, they had a venerable beginning, have travelled from afar, and, like decayed gentry who have seen better days, they have very high connections and retain a smack of their origin. In tracing out this history we will not detain our readers by any dissertation upon the heroes of Asgard and their migrations from their old Eastern home, but, will at once introduce them to the god Thor. He was the Thunder god of the Scandinavian mythology. The lightning was his mallet, which he hurled down upon his enemies, and especially upon the giants, who lived in Jotunheim, and were the foes of gods and men. Thor was the great warrior, whose gigantic strength defended Valhalla from all assaults, but, whose simplicity and credulity made him the easy prey of every rogue and sharper who attempted to practise upon him, insomuch that he was incessantly victimised by puny tricksters, whom he could easily have crushed by a single blow of his fist, or by launching against them his terrible mallet. The Eddas, or sacred books of the Scandinavian mythology, are full of narratives of this kind.

When Christianity came amongst the wild Norsemen, who were the worshippers of Thor, they received it most imperfectly, and retained, in connection with it, many of their old superstitions and wild legends. Not a few of these became grafted upon the corrupted Christianity taught them by Romish missionaries. Among these were the exploits of Thor against the giants, which were now ascribed to St. Michael, the warrior archangel. Most of the spots on the coast of Europe now called after that saint, were originally dedicated to this Norse deity. When his worship was interdicted, the legends survived, and in course of time came to be transferred to St. Michael, when he fought against "the Dragon and his angels." (Rev. xii. 7.) Whilst the Thunder god has, in the hands of monkish mythologists, been transformed into an archangel, modern science has set him to work as an errand-boy and messenger. That mysterious power of nature which speaks in thunder and flashes forth in lightning, before which our awestruck ancestors trembled, and at whose shrine they worshipped, has been compelled to carry tidings for us faster than the "nimble Ariel" could fly. The electric telegraph is the god Thor conquered by modern science, made our bond slave, and set to work for us. But what has all this to do with nursery tales? Very much. For the old Norse deity whose achievements are recounted by monkish hagiologists on Michaelmas-days, and whose subtle essence is shut up in a box, or sent flying along the wires, by dapper clerks and rough porters, at every railway station in the kingdom, has been likewise transformed into the hero of many of our nursery tales. Jack the Giant Killer is nothing more than an echo, lingering in our nurseries, of the Prose Edda. The visit of Thor to Utgard-Loki is in its main features identical with the exploits of the renowned Jack the Giganticide. His enormous strength is narrated to have been neutralised and even turned against himself by his puny opponents, by devices precisely similar to

those employed by the hero of our childish legends. Similar is the origin of Jack and the Beanstalk. The ash-tree, Yggdrasil, whose roots were in Niflheim or Hell, upon whose lower branches the world rested, whose over-arching boughs formed the heavens, the abode of the gods, and whose fruit formed the stars, lingers still in the Maypole, which was originally regarded as the symbol of this World-tree. And in the nursery, it finds its representative in the Christmas-tree, and in the famous Beanstalk, whose top was above the clouds, up which Jack climbed to cheat the giant, as Gangler and others cheated Thor.

Many of these nursery tales have a yet earlier source than even the Scandinavian mythology, and were evidently brought by our ancestors from their old Eastern home, when they emigrated under Odin to the dreary North. Tom Thumb has been pretty clearly identified with Vishnu. Tom's repeated misadventures are but a burlesque narrative of the Hindoo deity's transmigrations. The story of the Frog-lover is of unknown antiquity, and, like the others of which we have spoken, exists under various forms amongst all nations, from the Great Wall of China to the Atlantic. It is found among the Calmuc Tartars, among whom it begins with this solemn invocation: "Glorified Nangasuna Garbi! thou art radiant without and within! the holy vessel of existence, the second of our instructors, I bow before thee." Amongst the Tartars, however, it is a crocodile, instead of a frog; thus indicating its Hindoo origin, and illustrating the mode in which venerable mythologies become degraded into burlesque tales. As the wandering tribes who ultimately settled down in Scandinavia, removed farther and farther from their Eastern home, it became increasingly difficult for them to understand what was meant by a crocodile—an animal they had never seen, and of which they had only heard a vague report. The amphibious habits of the frog seemed more like those of the crocodile, as described to them, than any other creature they knew, and thus the avatar of a Hindoo deity becomes the Frog-lover of our Northern rhymes.

But we need not weary our readers by multiplying instances. Those adduced already will suffice for the illustration of our statement as to the origin of these legends and tales, which, after spreading over so many countries, and existing for so many centuries, now seem to be dying out. Those who wish to pursue the subject farther, will find ample information in the volumes of the Brothers Grimm, of portions of which several translations exist, or in Keightley's "Fairy Mythology" and "Popular Fictions."

The moral tone and tendency of these nursery tales, no less than their history, betrays their pagan origin. They clearly belong to an age when cunning and falsehood were the great defence of the weak against the strong. The giant is always represented as a credulous, unsuspecting blockhead, whose huge strength is unequally matched against the craft and cleverness of his puny opponent. Our Scandinavian ancestors thus indicated their conviction that wit was a better thing than brute force. Notwithstanding their rude and boisterous strength, the same truth runs throughout all their literature; if we may apply the word literature to such productions as their sagas and eddas. But together with this there appears an utter want of truthfulness, a total disregard of veracity. Lying is their ready resource on every emergency. Whatever the object be, whether to abate a nuisance by killing a troublesome giant, or to rob him of his golden goose, or to hold him up to ridicule by putting him in some ludicrous position, in either case a lie is ready to hand, and never

fails of success. Skill in lying or thieving, indeed, makes up the plot in a large number of these tales, and constitutes their chief interest. In others the interest is of a sanguinary character, and tends to familiarise the mind and fill the imagination with scenes of bloodshed and murder. Such are *Little Red Ridinghood* and *Blue Beard*. There are, indeed, exceptions to this. Some of these old-world legends are innocent of guile, and free from blame. Such are *Cinderella* and the *Three Bears*; but generally they deserve the severe condemnation pronounced upon them by a writer in "*Household Words*" a few years ago:—

"The cruel and unprincipled things sung or said to young children in so many of our popular nursery rhymes and tales, the wanton reckless acts, no less than the abominable reasons adduced for them, or consequences drawn from them, are something quite surprising. It looks as if the great majority of those compositions had been the work of one or more of the wickedest old witches ever heard of, and with the intention of perverting or destroying the generosity, innocence, pure imagination, and tender feelings of childhood at as early a stage as possible. Will any mother in the world who brings her mind to think of it, say that such stories and pictures are fit for children?"

If it be true, as assuredly it is, that the first impressions produced on the mind of a child are the deepest and most lasting, this language is not too strong for the occasion. The rhymes and tales in question are pervaded by the spirit of paganism. Their morality is the worst possible. How indeed could it be otherwise, when we remember the source whence they have come? They retain the taint of their origin. We cannot therefore regret that they are passing away, to give place, as we trust, to a literature for children which shall be equal in interest to that which it supplants, and be at the same time instinct with the spirit and the morality of the gospel.

We must confess, however, that the attempts to substitute a better nursery literature for that which paganism has handed down to us, have not been altogether successful. The tales which have been written for children have generally been sadly lacking in interest. The moral has been too obtrusive and glaring, the narrative too obviously didactic, to suit the taste of children. Like a powder administered in a spoonful of jam, in which the medicinal flavour has not been sufficiently disguised, the child has felt that the tale was merely a vehicle for administering a dose of morality. The publications of the Religious Tract Society, the London Book Society, and Mr. Groom of Birmingham, admirable in their moral and religious tendency, are yet to a great extent unattractive to children from this cause. There has, however, been a marked improvement in this respect of late years. We meet with fewer histories of model children of impossible goodness, but sadly addicted to prosing; fewer disquisitions of unimpeachable orthodoxy, but of terrible dullness; far more simple, touching narratives, at once instructive, profitable, and interesting. Mrs. Sherwood, Miss Edgeworth, Mary Howitt, Mrs. Barbauld, Hans Christian Andersen, and a host of others, have laboured in the same field with admirable success, and leave little to be desired except that, whilst morality is inculcated, several of these writers neglect or evade religion. It remains true in the wise words of Norman Macleod that "there are many religious books now published for the young, whose tendency, in spite of the best intentions of their writers, is anything but healthy—books, in which young children are made to think and act like old and matured Christians, to recount their experiences in a way which even they would shrink from, and who, in short, are utterly unlike any we have met with in real life, or perhaps would even like to meet with, so false and unnatural

do they seem. Moreover, they are always sure to die when young. Thus the impression is produced, that all good children must be like those in the book, and must think like them, and alas, must die like them; and if so, then the conclusion is inevitable, that piety in childhood is not to be desired." \*

What is wanted is a literature for the nursery, which shall be at once simple, interesting, and religious. So simple, that those for whom it is written shall be able fully to enter into it—so interesting, that it shall successfully compete with the exciting and thrilling legends we wish to drive out of the field, and shall yet present the *religion of children* in natural and attractive forms. A Bunyan, or a Defoe, to write a *Pilgrim's Progress* and a *Robinson Crusoe* for the nursery is needed for this work. What those immortal fictions are to "children of a larger growth" is still wanted for the little ones. Much has been done to supply this want, but something yet remains to be done before it is perfectly and adequately provided for.

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### FAMILY WORSHIP.

THE beneficial effects of domestic worship—and these are neither few nor small—also lay us under obligation to make it part of our religious life. We assert that it promotes in the parents a deeper spirituality of feeling, increases their capacity for the apprehension of divine truth, purifies and strengthens their natural affections, and aids in sustaining them under all their varied trials: while it produces in the young an awe which faith and affection soften into a salutary principle, exalts the authority of conscience, and mingles the first gushings up of life with holy thoughts and emotions which continue to colour the stream till it mingles in the ocean of eternity.

In proof of all this, no tedious process of reasoning is required. We have only to contemplate the father gathering his children around him when the shadows of the morning break or those of the evening deepen, singing with the younger and the sweeter voices the holy psalm, reading the inspired page radiant with life-giving light, and then with devout reverence prostrating himself before the Lord his God, rendering adoration, confessing his sins, acknowledging his dependence, making mention of God's goodness, and supplicating for every needful blessing; and we shall have a far deeper conviction than abstract argument could produce, that domestic worship, conducted in sincerity and truth, gives vigour to faith, makes the flame of love burn brighter, weakens unholy passions, creates a keener relish for heavenly things, soothes and sustains under sorrow, and invigorates for the conflict with sin and Satan. The believer then breathes "his native air," and the flush of health mounts his cheek, strength nerves his arm, and joy swells up in the heart like a spring in the desert, creating life and beauty around it.

And then, thick as the leaves in autumn, and fresh as the buds in springtime, blessings from on high descend on the children of the godly who have honoured the Lord in their homes, as well as in the church. Their young and plastic minds are moulded by a holy hand, and their

\* From the *Home School*; or, *Hints on Home Education*. By the Rev. Norman Macleod. Price 1s. A volume we most earnestly and entirely recommend—excepting the chapter on Baptism.

affections, unpolluted by the wickedness of earth, though showing the primal poison, are purified through the truth. Their earliest thoughts and feelings are cradled in sanctified love. The first motions of the spirit are guided to God, and the susceptible heart receives, at the altar by the hearth, its deepest and most lasting impressions. They who are thus nursed in religion rarely fail to grow up in the truth and exemplify its purifying power in the heart. And the reason of this permanence is plain. Our present life has its roots in the past. Our mind receives its direction, and our affections their bias, in youth. A peculiar charm attaches to the morning of life, and it lives for ever in our memory. Fond affection clings to those who watched over us in infancy, imagination clothes with beauty the home of childhood, and the heart clings to it till life's latest day; and thus, when all the stirring memories of our earlier years are linked with religion, they find their way into the deepest recesses of the soul; they ally themselves with the tenderest feelings, and preserve them from the pollution of the world. Happy are they whose first thoughts and fondest recollections are linked with God. The past will prove to them a fountain of holy influence. The thought of the altar at their father's hearth will make them place a richer sacrifice upon their own.

From the household, the blessings of domestic devotion radiate to the church. Pure and undefiled religion prospers in the midst of her, for the Holy Spirit is poured out in answer to fervent prayer. She grows in power and beauty, and the godless world is struck by her vigour and her life. The truth she declares falls with thrilling effect on the ear of the careless; and men who had looked on religion as a deception, begin to see that it is a reality; that it allies itself with the best of human feeling and thought; that it communicates new life to the soul, and is a never-failing source of blessedness, both in this world and the next.

Domestic devotion is thus a solemn duty, as well as a most exalted privilege, and must be observed by all who have believed with the heart on the Redeemer, and whose whole soul is interested in the progress of his cause. Dark is the guilt of those who live in Christian light and neglect it. The blood of their children, and the blood of others whom their evil example has seared, will be required at their hand. In every Christian home let an altar be raised to God our refuge; and by a sacrifice of praise and prayer, let his loving-kindness be shown forth in the morning, and his faithfulness every night. "Fair dawns the day which is so begun; and calmly does that shut which is thus concluded. The morning is gilded with a beam which no sun can emit, and the evening is hushed into a quiet which no shade can lull."\*

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## LUTHER'S COURTSHIP AND MARRIAGE.

ERASMUS, the wit and scoffer of the age of the Reformation, sarcastically said, that the lives of the Reformers were like a comedy or a novel, since they all finished with a wedding. The jester gave utterance to a deeper truth than he himself knew when he thus spoke. The false and unnatural morality of the Papal Church had affixed a stigma upon matrimony. Monks and casuists, in their desire to glorify a single life, had not hesitated to speak of marriage as licensed concubinage. The married life was regarded as a condition so inferior, almost sinful, as to be permitted

\* From "The Presbyterian Messenger."

only to the laity; whilst every one who handled divine things must take a vow of celibacy. The Reformers speedily perceived the falsity and evil of this. They saw how it lay at the root of the whole system of morality in the Papal Church—a system which substitutes arbitrary and conventional rules for eternal and immutable principles, which puts ecclesiastical obedience in the place of true holiness, and subordinates the laws of nature and of God to the edicts of canons and decretals. Thus Luther said, “On what pretence can man have interdicted marriage, which is a law of nature? ’Tis as though we were forbidden to eat, to drink, or to sleep. That which God has ordained and regulated is no longer a matter of human will, which man may adopt or repudiate as he pleases. It is the most certain sign of God’s enmity to Popedom that he has allowed it to assail the conjugal union.”\* One great and most powerful influence on the side of the Reformers was their indignant protest against this factitious and unnatural doctrine of the superior sanctity of celibacy. As they contrasted the lonely life of the monk immured in his cloister, or the nun in her cell, with the sweet amenities and endearments of home; as they came to see how it was a merely human, unauthorised, and most mischievous enactment, which “forbad to marry, and commanded to abstain from meats which God hath appointed to be received with thanksgiving of them that believe and know the truth;” as they discovered, that in opposition to man’s arbitrary decree God had declared “marriage to be honourable in all;” what more fit and natural than that they should reduce these newly-discovered views to practice? Hence it was that nuns were soon found no longer “fretting within their convent’s narrow room,” and priests and monks, shaking off the unnatural and ungodly vows in which they had bound themselves, became the inmates of happy homes, the joy of loving hearts, and by the children, whom they were not ashamed to own, clinging to their side, or prattling at their knees, they showed that ceasing to be *monks* they had become *men*. There is no better illustration of the truth of this than the history of Luther’s courtship and marriage.

On the banks of the River Mülde, not far from Leipzig, there stood the convent of Nimptsch. It was one of the many establishments of a similar kind devoted exclusively to the daughters of noble families, which afforded an honourable retreat for those whose inclinations led them to devote themselves to a religious life, or whose poverty prevented their forming a suitable matrimonial engagement. Amongst the inmates of this convent, in the year 1523, were nine noble maidens, who, in their seclusion, had felt something of the movement which was agitating the outer world; for even convent walls could not altogether shut out the light and truth which were spreading everywhere. At such epochs as that of the Reformation there is nothing more remarkable than the way in which the new influence spreads itself. It seems to flow from heart to heart without needing the intervention of speech or writing, requisite at other times. It seems to float in the air—to be diffusive as the light; walls, and bolts, and bars, cannot shut it. In vain is silence imposed; it seems to speak to the hearts of men and women without words. Not merely seems, but does; for it is God who is speaking, and He, at such times, supersedes or dispenses with ordinary means. Hence it came to pass, that in remote districts, and in secluded cells, without personal communion or contact, the minds of men were throbbing with the same

\* Tischreden, Art. 728.

truth, and their eyes opening to the same light. In what mode the gospel found its way into the nunnery at Nimptsch we are not informed. Luther himself had preached in the neighbouring town of Grimma, and the echo of his words may have penetrated the convent walls. Magdalene von Staupitz, the niece of Luther's spiritual father, may have heard the truth as it is in Jesus from her uncle. Margaret or Katharine von Zeschau may have received it from their near relative, the Prior of Grimma and the friend of Luther. But however this may be, they, with six others, began to read the Scriptures, to converse, and to pray together. They were not long in discovering the unscripturalness of the vows which bound them, and having first pledged themselves to abide by one another under all circumstances, they began to devise measures for their liberation. Their first step was to write to their parents for permission to leave the convent and return home. This being refused, and the yoke of the conventual life becoming more and more irksome, they adopted the bold measure of addressing themselves to Luther, and asking his advice and help. He at once began to take measures to enable them to escape. It was an undertaking full of difficulty and peril. The distance from Wittemberg to Nimptsch was full 200 miles, and a good part of the journey lay through a Catholic district ruled by Luther's old enemy, Duke George. Though detection would have led to the instant death of the deliverer, Luther found a man brave enough to attempt the perilous enterprise. His name was Leonard Koppe, who, having secured two trustworthy companions, set out from Wittemberg on the 1st or 2nd of April, 1523. He drove a covered waggon, in which were nine large herring-barrels, and reached Nimptsch on the eve of Good Friday, the 4th of April. The nuns, apprised of his arrival, contrived to escape from their convent the same night, and, with their deliverer, were beyond the reach of pursuers before their flight was discovered. Whenever they feared detection on the road each nun crept into one of the herring-barrels, and there lay *perdue* till the danger was past. After resting for awhile at Torgau they reached Wittemberg in safety.

Luther, unmoved by the furious clamour which this deed at once excited, set himself to provide for the poor friendless creatures thus cast upon him. Their parents refused to receive them, or even to help towards their support. Nor can we wonder at this as we remember the feelings with which Roman Catholics would regard an act so impious and disgraceful as they deemed this to be. Having placed them in the houses of his friends at Wittemberg, he proceeded to beg money for their support. Out of his own scanty means he gave what he could afford, and he who never asked a favour for himself wrote to all his rich, noble, and royal friends for help to maintain them. His next concern was to provide suitable husbands for them; and in this he seems generally to have succeeded. There was one, however, with whom he had very much trouble, and his match-making efforts on her behalf twice failed. It was Katharine von Bora, a member of a poor but noble family of Misnia. He first betrothed her to Baumgartner, a young Nuremberger, who was studying at Wittemberg. To him poor Katharine seems to have been deeply attached; but he, returning home, forgot her, and the match was broken off. Luther then endeavoured to engage her to his friend Galatz, who loved her very tenderly; but she had a mind of her own in these matters, and either because she disliked him, or had not yet got over her disappointment about Baumgartner, she refused him, and complained to Amsdorf of Luther forcing Galatz upon her. Scultetus adds that she

went on to say if either Amsdorf or Luther himself were to make proposals to her, she should very willingly consent. Up to this time Luther does not seem to have contemplated matrimony; whilst busy marrying others, he was willing to remain unmarried himself. He said afterwards that had he thought of taking a wife at this time he should not have selected Katharine, but another of the nuns, Eva von Schonfeldt, whom he married to a young Prussian physician. But now many circumstances conspired to induce him to think of matrimony. Amongst others, his father's advice, the wishes of many of his friends, and—what perhaps had still more weight with Luther even than this advice—the vehement opposition of others. As the possibility of his marriage became talked about, the Papists set up a loud and universal shout of triumph and delight. "If this man marries," said Jerome Schurff, "he will make the world and the devil burst with laughter, and will destroy the work he has begun." This saying being reported to him, he replied, "Very well, I shall do it. I will play this trick to the world and the devil—I will give this joy to my father—I will marry Katharine." Without delay he went and demanded her hand, was, after a brief interval of doubt, joyfully accepted, was betrothed on the spot, and soon afterwards married.

The intelligence of his marriage seems to have been received with regret and aversion by most of his friends, and with exultation by his enemies. A volume of satirical ballads was published and widely circulated. Henry the Eighth denounced it as incest. The Spaniards at the Diet of Augsburg, appealing to an old prophecy, that Antichrist was to be born of the union of a monk and a nun, declared that it was now about to be fulfilled.\* By degrees, however, this tone of triumph and exultation moderated, as it was discovered that what seemed at first to be a rash and disastrous act was really another heavy blow at the Papacy. Those, too, of Luther's friends who had at first blamed and regretted his marriage soon began to rejoice in it, as they perceived how much it ministered to his own happiness, and how it tended to the extension of the gospel. Melancthon, who marked his disapprobation by absenting himself from the wedding-feast, was among the first of those who came round to justify his friend's conduct.

After marriage, Luther brought home his bride. He was at that time living in the old Augustine monastery, from which all its former inmates had departed save himself. Here, according to the custom of the day, he held a second wedding-feast, at which his father, the good old miner of Mansfeldt, was present. The authorities of the city provided several casks of beer and wine to help the festivities, and the university presented him and his spouse with a handsome silver gilt beaker in honour of the event. Eight years had elapsed since Luther's first attack upon indulgences, and two since Katharine had fled from the convent with her companions; he was in his forty-third year, she in her twenty-sixth. As to her personal appearance accounts differ. Erasmus and Maimbourg describe her as very beautiful. They had, however, a polemical object in this; they wished to make it appear that Luther had been seduced from his engagements as a priest and monk by her beauty. The portraits of her by Cranach do not bear out this representation. She there offers a large, massive, somewhat masculine face, only saved from coarseness and harshness by an expression of thorough kindness and good humour. In cha-

\* Erasmus, whose wit spared no one, when he heard of this prediction and its application, exclaimed, "Quot Antichristorum millia jam olim habet mundus."

rafter she was just such a wife as Luther needed; her sound, strong sense enabled her to advise him in many perplexing affairs, and his affection for her made him yield to her advice when he would have rejected that of others. A certain self-will and love of authority, at which Luther sometimes laughed, calling her "Sir Katy," "My Lord Katy," and so on, and which was sometimes the cause of disagreement between them, was yet needful for one who was the companion of the great Reformer's life. His overbearing and domineering disposition, which had helped to carry him triumphantly through so many conflicts, would have made him a despot at home had he married a wife of a meeker and more submissive spirit than Katharine. She was sometimes charged with practising an economy which bordered on parsimony, but we must remember the open-handed, thoughtless generosity of Luther, and the many claims made upon him. Adherence to his doctrines had involved thousands throughout Europe in abject poverty, and they all applied to him for help. He could not see them starve. His house was thronged with these fugitives flying from persecution; with monks and nuns who had escaped from their convents, with scholars, and nobles, and princes, who had come to Wittenberg to confer with him. And all of these claimed hospitality at his hands; nor were they more glad to receive than he to render hospitality to them. It will be evident that but for careful and thrifty housekeeping it would have been impossible for Luther to entertain so many guests, and to provide for so many needy applicants. For what do our readers suppose was the amount of his income at this period? *It was a trifle over twenty pounds a year*, with a house and garden rent free! True, he often received presents, sometimes costly and valuable, sometimes cloth for a coat, a load of wood for his stove, or a cask of beer for his cellar; yet notwithstanding all her thrift and all these presents, such was their poverty that for many years he was oppressed by debts and household cares, and often needed to pawn the cups and beakers which had been given him, to meet some pressing claim, or to pay some urgent creditor. Strange that a man who had defied pope and prelate, king and kaiser, at whose name all Europe rejoiced or trembled, whose alliance or hostility determined the policy of crowned heads throughout Christendom, should need to exercise the most rigid economy to make both ends meet at home!

Luther's broad genial, loving nature eminently adapted him to the enjoyments of home. Indeed, it is difficult to imagine such a man a monk. From the descriptions of visitors, and the allusions in his Letters and Table-talk, we gather that there has rarely been a happier household than his. The naïve simplicity of his wife, and the innocent prattle of his children, were to him a constant source of pleasure, and oppressed with cares, or overwhelmed with labours, he found a perpetual solace in their society. In his extremest perils, when life, and interests dearer to him than life, were at stake, he would write to his "dearest wife Katy," or to his children; and in encouraging or consoling them would find confidence and consolation for himself. Thus, during the diet of Augsburg, when he was almost crushed by anxieties and perplexities, and whilst the Reformation was trembling in the balance, he wrote the following letter to his little son, John: \*—

"Grace and peace to you in Jesus Christ, my dear little child; I

\* Those who wish to know Luther as a husband and father, who would see the man, not the Reformer, cannot do better than read the "Life of Luther," by Michelet, of which a cheap, though abridged edition (1s.), has been published by Collingridge. It is practically an autobiography.

perceive with pleasure that you are making good progress in your learning, and that you now give attention to your prayers. Continue to do so, my dear child, and when I return home I will give you beautiful things.

"I know a lovely and smiling garden, full of children dressed in robes of gold, who play under the trees with beautiful apples, pears, cherries, nuts, and plums. They sing, they leap, they are all joyful; there are also beautiful little ponies, with bridles of gold and saddles of silver. In passing through the garden I asked the owner what it meant, and who were the children. He replied, 'These are pious, good children who love to pray and learn.' I said to him, 'Dear friend, I have also a child, his name is little John Luther; might he also come here and ride on these beautiful ponies and play with the other children?' He replied, 'If your dear little John Luther is good, if he says his prayers, and learns willingly, he may come, and bring little Philip and James [*sons of Melancthon*] with him.' Whilst I was speaking, he pointed out to me a beautiful meadow, where the children danced, and where fifes, drums, and crossbows, were lying. But it was morning, the children had not breakfasted, and I only waited till the dance commenced. I then said to him, 'Dear sir, I intend to write immediately to my dear little John, and I will tell him to be a good boy, and to pray that he may come to this beautiful garden. He has a little sister whom he loves very much, her name is Magdalene, may he bring her with him?' The man replied, 'Yes, tell him they may both come together.' Be good, then, my dear little boy; tell Philip and James to be good also, and you may all come to visit and play in this beautiful garden. I commend my dear child to the protection of God. Give Magdalene a kiss for me.

"From your father who loves you,

"MARTIN LUTHER."

Did our space permit, it would be very pleasant to linger amid those scenes of home happiness and affection, among which the great Reformer unbent himself from his arduous labours; but we must hasten on. In the year 1546, he left Wittenberg to act as arbitrator between the Count of Mansfeldt and the miners upon his estate. He seems to have been in poor health at the time, for in the many letters he wrote to his wife, he endeavours to remove her fears respecting himself. Here is one, quoted by Mr. Anderson in the "*Ladies of the Reformation*:"—"To the gracious Dame, Katharine Luther, my dear spouse, who is tormenting herself quite unnecessarily, grace and peace in our Lord Jesus Christ. Dear Katharine, you should read St. John, and what the Catechism says about confidence in God. You afflict yourself just as if God were not all powerful and able to raise up new Doctor Martins by dozens, if the old one were to be drowned in the Saale, or to perish some other way. There is ONE who takes care of me better than you, and all the angels could ever do. He sits by the side of the Almighty Father. Tranquillise yourself, then. Amen." But he was never to return. Taken suddenly ill a few days after writing this letter, he died before the news of his danger could reach her. After twenty-one years of loving companionship with perhaps the greatest of uninspired men, she was left a widow, with four orphan children, three sons and one daughter—John, Martin, Paul, and Margaret—of whom the eldest was twenty, the youngest ten years of age.

At first it seemed as though the widow and orphans would be well provided for. By a will written some time before his death, in which he

spoke of her with the tenderest affection and most perfect confidence, Luther had left all his property, save a few small legacies, at her disposal, and committed his children to her entire control. His property was worth 9,000 gulden, about £1,000 of our money; out of this she had to discharge some debts and pay some legacies. But these disbursements were more than made up by some considerable gifts or promises from the Elector Frederick, the Counts of Mansfeldt, and the King of Denmark. But in the very year of Luther's death, the disastrous war between the Protestant princes of the League of Smalkald and the Emperor Charles V. broke out; and the district devastated and ravaged by the contending armies was that in which her little property was situated. She could procure no rents, for her tenants were driven away, their cattle killed, their crops destroyed. And the same event which reduced her to poverty deprived her friends of the power to assist her. The territories of those princes and nobles who were disposed to befriend her, were for the most part in the occupation of hostile armies, and they themselves were too busy raising men and money, to be able to listen to her appeals for help. Her little property too was subject to the heavy war taxes of the time, and thus proved a source of embarrassment rather than of income. Only ten months after her husband's death, Wittemberg was threatened with a siege by Maurice of Saxony, and in the depth of winter Katharine had to fly for safety to Magdebourg. From this place she wrote to the King of Denmark, describing the want to which she and her children were reduced and earnestly soliciting aid. Whether she received assistance does not appear; but we know that many subsequent appeals were fruitless, though at the time of making them, she and her children—Luther's children—were on the point of starvation. After wandering for some months from place to place, and, it is feared, actually dependent upon charity for food, she ventured back to Wittemberg. Here she endeavoured to eke out her scanty means by letting apartments in her house and taking students to lodge with her. Her circumstances were most distressing. She was in the deepest poverty, and in order to ward off actual starvation, was compelled to mortgage her property and to pawn her silver plate. Melancthon and Bugenhagen made the most earnest appeals on her behalf to the King of Denmark and other Protestant princes, but without success. At length under pressure of extreme want she wrote another most touching and pathetic description of her forlorn and abject condition, which brought her temporary relief. But a better and more permanent deliverance was near. In 1552 the plague broke out in Wittemberg, and the university was removed to Torgau. She followed it in order still to gain the pecuniary help she derived from boarding a few students. On the way thither the horse took fright, and she fell from the waggon into a lake by the roadside. She was severely bruised and contracted a violent cold, from which she never recovered. She lingered for three months, during which period she displayed unshaken faith and steadfast patience. "She comforted and supported herself by the word of God, and earnestly desired her departure from this mortal life. Her whole dependence for salvation was upon the blood and sacrifice of Christ, and she expressed her childlike faith in these homely figurative terms, 'I will cleave to my Lord Christ, as the bur cleaveth to the cloth.' She died on the 20th of December, 1552, aged fifty-three years, having survived Luther seven years." She was buried in Torgau, where her tomb yet remains.

Of their children little is known. We can trace none of them beyond the second generation. In the early part of the present century, Joseph

Charles Luther, who seems to have been a descendant of the great Reformer, returned to the Papal Church. His orphan children were received into an institution, established at Erfurt in honour of their illustrious ancestor. Michelet quotes an Altona newspaper for the 15th of November, 1837, which contains the following announcement respecting them:—"On the 6th of May, the eldest, Anthony, born in 1821, arrived at the ancient convent of the Augustines. Instructed in the principles of the Reformation, he received the communion in that faith at Easter. He was placed as apprentice with a cabinet maker. Two of his sisters, Mary and Ann, are at service; the youngest, Theresa, is still at school." Audin goes on to say that M. Reinthaler made an appeal to the Protestants on their behalf, but without effect. Leipzig and Frankfurt sent fifty thalers, and that was all.

The destitution to which the widow and orphans of Luther were left, is certainly a disgrace to Protestant Christendom; and if the facts as stated by Michelet be true, our own generation is not without its share in the disgrace. There could scarcely be a more interesting subject of investigation than an inquiry into the facts of the case; and if the descendants of the great Reformer be really in poverty and dependence, we could hardly find a more commendable exercise of Christian charity than to raise into comfort the representatives of "the solitary monk that shook the world."

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### SACRAMENTAL MEDITATIONS.

"It was the same night in which Jesus was betrayed—it was when he was about to die, that he set forth, in the form of a feast, this solemn and cheering memorial of himself, and uttered such soothing and encouraging words to his disciples. He did not build a *tomb* by which to be remembered, but he appointed a *feast* of remembrance. He did not tell his disciples to put on sackcloth, but to clothe themselves with recollections of him as with a robe of immortality. Death, indeed, was a dread to him, and he shrank from it. It was a grief to his disciples, he recognised it as such, and so he dealt with it. But he showed them a trust in God, a loving submission to the Father, that could stay the soul. He spoke of a victory over death. He assured them that man's last enemy was conquered. Here, at this table, amidst these memorials of his death, he bids us meditate upon the life everlasting."

Yes—it was when "his soul was troubled," when "he began to be exceeding sorrowful even unto death," whilst "he was sorrowful and very heavy," that he instituted this ordinance in remembrance of himself. It was to commemorate his sufferings, to "show forth his death," that we were to assemble. But it was by no sad ceremonial, by no gloomy and funereal rites, that we were to attest our remembrance of his obedience unto death, but by a festival. We celebrate the agony and death of our dearest Friend by a feast. Bread, which ministers strength to our bodies, is the memorial of his mortal weakness. Wine, which gladdens and exhilarates the spirit, is the memorial of his sadness and agony. Even in the darkest hour of his life, whilst he stood amid the deepening shadows of the tomb, whilst "he was troubled in spirit," shrinking in dread from his mysterious agony in the garden and on the cross, he yet institutes a *feast* of remembrance for his disciples. It is by a *eucharist*, by a grateful, joy-

ful, gladsome rite that we commemorate, by his own ordinance, the night of his betrayal, and rejection, and death.

This appointment is in perfect harmony with the whole system of the gospel. To his cross we owe the crown, from his suffering flows all our joy, by his death we receive everlasting life. Those blessings which come to us so freely and gratuitously cost him dear. We receive them without money and without price, but he shed his heart's blood to secure them for us.

"He sank beneath our heavy woes,  
To raise us to his throne ;  
There's n'er a gift his hand bestows,  
But cost his heart a groan."

"He who was rich, for our sakes became poor, that we through his poverty might be rich." He "had not where to lay his head," that we might dwell in "the temple not made with hands, eternal in the heavens," "in the city which hath foundations whose builder and maker is God."

But though he appoints a festival to commemorate his death, though he did not bid us to put on sackcloth and garments of mourning, but to array ourselves in thoughts of him as with "garments of praise ;" yet we cannot remember that night without some emotions of grief and sadness. It would be utter selfishness on our parts if we were so absorbed in thoughts of our own deliverance and surpassing blessedness as to forget those sufferings to which we owe all. The bread we eat, broken into fragments, reminds us of his body bruised, mangled, broken, for our sins. The wine poured out tells us of his life's blood poured out upon the ground from his wounded side and broken heart. In these emblems "Christ is set forth evidently crucified before us." Can we gaze upon these symbols which he himself appointed to show forth his death, and feel less than those women did who followed him to Calvary "weeping and lamenting him" ? If this ordinance points us forward to "the marriage supper of the Lamb," it no less points us backward to the cross of Calvary. If the anticipation fills us with joy, the retrospect must make us mourn. If we look forward with exultation to the time when we shall "sit down with Abraham, and Isaac, and Jacob in the kingdom of God," we must, too, look backward to the dying agonies of him who "was despised and rejected of men ; stricken, smitten of God, and afflicted." His infinite and perfect love, forgetful of his own sorrows, only bids us rejoice. We, imitating in some feeble manner his surpassing self-forgetfulness, cannot but sympathise in his sorrow and share his griefs. In his grief he thinks only of our joy. In our joy we cannot but remember his grief.

Thus it is with mingled feelings that we "keep the feast." It is a feast—"a feast of fat things, of wines on the lees well refined ;" and we may call up feelings of joy, and gratitude, and exultation, in harmony with the occasion. Yet it is, too, a funeral rite, a sad solemnity ; we "show forth the Lord's death ;" we commemorate his suffering of body and soul in that "hour of darkness," and we must sympathise with him ; "we look upon him whom we have pierced, and mourn for him as one mourneth for his only son."

These blended feelings and this twofold attitude seem to be suggested to us in the words of the apostle speaking of this rite, where he says, "We show the Lord's death till he come." In it "we look for that blessed hope and glorious appearing of our Lord Jesus Christ," "when he shall

come to be glorified in his saints, and to be admired in all them that believe." In it, too, we look to him as with torn and bleeding brow, with pierced hands, and feet, and side, he expires in agony and shame.

"Here let our hearts begin to melt,  
While we his death record;  
And with our joy for pardoned guilt,  
Mourn that we pierced the Lord."

## A LETTER ON PREACHING.

*To the Editor of The Baptist Magazine.*

MY DEAR SIR,

The short article on preaching by Dr. Wayland in your January Number has called to my remembrance a letter written twenty-five years ago by the first Editor of "The Baptist Magazine," to a minister who had preached on the preceding Sunday, upon the same topic. As I think the subject an important one and the judicious remarks upon it likely to be useful, I forward it to you for insertion, if you think it suitable. Wishing you all success as Editor of our Magazine,

I am yours very sincerely,

B. ARTHUR.

DEAR SIR,—To avoid lengthiness, I must plunge at once *in medias res* by stating a few facts, without apology, seeing that facts and how to use them make up the sum of human wisdom.

Mr. C. is in the habit of gathering into an exordium all such relative matters as tend to elucidate the obvious, primary meaning of his text, thus bringing to one recognised point the subject of discussion, upon which arises the whole column of thought presented to the hearers. This unity of purpose is exceedingly valuable, acceptable, and useful, the whole congeries of ideas concentrating its energy upon the one clearly defined object. Many of his hearers retire immediately to their devotions, shut the door, and falling on their knees, give utterance to their glowing feelings of contrition, adoring wonder, and grateful love. Last Sunday, one of them had prayed earnestly for larger discoveries of the beauty, excellence, and glory of the sacrifice for sin revealed in the gospel—his heart responded "Amen" to the petitions offered in your expressive prayer, and on hearing the text, "Behold the Lamb of God," he anticipated an answer to his morning's supplications. As the discourse advanced, he felt his mental powers were incompetent to grasp the very extensive basis on which it was to be founded, and which from its extent became so attenuated as to afford no particular ground on which the mind could rest; he looked up, anxiously, but in vain, for a position for the mind's repose, and feeling uneasy, he began to chide himself for not grasping any one of the multitude of important verities presented by the preacher, in language extremely clear and correct; but, on glancing at some of his pious, spiritual, and praying fellow-worshippers, he perceived one restraining a yawn—another looked like a sullen school-boy when seeing some lovely fruits at which his mouth had watered, passing by him without his being able to get any; and others, with closed eyes, appeared to slumber! At length time closed upon a third part only of a discussion in which a number of topics had been introduced, amply sufficient for a volume of twenty or thirty sermons, or a series of essays of 400 or 500 pages, and

the hungry unfed flock went listless home. The aforesaid hearer for some time forgot his accustomed retirement; and when he did retire and throw himself upon his knees, his first feeling was to entreat the Lord that he might never have such blessed verities presented to him in such a way again. These, my dear sir, are veritable facts. It may tend to promote the usefulness of your ministrations to ascertain the proximate causes.—These were, as I believe—1.—The great breadth of the subject, as announced, impressed upon many a consciousness (perhaps not clearly recognised, but yet a sort of consciousness) of inability to grasp the field opened for discussion at one view, so as to retain it before the mind's eye. Such a feeling affects the mind in a similar way as peeping at a boundless landscape through a telescope, admitting but a narrow field at a time. 2.—These effects, I believe, were produced by the incongruous nature of the topics discussed. The text presents the Redeemer under the simple character of a sacrifice for sin. It is quite true, that He teaches like a Prophet, intercedes like a Priest, and rules like a King; but he cannot be said to teach, intercede, or rule, as a *Lamb* or *Sacrifice*, which is the character in which he is presented to us in the text! Whether the puzzled hearer be able to assign the reason or not, such incongruities cannot fail to excite unpleasant disturbance in the mind of an attentive hearer, wishing to comprehend what he hears. But, 3.—That which created the dozing disposition of some, who usually hear the preacher with eager attention and glistening eyes, was the constant recurrence of a monotonous soprano tone of the voice, the same somewhat moaning long note, soothing the ear like a mother's lullaby at short and regular intervals. Surely our ideas are best communicated by the natural voice. If you wished to explain and to reprove me for sending you this letter, I hardly think you would adopt a soprano tone at measured intervals in giving utterance to your explanation and your reproof.

But enough. I should not have troubled you with these remarks, had not the superior excellence of the sentiments you expressed and the very appropriate terms in which they were delivered, made me the more regret that the too great extent of the proposed discussion and the mode of enunciation should have rendered the listening to them rather unpleasant than otherwise—a result which the writer has had too many occasions to lament (from other causes) in reference to his own well-intended efforts at popular instruction. As an afternoon's exercise, he sketched the outlines of a discourse from your text on the concentrative plan, and, finding his spirit humbled, encouraged and delighted in this study, he ventures to place it before you; not as in the least degree vying with the materials accumulated in your extensive discussion, but as an exemplar of a concentrated series of thought, natural to the speaker and comprehended with ease and probable benefit by the hearer.

SKETCH OF A DISCOURSE ON THE PLAN OF ONE CONCENTRATING TOPIC, FOUNDED ON JOHN i. 29, *Behold the Lamb of God*. The Jews being accustomed on many occasions to offer a lamb in sacrifice, would readily understand this language of John as calling their attention to the sacrifice which God has provided to put away sin. Let us consider—1.—The efficiency of this sacrifice. 2.—Its exclusive character. 3.—The extent of its application.

1.—ITS EFFICIENCY. The efficiency of a sacrifice rests upon its Divine appointment. Christ was a sacrifice of God's own providing—promised to the first offending pair—again to the patriarchs, set forth in the Jewish ritual, and in the fulness of time made under the law to redeem them

that were under the law. The origin of this sacrifice for the sins of men is entirely of God, and not of man. Again, the efficiency of a sacrifice rests upon the concurrence of both parties in adopting it. On his part, God hath set forth Jesus Christ to be a propitiation for sin. There is nothing more plain in the Scriptures than this, that God is well pleased with this sacrifice. On the other hand, the teachings of the Holy Spirit discover to the inquiring sinner the fitness, and sufficiency, and beauty of this one offering for sin; the sinner receives it by faith, that is, believing it to be ordained of God, the guilty party cordially agrees to this way of having his sins forgiven; he is pleased with it; he glories in it, as admirably just to God and indubitably safe to man. Lastly, the efficiency of a sacrifice rests upon its appropriate effects. Other sacrifices, however, personally penal to transgressors, could never take away the being of sin—they left the heart of the offender in the same state as before, unreconciled to God and to the rules of his government; but the blood of Jesus Christ, this sacrifice, cleanseth from all sin. The heart that adopts it is crucified to the world, and the lusts of the flesh and of the mind lose their influence, the warm affections of the soul embracing the transforming influences of the Redeemer.

2.—Consider the **EXCLUSIVE CHARACTER** of this sacrifice for sin. No other was ever appointed of God for this purpose. Men have invented many sacrifices to atone for their sins, but God never accepted any one of them. Cain was the first man who offered a sacrifice which God had not appointed, and God had not respect to it; nor will He have respect to any other sacrifice for sin, however costly, or painful, or degrading, than that one offering up of his only begotten Son, the Lamb slain from the foundation of the world. There is no other name given under heaven as a sacrifice for sin. God has put forth his loving mercy in this way; and He is of one mind, He will never agree to any other. Christ is the only peace-offering between God and man. This is the only sacrifice that repairs the breach and restores paths to dwell in. God is thus (and thus only) reconciling the world unto himself, not imputing their trespasses to them.

3.—Consider the **EXTENSIVE APPLICATION** of this sacrifice—embracing Jews and Gentiles, all nations and kindreds, and tribes and tongues—wherever sin exists in this world of crime, there is this sacrifice to be proclaimed—to the wealthy and to the necessitous—to the most honourable and to the lowest in disgrace—to the prosperous and happy, and to the suffering and sorrowing—to the young and to the aged—whosoever seeks forgiveness, here is the sacrifice already offered up, a sweet smelling savour unto God; and whosoever is willing thus to be forgiven is freely invited to all the fulness of its benefits. Behold the Lamb of God, which taketh away the sins of the world. This sacrifice constitutes the hope of a sinner—it gives joy to the broken heart of the believer—it is the thrilling note in the exulting triumphant bliss of the heavenly world. My brethren, what place does this sacrifice occupy in your religion? what use do you find for it in your prayers? How stands it in reference to your trust in God's mercy? What relation has it to your hope of eternal life? Does it move your heart to love Him who has thus strangely loved you, and given Himself for you?

Yours very truly,  
THOS. SMITH.

## THE DECLINE OF INFANT BAPTISM.

"THE Biblical Repertory and Princeton Review" for January has an article on "The Neglect of Infant Baptism," which shows that "within fifty years the number of children baptized has diminished from one to every five communicants, to one to every twenty; or in other words, that only one-fourth as many are baptized now in proportion to the total communicants as at the beginning of the half-century."

"The Presbyterian" in commenting on the subject, says, "We confess ourselves astounded at this exhibition, and yet we cannot controvert the statement. The reviewer gives the figures, drawn from the official statistics of the church. The Episcopalians make a better report, having baptized about twice as many in proportion as our branch of the Presbyterian Church. But the New-school Presbyterian Church and the Congregationalists are much more deficient than we are. In 1847, the Old-school reports showed fifty-two baptisms for each thousand communicants, whilst the New-school showed only nineteen for each thousand, and the Congregationalists only sixteen! These statistics indicate a state of things which call for immediate attention and reform."

The reviewer enumerates among the causes of this neglect of infant baptism the following:—"1.—The greatly increased efforts of anti-Pædobaptists to disseminate their sentiments. 2.—The neglect of pastors to give proper and full instructions in regard to this sacrament. 3.—The careless and improper administration of the ordinance. 4.—The failure of the church to recognise baptized persons as church members. 5.—Neglect of family worship. 6.—The administration of the ordinance at week-day services instead of on the Sabbath. 7.—The baleful influence resulting from the era of 'New Measures.' We commend the article to the attention of all our pastors and ruling elders."

The real cause of the defection the reviewer fails to touch, which is this, the absence from the Bible of precept, example, or authority, in any form, for administering baptism to infants, or to any except believers. This is a sad omission for the cause of Pædobaptism, especially in this nineteenth century, when the axiom of "The Bible the only religion of Protestants," has taken such general hold on the consciences and convictions of mankind. Nothing but retrogression on the dial of the world, to that period when tradition, councils, popes, cardinals and human authorities, were deemed the all-sufficient guides of faith and practice, can restore infant baptism to its pristine glory. Till then this beggarly detail of the decreasing number of children baptized must go on, nor can it be arrested till some lost apostolic document be discovered showing that Jesus and his Apostles admitted to baptism *believing* parents and their *unbelieving* children.

As for ourselves, we hail this decline of infant baptism as one of the most auspicious features of extant Christianity. It shows how tenacious the general conscience is of a "Thus saith the Lord," to insure its continued hold upon an ordinance. Without that indispensable requisite in the case, all the reasoning, periodical writing, ecclesiastical adjudication, and clerical zeal which can be brought to bear upon the subject will fail to arrest the evil of which "The Repertory" and "Presbyterian" complain. The truth is, the public are coming to feel, not only that sprinkling an infant is a useless and unscriptural thing, but that it is a chief prop and pillar of Popery and of Church and State establishments, and that in its

connections and consequences it is one of the most formidable evils ever inflicted on mankind.

As held by our Pædobaptist brethren in this country, it is deprived of some of its most noxious elements, especially that of being a regeneration of the child, which was the sole reason for its original existence, and is at present the only source of its continued vitality. In Europe the child is born into the State by natural generation, and into the Church by baptismal regeneration, and it is by the union of the two that the connection of Church and State is maintained and the hierarchy keeps the subject masses under its control. Let children cease to be baptized, and the Papacy could not sustain itself another age. But here in America, where the doctrine of Church and State is repudiated, Pædobaptism is as adverse to the organisation of society as it is unsustained by the word of God. How, then, can it be kept up? \*

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### EMBLEMS.

BY CHRISTIAN SCRIVER, MINISTER OF MAGDEBURG, IN 1671.†

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#### ANGRY ALMS.

GOTTHOLD was one day occupied with important business, and deeply absorbed in thought, when his daughter unexpectedly entered the room, bringing a paper stating the case of a poor widow, and soliciting an alms in her behalf. Losing his temper, he spoke harshly to the poor girl, and, in an ill-humour, flung to her the sum she asked. Recollecting himself, however, he cried out, "Wretched man that I am! how fair the show that my Christianity often presents, to myself at least, and how boldly I venture to say, 'Lord Jesus, thou knowest all things, thou knowest that I love thee;' and yet, now that my Saviour has come and craved a mite for this poor widow as a practical evidence of my affection for himself, I take offence at him for disturbing my poor thoughts, though for so short a time and so good a cause. My God, thou invitest me to come to thee whenever my pleasure leads or my necessities compel me; and come when I may, never is my coming unseasonable or inopportune. Thou hast the whole world to govern, and yet I trouble thee not though I break in at morning, noon, or night, and claim an alms from thy mercy. How conceited I must be to reckon my concerns and thoughts of greater moment than the prayers and sighs of my suffering fellow-Christians! I now see that sin is rashness, and have good cause henceforth to give a more gracious reception to the Lord Jesus in his members, lest in my hour of need he turn his back upon me. *God loveth a cheerful giver. A benefaction to the poor should be like oil, which, when poured from one vessel into another, flows in silence, and with a soft and gentle fall. An alms reluctantly bestowed is like a rose spoiled and discoloured with the fumes of sulphur, like sanded flour or over-salted meat. He who exercises charity with a reluctant heart and angry words, is like the cow which yields her milk but overturns the pail with her foot.*"

#### THE HEN AND THE EYE THAT DOES NOT SEE ITSELF.

Hearing a hen loudly cackling one day because it had laid an egg, Gotthold thought with himself, "This hen acts as proud saints and hypo-

\* From "The New York Chronicle."

† See Brief Notices, page 168.

crites do. Such characters make a trade of godliness, and have no sooner, with only half their hearts, performed a good work, than they are eager to have it everywhere trumpeted and made known to their honour, True Christians are quite of another mind."

Gotthold proceeded: "The eye, the noblest member of the human body, does not see itself; and piety and godliness resemble it, in being destitute of self-consciousness. Believers do not believe that they believe. The humble are ignorant of their own humility. The best and most devout suppliants have their minds so full of God, that they are not aware, never think of, the fervour of their prayers. The kindest benefactors have no recollection of the good they do, and are surprised when men thank them for it. The pious fancy that they have no piety, and consequently are always fighting and striving to attain it, in which indeed growth in godliness consists.

"My God! never have I greater reason for suspicion than when I am particularly pleased with myself, my faith, my prayers, and my alms."

#### THE OPEN SMELLING-BOTTLE.

Gotthold had for some purpose taken from a cupboard a phial of rose water, and after using it, had inconsiderately left it unstopped. Observing it some time after, he found that all the strength and sweetness of the perfume had evaporated. "This," thought he within himself, "is a striking emblem of a heart fond of the world, and open to the impressions of outward objects. How vain it is to take such a heart to the house of God, and fill it with the precious essence of the roses of Paradise, which are the truths of Scripture, or raise in it a glow of devotion, if we afterwards, neglect to close the outlet; that is, to keep the Word in an honest and good heart! (Luke viii. 15.) How vain to hear much, but to retain little, and practise less! How vain to excite in our heart sacred and holy emotions, unless we are afterwards careful to close the outlet by diligent reflection and prayer, and so preserve it unspotted from the world! Neglect this, and the strength and spirit of devotion evaporate, and leave only a lifeless froth behind. Lord Jesus, enable me to keep thy word like a lively cordial in my heart. Quicken it there by thy Spirit and grace. Seal it, also, in my soul, that it may preserve for ever its freshness and its power!"

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#### THE DARK VALLEY.

THERE is a path of fear which all must tread,  
 Nor one may hope to escape the gloomy road;  
 Sorrow and mourning make it their abode,  
 And night o'erhangs that valley of the dead;  
 Chill is the frozen air, and comforted  
 By mortal help no traveller may be,  
 So near the confines of eternity,  
 No sound of earth can reach it: yet is One,  
 One who himself hath trod the gloomy waste,  
 The Guide of all who trust him; nor alone  
 Hath ever friend of his that portal passed.  
 He who was dead, and liveth, from his throne  
 Sunshine eternal pours, in living ray,  
 In fadeless splendour, o'er the pilgrim's way;  
 And points him, bright beyond the mortal gloom,  
 The pearly gates of his immortal home.

JOHN H. CUZNER.

## Reviews.

*Some Account of the Life of Spencer Houghton Cone, a Baptist Preacher in America.* London: Trubner and Co. New York: Livermore and Rudd.

THE life of a brave, honest, true-hearted man. The narrative, though unequal, is, for the most part, written with singular power and beauty. The portion of the volume which describes his pastorate at New York, strikes us as somewhat heavy and confused. The accounts of conventions and mass meetings are doubtless interesting enough to American readers, for whom the book was written; but, on this side the Atlantic they produce a tendency to skip, which is rendered irresistible by the remarkable interest of the other parts of the volume; as in reading some thrilling tale, one hurries over the dull episode in eager haste to return to the thread of the narrative. Some account of the life here fully described was given in "The New York Examiner" immediately after Dr. Cone's death, and from this some extracts appeared in "The Baptist Magazine" a few months ago. We propose here to give its general outlines with as much filling up as our space will permit.

If heroism be true nobility, Dr. Cone came of a noble stock. His ancestry on both sides had heroic memories in abundance. "Persecution had dragged them up to fame and chased them up to heaven. On his father's side he was descended from an old Puritan and Baptist family. Roger Conant, his paternal ancestor, was among the foremost of the Pilgrim Fathers; he is mentioned with special honour by Bancroft as "a man of extraordinary vigour, who succeeded in breathing a portion of his sublime courage into *three* of his companions; and making choice of SALEM as a convenient place of refuge for the exiles for religion, they resolved to remain there as the sentinels of Puritanism on the Bay of Massachusetts." His descendant, Conant Cone, the father of Spencer Cone, was among the first to take up arms against the British in 1776. On his mother's side he was sprung from the Huguenot refugees, who fled from the persecution of the French Government. From the dragonades of Louis XIV. and the smoking ruins of La Rochelle they came out, not fainting, not destroyed, but renewed in the temper of their mind." Of his maternal grandfather, Colonel Joab Houghton, we read the following incident:—

"It was in old Hopewell Baptist Meeting-house, where Conant Cone and Alice Houghton alike worshipped, and where they were immersed, that Joab Houghton received the first news of the Battle of Lexington, and the defeat of the Earl of Northumberland, the haughty descendant of the hero of Chevy Chase, by the half-armed yeomanry of New England. Stilling the breathless messenger, he sat quietly through the services, and when they were ended passed out, and mounting the great stone block in front of the meeting-house, beckoned to the people to stop. Men and women paused to hear, curious to know what so unusual a sequel to the service of the day could mean. At the first words a silence, stern as death, fell over all. The Sabbath quiet of the hour and the place was deepened into a terrible solemnity. He told them all the story of the cowardly murder at Lexington by the royal troops; the heroic vengeance following hard upon it—the retreat of Percy; the gathering of the children of the pilgrims round the beleaguered hills of Boston. Then pausing and looking over the silent crowd—he said slowly: 'Men of New Jersey, the red coats are murdering our brethren of New England! Who follows me to Boston? And every man of that audience stepped out into line and answered, 'I!' There was not a nor a traitor in old Hopewell meeting-house that day.'

With such an ancestry as this, one so rich in historic associations and in heroic qualities, transmitted from generation to generation, we need not wonder at the strength and vigour of Spencer Houghton Cone. These characteristics were very early called into exercise. His father having become impoverished through the sacrifices he made during the war of Independence, and having fallen into a state of morbid melancholy, sometimes into a condition of utter insanity, the care and support of the family fell upon the eldest son, Spencer, at the age of *fourteen*. He had already distinguished himself at the Princeton College, and, young as he was, he determined to seek a situation as usher in a school. Seeing an advertisement for an assistant at a place thirty miles distant, he determined to apply for it, and walked the whole distance. To his bitter disappointment he found that he was just a day too late, and he had to return home. He succeeded shortly afterwards in getting appointed Latin teacher in a school at Princeton, where, however, his salary was so small that it barely sufficed to keep them alive. Some years afterwards he wrote of this period of his history—"It would only give a useless pang to your sympathising heart, to tell you how I struggled, and what I suffered during those delightful years when nature wears no mask. Those years of happy youth, that by most are merrily spent in study or amusement, to me brought nothing in their train but vexation and disappointment. Though I lived at that time with the strictest economy, I found we were sinking more and more into debt—but still I persisted in keeping my family together." Poor boy! Fourteen was very young to study so hard a lesson. Self-denial, poverty, debt, disappointment, almost despair! A rough road indeed: but it made a strong, brave traveller of him. •

At this time it became necessary to remove his father to a lunatic asylum, so violent and dangerous had he become. Spencer resolved to take him to Philadelphia, where was a hospital for the insane, which was understood to be free. Having procured the needful assistance, the brave lad set out with his charge, but on arrival found that it was only free to natives of the state, and that his father could not be received without security for payment. He could give no security, and was a perfect stranger in the city. After placing his unhappy parent in a place of safety, he set out in search of the chief officer of the institution. He found the house and gained admittance. "It was," writes his sister, "Sunday; there was a table in the middle of the room, and a noble, benevolent-looking man sat by it, with a Bible before him, reading intently. I knew his name once, but it is so long ago that it has gone from me. Brother went up and stood before him, and told his sad story, and that he was a boy, and had no one in the world to stand for him, or be his security. The old man heard him through, and then looking benignly in the poor boy's eyes said, 'My son, thy face is thy security; I will stand for thee; thy father shall go in.' He described, when he came home, what he had gone through, and the scene at the gentleman's house, and I well remember how we all wept to hear him."

The struggles and difficulties of the next few years we pass over. His health began to fail beneath the overwhelming labours he undertook for the support of his parents, brothers, and sisters. He then applied to a bishop of the Episcopal Church for advice as to his course. This gentleman first advised him to enter the Church, promised to support him during the period of his studies, and then to secure his promotion. It was a tempting offer for a young and needy man, conscious of ability, and chafing at a world which gave him

no chance for its exercise. But the Baptist leaven was too strong within him; he knew too well that the ministry of the word of life is the gift of God, not of man. He had, even then, too frank and honest a reverence for holy things to tamper with them uncalled of God, and he modestly, but firmly, rejected the proposition. The bishop then advised him to go on the stage; he took the well-meant but dangerous advice, and became an actor.

In his new vocation he speedily achieved a remarkable success, and became one of the most popular performers on the American stage. But he never liked his profession, oftentimes was disgusted at it, and "always felt how much more noble and worthy it would be to *live* the reality of heroic virtue, and to act instead of mimicking the deeds of greatness." Though always received with plaudits from crowded houses, and though a welcome guest in the very best society of Philadelphia and other cities he visited, he became a prey to deep and settled melancholy; and in the very midst of his histrionic triumphs he determined to abandon the stage. This he did to the astonishment of his friends, and to the regret of Miss Morell, a young lady of wealth and fashion, to whom he was engaged. Shortly afterwards occurred his very remarkable conversion, the circumstances of which were narrated in our pages some months ago. He now connected himself with a newspaper published in Philadelphia, and threw all his energies into the support of the American Government in its contest with England in the war of 1813-15. Nor was it by the pen alone, that the grandson of old Colonel Joab Houghton assailed his hereditary enemies. The ex-schoolmaster, ex-actor, and now newspaper editor, received a commission as major in the United States army, and if we may credit the account here given, seems to have made a very efficient officer. He was engaged in the actions at Bladensburg, North Point, and Fort M'Henry, in all which affairs his corps of light infantry did good service, and were mainly instrumental in compelling the re-embarkation of our troops. The account here given is specially interesting, as describing the war from an American point of view. Peace being signed between the two nations, Major Cone reverted to his pacific pursuits, and again occupied his stool in the newspaper office. A short time afterwards he received a government appointment, which led him to remove to Washington, and here he for the first time addressed an audience in the name of Christ. His first attempt was unpremeditated and unexpected at a Sunday morning prayer-meeting, where, however, he spoke without embarrassment for nearly an hour. Being asked to deliver an address on the following Sabbath, he consented to do so, and the fact having transpired, the little chapel, the steps leading up to it, and the adjacent yard, were all densely crowded. His first impulse was at once to turn back, but he resolved to enter the pulpit, give out a hymn, read the Scriptures, pray, and then retire; but as the service proceeded, he became so deeply impressed with the value of the souls of his hearers, and so strongly impelled to urge them to fly from the coming woe, that he forgot everything but the gospel message, which he delivered with thrilling earnestness and eloquence. This led to his being called to the ministry by the church in Washington, and soon afterward, without solicitation on his own part, he was appointed Chaplain to the Congress. Of this period of his life a very characteristic incident is recorded. A member of Congress, holding high office in the Government, had recently died; during his life he had been a confirmed infidel, but on his death-bed he cried out most vehemently for the minister of Christ. The chaplain, in a sermon preached in the Hall of Representatives shortly after

this event, made a very earnest appeal to those who were living without God, warning them of the remorse and despair of a sinner's death-bed. Though he made no direct allusion to the unhappy man, yet his sons chose to say that he had insulted their father's memory, and insisted upon an apology in the same place where the insult had been offered, threatening personal violence if it were not made.

"The members of the church hearing of this, became much alarmed, and met to consult what should be done to protect him. The day came, and multitudes thronged the house. The young chaplain rose calm and undisturbed—his manner as happy and serene as though such a thing had never been whispered, or as if fear was not a part of his nature. He read a hymn of praise, then, with uplifted hands, poured out his heart in prayer. The Lord heard and answered with strength and grace. He stood up. Every eye was upon him, every ear stretched to hear; he began to preach—his voice rose to a pitch of dignity, his form dilated, and the stern words of doom upon the finally impenitent went rolling and thundering through the house. Triumphantly that day he preached the whole plan of salvation through the Lord Jesus Christ; he spoke for more than an hour, but never made any direct allusion to the circumstance, nor the shadow of an apology. The Lord magnified his word. Two ladies, wives of members of the Congress, were converted by the instrumentality of that sermon. No one ever heard of any further attempt to compel Spencer H. Cone to apologise for speaking the truth. On several occasions indeed his life was threatened, and the brethren were in great fear for him, but he could never be brought to entertain any apprehension, or to turn aside from the course of duty."

In the year 1816, Mr. Cone was invited to become the pastor of the church meeting in Alexandria, which was at that time in a very low state. He consented, and during the whole period of his ministry in this place, few months passed away without his administering the ordinance of baptism in the River Potomac; so that a church, which at the commencement of his ministry contained only one male member, had become a large and flourishing community, when some years afterwards he removed to New York.

During this period, he was invited to preach in the city of Philadelphia, the scene of his greatest theatrical triumphs, and where, on one occasion, a serious riot had occurred, occasioned by some slight affront offered to him by the manager. He deemed it his duty to comply. The spacious chapel was crowded from the floor to the ceiling. There was not an inch of space unoccupied in the vast area. Hundreds who never entered a place of worship, came to see and hear once more their old stage idol. Having made his way to the pulpit with some difficulty, he stood erect in it, and pronounced the words of the hymn beginning—

"The wondering world inquires to know,  
Why I should love my Saviour so."

The effect was magical. A silence, as of death, fell upon the whole assembly, nor till the conclusion of the service was a sound to be heard except the preacher's voice. With similar effect he itinerated over the whole of Virginia and the neighbouring States, preaching everywhere with a power and success rarely equalled.

But we must close, not from lack of matter, but from want of space. Having removed to New York, he laboured there with signal devotion and with much success until the close of the year 1855, when the Lord of the harvest permitted him to cease from his labours, and by a short illness dismissed him to his rest.

This brief and imperfect outline will prepare our readers to find the volume one of rare interest. They will not be disappointed. We cannot,

however, close this notice without pointing out two serious blemishes. 1—The virulent anti-English feeling so constantly evinced. We are far enough from justifying either of the wars in which we have been engaged with the Americans; and had the writers of the volume contented themselves with reprehending the course pursued by our Government in regard to them, we should not have complained; but we do protest against the ripping up of old quarrels, and the revival of exploded and refuted slanders which the volume contains. 2—We cannot but deplore the course taken by Dr. Cone upon the question of slavery. There is nothing in this volume to show that he was hostile to slavery, and he is set before us as the steadfast advocate of compromise and coalition with slaveholding churches. Notwithstanding these and other incidental defects, we have here a valuable addition to our denominational literature, which we cordially recommend to the perusal of our readers.

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*Select Works of Thomas Chalmers, D.D., LL.D.* Edited by his son-in-law, the Rev. WILLIAM HANNA, LL.D. Vol. X. *Christian and Economic Polity of a Nation, with Special Reference to Large Towns.* Edinburgh: Thomas Constable & Co. London: Hamilton, Adams, & Co. 1856. Crown 8vo. Pp. 728.

THIS work came out originally in a series of papers which commenced when the esteemed author was entering upon the ministry of the very populous parish of St. John's, in the city of Glasgow. A reference to the character and condition of that locality will give the precise line of thought upon which the work enters. In the life of Dr. Chalmers we are informed that the parish at that time contained a population of 10,304 souls. "Of the 2,161 families of which it was composed, there were so many as 845 families who had no seats in any place of worship; and even that proportion gave no adequate idea of the extent to which church-going habits had been relinquished. And St. John's was not only one of the largest, it was the very poorest parish in the city. Weavers, labourers, factory-workers, and other operatives, made up the great bulk of the community." When this devoted minister entered upon his new sphere of labour, he did so not only with a determination to consecrate himself to the removal of the wretchedness and profligacy that abounded among such a population, but with very intelligent convictions and matured plans as to the method by which such an object might be efficiently pursued. To explain his views, and to excite an interest in his great enterprise, he commenced the volume now before us. Consequently it has special reference, not only to large towns, but to the classes which chiefly composed the parish of St. John's. How to ameliorate the condition and elevate the character of the lower orders of the community, are the topics considered in this book. And we can promise our readers that if they can but overcome the disinclination often felt at the appearance of such terms as "economy" and "polity," sufficiently to enter upon the work, they will find questions of deepest practical interest discussed with such clearness of thought and fascination of style, as to render superfluous the recommendation we are quite prepared to give.

Nearly forty years have passed since Dr. Chalmers first presented these thoughts to the world upon the condition of large towns, but nothing has occurred during that period to diminish the importance of the subject. The question is quite as pressing now as it was then—How may the great masses be most readily brought under spiritual instruction? We are not quite certain

that the relative deficiency of religious agencies is really less now than it was in 1819. For if the multiplication of places of worship, and of religious appliances, has seemed, in some measure, to overtake the requirements of the case, our great cities have been receiving, during that period, immense accessions to their population. But whatever may be the result of a comparison in this matter, the amount of heathenism that remains untouched is sufficiently great to render the subject one of present interest to the Church of Christ.

In looking at the labours of his predecessors in these investigations, Dr. Chalmers deploras the attitude which two classes of writers upon this subject had assumed towards each other.

"There are political economists who do not admit Christianity as an element into their speculations; and there are Christian philanthropists who do not admit political science as an element into theirs. It is thus that two classes of public labourers, who, with a mutual respect and understanding, might have, out of their united contributions, rendered a most important offering to society, have, in fact, each in the prosecution of their own separate walk, so shut out the light, and so rejected the aid, which the other could have afforded, as either, in many instances, to have merely amused the intellectual public with inert and unproductive theory on the one hand, or as to have misled the practically benevolent public into measures of well-meaning but mischievous and ill-directed activity on the other."

This blending of political and social reform with the enterprise was the characteristic of Dr. Chalmers's activities. And here are to be found, we take it, both the strength and the weakness of his system. Not a doubt can be entertained that the social condition of the people presents obstacles to the interpenetration of the masses with gospel truth. And unwise legislation upon the subject of pauperism may very easily and rapidly degrade a people by lowering their sense of independence and self-respect. We think that the charges upon this score are fully made out in the volume before us, with respect to the working of the old poor-laws. Still it requires a strong nerve and unbounded confidence in the principles laid down, for a man possessing all the humanity and tenderness by which Dr. Chalmers was distinguished, to make statements like these:—

"We have long thought that, by a legal provision for indigence, two principles of our moral nature have been confounded, which are radically distinct from each other. These two principles are humanity and justice, whereof the latter is the only proper object of legislation, which, by attempting the enforcement of the former, has overstepped altogether its own rightful boundaries. It is right that justice should be enforced by law, but compassion ought to have been left free."

"Pauperism, in so far as sustained in the principle that each man, simply because he exists; holds a right on other men or on society for existence, is a thing not to be regulated but destroyed. Any attempt to amend the system which reposes on such a basis, will present us with but another modification of that which is radically and essentially evil. Whatever the calls be which the poverty of a human being may have on the compassion of his fellows, it has no claims whatever upon their justice."

These are startling declarations, and if taken apart from the discussion of the whole subject, would very unfairly represent the author. While he believes the whole system of pauper legislation to be founded on error, his remedy is no violent one. All that he calls upon parliament to do is to leave parishes at liberty to deal with their own affairs in this respect, as perfectly local matters. As to the parishes themselves, his suggestion is that their alterations should have reference to future applicants for relief; but that no change be attempted

towards any who are already in receipt of constant relief. So that the change of system, though of the most thorough and radical character, would yet be gradual and practicable. And thus, with the gradual withdrawal of this degrading provision, the natural sources of supply would become increasingly adequate. For he contends that increased habits of providence and forethought would place the classes who at present are resting their dependence upon the legal provision made for the destitute, far above their present means. While for emergencies, the compassion of the rich and the kindness of relatives would be found sufficient. We commend the reader to the book itself for the discussion on pauperism, its characteristics, the means by which it is perpetuated, and the manner in which it might be dealt with.

We would however draw more special attention to those portions of the work in which the writer discusses the spiritual condition of the people, and the means by which the church is to bring the masses into contact with the truth as it is in Jesus. This, for ordinary readers, is not only the most practical part of the treatise, but it shows a deep acquaintance with the necessities of the case, and contains many practical measures that proved in the hands of Dr. Chalmers extremely effective. He proceeds upon the principle, that, if these masses are ever to be brought under the influence of the truth, it cannot be by *attracting* them to existing churches and institutions; but must be effected by *penetrating* and *pervading* them. To use his own expressive term, they must be "saturated" with religious truth. The erection of places of worship and the establishment of schools will do much in the way of attracting those who have a taste for education and religion; but after these efforts have been successful to a very large extent, there will still be an enormous amount of profligacy and corruption that no such agencies will affect.

"And whether we look at the streets, when all in a fervour with church-going, or witness the full assemblage of children, who come from all quarters, with their weekly preparations, to a pious and intelligent teacher—or compute the overflowing auditory that Sabbath after Sabbath some free evening sermon is sure to bring out from among the closely-peopled mass—or, finally, read of thousands which find a place in the enumerations of some great philanthropic society—we are apt, from all this, to think that a good and a religious influence is in full and busy circulation on every side of us. And yet there is not a second-rate town in our empire which does not afford materials enough both for all this stir and appearance on the one hand, and for a rapid decrease in the quantum of moral deterioration on the other. The doings to which we have adverted may bear, with a kind of magnetic influence, on all that is kindred in character to their own design and their own principle. But there is the firm and obstinate growth of a sedentary corruption which will require to be more actively assailed. Beyond the ken of ordinary notice, there is an outnumbering both on the side of week-day profligacy and of Sabbath profanation. There is room enough for apparent Christianity and real corruption to be gaining ground together, each in their respective territories; and the delusion is, that while many are rejoicing in the symptoms of our country's reformation, the country itself may be ripening for some awful crisis, by which to mark, in characters of vengeance, the consummation of its guilt."

In order to meet the requirements of the case, he insists largely upon "the influence of locality in towns"—applying the principle first to Sabbath schools. The ordinary system upon which these societies are conducted is, that "the teachers are indiscriminately stationed in all parts of the city, and the pupils are indiscriminately drawn from all parts of the city." Schools so constructed might or might not be very effective in their relation to the scholars actually attending upon them, but as to their concentrated and continuous influence upon any given locality, it does not exist. But the proposed substitute for such

a plan is, that to an individual teacher a definite locality be assigned—a small portion of the town with its geographical limits; that he should restrain his attention to the children of its families, leaving other districts to the exertions of other labourers. It is argued that upon such a system the teacher would work more efficiently and earnestly. The very fact of his having a definite and restricted sphere of labour—one which by diligence and faithfulness he might overtake—would give a stimulus that no other system could impart. The instance of the Saltmarket schools is adduced to show how completely such a method may be made to transform the characteristics of a whole neighbourhood.

“Certain it is that we never witnessed so rapid a cultivation; and when on visiting the school a few months after its establishment, we beheld the dress and decency of their exterior, and marked the general propriety of their manners, and observed the feeling that was evident in the replies of some, and the talent and promptitude that shone forth in the replies of many . . . . with our eyes open to what had thus been done by the moral force of care and kindness on the part of one individual, we could not miss the inference that, with a right distribution, it was in the power of a number of individuals to throw another aspect over the habit and character of another generation.”

So far in reference to Sabbath schools. It is a principle which has been frequently tried since, and always with success. Any intelligent Christian man who makes this the walk of his benevolence will find his account in it. But we do not think that the principle has the same facility of application to the work of the Christian minister. To say the least, we cannot bring the system into such immediate operation in his work as in that of the teacher. The City Missionary might and does carry out this principle. Locality in towns is the principle upon which he works. But no minister, whether in the Establishment or out of it, could, in the present state of things, act exclusively upon the system. Dr. Chalmers earnestly recommends Dissenters to do so but we know not how it would be possible for a minister, with the care of a church which finds its members in various districts of a town, to work upon any restricted locality in this way. And no such small space answering to Dr. Chalmers's idea of “locality” could afford materials for a Christian church. And we cannot see how the principle of the Establishment would assist in such a matter. It would necessitate endless subdivisions of parishes, with the erection of innumerable buildings, and the salaries for innumerable ministers. And where the funds are to come from for such an undertaking, we cannot divine. In the Church and out of it the principle of locality is being acted upon by City Missionaries, organised and unorganised; but we see not how any rectification of ecclesiastical matters could set the minister free to carry on such a system of domiciliary visitation in a given street or court, in any measure analogous to the efforts of the Sunday School teacher in a similar locality.

As to the views entertained by Dr. Chalmers respecting an Establishment, we have been told that he always maintained the views set forth in this volume and other works, still we can hardly conceive but that the subsequent history of the Scottish Church must, in some measure, have modified his theory of an Establishment. For instance, respecting Church patronage, it is maintained in this work that patronage is virtually exercised by the Church itself, and not by persons who hold the living in their gift. It is argued that if the appointment be unacceptable to the people and obnoxious to the assembly, no such appointment could be made binding. Upon this point the whole disruption of the Scottish Church turned, and the entire history of that movement seems to us to

negative such a doctrine, and we cannot see how, in certain supposable cases, such a theory could be compatible with patronage at all. Doubtless it would be the wisdom of those who hold such appointments to exercise their prerogative in accordance with the voice of the people; but where the patrons and the Church authorities come into collision, as they afterwards did, it is clear that those who hold the right of property in the livings will have power to dispose of them according to their own wishes.

Whilst there are these practical difficulties in the way of carrying out his theory of a Church establishment, we may apply to the theory itself the axioms which he has laid down as to the sphere and functions of government in relation to the poor. If the state has simply to do with questions of justice, and "oversteps its rightful boundaries" when it attempts to deal with questions of humanity in regard to the "life that now is," *a fortiori*, it does so when it attempts to make provision for "life to come." If compassion ought to be left free, without interference from the government, when it attempts to provide for the bodily wants of men, yet more ought it to be so when it seeks to supply their spiritual necessities.

Independently, however, of such questions, this volume is full of practical truth, and one great excellence which it possesses is, that it opens such direct and immediate avenues to usefulness that the reader is stimulated to attempt at once some of the many means presented so vividly and urged so forcibly. We commend it most heartily to the study of our readers.

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## Brief Notices.

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*Gotthold's Emblems.* By CHRISTIAN SCRIVER, Minister of Magdeburg in 1671. Translated from the Twenty-eighth German Edition by the Rev. R. MENZIES. Edinburgh: T. and T. Clark. London: Hamilton, Adams, and Co. Pp. xx., 299.

WE have read this volume with much pleasure, and, we hope, not without some profit. Its title reminds us of the once popular work of Francis Quarles; but we prefer the simpler style and matter of the pious German to the quaint and elaborate verse of our countryman, and are glad that the former is now presented in an English dress. Quarles's Emblems have more of point and ingenuity, more of that artifice which their metrical form promotes or induces; but the prose of Christian Scriver has a *naïveté* which to us is more attractive. The Emblems are in short chapters for the successive days of the year; and are, for the most part, a series of "incidents," applied symbolically to adumbrate moral and spiritual truths.

We doubt not (as, indeed, the translator's preface intimates) that the German text has been sometimes abridged or altered with advantage. We have known that much more recent writers require to be so treated for adaptation to the British taste.

Perhaps it would have been well, in the instance before us, if the translator had used that freedom in a few places which seem to have escaped his attention. Thus, if the title of Emblem CVIII. had been changed to "The Footcloth," the meaning would have been expressed with more precision, and an unpleasant term avoided. On another page will be found a few extracts from the volume.

*The Commentary wholly Biblical: An Exposition of the Old and New Testaments in the very Words of Scripture.* In Monthly Parts, at 2s. 6d. Part III. London: S. Bagster and Sons.

*A Large-print Paragraph Bible, with Marginal Renderings, Introductions, Alphabetical Indexes, and numerous Maps.* Each Book of Holy Scripture being published separately. Complete in Four Volumes. London: S. Bagster and Sons.

THESE two very admirable series of volumes have already been noticed and commended by us. They continue to deserve all the commendation they then received. There are few firms to whom the cause of Biblical literature owes so much as to Bagsters. These publications increase the debt of gratitude due to them from its friends.

*Upward and Onward: A Thought Book for the Threshold of Active Life.* By S. W. PARTRIDGE, author of "Voices from the Garden," "An Idea of a Christian," etc. London: Partridge and Co., Paternoster Row, 1857. Pp. x., 182.

THIS is a poor book with a very pretentious title. It is intended to be a companion for young men setting out in life; and had the writer been content to embody his counsels in the form of good prose (which no doubt he could have done) he might have produced a readable volume. As it is, we cannot advise our readers to purchase it.

*Letters to the Working Classes on Important Subjects.* BY ONE OF THEMSELVES. Price 3s.

WE have read these Letters with pleasure, and are glad that the working classes have amongst them so able and healthy an advocate of scriptural truth. We hope that this work will be carefully read by those to whom it is addressed. The first letter on the existence of God is well reasoned, and illustrated by the facts which astronomy and geology bring to light, bearing on the subject of an intelligent Creator. The following letters on the History of the Old and New Testament, on the alleged or apparent contradictions of Scripture, and on miracles, contain an amount of information on these topics which it will be difficult to find more clearly and briefly given in any other work. An intimation is given in the preface of the intention to

write a letter on the Morality of the Bible. We hope the writer will carry out the intention, as we are convinced, that in all classes of unbelievers the fault is less in the head than in the heart, less in the want of information than in the want of inclination; and we firmly believe, that a clear and vigorous exhibition of the sublime morality of the Bible, such as we are sure the writer can give, will commend itself to every man's conscience in the sight of God.

*The Three Crosses of Calvary.* By the Rev. MORGAN LLOYD. London: John Snow, 35, Paternoster Row, 1856. Pp. xii., 193.

BETHLEHEM, Calvary, and Olivet, are spots associated in the mind of the Christian with the grandest facts of the past and the brightest hopes of the future. The writer who chooses any one of them as his theme may be sure that if he fail to interest his readers, the fault is rather in the mode of its treatment than in the subject itself. The second named of these places has been chosen by our author. He very properly observes, that "in studying the scenes of Calvary, an almost exclusive attention is commonly given to the Cross on which Christ died. But there were two other Crosses." To illustrate the relations subsisting between the three, and to exhibit the truths and lessons which in such relationship they are adapted to convey, is the aim of his book. We congratulate him on the successful manner in which he has accomplished his task. He has given us a really interesting and good book, and we return him our thanks.

## BOOKS RECEIVED.

Religion in Earnest. Tales illustrative of Christian Life in Germany. Translated from the German, by Mrs. Stanley Carr. London: Hamilton, Adams, and Co. Pp. 334.

Glimpses of Prophet Life. Meditations on the History of Jonah. By the Rev. A. S. Muir. Second Edition. London: Hamilton, Adams, and Co. Pp. 234.

The Four Centurions; or, Christianity and the Military Profession. By the Rev. James McGill. London: Hamilton, Adams, and Co. Pp. 116.

What is Religion? or, the Religious Life Practically Considered. A Book for Professors. By William Landels, Minister of Regent's Park Chapel. London: O. F. Owens, Edgware Road, and Ward and Co., Paternoster Row.

The Foreign Sacred Lyre. Metrical Versions of Religious Poetry. From the German, French, and Italian. By John Sheppard. Jackson and Walford. Pp. xvi. 295.

The Eclectic Review. Ward and Co.

Bibliotheca Sacra, and American Biblical Review. January, 1857. London: Trubner and Co., Paternoster Row.

The Paragraph Bible, in separate Books. The Commentary, wholly Biblical. Part IV. Bagster. The Leisure Hour, and Sunday at Home. Religious Tract Society.

## PAMPHLETS AND SMALL BOOKS.

The Publications of the London Book Society, 19, Paternoster Row.—The Battle of Life: a Lecture. By Hugh Stowell Brown. Nisbet and Co.—Every Child's Scripture History. By E. Farr. Dean and Co.—Who is Right, and who Wrong? Correspondence between the Rev. T. Binney and Mr. James Grant. London: Collingridge and Co.—The Pearl of Books: a Lecture in aid of the Nightingale Fund. By the Rev. D. Pledge. London: B. L. Green.—The Triumphs of Divine Grace. By M. L. R. London: Collingridge and Co.—The Soldier's Christmas. A Tribute to the Brave and True. London: Benton Seelye, Hanover Street.—A Help to Devotion, Private and Social. Seelye's.—Michael and Owen; or, the New Commandment. Second Edition. Benton Seelye, Hanover Street.—Cui Bono? and a Word to the Churches. Talcut and Allen.—Modern Translations of the Vulgate, and the Bible Society. Wertheim and Valcutsh.

## Brief Extracts.

FROM PERTHES OF HAMBURG.

HE who has not felt the internal working of a great mystery, which is ever alienating us from God, will never attain to that humility without which the saving virtue of the Atonement is inaccessible. The flesh is not the root of evil, pride—pride is the real devil. To every one who ignores the redemption through Christ, history becomes one immense tangled skein, and every philosophical system a sum in arithmetic, the correctness of which, for want of proof, can never be ascertained. Inquiries into the nature of the Trinity and of our Lord, into Redemption and Atonement, are great and noble, but the craving in which they originate is scientific, not spiritual.

The most elevated as well as the most grovelling natures, need a Helper and a Mediator in order to rise; and he who is unconscious of this, wears himself out in ineffectual endeavours. For him who in the anguish of his heart, cries out, "I am a miserable sinner," and stretches forth his arms to the Saviour—for him I say, Christ died. How closely, then, is faith in the Redeemer allied with the realisation of one's own sinfulness!

Christianity is a free-gift investiture, and in Christianity all is given by the grace of God and received by love; while in heathenism, all is nature, and every product is in self. In the heathenism of Goethe the

religious feelings of men appear as if begotten by nature alone; every creature, as if self-created, is to stand only upon its own feet; man is to enjoy all things, and to resist or endure all unavoidable evil with a strength whose origin is in himself. Heathenism and Christianity exhaust everything; and that which lies between, call it by what name you please, is a mere inconsistent fragment—mere patchwork and vanity, resulting either in despondency or in pride.

I am convinced that heartfelt love, which lets itself be seen, and in a manner felt in everything, is the dew and the rain indispensable to the growth and the bloom of children. I believe that the more children are loved, and the more conscious they are of being loved, the better; of course there is also a time for seriousness and discipline. But I know many people who think it right carefully to conceal their affection from their children. They should study 1 Cor. xiii., and they would see that there is nothing to fear in that direction. You know that with reference neither to children nor to anything else, am I fond of words; but to give occasional expression to the feelings of the heart, I consider not only not wrong, but right; the mouth naturally overflows with whatever fills the heart—and how can it overflow but in words?

### MEMORABLE TEXTS.

SUPPOSE that each were to mark in golden letters the text which has been to him the gate of heaven—the text through whose open lattice a reconciled God has looked forth on him, or through whose telescope he first has glimpsed the Cross. The Ethiopian chamberlain would mark the fifty-third chapter of Isaiah; for it was when reading about the lamb led to the slaughter that his eye was directed to the Lamb of God who taketh away the sin of the world, and he went on his way rejoicing. The English martyr, Binney, would indicate the faithful saying, "Christ Jesus came into the world to save sinners, of whom I am the chief;" for it was in sight of these words that the burden fell from his back which fasts and penances had only rendered more weighty. There was a "stricken deer," who had long been panting for the water-brooks, but he has yet found no comfort; when one day, listlessly taking up a Testament, it opened at the words, "Whom God hath set forth a propitiation, through faith in His blood, to

declare His righteousness for the remission of sins that are past;" and instantly realised the sufficiency of the atonement, and embraced the Gospel. And, doubtless, the bard of Olney would signalise, by the most brilliant memorial, the spot where the Sun of Righteousness first shone into his soul. "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever: Amen." These were the words which instantly converted into a living temple the calm and stately mind of Jonathan Edwards; and we may be sure that—like Jacob, who at Luz would always see the light of the ladder lingering—every time he returned to the passage, even in his most cursory perusal, the devout theologian would receive a surviving trace of that manifestation, which into his vacant, wistful soul brought "the only wise God," and in glorifying that God gave him an object worthy the vastest powers and the longest existence.—*Dr. Hamilton.*

## Intelligence.

### ANNIVERSARY AND OPENING SERVICES, ETC.

**NEW BAPTIST CHAPEL, DOWNTON, WILTS.**—The Baptist interest in Downton has long required a larger and more commodious place of worship. The old chapel was a small and obscure building, deficient in requisite accommodation, low and narrow to an uncomfortable degree, having no school-room of any kind attached to it, and only a small and inconvenient vestry, separated from it by a sliding partition. In this vestry, the children of the Sabbath school were crowded during the time of service, in most unsuitable place and manner. There was also no baptistry, no convenience of lobbies; the building required considerable and expensive repair, while any plan of enlargement would have been very difficult to carry into effect, very unsatisfactory when accomplished, and, indeed, would have almost amounted to throwing money away. Thus little or no scope was afforded for the growth either of the congregation or of the Sabbath school; the minister's sphere of usefulness was much restricted, and the only course open in order to secure greater freedom and progress was to erect a new and larger building. The new chapel, of which the accompanying engraving gives a scarcely adequate representation, stands on part of the site formerly occupied by the old chapel, and partly on a piece of ground which has been recently purchased and added to the old site, which was before very small and confined, but is now of considerable extent. It will accommodate about 350 persons, without galleries, which may be added at any future time, if found necessary. It has an excellent school-room attached at the back, which also serves the purpose of week-evening lectures, and will comfortably accommodate 100 persons. The centre part of the front, as seen in the engraving, stands forward in bold projection, forming a recess inside, in which there are raised seats for the use of the school children. There is also an arched recess at the back, containing at the upper part of it, a circular window with coloured glass, and providing below accommodation for the singers; in front of this are the pulpit and baptistry. The roofs of both chapel and school-room are open about halfway up, being plastered between the rafters; the timbers, which are stained, showing the principals of roof, are rather ornamental, and add to the light and elegant effect of the interior. There is a good

lobby entrance at the back of the chapel, which has two inner doors, one leading into the school-room, and the other forming a back or second entrance to the chapel. Corresponding to this lobby, on the other side, is a small vestry for the use of the minister. The whole has been designed by Mr. Henry Crisp, of Bristol, and, under his superintendence, is being well carried out by the builder, Mr. Robt. Fridcker, of Salisbury. The amount of the contract is £1366. The engraving referred to above will be found on the next page.

**BATH.**—For some time it has been felt by many that a need existed in this city for another church holding the doctrine of believers' baptism. Some Christian friends, after much deliberation and prayer, have been led to direct their attention to the subject, and they have taken Kensington Chapel on a lease, with a view to establish a faithful ministry in connection with them. Kensington Chapel has hitherto been used by the Church of England, and was vacant for twelve months in a part of the city demanding Christian effort. The brethren have become united in church fellowship, and have much cause for encouragement in the important work they have undertaken. It was opened on Lord's day, the 11th instant, Mr. Bosworth, of Bristol, preaching morning and evening. This effort has not originated in a secession from any other church. Those who have engaged in it were connected with different sections of the church of Christ. The church is opened on the principle of free communion.

**OGBOURNE.**—On Friday, Feb. 6, a small chapel was opened in this village, which is situate on the road leading from Swindon to Marlborough. The Rev. C. H. Spurgeon preached. As it was impossible to accommodate so large a number of persons as were likely to be present at services conducted by Mr. Spurgeon, in a chapel adapted to the requirements of a country village, a large marquee had been procured and fitted up for the occasion by Mr. Samuel Beven, a large farmer living in the village, and through whose liberality the chapel and minister's house had been erected. Nearly 2,000 persons were present. In the afternoon the text was John x. 22, 23; and in the evening, Psalm cvi. 8. The collection amounted to £27. Between the services tea was provided at the expense of Mr. Beven.



Downton Chapel, Wilts

**MAZE POND, LONDON.**—On Wednesday, the 4th instant, an annual meeting was held in connection with the labours of Mr. C. Carpenter, missionary of the Maze Pond district; W. Beddome, Esq., in the chair. After singing, prayer, and an address by the chairman, Mr. Carpenter spoke, and was followed by the Rev. J. Robinson, one of the secretaries of the London City Mission, who delivered a most able and interesting address on the operations of the society. Other gentlemen interested in the arduous and admirable labours of Mr. Carpenter, likewise spoke, and the meeting closed with prayer.

**ASHTON-UNDER-LYNE.**—The twenty-first anniversary services of the church in Welbeck Street have recently been held. On Sunday sermons were preached by the

Rev. W. K. Armstrong, B.A., the minister of the place, and by the Rev. Thos. Green, B.A., when nearly £70 was collected towards paying off the debt upon the chapel. On the subsequent evening Mr. Birrel delivered a most touching and eloquent lecture on "The Judsons." The report speaks gratefully of "the increase and edification of the church during the year 1856."

**MEARD'S COURT, SOHO.**—The usual annual tea-meeting was held in this place on Tuesday, Feb. 3. It was the fifth anniversary of the ministry of the present pastor, the Rev. J. E. Bloomfield. After tea, a most encouraging report was read, gratefully acknowledging the goodness of the Lord in blessing the labours of the minister, and preserving undisturbed the

peace of the church. It was then proposed to attempt the liquidation of the debt, amounting to £120, which was effected, with a surplus of £5.

**WINDSOR.**—The sixteenth anniversary of the pastorate of the Rev. S. Lillycrop was celebrated by a social tea-meeting, followed by a public meeting on the 20th January. In the course of the evening Dr. Kitto's Pictorial Bible was presented to Mr. and Mrs. Lillycrop by the Sunday-school teachers. The attendance far exceeded what was expected.

**HUGGLESCOTE, LEICESTERSHIRE.**—Services were held on the 5th, 8th, and 9th instant, in connection with the opening of a new General Baptist chapel in this place. The Revs. Brewin Grant, S. G. Sarjant, B.A., and J. Hopps, conducted the services. The contributions amounted to nearly £200. It is in contemplation to hold a bazaar, for which articles are earnestly solicited.

**NEW PARK STREET, LONDON.**—A numerously attended meeting was held in this chapel in support of the Mission Hall and schools in connection with it. Mr. Spurgeon presided. Apsley Pellatt, Esq., M.P., the Rev. Dr. Fletcher, and other gentlemen, addressed the meeting. A handsome subscription was announced.

**WAKEFIELD.**—A special anniversary service was held in this place, having for its object the liquidation of the debt upon the chapel. The Rev. Messrs. Perrey, minister of the place, Walters, Dowson, Bailhache, and Eastmead, spoke. The effort appears to have been thoroughly successful.

**DOWLAIS.**—The chapel erected in this town was opened for service on Sunday, February 1. Sermons were preached on that and the following day to good congregations. The contributions were liberal.

**KINGSHILL.**—On Tuesday, the 3rd inst., services were held to recognise the settlement of the Rev. R. Gay as pastor. The neighbouring ministers took part in the services, which were all well attended, some of them crowded.

**REDBOURNE.**—Some of the friends formerly worshipping in Library Lane, have taken a place in High-street, which was to be opened for divine worship on the 3rd instant. An invitation to Mr. Figg to become their pastor, has been given and accepted.

## SPECIAL SERVICES, SERVICES FOR WORKING MEN, ETC.

**BIRMINGHAM, VALEDICTORY SERVICES FOR THE REV. J. TAYLOR.**—On Wednesday, February 4, a meeting of the various Baptist Churches in this town was held to bid farewell to, and implore the Divine blessing upon, the Rev. J. Taylor, who is about to sail for Australia as a messenger and pioneer from the church in England to that important colony. The meeting was of a most interesting and impressive character. All the Baptist ministers in the town were present and took part in the proceedings. On the following evening a handsome gold watch was presented to him by the young people in his Bible class, and a further pecuniary testimonial has by this time been presented.

**BUCKINGHAM CHAPEL, CLIFTON.**—A congratulatory meeting has been held in this place to celebrate the extinction of the debt, the erection of an organ, and the prosperity, both material and spiritual, which has crowned the labours of the Rev. R. Morris, the pastor. All these objects having been accomplished, and the small church of ten members having had a yearly accession of twenty members during the seven years of the chairman's pastorate, it was thought desirable to call together their friends, and thus acknowledge their obligation to God and unite their congratulations with their friends. Suitable addresses were delivered at this interesting meeting.

**AIREDALE AND HORTON COLLEGES.**—A very interesting meeting of the students belonging to these colleges was held on Friday, February 13. Nearly forty members of the two colleges were present. The evening was spent in devotional exercises with short fraternal addresses by the students and the Rev. Messrs. Green, Daniel, Chown, Walcot, and Bowden. It was gratifying to witness so large a number of the rising ministry of the Baptist and Independent denominations meeting for the interchange of kind and brotherly sentiments.

**WARMINSTER, WILTS.**—On Wednesday, the 11th inst., the third of a course of lectures by the Rev. J. Price was delivered to a very large audience in the Baptist chapel. The subjects of lectures already delivered are:—Hard Earnings, or the Law of Labour; Hope for the Lowly, or the Aspects of Christianity towards the Oppressed; and Christian Manliness, or Captain Hedley Vicars.

**BIRMINGHAM.**—Mr. Spurgeon has recently visited Birmingham on behalf of the scholastic institution for the sons of ministers, and to make collections toward liquidating the debt on Bond Street chapel (Rev. I. New's). In both objects he was eminently successful, the collections towards the former object amounting to £110; towards the latter to £146 14s.

**RAMSGATE.**—A course of Sunday afternoon services for the working classes conducted by the Rev. C. B. Etheridge in the theatre has just been concluded. The building has been crowded in every part by attentive audiences. It is believed that much good will result from the earnest and faithful addresses delivered.

**WELLINGTON STREET, LUTON.**—On Jan. 20, a social tea-meeting was held, for the purpose of presenting a handsome writing desk, and a purse of money, to the Rev. J. Stanion, minister of the place. The desk, which bore a suitable inscription, was presented to the pastor by Mr. J. Wiseman. Mr. Stanion warmly thanked his friends for the kind manner in which they had received his services, after which the meeting was addressed by several friends connected with the chapel.

**INSKIP, LANCASHIRE.**—At a tea-meeting held to take farewell of Mr. Compston, on his retirement from the pastorate of this church, he was presented with a purse of gold, the spontaneous gift of the church and congregation.

**SANDHURST, KENT.**—On Wednesday, the 4th instant, at the close of a second lecture on Proverbs, the Rev. J. H. Blake was presented with a purse of gold, as an expression of good feeling and esteem on the part of his hearers.

#### MINISTERIAL CHANGES.

The Rev. J. STOCK, of Salendine Nook, Yorkshire, has accepted a cordial invitation to the pastorate of the church assembling in Morris Square, Devonport, and will enter upon his labours the first Lord's day in April. His resignation of the pastorate at Salendine Nook, is occasioned solely by considerations of health.

The Rev. SAMUEL HARRIS BOOTH, late of Falmouth, has accepted the invitation of the congregation worshipping in the Craven Rooms, Birkenhead, and will commence preaching there on Sunday, February 15. It is intended to build a chapel, and to form a church, with as little delay as possible.

The Rev. R. MENZIES lately resigned the pastoral charge of one of the Dundee churches, having accepted the unanimous invitation of the church at Bromley, Northumberland, to become their pastor. He commenced his labours there on the first Lord's day in December last.

The Rev. D. R. WATSON, of New Ross, Ireland, has accepted the call of the Baptist church, Cupar, Fife, to be their pastor, and will enter on his labours there early in March. Of this church his father, now in Edinburgh, was the founder, and minister twenty-six years.

The Rev. JAMES COUTTS, of the Baptist College, Regent's Park, has accepted the cordial invitation of the church in Zion Chapel, Chatham, to become their pastor. He entered on his labours on the first Sabbath in January.

Mr. PARKER, late student with the Rev. T. DAWSON, of Liverpool, under the auspices of the Baptist Evangelical Society, has accepted the invitation of the church at Milnsbridge, Huddersfield, and commenced his stated labours on Lord's day, Feb. 1.

Mr. CHARLES M'CARNEY, for many years an agent of the Baptist Irish Mission, has accepted an invitation from the Baptist church at Egerton, Kent, and entered on his labours as their pastor.

The Rev. W. S. CHAPMAN, B.A., late of University College and Horton College, has accepted the unanimous invitation of the church at Amersham. He enters on his labours during the present month.

The Rev. A. M. STALKER, formerly of Leeds, recently connected with the Highland Mission, has accepted the cordial and unanimous invitation of the church in Badcox Lane, Frome.

The undermentioned students of the Baptist College, Haverfordwest, have accepted unanimous and cordial invitations from the following churches:—Mr. JOHN JONES, that of Erwood, Breconshire; Mr. HUGH JONES, that of Llandudno, Carnarvonshire; Mr. WILLIAM JENKINS, that of Troedyrhiw, Glamorganshire. They intend entering upon their labours in the course of a few months.

The New Court Church, vacant through the lamented illness of their late beloved pastor, the Rev. Isaac Davies, have given the Rev. J. W. LANCE of Brentford, London, a cordial invitation to the pastorate, which has been accepted. Mr. Lance intends to enter on his stated duties there on the third Lord's day in March.

## Correspondence.

### BAPTISTS IN GERMANY.

*To the Editor of the Baptist Magazine.*

MY DEAR BROTHER,—Many thanks for your kind interest in the mission cause in Germany. You will have seen by the list of subscriptions in "The Freeman," that I am still far from having realized the sum of £1,000 *annually*, which is necessary for the retention in their sphere of labour of the twenty-four brethren now left on my hands by the failure of supplies from America. From all that I have heard and seen in this country, it appears to me that the most feasible plan of realizing this object is, to prevail upon single churches, or upon several churches in one district, to *undertake the support of a missionary*; they would then be supplied regularly with the journals of such missionary, which would tend to keep alive the interest felt in the cause.

I should feel greatly obliged, if you would recommend the plan to the consideration of your readers.

One gentleman in London already supports *six colporteurs*, two under my own superintendence, and four under that of Brother Lehmann of Berlin. Brother Wiehler, missionary at Retz in Pomerania, is supported by Lady Peto; Brother Blenner, at Offenbach and Frankfort, by John Stewart, Esq., of Aberdeen; and the churches at Edinburgh and Glasgow, support three of our missionaries.

The sum required for the support of a colporteur is £35; for a missionary £50. Surely there are many churches able to raise this sum, and I most earnestly hope that many will be found willing to devote it to the cause on behalf of which I plead.

Yours in the best of bonds,

J. G. ONCKEN.

Hampstead, Feb. 14, 1857.

### HOW MAY THE CIRCULATION OF THE BAPTIST MAGAZINE BE INCREASED? A SUGGESTION.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—I am grieved to learn from Dr. Hoby's letter in your last number, that this year there are no profits in the Treasurer's hands resulting from the sale of the Magazine. This is greatly to be deplored, and I trust the appeal on behalf of "the Fatherless and Widows," will not be in vain.

Dr. Hoby states, that though the Trustees are thus left without funds in hand, they feel the course they have adopted in making alterations which involve extra expense, "was correct." Undoubtedly their conclusion is right: the Magazine is in every respect improved, and they have every right to expect a very large increase in the number of subscribers.

There are, however, many persons in our village congregations who cannot afford to purchase the Magazine, but would, no doubt, much like to peruse it: might they not do this, if two or three such were to purchase one number between them? I think if this were suggested, many would read the Magazine who are now deprived of that privilege.

Again, in our Sabbath Schools, there are many teachers who do not see the Magazine; some of them perhaps are not members of the Baptist body, if of any, and purchase no Monthly Magazine. Would it not be promotive of truth and righteousness, if in our schools one copy was circulated monthly among the teachers?

I heartily rejoice in the open character of the Magazine, and am,

Yours truly,

W. E.

## Notes on the Month.

"HAPPY the nation whose annals are uninteresting!" exclaimed a French wit of the last century. If the saying be absolutely true, England has been supremely happy during the past month. Our newspapers have been as dull as an old almanac. The Queen's speech only excited a very languid curiosity. The interest that might have been felt in the forthcoming Budget had been dissipated by the information, vouchsafed in advance by various members of the Government, that we were to be relieved from "the war ninpence." The scene between Lord Palmerston and Disraeli about the Austrian treaty, only raised a laugh. We have been too long habituated to "little wars" in the East, to feel much excitement about the Chinese and Persian affairs. After the highly-spiced viands served up to us day after day from the Crimea and the police-courts during the last year or two, the palate has become vitiated; any ordinary news would fail to stimulate our appetites; intelligence must be very exciting indeed, not to appear "stale, flat, and unprofitable."

The meeting of Convocation, following so closely upon that of the Congregational Union, was not of a kind to increase our liking for such ecclesiastical assemblies. Whether deliberative or legislative in their design, they fail of their purpose. Increasingly do we rejoice in, and are grateful for, the sound discretion which has directed the course of our Baptist Union. Limiting its aims within the boundaries of the practicable and attainable, it has attempted less, but it has, perhaps, achieved more, than organizations of a more pretentious character. The meeting of Convocation is little else than a grave farce. The members are elected with due solemnity—meet in the Jerusalem Chamber—invoke the Divine Spirit to sanction and bless their deliberations—proceed to business, and are then dismissed. If we may judge from the style of their debates during the few hours they were allowed to sit during the present year, their prorogation was a needless insult. Though perfectly aware that time was precious, they could not resist the tendency to unprofitable and aimless talk. So far as one can see, if let alone, they would have talked till doomsday, and done nothing.

With true English instinct, the advocates of religious liberation have opened their parliamentary session with a banquet. Having "greatly dined," we trust that they will do more than maintain the position they have already conquered for themselves. Tricked in the matter of church-rates last session, they will be on the alert for the future. With improved tactics, and with the wisdom learned from experience, they will, we trust, "organize victory." We are not disposed to speak so querulously and complainingly of the past session as some of our contemporaries do. On the contrary, we look back upon the last campaign with satisfaction—upon the coming one with hope.

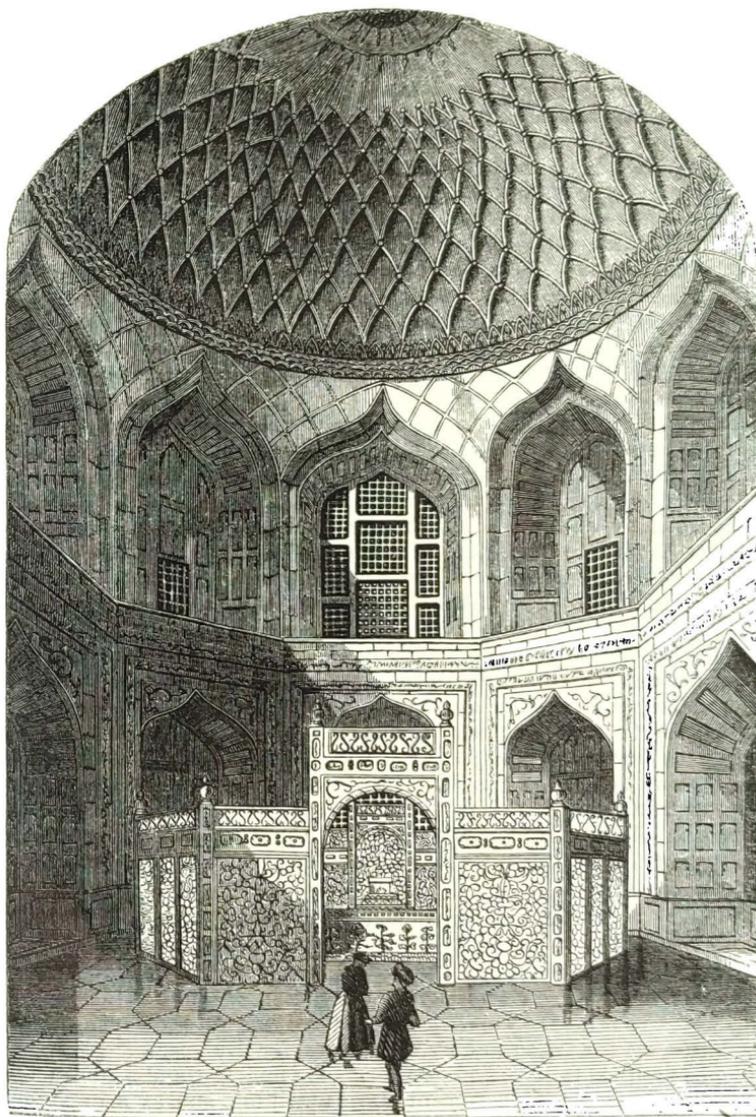
In our own denomination, little or nothing has happened during the month to call for comment. We wish, however, to invite attention to Mr. Oncken's labours on behalf of the evangelization of the Continent. Occasional extracts from the journals of the missionaries and colporteurs labouring in connection with him, have appeared in our columns. These are mere selections from a whole mass of documents, similar in kind, which have been forwarded to us for insertion. We do most fervently trust that his visit to England will prove successful. The mode he suggests of churches, or clusters of churches co-operating for the sustentation of a missionary acting in direct communication with themselves, strikes us as being an admirable one.

## Editorial Postscript.

FROM want of space we were compelled to omit two of the articles announced in our last number, for appearance in the present Magazine. Several obituaries and other contributions, which were in type, were postponed from the same cause. We hope in our next number to give articles by the Rev. T. Pottinger on the Organization and Working of our Churches; by the Rev. W. Barnes, on the Progress of Baptist Sentiments; and by the Rev. W. Robinson, of Cambridge, on the Intercession of the Holy Spirit; a Memoir of the late W. P. Bartlett, Esq., of Oxford, by the Rev. J. Aldis; an Account of Jacques Bridaine, the French Whitfield; Sacramental Meditations; a View of the New Chapel at Ilfracombe, &c. &c. If space will permit, a paper on Melchisedec, by the Rev. Professor Gotch, and a Discourse on Prayer, by the Rev. J. J. Brown, will likewise appear.

An esteemed correspondent complains of our "having polluted our pages by the use of the heathenish, Popish, and unscriptural phrase, Sacramental." We are quite aware that the term is open to objection. It was only selected in despair of finding a better title to the series of Meditations to which it is prefixed. Finding, however, that "Sacramental Meditations" had been used by such sound Protestants and spiritual Christians as John Owen and Samuel Lavington, we adopted it. Our first paper under this heading was devoted to protesting against the superstitious abuse of the word and to explaining its original meaning. As our friend seems to approve of the design and tendency of the "Meditations," we hope that he will not "make us sinners for a word."

# THE MISSIONARY HERALD.



TEMPLE AT TANJORE.

## HOPE FOR AFRICA.

A VARIETY of circumstances have recently transpired, which excite the liveliest hopes in regard to Africa. Public attention is turned toward that country in a manner not before known. From many quarters, and in many ways, without concert on the part of those taking the lead in the movements to which we refer, helping hands are stretched out towards the long-neglected and long-oppressed tribes of that unhappy country.

The discoveries of Dr. Livingston and his visit to his native land, have brought matters as it were to a crisis. The attempts which have been made in former times to introduce commerce and civilization into the interior, have not wholly failed. Though expedition after expedition seemed to have been baffled, yet they left traces on the banks of the great rivers of the efforts of philanthropic people in this country, and private enterprise, starting from these points, has carried light and knowledge far into the interior. Out of all these arose the contract for a monthly mail to the West Coast; and lately, a second company have started a line of steamers to trade regularly with that region, and with every prospect of success. English influence has penetrated far inland; hence when a large number of the Matabele, near Tete, who mistook him for a Portuguese, were closely scrutinising Dr. Livingston, they were at last satisfied, and expressed their satisfaction in language too honourable to us, and too touching in itself, to be soon forgotten—"You belong to the tribe that loves the black man!"

While this illustrious traveller was pursuing his way among regions hitherto unknown to Europeans, and among peoples of whose existence we had no knowledge, a new effort to carry intercourse up the Niger as far as its confluence with the Tchadda, was in contemplation. It has now been settled, with the concurrent aid of the Government. Mr. Macgregor Laird, already one of the foremost in the endeavour to civilize Africa, has engaged to have a steamer passing regularly from Fernando Po to the confluence of the great rivers, and he also runs one on his own account besides. To afford every facility for the Negro race to pass from place to place, and to enter into trade, he has had, much to his honour, a clause inserted in the contract that the charge shall not exceed ten dollars for a deck passenger; so that, as he remarks, *if anything happens to me, the rate cannot be exceeded*. We have been favoured with a copy of a letter from that gentleman to the Rev. H. Venn, Senior Secretary of the Church Missionary Society, detailing the plan and object of the whole scheme, and which we have the pleasure of laying before our readers:—

"2, Clarendon Terrace, Brighton, Jan. 18th, 1857.

"MY DEAR SIR,—I am happy to be able to confirm my invitation to Mr. Crowther to accompany Dr. Baikie next June up the Niger, and probably to Sokatoo, on a mission to the Sultan of the Felatahs, having finally arranged with the Government for carrying on the exploration of the interior, *viâ* the Niger and its tributaries, for five years.

"I was desirous to have had two steamers employed, and a contract for seven years; but the Government were unwilling, and as a great deal may be done in five years, I closed on those terms, principally to save the next season.

"It is my intention, however, to send out a second steamer on my own account, only to be used by the Government officers in case of accident to the exploring one.

"The keel of the steamer is to be laid to-morrow. She will sail in April, and enter the river in June. Dr. Baikie commands, and will have two surgeons, and a master and assistant for the surveying operations.

"There is a clause in the contract limiting the charge of deck-passengers of the Negro race, from Fernando Po to the Confluence, to ten dollars; so that if anything happens to me, the rate cannot be exceeded.

"My intention is to despatch a small schooner next month to the mouth of the river, laden with fuel and stores, to tow her up to the Confluence, and leave her there permanently, as a *dépôt* and base of trading operations; to employ the second steamer in keeping up the communication between the Confluence and Fernando Po and mail-packets.

"This steamer, No. 2, cannot be got ready to accompany the other in June; but I shall arrange to have her at Fernando Po in November; so that if No. 1 has not then made her appearance, she can go up after her.

"Though the Government have only contracted for one ascent per annum, practically there will be several as far as the Confluence; so that any parties of Negro blood may avail themselves, at a trifling expense, of visiting Central Africa three or four times a year at least.

"We have five years to try a great experiment, and I trust means may be found to throw into Central Africa 5,000 free Negroes, able to read and write English in that time.

"I thank God that I have lived to see the commencement of this great work, and to have a hand in carrying it out.

"I intend in a few days advertising in the *Times*, "Steam to Central Africa," as the readiest way of making the opportunity known in America and the West Indies.

"I remain, my dear Sir, yours faithfully,

"MACGREGOR LAIRD."

Not one of our readers but will cordially wish success to this enterprise, and though it has not a directly religious or missionary character, yet its originator, and the chief persons employed by him, have a deep sympathy with missions, and will rejoice if their efforts to extend legitimate commerce along the great rivers which run from Central Africa to the western coast shall, in any way, subserve the higher and holier purpose.

It may be in the recollection of some of our readers that about four years ago, if memory serve us correctly, Mr. Moffat sent home a long and deeply interesting account of his visit to Moselakatzé, chief over one of the largest tribes, occupying a fine country lying north of the Kurraman, on whose banks he was stationed. One object of the visit was to convey various communications and supplies for Dr. Livingston to some point on his proposed journey to the east coast. Moselakatzé appointed twenty of his men, with an officer, to carry on foot seventeen boxes and other packages, to the south bank of the Zambese. When the party arrived there with their treasure, they hailed the Makololo on the opposite shore, informed them of the purpose of their visit, and invited them to take charge of what they had brought for "the Doctor." Suspecting treachery, the Makololo at first declined. In consequence, the Matabele left the supplies on the bank of the river, and devolved upon their suspicious neighbours the responsibility of keeping them safely. The

Makololo subsequently crossed the Zambese, conveyed the packages to an island, protected them from the weather, and in that state Dr. Livingston found them, more than a year afterwards in perfect safety. Not an article was pillaged; and when Dr. Livingston arrived, his heart was cheered with the books, letters, and to him, other valuable supplies, which had so long waited his arrival. Mr. Moffat seems to have acquired very great influence over the mind of this chief, and of his people; and the details of their intercourse we remember, as we read them in the "Missionary Chronicle," to have been profoundly interesting. We have not heard, however, that the Directors of the London Mission, or Mr. Moffat, were able to make any great use of the occurrence. It was not the time then. But now the time is come, when, in the arrangements of Divine Providence, much good will spring from it.

Dr. Livingston, during one of his journeys, had much to do with the chief and people called Makololos. Between these and Moselekatze's people war had raged, and the latter drove the former out of their beautiful country, the higher ridge of which the Doctor often spoke in the strongest terms as to its healthiness and fertility. Now he seems to have an influence over this people, similar to that acquired by Moffat over Moselekatze and his people; and we understand that the Directors of the London Mission have it under consideration whether Mr. Moffat shall not be moved up from the Kurriman to labour in future among these tribes, and Dr. Livingston be stationed in the Makololo country. Should such a purpose be carried out, the fierce feud which has raged between these two influential tribes for so long a time will be quenched, and these districts becoming the chief stations of an extended missionary agency, the whole of Southern Central Africa will soon be opened up to the preachers of Christ's gospel. It is within our own knowledge that most of the missionaries stationed on the African coast have cherished a deep and anxious desire to carry their labours inland; and no one can examine any maps of these districts, and compare them with those of former days, without being struck with the obvious tendency of such agencies to penetrate into the country behind them. The few who have gone somewhat into the interior have found a comparatively healthy country, open and prairie-like, a people far superior in habits and knowledge to those who are on the coast, where the degrading influence of the slave traffic has been most felt, and practising many of those curious customs, and maintaining those peculiar social laws which Dr. Livingston found in existence among the tribes whom he saw. Should, therefore, the two projects to which we have adverted in this paper be carried out, and God graciously vouchsafe his blessing, missions in Africa will assume a new character, and those already in operation there will receive a fresh impetus. These missions will soon be second to none in importance. The old civilization of Africa will be brought back, but happily this time not associated with heathenism and idolatry, but intimately blended with the Christian morals and faith. We bid these enterprises God speed. The great purpose for which so many have toiled in hope, and which has surmounted every opposing obstacle, will be no longer regarded as vain and fruitless, but one rich in the promise of a grand success. Surely light begins to dawn on Africa.

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## FEMALE EDUCATION IN INDIA.

Our readers are well aware that no department of missionary labour is more difficult than the one to which we now direct their attention; and it is second to none of the auxiliary means employed by our brethren in promoting the extension of the kingdom of our Lord Jesus Christ. Hence, in every mission station, where it has been found practicable, Christian boarding-schools, for native girls, have been established. The importance attached to them may be gathered from the papers which have been brought up at all the conferences held by Mr. Underhill with the missionaries in Ceylon and India; some of which we have transferred to "The Herald." Not only have these schools proved most beneficial in training numbers of educated young women—a class as yet exceedingly small, and which, as it increases, will exert a powerful influence for good; but many of these have joined the mission churches, and have become active and useful members and teachers.

Believing that any facts which will show the progress of this department of labour, by whomsoever carried on, will be acceptable to our readers, we call their attention to a remarkable movement going on in the north-west provinces, of which we find an account in a recent number of "The Friend of India"—a movement which is quite spontaneous, and mainly owing to the efforts of Pundit Gopal Singh, one of the Zillah visitors of indigenous schools, who had succeeded, during 1855, in establishing, in the district of Agra, upwards of fifty schools, attended by 1,200 girls, of the most respectable families.

We now learn that this movement has proceeded with extraordinary rapidity, and that, up to November last, 200 schools had been established, with an aggregate daily attendance of nearly 4,000 girls. As the editor of "The Friend of India" justly observes, "it is rather a social revolution than a local movement which Pundit Gopal Singh has inaugurated."

The writer goes on to say, "our information is not yet precise enough to enable us to trace the steps by which results have been attained. But it appears that Pundit Gopal, who is a man of high character, and of a social standing above his official position, was convinced that a failure of former attempts to establish girls' schools was attributable "to the suspicion with which everything coming from a foreigner is received by the natives, and to the want of co-operation of the educated natives." The fact is, when stated in less decorous language, that an educated native cares nothing about education. "But," continues the pundit, "the establishment of a little school, in which my own daughters and those of my immediate friends and relations attended at first, like a charm, dispelled, in a great measure, the prejudices of my neighbours, and induced many to send their girls also. This example, and my constant persuasion and reasoning, have at last succeeded in inducing many respectable inhabitants of other villages to yield." And so the movement promises fair to become national.

The pupils are nearly all Hindoos, belonging, as the European officials assure us, to the most respectable classes of the native community. The teachers are *all males*. "Want of female teaching," says the pundit, "was one great obstacle in the way; but the guardians of the girls composing the respective schools, pointed out men of approved character, in whom they have full confidence, and I have appointed such persons only as teachers, and the result is very satisfactory."

Only at Agra, where the pundit has persuaded the wealthy bankers

and merchants to establish a girls' school, has any objection been taken to the male instructors. Wealthy, but uneducated, bankers and merchants are naturally the most bigoted of their race; since custom is always more tyrannical where luxury exists without education. But Agra will soon be abundantly supplied with teachers from among the more advanced pupils of the rural schools.

One more statement must close this enumeration of facts. Lieut. Fuller, the inspector of schools, reports that about one-tenth of the whole number of pupils are more than twenty years of age, the remainder varying from six to twenty years. "The Delhi Gazette," in noticing these remarkable facts, suggests that Pundit Gopal should be at once relieved from all other duties, and enabled to devote himself entirely to a work for which he has shown such peculiar aptitude. The suggestion is a good one. The pundit should receive a liberal salary, and should be left utterly free from the usual restraints. Too much interference, even too much patronage, on the part of English officials, might spoil all. The pundit has evidently struck a vein of native feeling which he must be allowed to pursue in his own way.

No one can read the preceding remarks without a feeling of grateful surprise. Such a movement will not stop. It is evidently in the right hands. Who can tell but that Providence has raised up this remarkable man for this special work, which he will carry on to a certain point, and then the missionaries of the Cross will step in to give it the true direction. At present we have no information as to the religious opinions of the pundit.

It cannot fail to have been noticed by the thoughtful reader that it is a *native* movement altogether. Similar attempts in the hands of foreigners are said to have failed, and simply because they were made by foreigners. If so, does not this fact tend to strengthen every argument which has been used for the freer use of native agency in every department of mission work?

Let our brethren to whom these facts are known be encouraged in their educational efforts; especially the wives of missionaries, who superintend Christian boarding-schools. Their more advanced pupils will soon find occupation. Good female teachers, as the movement proceeds, will supplant male teachers; and as the demand for them increases, a wide door for usefulness will be opened to those who are qualified; and the influence of those who have effectually trained them, will be largely and beneficially extended. May God direct this extraordinary movement, and enable his servants to take advantage of it, so as to render it a great blessing to the young women of India, now, alas! degraded by the most wretched ignorance, but who, if enlightened, will become effectual helpers in the regeneration of their country.

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## FOREIGN INTELLIGENCE.

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### INDIA.

CALCUTTA.—We have received a copy of the petition of the Calcutta Missionaries to the House of Commons, for a Royal Commission to inquire into the condition of the people of Bengal. They have taken this step because a similar request presented to the Governor-General has been refused; but not without assigning reasons for that refusal. Among the most important may

he mentioned the apprehension of exciting hostile feelings among the different classes in Bengal.

As the petition of the Missionaries to the Commons occupies sixteen printed pages, we cannot present it here. Suffice it to say, that, after recapitulating the steps which had been taken in years gone by, and those more recently taken, with the view of accomplishing their object, and meeting some objections which may be raised to their proposal, they go on to state their firm conviction that the time has now arrived when such an inquiry should take place, comprehending "all the causes that now affect the condition of the population in the presidency; especially into the state of the police and judicial system; the power and influence of the zemindars and planters, and how those powers are used; the resources and earnings of the labouring classes, and the proportion which they bear to the rent; the harassing exactions and oppressions to which the poor are subject; the landed tenures; the extension of the Government sales of ardent spirits and intoxicating drugs, among a people once celebrated for temperance; the actual extent to which education is provided for the masses; and the best means of alleviating the sufferings and elevating the condition of the people."

An inquiry into all these things would be a most searching one indeed, and *if conducted by competent and impartial men*, could not fail to produce the happiest results. But whether the Government will accede to the request or not, a discussion of the whole question in Parliament will awaken public interest in the affairs of India, and the sooner such discussion takes place the better. The petition will be intrusted to able hands, and there are gentlemen in the House, of standing and ability, who will give the subject their best attention.

As might be expected, the conduct of the Missionaries in taking this bold step has been much criticised by the Indian press. "The Friend of India" supports them heartily; but the editor of "The Hindu Patriot" doubts whether their interference in practical politics is wise. Mr. Underhill has supplied us in his last letter, dated December 22, with the following observations.

"In his last issue, the editor writes at some length on the petition of the Missionaries to the House of Commons, of which indeed he approves; but thinks that it is also worthy of notice, this introduction of missionary influence into practical politics. After a brief recital of the plans pursued by missionaries to attain their spiritual objects, and which, he says, have not largely succeeded, he thus speaks of the singularly good result as flowing from educational labours. 'They have enlisted the sympathy of the rising class of educated men in favour of Christianity as a system of practical ethics. So decided has this result been in its character, that amongst the class to which we have referred, it is held a breach

of manners to speak ill of Christianity in the course of social conversation, as much so as it is in professedly Christian society.' He then goes on to observe that the sympathies of the missionaries are essentially democratic, and alludes to the Negro Emancipation as an example of the tendency of their labours; but he does not like their interference in the social politics of Bengal. 'Emissaries of peace, they are now sometimes—the firebrands of the local societies in which they exercise their ministry and their influence.'—'I came to send fire upon the earth,' said our Lord, and his followers have the same painful result to witness sometimes, as the fruit of their zeal."

Mr. Underhill next adverts to some facts connected with the repeal of the old Hindoo law which condemns widows to perpetual celibacy, and which has done more, perhaps, than any other, to increase the worst vices of profligacy and prostitution. We regret that we have not seen the papers to which he refers,

or we might have given a more extended account of the occurrences to which his observations refer.

"The papers will supply you with the facts about the re-marriage of widows. That two gentlemen, of such high position and caste, should have broken through the practice and superstition of ages, has given a great shock to native Hindoo society. It is the talk of every circle. Fears are expressed, that, as the widows have liberty to marry, they will take the liberty of refusing to fast twice a month, and to submit to the drudgery and contumely they have hitherto been compelled to bear. The bigoted lament, and say, 'The Kali Yug is indeed come!' The educated, and rising portion of the Hindoo community openly congratulate themselves that this great social evil has a length found a remedy. It is one of the portents which betoken the decaying of ancient institutions, and indicate the progress of that great social revolution going on around us. Says the clever native editor of 'The Hindoo Patriot,' the marriages have taken place precisely in those grades of society whose social influence is greatest, and whose acts operate most powerfully as examples. Already there is gone forth a cry that the ancient institution of the life-long celibacy of Hindoo widows can no longer be maintained."

The inquiry into the subject of torture in the Madras Presidency has naturally awakened attention to the same subject in relation to Bengal; and from a communication recently received, we find that it prevails in that presidency also. Dr. Chevers, Secretary to the Medical Board, Calcutta, has published a work on "Medical Jurisprudence," with the sanction of Government, founded on *official* documents, which discloses many fearful scenes. The crime of torture, so prevalent, and yet so secret, is closely connected with the state of the people's minds and morals.

An almost entire identity exists between the modes of torture practised in the Madras and Bengal Presidencies. This would seem to prove, almost, that these atrocities have been prevalent in every part of India from the period at which the laws, or, at least, the national customs, were the same throughout the country.

The practice was doubtless introduced by the Mussulmans. But it has now become blended with the customs of all sects and classes of natives throughout India. The poor practise it upon each other; robbers on their victims; masters upon their servants; zemindars upon their ryots; schoolmasters upon their pupils; husbands upon their wives; and even parents upon their children.

The modes of torture are as various as they are cruel. Burning by the heated chillam or pipe; by red-hot charcoal; by a lighted torch; by red-hot iron; by heated oil. Besides these, confinement in a cell filled with lime; rubbing the face on the ground; sticking pins or thorns under the nails; filling the mouth with pebbles, and striking the chin upwards with a force sufficient to break the teeth; pulling the hair on both sides; tying two persons closely together by the topknots, and fastening the hair to a buffalo's or donkey's tail; plucking out beards; twisting the ears; and striking two offenders' heads together, are also stated to be more or less practised. The former modes of torture are *common*. The latter are only occasionally met with in various districts. They present, however, a sad picture to the eye; and disclose a state of mind and morals very fearful and affecting. If such evils still exist, in spite of the efforts of Government to put them down, and so secretly as to be difficult of detection, yet nevertheless *known* to be practised, and in the face of the wide-spread influence of Christianity, what must have been the state of things a century ago! Indeed, "the dark places of the earth are full of the habitations of cruelty."

**SERAMPORE—THE COLLEGE.**—In consequence of the serious illness of Mrs. Sampson, it was thought expedient that her husband should take her a voyage up the river as far as Monghir. This journey and voyage have been the means of restoring her to health, and after an absence of some weeks they returned, and Mr. Sampson resumed his duties in the College. But during his absence the work fell heavily on Mr. Trafford, and it is to the additional labour thus thrown upon him that he refers. We hope, however, by this time, that arrangements have been made to lighten the burden. Mr. Trafford refers to Mr. Morgan's sad state of health. More recent accounts are somewhat better, and he is, by this time, on his way home. His departure has been deferred in order to avoid landing in England during the cold of the early spring. We trust his valuable life may be spared, for we have none in the field to surpass him in ability and diligence in his work.

"I find myself the day before the post leaves at Calcutta instead of Serampore, and with less opportunity of writing to you at any length than I hoped to secure when I sent to you by the last mail.

"We are now all well at Serampore. You have doubtless heard of Mrs. Sampson's long and serious indisposition. She has returned from her journey up the river in quite good health, and I trust now that they may be spared to us as fellow-labourers for a long time.

"During her illness and absence from Serampore I had a good deal fall on me of his work, and from seven in the morning till after three, sometimes four in the afternoon, I had a succession of classes—for the work of three for a time devolved on me. Matters were kept going on; but as you will believe not very satisfactory to any parties—attempting too much, nothing is done well.

"Mr. McKenna came after a time, and in the religious instruction of some of the classes helped me a good deal. Mr. Sampson will now resume his duties, and as the cold weather has set in, we have a very pleasant prospect of uninterrupted work, without its being oppressive, for some months to come.

"Our English congregation is a very small one, but not just now so discouraging as it has been. Two young friends, daughters of your old missionary, Mr. Penny, have been lately baptized; and I have hope that some one or two others will join us soon in like manner.

"The most discouraging part of the work we attempt is the education of girls, whether Heathen or Christian. The former we cannot get without paying them to attend, which we are pretty fully determined not to do; the latter have not gone on well lately; and a small boarding school which

we had, and which was chiefly supported by contributions from Mrs. Barclay, was obliged to be suspended a few weeks since, and whether it will be re-opened on the same plan which was before attempted, is uncertain. A day school, in the village of Johnnugger is thought preferable; but the want we feel is that of a European to take charge of it. There are some young friends who could and would frequently go; but no one whom we could depend on as constantly doing so, without a remuneration, which we are not able to give.

"I told you that I wanted for the school some things which I wish much you would procure and send. You might get these matters much cheaper than we can here, and Mr. Thomas will send you the amount of their cost. We want all the apparatus of an infant school; that is, letters and slides for spelling words; pictorial illustrations, etc., etc.; a set of *large* maps on rollers, that would serve a class of from twenty to thirty boys, all of them to see at once; a pair of globes, not very expensive (you might perhaps find such a pair not quite new, and therefore cheap). I could add other matters, such as a library of 100 vols. of books which elder boys *would* read; but I fear I should indent too much on your time, and the funds I might draw. I write thus much from a remark of Mr. Underhill, that you would be very ready for such matters as these when you may find a little leisure. You have not, I dare say, very much of this just now.

"This mail will tell you perhaps more than I can about Morgan. He is very ill, and if he does not get away soon will, I fear, be soon lost to us. His voice is gone; if his lungs are not (in part), I shall be both surprised and glad."

**MONGHIR.**—Our friend, the Rev. S. Brawn, has forwarded the following extracts from a letter which he has recently received from his brother, the Rev. J. Lawrence. They give a lively representation of the missionary's work when

out on his itinerating tours; a work, we are glad to say, our brethren in India are assiduously carrying on at those times of the year when travelling is practicable. The Committee have received no less than four applications recently from brethren in Jessore, Cutwa, and Barrisaul, for increased grants to enable them the more effectually to carry on this out-door labour of preaching the gospel. It is hard work, and exposes them to many inconveniences, and some serious perils; but they delight in it, and long for greater success. Let our friends aid them by their supplications for the Divine Spirit's power and blessing, and the missionary will not labour in vain.

"Since the 18th of July, I have been from home travelling up the river Gunduk, about forty miles from its entrance into the Ganges, as far as a place called Rosra. My companions in travel are Bundhu and Santokli, and we are now on our way towards home, which I hope we shall reach by the end of the week. You are somewhat acquainted with our slow mode of travelling in this country, and, therefore, will not be surprised that we should not make greater progress. Our object, however, has not been to travel fast, but to visit as many of the villages as possible. They are numerous on both banks of the river, and are easy of access, except where the country is flooded by the overflowing of the river in consequence of the great rain we have had this year. My boat is a very different affair from the commodious steam-boats of Old England, or from the comfortable budgerows of this country. It is something like a floating thatched hovel, in which I have a room about fourteen feet long and ten feet wide at the broadest part of the boat. Within this space my companions and self have to arrange our beds, boxes, cooking utensils, etc., and, in fact, all that is needful for a month's board and lodging. You may imagine there is no room to spare. The roof of the boat is not sufficiently high for me to stand upright, so that I have to be careful lest I should bring my head into uncomfortable contact with the bamboo rafters which form the roof. Besides my two companions in labour, I am obliged to take with me a cook, and there are five boat people, all of whom manage to find a dormitory in some part of the boat. And in addition to these more or less intelligent companions, to say nothing of flies and musquitoes—of which there is no lack—there appears to be a countless number of spiders, and black and red ants. The latter are particularly troublesome, finding their way into our sugar, bread, butter, and every other eatable that is at all sweet. There are also lizards and scorpions, and just over my pillow a mouse has made its nest in the grass roof. Two of the scorpions took possession of an umbrella, and were punished with death for their temerity. The lizards ramble over the little teapoy, which I use for a table, and

on which I set my lamp in the evening, catching the flies and insects that flutter round the light. These little creatures are harmless, but to the rest I give no quarter when I can catch them.

"I am thankful to say the weather has been moderate since I have been in the boat, the thermometer 82 to 87, which is not higher than it usually is in the house at this season of the year. A strong east wind, with clouds and rain, has kept the weather comparatively cool. A few days last week we had a strong west wind, with driving rain. Though rain has frequently fallen, I am glad to say it has seldom prevented us from going out to preach.

#### *Noisy Interruptions.*

"In the villages we have generally been received with respect, and the people have readily come together to listen. Very few oppose us except the interested Brahmins and pundits. Some seem to be interested in our addresses so long as we abstain from any direct reference to or mention of Christ and his sacrifice, but no sooner do they hear us speak on these subjects and insist on the necessity of faith in the Redeemer, than they begin to manifest their dislike, either by going away, or by telling us they do not understand who Christ is—that they have incarnations of their own, and do not need Jesus Christ. In Rosra, the largest of the villages we have visited, I twice met with some uncivil treatment from two pundits chiefly, who were annoyed that the common people paid us so much attention. A large crowd of a hundred persons at least had collected around Bundhu and myself, and had been listening very attentively without a word of opposition for at least half-an-hour, while I addressed them on their duty to worship and serve the living and true God and him only; and exposed the folly of idolatry and its sad consequence in the universal prevalence of sin amongst them. I urged upon them the necessity of repentance, and was proceeding to point out to them the way of reconciliation through the Lord Jesus Christ, when these pundits began to interrupt by brawling out in an impudent tone of voice, 'Who is God? Who is Jesus Christ?' On re-

ceiving a reply, they began vociferating that we were telling the people lies, that we wanted to destroy their religion and their caste, and to make Christians of them. They blasphemed the Lord Jesus, and heaped the most abominable abuse upon us and our people, and called upon the crowd to beware of us, and shouting out, 'Victory to Rām!' they raised a hue and cry against us. All we could do was patiently to bear it and to pray for the poor deluded creatures around us. It is not often we meet with such a scene, but in this bazaar it was repeated on two successive evenings by the same pundits, and the more superstitious and reckless amongst the crowd; the greater portion of the people remained silent, and would have listened quietly enough. Nothing daunted, however, we went a third time and preached in the same street. Our congregation amounted to full one hundred persons, and not a word of opposition was uttered the whole time we were there. One of the pundits made his appearance in the crowd, but I observed a respectable-looking man lay hold of his arm and lead him away. We afterwards learned that the more respectable and sober shopkeepers were ashamed of the conduct of their pundits. Such encounters are painful to bear, but I believe they turn out to the advantage of the Christian cause, rather than otherwise. The people begin to think that the pundits cannot fairly meet the missionaries in argument, and some of them do not scruple to say so.

#### *An Improvement.*

"In some villages, where a few years ago we met with uncivil treatment, we were received this time with respect. The principal men of the villages recommended their dependents to listen to our addresses, while they themselves set the example. It has been often repeated to us, 'What you say about the prevalence of sin, its degrading and awful consequences, the necessity of repentance and reformation, the importance of salvation, the impossi-

bility of obtaining salvation by any works of our own, the folly of idol worship, and the uselessness of our religious ceremonies in general, we approve of; it is all true; but what you tell us about Jesus Christ we cannot understand. We have never heard of him from any of our learned men; there is nothing about him in any of our holy books. We have nine incarnations of our own, and expect a tenth; why should we be told to believe on Him of whom neither we nor our forefathers have known anything? If our own incarnations are all false, and utterly insufficient to effect our salvation, as you say, and as we are disposed to admit, then why should we have recourse to another incarnation; why not return to the Supreme Being himself?' If the necessity of a Mediator is insisted upon, they will often fall back on their own incarnations, and try to maintain that Rām is their mediator—their saviour—their only hope. They are often silenced when the character of Rām is pointed out as being himself a sinner, according to the representations of their books, and, therefore, incompetent to undertake the work of man's redemption from sin. Still they give the preference to the fabled conqueror of the giant King of Ceylon, rather than to the Son of God, the Conqueror of Satan and sin. They often tell us, 'Come what will, we will never abandon Rām.' The minds of the people in general are very far from being ready to embrace Christianity, and the instances of a better mind are rare. Still good, I have no doubt, is being done by the preaching of the gospel among the natives. A few are converted, and the attention of many is aroused to the awful prevalence of iniquity in the land, and to the need of a great national as well as personal reformation. When this necessity is more deeply felt, the salvation of the gospel will be more highly appreciated. We want more preachers and more preaching, and above all we need more of the influence of the Spirit to render the preaching of the word effectual.

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## HOME PROCEEDINGS.

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MR. DENHAM has visited Nottingham, Leicester, Leeds, and Bradford, during the past month, on behalf of Serampore College. He has suffered from severe indisposition, owing to the cold during a part of the time; but his more recent letters present a favourable report, both of his health and his success.

The brethren Allen and Smith are on the Scotch journey, having advocated the claims of the Society at Edinburgh, Kirkaldy, Anstruther, St. Andrew's, Cupar, Dunfermline, Stirling, and Bridge of Allan. They will, during the first two weeks of the present month, be in the north and west. Their journey will

terminate about the 17th inst. We have received very encouraging accounts from the places already visited.

We take this opportunity of returning our sincere thanks to our Scottish friends for the readiness with which they have fallen into the proposed arrangements, and the energy which they have displayed in carrying them out. Our thanks are particularly due to friends of other denominations in Anstruther, Montrose, Huntly, Bridge of Allan, Irvine, Kilmarnock, Ayr, and especially at Dundee, who have kindly placed their churches at the disposal of the deputation.

The Secretary, with Rev. J. Aldis, has attended meetings at Newbury and Wokingham; the former also at Haverfordwest, and Mr. Oughton at Tottenham.

#### TO THE TREASURERS AND SECRETARIES OF AUXILIARIES.

THIS is the last month of the financial year, and the accounts close on the 31st of March. All contributions intended to appear in the Annual Report must be in the Treasurer's hands on or before that day. We specially request as *early* a remittance as possible, with a full and accurate statement of particulars of accounts, in cases where they have not been already sent.

#### IMPORTANT NOTICE.

#### TO THE MEMBERS OF THE BAPTIST MISSIONARY SOCIETY.

THOSE of our friends who were present at the last Annual Members' Meeting, will remember that the Special Committee, appointed at the previous yearly meeting, presented their report. Two proposals in that report, relating to the nomination of persons to serve on the Committee, were referred to the incoming Committee, in order to carry the general principle into effect in such a way as they might deem practicable, leaving the details to their discretion.

At the meeting of Committee, held December 9, these proposals, which had been referred to them, were taken into consideration, and the following resolutions were passed, to which we have to direct particular attention:—

I. "Resolved—That a notice be inserted in 'The Herald' for February and March, requesting all members of the Society entitled to vote at the annual meeting of the constituents to send up to the Secretary the names of gentlemen whom they desire to nominate as eligible to serve on the Committee, on or before the 31st of March, 1857; the list so sent to be signed by the name of the nominator, and to be prepaid."

II. "Resolved—That no such letter of nomination can be received after the 31st of March."

In order to prevent mistake, and to show who are entitled to send up such papers of nomination, we subjoin the rule of the Society on membership:—

"All persons subscribing ten shillings and sixpence a year, or upwards, either to the Parent Society or to Auxiliaries; donors of ten pounds and upwards; pastors of churches which make an annual contribution; and ministers who collect annually for the Society; also one of the executors, on payment of a bequest of fifty pounds or upwards, are considered as members thereof."

Every contributor to the Society, falling under any one of the above-mentioned descriptions, is entitled to send up a list nominating gentlemen to serve on the Committee.

There is no limit assigned as to the number which each nominator may place on his list. He is at liberty to supply as many names as he may think proper. It is desirable, however, that he should know that the parties nominated are willing to serve, if elected. Country members of Committee are always expected to attend all the *quarterly* meetings.

The reason for the second resolution is simply this, that it will require *time* to make out a correct list from so many papers as may reasonably be expected to be sent up, and to be assured that such lists are sent by *bonâ fide* members. No list unsigned by a member's name can be received, nor after the 31st of March, in order that sufficient time may be secured for the preparation of the list of parties nominated.

As the list to be prepared from these papers will be the one submitted to the members at their annual meeting, and is intended to supersede the former

plan of personal nomination at that meeting, *no nomination can be received on that day.*

This plan being intended to meet some objections which have been urged against the present mode of electing the Committee, it is to be hoped that our friends will give it a fair trial. Perhaps the giving to the members of the Society a *direct* action in this matter may do good, and induce a deeper personal interest in its welfare, since many will have a larger share in the election of its Executive; which, because of inability to attend the annual meetings of subscribers, they have never, or rarely enjoyed.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Dec. 22, 26, and 29.	COLOMBO, Davis, J., Dec. 15.
CLARENCE, Diboll, J., one letter, no date, received Feb. 11.	HOWRAH, Morgan T., Dec. 8.
ASIA—ALIPORR, Pearce, G., Nov. 25.	SERAMPORR, Sampson, W., Dec. 19.
CALCUTTA, Lewis, C. B., Dec. 6 and 22;	HAITI—JACMEL, Lilaivois, J. J., Jan. 10.
Underhill, E. B., Dec. 6 and 22;	JAMAICA—SOUTHAMPTON, East, D. J., Dec. 30.
Thomas, J., Dec. 23.	STEWART TOWN, Hodges, S., Jan. 8.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following :—

Juvenile Working Class, Paradise Chapel, Chelsea, for parcels of clothing, for <i>Rev. A. Saker, Cameroons, and Rev. T. Evans, Muttra</i> ;	Rev. W. Crowe, Worcester, for Dr. Bogue's Lectures, for <i>Rev. D. J. East, Calabar</i> ;
Mrs. Blight, for a parcel of magazines;	Mrs. Cooke, for a parcel of magazines;
	Religious Tract Society, for a grant of books, for <i>Rev. J. Diboll, Clarence.</i>

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from January 21, to February 20, 1857.*

*W. & O.* denotes that the Contribution is for the *Widows and Orphans' Fund*; *N. P.* for *Native Preachers.*

£ s. d.	LONDON AND MIDDLESEX AUXILIARIES.	£ s. d.	Salters' Hall—	£ s. d.
<b>ANNUAL SUBSCRIPTIONS.</b>	<b>Battersea—</b>		Contributions, by Master Hobson, for <i>N. P.</i>	0 5 10
Francis, Mr. J. ....	Contributions, on account .....	7 0 0	Uxbridge—	
Heriot, J. J., Esq. ....	Collection, for <i>W. &amp; O.</i>	3 3 0	Collection, for <i>W. &amp; O.</i>	0 10 0
Murch, Rev. Dr. ....	<b>Bloomsbury Chapel—</b>		<b>BEDFORDSHIRE.</b>	
	Contributions, on account .....	43 0 0	Ridgmount—	
<b>DONATIONS.</b>	<b>Do., Sunday School, by Y. M. M. A., for Haiti School .....</b>	<b>5 0 0</b>	Contributions, for <i>N. P.</i>	1 8 0
A Lover of Hospitality, for <i>N. P.</i> .....	<b>Brixton Hill, Salem Chapel—</b>		Sharnbrook—	
Do., for <i>W. &amp; O.</i> .....	Marlborough, Mrs., for <i>Relief Fund, Bahamas</i> .....	1 0 0	Contributions, by Miss Wykes, for <i>N. P.</i> .....	0 12 0
Baker, Mr. Benjamin, by Mr. Viney, for <i>Jamaica Institution</i> .....	<b>Church Street—</b>		<b>BERKSHIRE.</b>	
C. I. ....	Collection, for <i>W. &amp; O.</i>	4 7 0	Abingdon .....	28 7 6
E. T. E., by Messrs. Barclay and Co. ....	<b>Devonshire Square—</b>		Collection, for <i>W. &amp; O.</i>	0 16 0
Elliot, Mr., for <i>W. &amp; O.</i> .....	Collection, for <i>W. &amp; O.</i>	2 13 2	Ashampstead—	
F. N. E. ....	Contributions, by Miss E. Cross, for <i>N. P.</i>	0 10 0	Collection, for <i>W. &amp; O.</i>	1 0 0
J. E., for <i>W. &amp; O.</i> .....	<b>Drayton, West—</b>		Newbury, on account ...	28 10 6
Jacobson, Miss, for <i>Coltonies</i> .....	Contributions, for <i>N. P.</i>	1 4 9	<b>Sunningdale—</b>	
Do., for <i>Jamaica</i> .....	<b>Highgate—</b>		Collection .....	1 14 3
Morley's, Messrs. J. and R., Young Men at .....	Collection, for <i>W. &amp; O.</i>	2 12 0	Do., for <i>W. &amp; O.</i> .....	0 13 4
Russell, Rev. Joshua, for <i>Serampore College</i> .....	<b>Sunday School, for N. P.</b>	2 10 1	Contributions .....	2 14 8
Tomlin, Mr. Jas., box by	<b>Johu Street, on account, by M. Martin, Esq.</b> .....	<b>60 0 0</b>	Do., for <i>N. P.</i> .....	2 8 6
Watts, Mr. C. J., box by	<b>Kingsgate Chapel—</b>		<b>Wantage—</b>	
Whimper, E., Esq. ....	Sunday School, for <i>N. P.</i>	0 9 7	Contributions, for <i>N. P.</i>	2 2 2
	<b>Milton Street—</b>		<b>Windsor—</b>	
<b>LEGACIES.</b>	Sunday School, by <i>Y. M. M. A., for Schools</i>	0 11 0	Collections .....	9 0 2
Jones, Mr. Samuel, late of Tewkesbury .....			Do., for <i>W. &amp; O.</i> .....	1 14 4
Wedgwood, Mrs. Sarah, late of Down, Kent .....			Contributions .....	14 18 11
			Do., Bible Class .....	0 13 3
			Do., Sunday Schools .....	5 9 2
			<b>Loss expenses</b> .....	0 7 6
				<b>31 15 10</b>
				<b>31 8 4</b>







# IRISH CHRONICLE.

MARCH, 1857.

## HOME PROCEEDINGS.

DURING the past month the Secretary has visited various towns in the West of England, and has been greatly encouraged by the interest manifested in behalf of the Irish people, and by the expression of hope as to the future success of the Society. Communications have also been received from many ministers and others, which give reason to believe that aid will be rendered in a larger measure than for some time past. It will be perceived that the sum of £300 has been received by legacy. This renders the extinction of the debt matter of hope. Some few friends have given special contributions for this purpose. The present month closes the financial year. It will greatly cheer and strengthen the Committee in their anxious efforts to render the Society increasingly worthy of support, if they are promptly relieved from this burden. The liberal and early aid of all the friends of the Baptist Irish Society is, therefore, earnestly solicited that the debt may be entirely removed.

## ATHLONE.

MR. HOGG states that a special prayer-meeting was held at this station on the morning of Thursday, January 1, in which brethren of other denominations united with our own friends there.

"The brethren earnestly pleaded," he says, "at the throne of grace, that a more abundant outpouring of the Spirit's influence might be granted to the various sections of the Christian church generally, the coming year, but particularly on that portion of it with which we are more immediately identified; that the Lord may be pleased to preside over the deliberations of the Committee made on behalf of the moral and spiritual improvement of our native land; that the ministers, readers, and teachers, in their various vocations, may be graciously sustained in their arduous and self-denying labours, in winning souls to Christ; and above all that He who has emphatically said the 'Silver and gold are His,' would touch the hearts of those dear friends who have generously sympathised with the Society in years that are past, that by their prayers and pecuniary aid, they may strengthen the hands, and encourage the hearts, of all who are engaged in this 'work of faith and labour of love.' Solemn impressions were produced, and pervaded the meet-

ing, and all found 'how good and pleasant it is for brethren in the Lord to dwell together in unity.' I need hardly inform you, sir, that although this town may justly boast of its antiquity, as having been the scene of many a sanguinary contest, yet with the exception of the bridges which span its noble river, nearly equally dividing it, that it presents few attractions to the attention of the stranger. The houses are of irregular construction, its numerous streets, lanes, and alleys, are proverbial for their filth and narrowness. The majority of its dense population are also remarkable for ignorance, degradation, and bigotry. Such are the persons and localities which myself and fellow-labourer have daily to pass through and come in contact with, and not without frequently encountering much of that low, mean scurrility and cutting irony, which at times is often more painful and difficult to endure than even personal insult. However, we have learned to 'possess our souls in patience,' 'not rendering railing for railing, but contrariwise blessing,' after the

example of Him, 'who when he was reviled, reviled not again; when he suffered, threatened not.'

"Notwithstanding some occasional discouragements, in humble dependence on Divine aid, I have had the pleasure to

introduce the gospel of the grace of God, since I wrote last, into above seventy-two families, Protestant and Roman Catholic, in town and adjoining villages, numbering one hundred and ninety-six persons."

### BELFAST.

THE following extract from a letter addressed to the Secretary, by Mr. Eccles, will be read with interest both on account of the description it gives of the Society's operations, and of the feelings with which a devoted agent reviews and prosecutes his work :—

"Through mercy my efforts have not been without some tokens for good; and through all I have been privileged with the uniform sense of God's favour, in which is life.

"As a church, we have as usual to complain of *losses*, not only by removals, but by discipline. We have also had additions, and, I trust, of a hopeful kind; but the *clear increase* is only *two*.

"Under a strong feeling of the need of *increased* exertion, I delivered some lectures by public advertisement, on 'Religious Revival.' There was an encouraging attendance of others besides our own people. All seemed interested and impressed. I have since noticed with pleasure, in the prayers of the brethren, an increased fervour in the petition for soul prosperity and enlargement.

"I have conscientiously persevered, according to time and opportunity, in carrying the gospel, by personal visitation, from house to house.

"In *different stations* in the town I have also preached alternately with other ministers and missionaries. And I feel thankful to God that Christian union and co-operation in these respects are greatly on the increase.

"Under a strong sense of the importance of open-air addresses, I availed myself, during the summer, of a favourable opportunity of itinerating in Down, Antrim, Derry, and Donegal. The congregations, generally, though frequently of the very lowest of the people, were numerous and attentive. I hope, during the approaching season, to be engaged similarly in all the above localities.

"I am united—cordially and happily—with brethren of other denominations in efforts of a *simply evangelical nature*; as for example the Belfast Auxiliary, the Hibernian Bible Society, the Original Town Mission, which combines the exertions of all Christians 'who hold the head' Christ Jesus.

"The anniversary of our Sabbath school was held a few weeks ago. 120 children,

as regular attendants, were regaled with tea, etc. The excellent superintendent and teachers have, under God, my warm acknowledgments of their devoted efforts in maintaining the healthful and flourishing condition of this important instrument of good.

"A debt to the United Kingdom Building Society, on the mortgage of our chapel, has for years greatly cramped the energies of the brethren. I have been engaged a little with a view to its *extinction*. I desire, through your pages, to acknowledge the goodness of God in the kindness I experienced in Scotland, as also the munificent sum of £10 recently received from R. Kenneth, Esq., of Holloway, 'from self and friends.'

"There are discouragements, but they are such as under the circumstances, locally and otherwise, may be naturally expected. Nearly *twenty* years of youthful energy and manhood's prime have I spent in evangelistic labour either in Coleraine or here. I have had several opportunities of removing to a larger congregation, better emoluments, and consequently increased popularity; nevertheless, I am here still. Yet my heart has been *often* very heavy. But amid the 'horror of great darkness,' which, in the wise providence of God, may be permitted to brood over his path, the ministering servant of Christ looks up, and lo, his soul is ravished with visions sweeter than those that refreshed Jacob in the wilderness while a fugitive from the house of his father,

'When his couch was the earth,  
And his curtain the sky.'

Oh to 'endure as seeing Him that is invisible!' Oh that I could feel as I ought, and that my brethren, ministering amid trying providences, might feel all that is rousing and strengthening in the approving smile of our King, when he will pronounce upon us, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'

CONTRIBUTIONS,

Received on account of the Baptist Irish Society, from January 21 to February 20.

		£ s. d.			£ s. d.
Abingdon, by Mr. James Williams—			Bristol—		
Coxeter, Mr. ....	0 5 0		Cross, Rev. N. J. ....	0 10 6	
Dickey, Mr. ....	0 6 0		“ H.,” Subscription .....	0 5 0	
Faulkner, Mr. ....	0 5 0		“ H.,” Donation .....	0 5 0	
Jackson, Mrs. ....	0 6 0		Leonard, R., Esq., for the		
Leader, Mrs. ....	1 0 0		debt .....	5 5 0	
Payne, Mr. E. ....	0 10 0		Robinson, Messrs. E. S. & A.	1 1 0	
Williams, Mr. James	0 10 0		Shoard, E. H., Esq., for		
Collection .....	1 15 0		the debt .....	5 5 0	
			Warren, Mr. W. R. ....	0 10 6	
		4 17 0			
Accrington—					13 2 0
Marshall, Mr. G. ....	6 1 6				
Athlone, Free School—			Calne—		
Smith, Miss E. (half-year) .....	1 0 0		Chappell, Mrs. ....	0 2 6	
Banbridge—			Chappell, Miss .....	0 1 0	
Ardrie, Mr. William .....	0 4 0		Harris, Henry, Esq. ....	1 0 0	
Bain, Rev. J. D. ....	0 10 0		Lush, Mrs. ....	0 2 0	
Ballymoney Station, col-			Ferry, Mr. ....	0 5 0	
lection .....	0 14 9		Stephens, Mrs. ....	0 2 0	
Barron, Mary .....	0 3 6		Weston, Mr. J. ....	0 2 6	
Bodell, Mr. George .....	0 4 0		W. “ Kate” .....	0 0 6	
Boyd, Mary .....	0 4 0		Waterman, Miss .....	0 1 0	
Card, Mr. James .....	1 5 0				1 15 6
Crothers, Miss .....	0 5 0				
Downes, Mary .....	0 1 0		Falmouth—		
Dunbar, The Misses (The			Clarke, Mrs. ....	1 0 0	
Glen) .....	0 10 0		Ford, Miss .....	0 4 4	
Edmonson, Mrs. ....	0 2 6		Freeman, J., Esq. ....	2 10 0	
Friend, A. ....	0 10 0				3 14 4
Frier, Mr. James .....	1 0 0				
Gamble, Mr. James .....	0 4 0		Frome—		
Gracey, Mrs. ....	0 8 0		Allen, Miss .....	0 5 0	
Hale, Mr. H. ....	0 2 0		Ames, Mrs. ....	0 1 0	
Hawthorne, Mr. James .....	0 12 6		B. G. S. ....	1 0 0	
Hawthorne, Mrs. Dr. ....	0 2 6		Biggs, Miss .....	0 5 0	
Henry, Mr. John .....	0 5 0		Biggs, Miss A. ....	0 10 0	
Jamieson, Mr. John .....	0 16 0		Bunn, Mrs. (don.) .....	0 10 0	
Jamieson, Mrs. ....	0 2 0		Charles, Mrs. ....	0 5 0	
Law, Mr. ....	0 2 6		Coombs, Mr. ....	0 10 0	
McClelland, Robert, Esq.	0 5 0		Coombs, Mr. H. P. ....	0 2 6	
McClelland, Mrs. ....	0 10 0		Coombs, Mr. A. ....	0 1 0	
McCullagh, Mr. John .....	0 2 6		Cooper, Miss F. ....	0 2 6	
McCandlis, Mrs. ....	0 2 0		Cousins, Miss .....	0 2 0	
McMullan, Mr. S. ....	0 10 0		Eyles, Mrs. ....	0 3 6	
Milligan, Mary .....	0 4 0		Friend, for Debt .....	0 10 0	
Moore, Mr. Alexander .....	0 10 0		Houston, Mr. ....	0 10 6	
Reid, Mr. Robert .....	0 7 6		Hurd, Miss .....	0 2 6	
Robinson, Miss .....	0 5 0		Moore, Mr. ....	0 2 6	
Swindell, Margaret .....	0 2 0		Porter, Mrs. L. ....	0 5 0	
Waugh, Mr. William .....	2 0 0		Porter, Mrs. J. ....	0 5 0	
Welsh, Mrs., Chinanley .....	1 0 0		Rawlings, Mr. ....	0 5 0	
Collected by Master Edw.			Sannways, Miss .....	0 3 0	
W. McClelland .....	2 3 0		Sannways, Miss A. E. ....	0 3 0	
		16 8 3	Sage, Mr. ....	0 7 6	
Previously acknowledged .....	12 0 0		Swaine, Mr. ....	0 2 6	
		4 8 3	Spencer, Mrs. ....	0 1 0	
Bootle—			Thompson, Mr. ....	2 2 0	
Rev. D. B. Joseph, Proportion of			Thorne, Mr. ....	0 5 0	
Free Contributions, May to De-			Tudgay, Mrs. ....	0 1 0	
cember, 1856 .....	1 0 0		Vaters, Miss .....	0 2 0	
Bratton—			Wood, Mr. ....	0 10 6	
Anderson, Rev. H. ....	0 5 0		Collections		
Brent, Mr. ....	0 5 0		Badcox Lane .....	6 10 0	
Reeves, Mr. ....	0 5 0		Shepherd’s Barton .....	5 8 0	
Salter, Miss .....	1 0 0				21 13 6
Whitaker, Mrs. ....	1 0 0				
Whitaker, Mr. T. ....	0 10 0		Leamington, by Rev. J. Clark—		
Whitaker, Mr. J. ....	1 0 0		Aspinal, Miss .....	1 1 0	
Whitaker, J. S., box .....	2 1 1		Clark, Rev. James .....	1 1 0	
Collection .....	1 1 6				2 2 0
		7 7 7			

	£ s. d.		£ s. d.
Leicester—		Mundy, Mrs (for the debt)	0 2 6
R. ... ..	1 0 0	Parsons, Mr. J. ... ..	0 1 0
London—		Ponton, Mr. ... ..	0 1 0
Allen, J. H. Esq. ... ..	1 1 0	Rimor, Miss. ... ..	0 2 6
Bayley, George, Esq. ... ..	1 1 0	Salter, Mrs. ... ..	5 0 0
Burgess, Mr. ... ..	0 10 6	Smith, J. G., Esq. ... ..	1 1 0
C. J. ... ..	5 0 0	Smith, Mr. John ... ..	0 2 6
Heriot, Mr. J. J. ... ..	1 1 0	Stacombe, Mrs. ... ..	1 1 0
Jay, F., Esq. ... ..	2 2 0	Stacombe, J. P., Esq. ... ..	1 0 0
Lush, R., Esq. ... ..	1 1 0	Selfe, Mr. W. ... ..	0 2 6
Rippon, Mrs. ... ..	1 1 0	Missionary Boxes—	
Maidstone—		Banford, Joseph ... ..	0 0 3½
Alluitt, Mrs. ... ..	1 1 0	Chapman, Mrs. ... ..	0 8 0
Markgate-street—		Parsons, Charles ... ..	0 2 1
by Rev. S. W. Wake.....	0 14 0	Rogers, Isaac ... ..	0 1 0½
Tonbridge Wells, by Mr. R. Soul	0 10 0	Silcocks, John ... ..	0 2 11½
Trowbridge, by Rev. W. Barnes—		Stevens, John ... ..	0 6 6
Mr. H. Chapman, collector—		Stuart, George ... ..	0 0 6½
Barnes, Mr. ... ..	0 5 0	Taylor, Joseph ... ..	0 2 4½
Beaven, Mr. James ... ..	0 5 6	Collection ... ..	4 14 0
Chapman, Mr. H. ... ..	0 5 0	Bethesda Collection ... ..	22 0 10
Chapman, Mr. J. ... ..	0 5 0	Warmminster—	
Clift, Mr. ... ..	1 1 0	Carpenter, Miss. ... ..	0 2 6
Diplock, Mr. ... ..	0 2 6	Carmington, Mr. ... ..	0 2 6
Edminson, Mr. ... ..	0 5 0	Farmer, Mr. ... ..	0 5 0
Evans, Mr. H. ... ..	0 2 6	Hardich, Mr. W. ... ..	0 5 0
Fowler, W. Esq. ... ..	1 1 0	Reynolds, Mr. ... ..	0 5 0
Francis, Mr. ... ..	0 5 0	Targett. ... ..	0 5 0
Friend, a ... ..	0 2 6	Toone, Mr. ... ..	0 5 0
Fryer, Mr. ... ..	0 5 0	Young, Mr. ... ..	0 5 0
Gouldsmith, Jesse, Esq. ... ..	1 1 0	Collection ... ..	2 1 8
Harvey, Mr. ... ..	0 1 0		3 16 8
Hayward, Mr. John ... ..	0 10 0	Berwick-on-Tweed, by the Rev.	
Hayward, Mr. J. E. ... ..	0 10 0	— Robson—Collection. ... ..	9 0 0
Hayward, Mr. Samuel ... ..	0 5 0	Shrewton, by the Rev. C. Light. ...	3 0 0
Hill, Mr. ... ..	0 2 6	Windsor, by Rev. S. Lillycrop ...	0 16 0
Hooper, Mr. R. ... ..	0 1 0	India, Mr. and Mrs. E. ... ..	50 0 0
Jeffries, Mr. ... ..	0 1 0	Legacy—Mrs. Sarah Wedgwood,	
Knee, Mrs. ... ..	0 2 6	by J. Wedgwood, Esq. Dor-	
Miner, Mr. J. ... ..	0 2 6	king ... ..	300 0 0
Moore, Mr. John ... ..	0 2 6		
Mizen, Miss. ... ..	0 5 0		

Contributions of warm clothing are, at this season of the year, very acceptable to many of the poor among whom our agents labour in Ireland.

If any friends who are accustomed to collect for the Society, think that their labours would be facilitated by collecting cards or boxes with addresses suitable to circumstances, and will communicate with the Secretary on the subject, they shall be promptly supplied. Copies of the IRISH CHRONICLE are sent monthly where desired. ADDITIONAL COLLECTORS ARE ALWAYS DESIRABLE, AND EVERY ASSISTANCE WILL BE GIVEN THEM IN THEIR WORK.

Contributions to the Baptist Irish Society, which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be obliged by a note to that effect.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWRESS, Esq., or the Secretary, the Rev. C. J. MIDDLEDITCH, at the Mission House, 33, Moorgate Street, or the London Collector, Mr. W. F. Carey, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal towns.

## BAPTIST MAGAZINE.

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 APRIL, 1857.
 

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## ON THE INTERCESSION OF THE HOLY SPIRIT.

BY THE REV. W. ROBINSON.

DEVOUT men have differed greatly in their explanation of the ministry of the Holy Spirit: the reason of this difference lying chiefly, perhaps, in their attempting to conceive of the mode of that ministry, which Scripture reveals as a fact, but does not attempt to explain. On one point, however, the importance of the work of the Spirit of God, there is a happy and almost universal agreement among Christians. How, indeed, should it be otherwise? With the Bible as our rule, it seems impossible to doubt, that the gift of God's free Spirit is to be most earnestly desired and sought.

In early times men of God were moved by the Holy Ghost to utter truths divine, which no human wisdom could have discerned; and to foretel things future, which man had no power to foresee. And at the Christian era, when the great work of redemption had been accomplished by the death of Christ, and the risen Saviour had ascended to the right hand of God, the same Spirit qualified the Galileans, his followers, to preach Christ to the world, and to write the Christian Scriptures. Timid and ignorant, they were wholly unfit to confront an unbelieving world, and be the teachers of all nations, until their Master's pledge was fulfilled by their receiving the promise of the Father. Christianity, as a remedial scheme for the world, would assuredly have perished in the bud, but for the interposition of the Spirit. Nor is this holy and mighty ministry limited to inspired men. In its direct as its indirect form, it is a permanent gift to mankind. All believers are taught to ask for it and expect it, as a means of illumination, strength, purity, and joy.

There is one passage of the New Testament in which a singular view is given of the work of the Holy Spirit:—

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.”—Rom. viii. 26, 27.

Intercession is usually understood to mean interposition *on behalf of* another, not *by* him : as when in the wilderness, Moses interceded for the Israelites ; or Christ, on the same night in which he was betrayed, for the apostles. In the former case, it was the work of Moses alone ; not of Moses and the Israelites also : in the latter case, of Christ alone ; not of Christ and the Apostles in conjunction. Such intercession is ascribed to the Mediator of the New Covenant, in his state of exaltation ; but never to the Holy Spirit : *whose work it is to prompt our prayers, not to pray for us.*

In understanding by the intercession of the Spirit those intense yearnings after the blessings of the adoption, of which the Holy Spirit is the author, and believers are the conscious and voluntary subjects and exponents, we are but adopting a rule of interpretation which is sustained by many other parts of Scripture, when describing the work of the Spirit in the saints. For example, the apostles were instructed not to trouble themselves with the preparation of any defence when summoned before the civil tribunals, because the Spirit of their Father would speak in them : so that, when afterwards they said, "We ought to obey God rather than men," the Holy Spirit pleaded for them, by teaching them how to order their speech. Again, God sent forth the Spirit of his Son into the hearts of the primitive believers, and they cried, "Abba, Father." The cry rose from their lips and their hearts, but its cause was Divine. And, in the Epistle to the Colossians i. 29, Paul speaks of himself as preaching and teaching that he might present every man perfect, whereunto, he proceeds to say, "I strive, agonizing according to his energy which worketh in me mightily." Paul was the willing instrument, God the agent. Clearly, then, it is quite scriptural to represent the strongest desires which strain the Christian's mind, and express themselves in his prayers or his groans, as enkindled by the Holy Spirit—desires wrought for him and wrought in him by the Spirit. Comparing Scripture with Scripture, we need find no difficulty in this singular phrase, "the Spirit maketh intercession for us with groanings which cannot be uttered."

Far less easy of interpretation is the verse which immediately follows these words, and which reads in our Bibles thus :—

"And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."

The clue to the sense of this verse is to be sought in its middle clause, which refers to the mind of the believer, not of the Holy Spirit. It is the saint, not the Sanctifier, that is read by Him that searcheth the hearts. Precisely the same words as are here used occur also in the sixth verse, and are there translated, "to be spiritually minded." It may, therefore, be rendered thus :—

"And he, searching the hearts, comprehendeth spiritual-mindedness, since he maketh intercession for the saints according to God."

The several clauses of the verse teem with meaning, and it is very difficult to compress their full import into any translation. The phrase, "according to God," includes more than our translators have given as its import, and seems to mean, "according to all that God, in the wonderful economy of grace, has provided for the struggling saint : " as though the apostle had said, "Words—an imperfect vehicle of thought, but far more imperfect as an exponent of feeling—fail to express your intense desires : but though your groanings can find no utterance in spoken language, yet He who inspired the ineffable desire, knows your hearts, their exact condition and wants, and knows also all the riches of Divine grace."

Two qualifications for helping our infirmities are here ascribed to the Holy Spirit:—

1.—Searching the hearts, he knows what is their actual state.

2.—Knowing, not only what human hearts are, but how God would make them what they should be, he is able to carry on his ministry in those hearts in exactest accordance with the whole economy of grace. He knows what our hearts are, what they should be, and by what means they are to become what they should be.

The writer was once asked to draw up a prayer for a Christian labouring under doubts and much depression, but declined to do so because he could but very imperfectly judge of the real state of that burdened mind. He thought it far better to leave it to breathe out its own sorrows and desires, than to venture on an interference between that soul and God, which might through his ignorance be inappropriate and hurtful. The complaint of that Christian was, "I know not what to pray for as I ought:" and the friend into whose ear that complaint was breathed, could not but feel how unable was a fellow-creature to help that infirmity.

We know, it is true, much more of our own spiritual state than it is possible we should know of our Christian brethren; and yet how exceedingly imperfect is our self-knowledge! How far are we from understanding what is the discipline which will best qualify us for our duties on earth, and best prepare us for Paradise and judgment! To Abraham the salvation of the cities of the plain once seemed an object greatly to be desired for the manifestation of the Divine character. To Moses, the permission to go over the Jordan was the subject of earnest prayer. John the Baptist fulfilled his ministry among a people who, from their youth up, had been instructed to pray to the God of their fathers; yet he found it necessary to teach his own disciples to pray. Our Lord did the same, yet afterwards was compelled to rebuke the supplications which some of them offered: "Ye know not what ye ask." Paul was left to endure a trial which he prayed thrice to have removed, but which, when more enlightened, he gloried in. In short, it is a very instructive fact, that many of the most eminent servants of God, of whom we read in the Bible, have made great mistakes in prayer. We cannot now go to the great Teacher as the apostles did, and say, "Lord, teach us to pray;" but before he left the world, he gave the promise of a perpetual monitor, and in the light of that promise we read such words as these, "Praying always with all prayer and supplication *in the Spirit*;" "Ye beloved, building yourselves up on your holy faith, praying *in the Holy Ghost*;" "The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought."

And if we had a perfect knowledge of ourselves, we should not be thereby qualified to ask aright, but should require, in addition, a complete acquaintance with the means by which our education for eternity may be best promoted. A physician is but half accomplished by a knowledge of diseases. Not less requisite to him is a knowledge of remedies. The Holy Spirit can aid our infirmities, because, searching not only our hearts but also "the deep things of God," he can make intercession for us "according to God."

The passage which the foregoing remarks are intended to elucidate, is deeply interesting, because of the importance which in Scripture is assigned to prayer. "Ye have not, because ye ask not; ye ask, and do not receive, because ye ask amiss." Neither men nor angels are qualified to direct our supplications. There is but one competent Guide in prayer—

namely, the Holy Spirit of God; and whenever we grieve that Spirit, we deprive ourselves of the proffered illumination, and clouds and darkness are about the mercy-seat. Now, "the fruit of the Spirit" is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; and, considering how far most Christians are from being thus fruitful in every good word and work, our astonishment will be, not that the multitude of our prayers is not more "effectual," but that the Holy Spirit forsakes us not utterly. The dispensations of grace are in this world, as truly as they will be in the day of judgment, according to our works. He who would pray in the Spirit, must walk in the Spirit; for "to him that hath shall be given, but from him that hath not, shall be taken away even that which he hath."

The human mind, the scene of the Holy Spirit's ministry, is dark, bewildered, corrupt. Self-love leads us to tolerate these evils in ourselves, but we do not readily tolerate them in our fellows. We are constantly turning away from those around us, by reason of qualities in them which excite dislike, perhaps disgust. All men are declaiming against the hollowness, the pettiness, the unattractiveness, or repulsiveness of human character; and, under the influence of disappointment and vexation, not unfrequently has man given utterance to the wish that he could take the wings of a dove, and fly away from human nature in its worthlessness, and be at rest in communion with the fields, and the mountains, and the stars. Yet the Holy Spirit stoops to be the minister of grace in human hearts; nor on special occasions only and at distant intervals, but habitually and throughout all ages, and more so under the Christian dispensation than at any previous period. We have heard of a Moravian missionary going out to the West Indies with the intention of selling himself into slavery, that he might gain access to the enslaved Negroes; and of others going to Greenland, and intending, as timber grows not there, to dig holes in the ground, and so live among the people, seeking their salvation. But how far distant are all human examples of condescension and love from "the love of the Spirit," who, stooping from the purity and glory of heaven, has deigned, age after age, to make human hearts, notwithstanding all their loathsomeness, the chosen scene of his sanctifying ministry! Let the reader think of his own heart, what it has been, what it is, in its littleness, perversity, and pollutions; let him extend the thought to a world of such hearts, and learn to admire the unexhausted and infinite love of that *good* Spirit, who, instead of forsaking men, still waits to bless us all; nor admire it only, but exercise a like forbearance, love, and perseverance in his efforts to seek and save that which is lost.

*Cambridge.*

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## MEMOIR OF WILLIAM PLATER BARTLETT, ESQ., OF OXFORD.

BY REV. J. ALDIS.

"A TIME TO DIE." This motto is written on every human brow, that man may read it when he looks at his fellow; and should be written in every heart, that each might be impressed by it when he looks in upon himself.

The evanescent and the immortal are strangely mingled in man. The

dust returns to the earth, and the spirit to God who gave it. All men exhibit much which we do not care to remember, and many things which we are desirous to forget; but in the memory of all good men there is something we "would not willingly let die."

William Plater Bartlett drew his first and last breath in the city of Oxford. Two families remarkable for talent, character, zeal, and influence, and bearing severally the names of Plater and Bartlett, were honoured through successive generations and for nearly two centuries to render good service in connection with the cause of God in New Road, Oxford. In the subject of this notice, the names and blood of both families were united, and of both he was the last male representative. His parents, distinguished by their piety and intelligence, trained their children in the fear of God. His mother especially devoted herself constantly and successfully to this good work, and in his last days he referred with grateful affection to the lessons he had learnt at her knees. He was thus early imbued with the love of Christ, and preserved from many of those evils by which the young are too often corrupted and enslaved. He had further the advantage of being educated by that excellent servant of God, the Rev. James Hinton. At fifteen he was articled to an attorney in London, and three years later was baptized and united to the church in Oxford. Subsequently he was removed to the church in Maze Pond, London, then under the pastorate of the Rev. James Dore. Some time after he was chosen to the office of deacon, which for twenty-seven years and under four successive pastors, he sustained with honour and usefulness. This was the most active period of his life. Respected and prosperous in his professional life, the charm of a wide circle of attached friends, a succourer of many by his counsels and liberality, a steady friend and active promoter of many of our religious institutions, a compiler and trustee of the new selection of hymns, a sagacious and diligent deacon of one of the oldest and most influential London churches, he was extensively known, and respected and beloved in proportion as he was known. Having reached his sixtieth year, and his health having sensibly declined, he relinquished at once the cares of business and the exhausting enjoyments of London society, and spent the remaining twelve years of his life amidst the quiet scenes and cheering friendships of his native city. The Baptist church in this place soon invited him to be one of its deacons, and with one brief and painful interval he continued in that office till his death. At length his "strength was weakened by the way," and for many weeks he was confined to his room and his bed. But his chamber was privileged above the common lot. His heart was kept "in perfect peace," stayed on the Lord. Every morning corresponding with his friends, and cheerfully enjoying the mercies of every day, he was nevertheless as one who had done with the world, and was waiting for entrance close at the gates of heaven. In September, 1853, he wrote to his sister—"Relying on that word which is more sure and faithful than the courses of the heavenly bodies, we will venture securely on. My chief sorrow is that perceiving more than ever how much may be done for God by self-denying and devoted hearts, the conviction of my own unprofitableness weighs me down. This, however, He will pardon as well as other sins; for He pardons them all for His dear Son's sake." Such was uniformly the foundation of his repose. It is, therefore, not surprising to find this entry in his pocket-book last October—"Was convinced before this that I was in a slow decline. Blessed be God that it did not affect my peace of

mind." He had a great horror of hypocrisy, and was much addicted to self-examination. One morning he quoted the text, "Come now, and let us reason together, saith the Lord;" and added with deep solemnity, "I have been reasoning with my Maker." To his sister he remarked—"In the night I have to live upon the promises, which do not fail." His long and weary nights were spent in prayer and meditation on the Scriptures. To her who watched through all his weakness he said, "Perhaps you will wonder that I do not oftener ask you to read the Scriptures or hymns to me. My deafness and great weakness make it painful for me to listen, and I do not need this assistance, for I repeat chapter after chapter to myself. My mother taught me them at her knee when I was five years old, and I reap the benefit now." As one advancing to the invisible world, he said, "Help thy poor weak creature to bear the sight of the great glory." Again he remarked, "I know not how soon I may have to enter the dark valley; but when I do I shall take tight hold of the hand of Jesus, and say, Dear Saviour, lead me safely through." His last words were, "I rest on God." And in the evening of January the 5th, he yielded his spirit calmly into the hands of Christ.

Mr. Bartlett was distinguished for his intelligence. An understanding at once vigorous and acute, disciplined by a sound education and professional training, and well furnished by extensive and diversified reading, made him at once a judicious adviser and an instructive friend. His lucid style, both of thought and expression, his wit, his vivacious temperament, his love of music, and his social sympathies, made him a fascinating companion. His diligence and exact discharge of whatever duties he undertook made him an invaluable deacon. His generosity was proportioned to his means. His piety, thoughtful and sincere, was less "in word and in tongue" than "in deed and in truth." But, above all, he was ruled by integrity and uprightness. His constant desire appeared to be to accept nothing but what was true, and to do nothing but what was right. This raised him alike above meanness and vice. Everywhere and always he could be relied on as "an Israelite indeed, in whom was no guile." If, at first, his manner appeared somewhat cold, to affectionate intimacy he was gentle and loving as a child. If his courageous rebukes, addressed even to his dearest friends, made them feel a momentary smart, the transparency of his motives and the uprightness of his purpose convinced them on reflection that he had conferred a real kindness. Nor was this result attained without earnest effort. His early life was one continued course of self-discipline. To her who shared and cheered the later years of his life, and who watched and soothed the last hours of his weakness and pain, he said, "Sarah, if you never remember anything else I have told you, remember this—It is only he that overcometh who shall inherit all things. I went to London an inexperienced lad of fifteen, having never before left my home, and this was my watchword through a life of forty years, amidst busy cares, hard work, and many temptations. I have continually asked myself, Do I overcome? Often I could say, I have overcome; sometimes, I have not overcome, but always, I must overcome." Yes, human life is a battle; a glorious prize is before us; honoured and happy shall he be who girds on the armour and wins the victory.

## JACQUES BRIDAINE, THE FRENCH WHITFIELD.

SEVENTEEN years ago, Macaulay, in one of his brilliant essays in "The Edinburgh Review," contrasted the different treatment which enthusiasm receives in the Anglican and the Papal Churches. In England, if a Wesley, a Whitfield, or a Lady Huntingdon, rise up within the pale of the Establishment, inspired with an enthusiasm which chafes against old restrictions and narrow conventionalisms, they must secede, and either join one of the old bodies of Dissenters, or become founders of a new one. "Far different is the policy of Rome. The enthusiast whom the Anglican Church makes an enemy—and whatever the learned and polite may think, a most dangerous enemy—the Catholic Church makes a champion. He costs her nothing. He takes not a ducat away from the revenues of her beneficed clergy. He lives by the alms of those who respect his spiritual character, and are grateful for his instructions. He preaches, not exactly in the style of Massillon, but in a way which moves the passions of uneducated hearers; and all his influence is employed to strengthen the Church of which he is a minister. To that Church he becomes as strongly attached as any of the cardinals whose scarlet carriages and liveries crowd the entrance of the palace on the Quirinal. In this way the Church of Rome unites in herself all the strength of an establishment, and all the strength of dissent. With the utmost pomp of a dominant hierarchy above she has all the energy of the voluntary system below." Many familiar names at once suggest themselves in illustration of these statements. Jacques Bridaine, little known as he is, may be added to the list.

It may be doubted whether morality and religion were ever at a lower ebb, in any country or any age, than in France during the first half of the last century. The Court was a mere hot-bed of prodigious vices and monstrous crimes. Profligacy, without parallel since the days of Tiberius and Nero, not merely existed but was gloried in. The highest personages in the realm set an example of wickedness which spread like a pestilence throughout all ranks and classes of society. The Catholic clergy either connived at these iniquities, or, with a shameless effrontery, shared in them. It was among the dignitaries of the Church that Voltaire found his earliest instructors in infidelity and licentiousness; and to the close of his career they furnished his most ardent admirers. The *salons* of the infidel party in Paris were thronged with sympathising priests and abbés. What little zeal and godliness survived in the Gallican Church was either banished from Court with Fenelon, or immured in the Bastille with Madame Guyon, or believed that it "was doing God service" by instigating those cruel dragonnades and persecutions designed to extinguish the few embers of Protestantism which had survived the Revocation of the Edict of Nantes. It presented the spectacle of a Court without honour, a Church without piety, men without virtue, and women without modesty or shame. Its natural and inevitable product was that revolution which followed, like a thunder-storm upon the stifling heats of summer. Yet in that corrupt age, and in the bosom of that corrupt Church, there sprang up a priest of almost apostolic purity, and zeal, and faith; a man who would have been an honour to any church and any age; one who, though he lived and died a devoted adherent of the Papacy, and who shared in not a few of its errors, may yet, in many respects, afford an example to us who hold a purer faith, and belong to a more apostolic church.

Jacques Bridaine was born in the year 1701, at the little village of Chusclam, on the banks of the Rhone, a few miles from Avignon. His father was a surgeon in good circumstances, his mother a woman of singular piety and devotion. As a youth he was sent for education to a Jesuit college in the neighbourhood, whose directors, ever on the watch to secure the most promising scholars, perceiving his remarkable abilities, endeavoured to enlist him into their own order. This he refused, however, and after awhile, was removed to another college under different auspices. Here the desire to dedicate himself to the service of religion became irresistible, and after awhile he gained his father's consent. At that time the priesthood were in such ill odour, especially in the south of France, where he resided, that the phrases "as bad as a priest," "I would as soon be a priest," had become proverbial. This, however, did not deter him from steadfastly seeking ordination, and at length, after several delays and hindrances, he became a deacon in his twenty-third or twenty-fourth year. His ecclesiastical superiors soon discovered his wonderful energy, eloquence, and devotedness, and therefore, instead of settling him down in any special charge, proceeded to employ him in a work very similar to that discharged by Whitfield in our own land. Accompanied with a staff of assistants he traversed the whole of France as a professed and authorised revivalist. Sometimes, though rarely, he engaged in this mission in large towns and cities; when he did so, it always seems to have been with hesitation and reluctance. His favourite work was in villages and country places. Amongst the poor he was indefatigable, and his success was no less remarkable. Journeying on foot from hamlet to hamlet, carrying with him his small bundle of necessaries, clad in a thread-bare cassock, his ordinary diet an onion, bread, and water, and preaching everywhere with wonderful eloquence and fidelity, he produced an effect which has few parallels in history. Sometimes in a crowded cathedral, sometimes by the road side, sometimes in a peasant's cabin, he was "instant in season and out of season." From early morning till far on into the night, and sometimes all night long, he would continue his devoted labours for the salvation of men and the glory of God.

His first mission was to Aigues-Mortes, the inhabitants of which place had applied to the bishop of the diocese for a preacher for Lent, then close at hand. Young Bridaine had just been ordained a deacon, and was still in retreat, preparing for the priesthood, when the bishop appointed him to this duty. In vain he remonstrated and protested that he was utterly incompetent. The bishop insisted, and there was nothing for him but to obey. He arrived at Aigues-Mortes on foot, a stick in his hand, on his back a knapsack containing a very scanty supply of linen, and in his pocket three sermons, which constituted his whole stock, his breviary, and some hymns he had composed and set to music. The people of Aigues-Mortes, when they saw this meanly-dressed youth enter the town, could hardly believe that he was the appointed preacher; and when they became convinced that he was so, were exceedingly indignant at the affront which they supposed the bishop had put upon them. They refused to have anything to do with him, and on Ash Wednesday, when his mission was to begin, the large church was absolutely empty. He was himself the only person present. After waiting for a long time at the foot of the altar, in expectation of a congregation, and none appearing, he went out into the public squares and streets, wearing his surplice, and ringing a bell which he had procured. Multitudes were of course attracted by the novelty of this spectacle, whom he addressed at

intervals, beseeching them, in the name of the Lord, to be present at the next service. "It is not I who invite you," he said; "I am unworthy to appear before you; but it is our Lord Jesus Christ who sends me to invite you." Various motives drew together a large congregation when he next appeared in the church. But when he commenced the service by singing one of his own hymns on death, inviting those present to join him, a procedure so novel made them all burst into a loud laugh, and many left the place. Some few, however, remained out of curiosity. These he addressed in a manner so touching and pathetic, that they were bathed in tears, and when the service was concluded they spread his fame throughout the whole district. From this time the church was crowded, and almost without cessation, by day and night he continued to carry on the work of the mission. After protracted services he did not retire to take repose, but continued instructing the penitent, encouraging the doubtful, and warning the hardened. The country people flocked into the town day by day as his fame spread wider and wider; till, at the close of Lent, there was scarcely a single person in the district who had not heard him preach, and very few upon whom a deep impression had not been made.

The time had now arrived for taking the irrevocable step of receiving ordination as a priest, and he trembled at the responsibilities of the office. Writing to an aged friend, in whose wisdom and piety he reposed implicit reliance, he asked his advice, adding, "Do not refuse me this favour for Christ's sake. Above all, do not cease to supplicate the Spirit on my behalf. I would rather die at once, on the threshold of the church, on the day of ordination than receive it unworthily. I often pray our Lord Jesus Christ to take me away from this world, rather than involve me in the misery of being a wicked priest. The summit of my ambition is to be a priest after the will of God. I conjure you, by the mercies of Jesus Christ that you would implore all grace on my behalf. I tremble when I think that he is about to raise to the honour of the priesthood so guilty a sinner, so useless a servant, as myself." Even the errors of the Papacy cannot altogether neutralise or nullify a faith and devotedness like this.

His experience at Aigues-Mortes had convinced him that his superiors were right, and that the mission was his true sphere of labour. To this, therefore, he devoted himself with characteristic ardour. After itinerating for some time through the rural districts of the south of France he was ordered to commence a mission in Marseilles. On his way he fell in with a military officer, who, not knowing Bridaine, fell into conversation with him, and volunteered the information that he "was going all the way to Marseilles, to hear and see that crazy fool Bridaine, who is so enthusiastic that he turns the world upside down, though he is little better than a born natural." Bridaine, who had a strong sense of humour, carried on the conversation for some time with great skill, purposing to seek the conversion of his companion *incognito*, since he had so violent a prejudice against himself. This plan however was thwarted, and the poor soldier involved in utter confusion, by the appearance of an immense crowd, who had come many miles from Marseilles to meet and welcome the expected missionary.

After preaching for some days at Marseilles with his usual success, he was waited upon one night by forty young men belonging to the first families of the city, who had been previously notorious for their licentiousness and frivolity, but who now, aroused to concern for salvation, came to him to ask his advice and help. They proposed to associate

themselves together by a religious vow, binding themselves to abandon at once and for ever their old courses, and to devote themselves to the service of God. He received their confession in private, but they, not satisfied with this, made a public confession of their many crimes against morality and religion, did penance in the presence of the crowded congregation, and for many nights in succession, scourged themselves so cruelly by way of making expiation, that the floor and benches of the church were covered with blood. During the remainder of his mission in Marseilles they attached themselves to his person, rendering all the help he needed in the way of preparing for the services he was about to hold, and assisting him in conducting them.

In the conduct of these missions there was a curious admixture of that theatrical display of which the Romish Church is so fond, with that simplicity natural to Bridaine. Wherever it was practicable he had a splendid procession formed on his entrance into the town. The banners of the various religious orders were borne by young men and women of good family and reputation; the ecclesiastics and authorities walked in their robes, choirs of singers and bands of music had their appointed places, and everything was done to contribute to the *eclat* and magnificence of the occasion. At Grenoble, for instance, the procession was composed of upwards of 12,000 persons, each of whom bore in his hand a lighted taper, the streets along which they were to pass were covered with an awning, laid down with carpets, and the houses hung with tapestry. Four thousand young girls dressed in white, with white veils, and crowned with wreaths of flowers, marched first, each carrying a lighted taper, to which was attached, by a ribbon, a bouquet of flowers. At their head the cross was borne by a daughter of the Marquis de Marcieux, governor of the city, attended by a body guard of girls of noble birth. At a short distance followed the statue of the Virgin Mary, seated upon a throne, under a magnificent triumphal arch. After the young girls came a similar procession of wives and matrons; then a band of flutes and hautboys; then the young nobility of the district, and so on, including all ranks and classes, till the procession was closed by the Parliament of Dauphinè in their robes. Amidst all this splendour and magnificence Bridaine walked plainly, even meanly dressed, until they reached the cathedral, when the work of the mission commenced. His preaching was as simple as his person. "When some one was speaking in his presence of the fashionable preachers of the day who delight the world, which idolizes them, by flowery discourses unworthy the holy dignity of their ministry, he replied, 'All true virtue is hidden in the word of God, and not in the word of man. Yes, we must be ambitious of imitating the simple eloquence of the gospel like St. Paul, who daily appeals to us 'not with the persuasive words of man's wisdom.' Let us exhibit Jesus Christ only in his grandeur, his pity, and his grace, and let us make apparent, by contrast, our own littleness and ingratitude. According to St. Paul this ought to suffice us that our preaching is 'in the demonstration of the Spirit and in power.' Whatever these *dilettanti* preachers may say, the apostolic preaching was not such as is sought for now-a-days."

His own preaching was entirely accordant with the theory here laid down. It was bold, vigorous, and earnest; sometimes rude and unpolished, but never weak; full of figures, not, however, introduced for the sake of ornament, but solely to make his meaning more clear and forcible. Like our own Whitfield he had a voice of immense power

and compass, which could be heard distinctly by every individual in the largest audiences, or could modulate itself to the smallest cottage. A sentence often uttered by him, and always with thrilling effect, was, "Sinners, I speak to you in the name of Christ; hear me!" In making this appeal he used to raise his voice to such a pitch that the words were heard at an incredible distance. We are told that on approaching any place where he was expected, he always became sad and depressed. If his companions tried to cheer him he would reply, "I am sad because I reflect that, whilst without doubt we are coming here for the eternal salvation of some, yet, alas! against God's will and ours, we come for the eternal reprobation of many others. We shall find many who will abuse the grace of God. Oh! if I could escape this misery, I would willingly sacrifice myself for these dear lost ones (*ces chers malheureux*)." On one occasion, after walking for some time in silence, he suddenly exclaimed, in an animated voice, "My dear friends, do you know what we come here to do? We come to seek for souls who are lost. Should we gain only one for Jesus Christ, oh, what a work! what a treasure!" After some minutes' silence he repeated from time to time the words, "*A soul, a soul*, ah! if one only knew what a soul is, and how many journeys, sufferings, and fatigues, and how much sweat and blood it has cost our Divine Master, good priests would traverse the universe to gain one for Christ. The toils we now undertake, the fatigue and exhaustion we are now about to endure, are nothing in comparison with a single soul." His companions asked him to suggest some motive which might stir up their zeal; he replied, "Have I not already said enough in that one word, *a soul*? You have there incentive sufficient for yourselves and for all the missionaries in the universe." In accordance with this estimate of the value of a single soul he was found to be no less in earnest when labouring for the salvation of a few poor labourers in some little hamlet, than when addressing thousands. "What," he would say, "are not this handful of immortal spirits worth as much as those of Paris, or of the finest city of France? What does it matter whether we have many hearers or few, if we earnestly seek the glory of our Divine Master? Did not he put forth the same power and undergo the same fatigue for the conversion of a single woman—and she a Samaritan—as for the multitudes in the wilderness? Let us ever do the same, and remember that our Divine Model undertook a journey for the conversion of a single soul."

In carrying out this principle he used to make inquiries about individuals in the places he came to evangelise, and if he heard of any notorious sinners or unbelievers who did not attend the services he held, he would seek them out, visit them in private, and exhaust all the resources of his eloquence and piety to reclaim them. For these domiciliary visits he would abandon everything else if it were needful; saying that "nothing was to be left undone for the salvation of a single sinner, if a single sinner yet resisted the grace of God; that it was necessary not to be discouraged by his continued resistance, but rather to follow him incessantly, until he was brought to say, 'Lord, what wilt thou have me to do?'"

This combination of oratorical power, with the facility for personal appeal, strikes us as being very rare. The two things seldom co-exist in the same individual. Nothing gives us a stronger impression of his deep and sincere piety than this habit of leaving crowded and applauding congregations, that he might seek out some poor abandoned sinner and

reclaim him from the error of his ways. It is the good shepherd who, if "he have a hundred sheep, and one of them be lost, leaveth the ninety and nine in the wilderness, and goeth after that which is lost *until he find it*. And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, 'Rejoice with me; for I have found my sheep which was lost.'"

We hope next month to furnish some additional details of this remarkable man.

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## ON THE CONSTITUTION AND WORKING OF OUR CHURCHES.

BY THE REV. T. POTTENGER.

CHURCHES are voluntary associations of believers, who receive the doctrines of Christ and keep his ordinances. A confession of faith which the Baptists published A.D. 1643 or 1644, defines a church to be "a company of visible saints, called and separated from the world by the Word and Spirit of God, being baptized into the faith and joined to the Lord, and to each other, by mutual agreement in the enjoyment of the ordinances commanded by Christ, their Head and King."

With this definition the original word agrees. It means an assembly or convocation. The Greeks used it for any assembly of persons, and the Jews applied it to a congregation met for divine worship. In the New Testament it is employed in a general and in a limited sense; meaning the whole body of believers in heaven and on earth, or any number of them that unite for the stated worship of God and for mutual edification. Within these ranges the term includes the universal or any particular church. It has the widest signification in passages which say "Christ loved the church;" "The church is his body;" "And on this rock I will build my church;" but it has a restricted sense when it refers to the church in Jerusalem, or Antioch, or in the plural form, to the churches of Judea and Galatia.

In no part of the New Testament is the word used for a *building* of any description, nor can it be so applied according to the meaning of the original. "Tell it unto the church," and "Great fear came on all the church," make good sense when understood of *persons*, but sheer nonsense in reference to buildings. Any such application of the word is a misnomer, and the impropriety of it would be more glaring than it is but for general custom and early training.

Many of our Independent brethren are beginning to call their places of worship *churches*, and in various parts of the land we meet with elegant structures that are styled "Congregational Churches." As there is much in a name, we cannot but regret that Nonconformists, who boast of such an illustrious ancestry, should follow the examples of Canterbury and of Rome, in applying the word church to houses made with hands. Whatever others do, let Baptists remember that churches mean *persons*, not bricks and mortar.

According to this definition candidates for membership ought to furnish credible evidences of faith in Christ and newness of life. It is possible, indeed, that members may form a wrong estimate of character and receive into their fellowship those whom Christ has not received, even as it happened to churches in the age of inspiration, and as is the case now among all

other religious communities. Nevertheless, the Word of God and the fitness of things compel us to ask from all who seek our communion some proof of sorrow for sin and of love to the Saviour. We cannot dispense with these terms of membership without peril to the interests of true religion, nor without treason against the King in Zion. We can neither search the hearts nor judge the motives of our fellow-men, but we are bound by the authority of God to close the avenues to church fellowship against all persons of ungodly lives, and those who hold the truth in unrighteousness. For the communion of our churches, with all their imperfections, is *the communion of saints*, and herein lies their strength and security amid all the changes that are now impending or passing over us.

When the fathers of our denomination withdrew from the Establishment, they made the Word of God their guide and took the first churches of Christ for their model. Drawing their instruction from these pure sources, they reached the conclusion that *pastors and deacons* were the only permanent offices in the church. We give thanks to God for the courage which enabled them to act up to their convictions. Insulted by men in lawn sleeves, browbeaten in courts of justice, and with the chains of Newgate clanking in their ears, they protested against spiritual barons and ambitious pontiffs as a part of the image of the beast: Paul they knew, and Jesus they knew, but who were these lords over God's heritage?

In the New Testament, elders, bishops, and pastors stand for the same office and demand the same qualifications. They mean overseers of particular churches, not diocesan rulers; and they are to feed, not to fleece, the flock of God. Among the requisites for this office we find aptness to teach, soundness in the faith, and eminence in piety. The names already mentioned denote equal rank and equal authority: nor can we trace any grounds of distinction, except such as arose from age, character, ability, and usefulness. All of them were the servants of one Master, and they were united in the noblest fellowship on earth.

*Deacons* are servants of the church, and the want of them was soon felt by the disciples in Jerusalem. Dr. Davidson says, "The duties of the office consisted in the distribution of the church's alms, under the direction of the apostles. The seven were appointed to *serve tables*; that is, to attend to pecuniary matters, tables for *money*, not for *food*. . . . Thus the office was entirely occupied with temporalities." \* Other writers have made a distinction between the pastoral and diaconal offices by the terms spiritual and secular. Does this distinction rest upon the authority of Scripture? It is quite true that the office of deacons had its origin in the temporal necessities of the church, and was intended for the distribution of the church's alms; but, inasmuch as some of the same qualifications are required for deacons as for pastors, and as some of the seven both preached and baptized, why should the office be deemed purely secular? Granting that deacons are to serve tables, that ministers might give themselves more thoroughly to prayer and to the ministry of the Word, there can be no reason why they should not aid pastors in the visitation of the sick, in the inspection of churches, and in the diffusion of the gospel to the extent of their ability. Stephen and Philip did more than distribute the alms of the church; for they preached the gospel, baptized believers, and nobly defended the faith. And at the present

\* Ecclesiastical Polity, p. 172.

time how can we secure an efficient supervision of our churches, without the joint efforts of pastors, deacons, and other competent members?

We now come to the *election* of pastors and deacons. First, as to *pastors*. In theory and in practice we vest this right in the churches themselves. In doing this we are at issue with many other Christians. For in the Established Church the appointment of ministers is in the hands of the chancellor and of the bishops, or of private persons and corporate bodies. In the Kirk of Scotland they are chosen by the crown, by the laird of the parish, by presbyteries, or by the parishioners. Among the Wesleyans, the final decision rests with Conference, which has power to grant or to refuse petitions in favour of any preacher; and in a few churches of the Independents, *trustees* have a veto in the election of ministers—a course of action as mischievous as it is unscriptural, and as dangerous to Christian liberty as it is contrary to primitive usage. But our own churches recognise no foreign power in this delicate matter, nor would they tolerate interference from any quarter whatever. The election of their own religious teachers is one of their most precious rights and privileges, a part of the Nonconforming heritage that has descended to them, and a trust which they have carefully preserved in the face of all opposition. It is the palladium of our religious liberties, which we cannot surrender into other hands without treason against the Divine Lawgiver and the loss of our independency.

It must be confessed that this right has not always been exercised in the meekness and gentleness of Christ. Unanimity has not marked all our elections, nor could this be expected with any show of reason. Sometimes *majorities* have carried measures with a high hand to the grief of their brethren, and sometimes *minorities* have been both unreasonable and tyrannical. In some instances a Diotrophes has invaded the right of a church in the choice of a pastor. In other instances party feelings have created factions among the members, and as none of them would yield an iota of their demands, even for the sake of peace, the bond of union was broken, and the safety of the church was menaced. Happily the constitution of our churches fosters a spirit of freedom which resents all dictation, whether it comes from the pulpit or from the pew; and many of our divisions have resulted from a violation of those principles which lie at the foundation of our church polity, or from the absence of that charity which is the bond of perfectness.

With regard to the choice of *deacons* there is often more anxiety felt than in the election of pastors, and this is especially true where the plan has been tried of annual or triennial elections. But whether the call to office is for life or for a limited term, the right of choosing rests with the body of members; and it seems as reasonable as it is consistent with New Testament practice, that brethren who are entrusted with their temporal concerns, should be men of their own cordial and free selection. Nor is there any reason why these elections should not take place with perfect order and fraternal affection. Liberty never runs into excess when it is tempered with charity, nor does independency lead to lawlessness when it is governed by the mind of Christ.

When all the dangers that attend the working of our church polity are put together, they are but the small dust of the balance in comparison with the evils that have sprung out of ecclesiastical systems which ignore the rights of conscience and usurp the authority of God. •Constitute churches of men and women that have obtained like precious faith; give them pastors and deacons of their own choice; join them one to

another in the bonds of mutual love and confidence ; teach them to do all things after the pattern they find in the New Testament ; and let them esteem one another for age, experience, talents, and piety ; then there will be no attempt by those in office to be lords over God's heritage, nor any wish on the part of the people to resist the authority which Jesus has given for the government of His church and for the safety of His flock.

*The mode of admission into our churches* has led to a diversity of opinions, and sometimes to outbreaks of temper. The rule is not to receive any into communion and membership until they have obeyed the command of Christ in reference to believers' baptism ; but many churches do not think they have authority to make any other demands than a profession of faith in our Lord, and a manner of life becoming the gospel. In a large number of cases, candidates for fellowship are required to attend before the church and to relate the circumstances of their conversion to God. In fact, this is made a term of communion. In defence of it, our brethren do not plead any command or example in the New Testament, but they justify it on the grounds, that it is pleasant to learn from the candidates themselves how they were brought to know the Saviour ; that it is calculated to stir up their own minds by way of remembrance ; and that it is a protection to churches against the admission of improper persons. Some worthy men would regard the abandonment of this custom with alarm, as though an outpost of orthodoxy had been given up to the enemy, or a dangerous concession made to the lax discipline of our age. Facts warrant me in saying, that the peace of churches has been disturbed by giving to this mode of admission all the force and sanction of a Divine law. But it is marvellously strange that *Baptists* should insist upon a rule of action for which they are unable to plead Divine command or apostolic example. Modest and timid persons say but little before the church ; in many cases their answers are contained in a monosyllable, and the pleasure of members is obtained at the expense of the candidates. Besides, the plan does not preserve churches against the admission of unworthy persons, as all its defenders can testify ; and, above all, it is not demanded by "*the Book of the church.*" All we can fairly require from those who seek our communion, is satisfactory evidence of a sound creed and a holy life. As a denomination, we have no other basis to rest upon than the Word of God ; and where that is silent what right have we to legislate ?

*Baptism and the Lord's Supper* are Divine ordinances which our churches have strenuously maintained from the first day of their history until now, and it is their mission still to defend them from mistakes or perversions. We stand at the remotest point from those who invest these ordinances with a mysterious and saving power, by which the atonement of Christ is disparaged, and the work of the Spirit is obscured. Our fathers entered a noble protest against baptismal regeneration and the corruption of the Lord's Supper. The errors of the times call upon us to repeat and prolong the same protest with a courage and fidelity equal to theirs. Baptism with us is a solemn and voluntary profession of the Christian religion ; an emblem of the death, burial, and resurrection of our Lord ; and a representation both of our dying with Him, and rising again to a heavenly life. The Lord's Supper is a memorial of His sacrifice for our sins, and a standing pledge of His coming again in the end of the world. Both ordinances were appointed for believers only ; and they require from all who keep them worthily, repentance and faith, the renunciation of sin, and union with our Lord. In the hands of a

priesthood, these precious ordinances have been turned into instruments of spiritual tyranny. Sacramental efficacy gives them power over their victims from the cradle to the grave, and even beyond the grave; it begins with the new-born child, and attends the dying man; it subdues reason, enslaves nations, and ruins souls, fills peasants with terror and princes with alarm; lays the foundation of Papal arrogance, and brings reproach upon the cause of Christ. Against this dreadful power our churches have maintained an unceasing warfare from age to age. Our opinions upon the ordinances in question are the same as those that were held by the founders of our churches more than two centuries ago, and are as much at variance with the dogma of Rome, which makes them essential to salvation, as they are with the practice of Friends, who reject them altogether. While other communities have been disturbed with controversies about the efficacy of sacraments, we have looked on with interest and "wondered with great admiration" at their conduct; and though we value both ordinances for their influence on the Christian life, yet they have no glory in our estimation when compared with the doctrines and facts which they represent. Now that so many false guides from Oxford and Rome are exalting the authority of the church, we must do all we can to exalt the power of the Cross, and to place before those who err from the truth, what we deem Scriptural views of Baptism and the Lord's Supper.

The *independency* of our churches is a vital point with us, as with our predecessors, who taught it in the face of great opposition. In the religious life we have no king but Jesus. We honour and obey magistracy as a Divine ordinance, but we yield our consciences to none but God. Civil liberty we love as our birthright, but liberty to worship God is dearer to us than life itself. Freedom is essential to our existence and extension as a religious community. In the admission and exclusion of members, in the choice and support of pastors, we are independent of any civil or ecclesiastical control. Each church has the right of self-government, and this proves a barrier against the inroads of spiritual despotism. We hold ourselves justified in this course by the plain sense of Scripture, by the example of the first Christians, by the testimonies of church reformers, and by the disastrous results of those systems of priestly domination which have spread over Europe. We have stood by this form of church government from the first day of our history until the present time, and now, amid the dying struggles of Antichrist, we must hold our vantage ground with a courage and resolution worthy of men who love the truth as it is in Jesus, and long for the coming of his kingdom.

We are not ignorant of the dangers that attend the working of our church polity; but even in their worst forms, they are trivial in comparison with the evils that have sprung from conferences and hierarchies, from the Star Chamber and the Vatican. Where every church is at liberty to manage its own concerns, there can be no spiritual despotism on a large scale; and if this foul spirit should creep into one church, it can have no power to molest other people. No doubt, independency has its drawbacks; but it has this immense advantage, that it is a defence against a *system* of ecclesiastical tyranny, while it trains Christians in the principle of self-reliance and in the habit of self-government. It secures us more freedom of thought and action than can be found under any other form of church government. We have liberty without lawlessness; we have no centralizing power to hamper our movements and to keep us in bondage; we come together from choice, and separate when union is no longer profitable; we have no lawgiver but Jesus, and no rule of action but the Word of God.

Right or wrong, this has been the constitution of our churches for two hundred years, and we think it would have been for the best interests of the world if no other polity had been known. At any rate, the present aspect of the Church and State question at home and abroad—the semi-popery which has eaten, like a canker, into the heart of the Established Church of this land, the divisions which have weakened the kirk of Scotland and the Wesleyan societies, and the deadly fruits of Popery all over the Continent—should make us thankful for our own privileges, and embolden us to stand fast in the liberty wherewith Christ has made us free. Under God we owe a debt of gratitude to the noble men who founded our churches upon the platform of the New Testament, but above all we are debtors to Him who has raised up a succession of witnesses to defend the purity of Christian ordinances, and the best return we can make for His goodness is to cultivate a much higher degree of spiritual mindedness. Here lie our strength and our safety. Strong in the grace of our Lord we shall be safe amid the last throes of the man of sin, and when the great adversary is cast down from his high places, like unto a millstone plunged into the sea, if our churches are built upon the foundation laid in Zion they will be secure under the shadow of the Almighty.

Finally, *we must not make too much of our church polity.* “For the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost.” One system of church government may be more suited than another to the growth and development of religious affections, but no system can be confounded with spiritual life without a serious and fatal mistake. We may be right in our church order and wrong in our church practice; we may glory in our independence of men without feeling enough our dependence upon God; we may declaim against the man of sin, and yet cherish the spirit of Popery in our own hearts; we may rejoice in the simplicity of our worship, and at the same time be very deficient in a holy frame of mind. With a good spirit we may work even a bad system of church government, but with a bad spirit we cannot work a good one to any great advantage. After all, the best mode of church polity stands to the church of Christ in the same relation that a scaffold does to a building, and in either case the former is laid aside when the latter is complete. The glory of churches lies much less in any organization than in union with Christ, in the sound and earnest piety of the members, in a strict regard for the laws of God’s house, and in a visible conformity to the mind of the Spirit. Cast upon times which foreshadow the final contest between truth and error, between freedom and despotism, between Christ and Antichrist, we shall need right and robust principles, strong and clear views of the Redeemer’s work, the influence of united action and prayer, the rich effusion of divine grace, and the full assurance that the gates of hell shall not prevail against the church of the living God. With our faith and hope resting on the word of Him that cannot lie, we shall feel the ground firm beneath us whatever contests may rage around, whatever commotions may shake the kingdoms of this world, and even when great Babylon is smitten with a blow that will resound through heaven and earth. Then, amid the hymns and hallelujahs of saints shall be heard the song of victory, as the voice of many waters and as the voice of mighty thunders, saying, “Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.”

## SACRAMENTAL MEDITATIONS.

IN an institution of so much meaning and value as the Lord's Supper, every part is important and instructive. We may feel quite sure that when our Lord commanded us to "do this in remembrance" of him, nothing was left to chance, or said or done without meaning. Why then, we may ask, were bread and wine the appointed materials of the sacramental feast? Why were these substances chosen, rather than others, to commemorate his death? We can easily imagine other materials which would, at first sight, seem to symbolise more fully and fitly his broken body and shed blood. What were the purpose and design of our Lord in making this selection of materials to furnish his table?

The first answer naturally given to this question is, that they were chosen because they formed part of the passover feast, and were therefore the most fit memorial of his last interview with his disciples when "he ate the passover with them before he suffered." This is doubtless true and important. But then the further question arises, *Why only part, and why this part?* The essential and divinely instituted portion of the paschal feast was the lamb. The bread and wine were subsequent and human additions. They formed no part of the Divine ordinance. The slain lamb was that part of the passover supper which was specially appointed by God, and both from its historical and its typical reference was of supreme importance. Why was it omitted, and only the bread and wine retained, which formed no part of the true passover feast, but preceded or followed it? To those who regard the supper as in any sense sacrificial, this must present an insuperable difficulty. If our Lord's design had been to institute the sacrifice of the mass, as it is understood in the Papal Church, or the sacrament of the body and blood of Christ, as taught in the Anglican Church, then surely that which was sacrificial and carnal in the passover would have been retained, whatever else had been omitted. But "Christ, our passover, has been slain for us;" "by one sacrifice he hath perfected them that are sanctified;" "there remaineth" because there needeth "no more sacrifice for sin." "The Lamb of God" "without blemish and without spot," has been slain. The great Antitype, to which the typical lamb pointed, was then about to consummate his sacrificial work, and by "the blood of sprinkling" to secure our safety. In instituting, therefore, the ordinance which in his kingdom was to take the place of the passover supper, he designedly omits that which typified and prefigured his sacrifice. "That which is perfect is come, and that which is in part must be done away." The day-star, bright and blessed harbinger of dawn, is swallowed up and lost in the radiance of the risen sun. The sacrificial lamb slain from year to year, was of inestimable value as a type of the coming Saviour. But to retain the type longer, would be to blend and confuse shadow and substance, type and antitype, promise and fulfilment. Therefore, whilst bread and wine are retained to lead our thoughts back to the event of the night, which we thus commemorate, the lamb is omitted to mark the difference between the Jewish passover and the Christian festival. By its omission, we are reminded that "Christ our passover is sacrificed for us," and that the sacrifice thus offered, being perfect, cannot be repeated or renewed.

Whilst the lamb was omitted, bread and wine were retained. If man had been left to choose the materials out of which he would construct a commemorative ordinance, he would doubtless have selected something rare

and costly, something which could only have been procured by great labour or lavish expenditure. "Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come with thousands of rams or with ten thousand of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" is not the inquiry of Balak only; it is the language of the human heart. Man seeks at once to gratify his pride and to propitiate the Divine favour by gifts and offerings like these. How different the simplicity of the gospel! Its two ordinances, baptism and the Lord's supper, are to be celebrated with water, bread, and wine—three of the most common and widely diffused products of the earth. In the words of the devout Lavington, "What! bread? Only bread! He invited us to a feast; called it a feast of fat things, full of marrow: he said even that his oxen and his fatlings were killed, and that all things were ready; and now is all this mighty preparation come to two little loaves?" So despicable do the provisions of this table seem to a carnal eye. And no wonder, for in the same manner they despised Christ himself. They could see no form nor comeliness in him. "Is not this the carpenter's son? What, is he a Prince and a Saviour? Will he redeem Israel? No, it cannot be! "O Christians, we do not wish to change our Saviour, mean and despicable though he seem; we prefer him to all their pomp and grandeur; nor would we exchange this homely fare for all their rarities.. He took bread, a cheap and common thing, to represent his broken body; and thereby he has let us see that he is not taken with gaudy and expensive observances, but accepts and blesses his people in duties the most remote from pageantry and show. A little broken bread is more pleasing to him than thousands of rams, or ten thousand rivers of oil. A poor penitent sinner, coming to Christ with streaming eyes and a broken heart, shall find more favour than a Pharisee, with all his bravery. Christ can communicate the greatest blessings by the meanest instruments. A piece of bread shall convey a whole Christ with all his benefits; but then it must be to hungry souls. It is Christ's blessing which gives it all its virtue. That blessing which, bestowed upon the preached word, makes the dead letter a savour of life, bestowed upon common bread makes it useful to convey grace and comfort. For what he blesses is blessed indeed."

As, then, we take the bread which shows forth our communion with Christ, let us remember these two things. First, that neither material, nor place, nor outward appearance, are of any account, but that His blessing and approval, which can make even the breaking of bread a Divine ordinance, are all we need to seek or care for. Secondly, that we do not need to wait or turn out of our way for opportunities of heroic service. He who consecrated elements so common as water, bread, and wine, to the holiest uses, and employed them as the instruments of the most sacred rites in his church, would have us similarly consecrate to him the commonest duties of our daily life.

"The daily toil, the common task,  
Afford us all we need to ask,  
Room to deny ourselves, a road  
To bring us daily nearer God."

Not by costly offerings, not by deeds of rare and startling heroism, shall we best honour him, but by doing our daily duties in a religious spirit, and by consecrating to his service the toils and labours of our common life. "The *bread* which we break, is it not the communion of

the body of Christ?" Not rare dainties, but simple, common bread, the staff of life, the ordinary daily nutriment of our bodies, is made the means of communion with Christ. Just so it is in our ordinary daily life, with its pedestrian duties and common cares, that we are to manifest to the world our fellowship with him "whom having not seen we love."

"A servant with this clause  
Makes drudgery divine;  
Who sweeps a room, Lord, for thy cause,  
Makes that and the action fine."

## THE PROGRESS OF BAPTIST SENTIMENTS.

BY THE REV. W. BARNES.

MANY of the readers of the Magazine will have learned, from an interesting article in "The Freeman" a few weeks ago, that among the Churches of the Evangelical Union in France, there is a decided and advancing movement towards our denominational views. This fact would be noteworthy, even if it stood alone; but as being one of an ample and progressive series, it is still more worthy of attention. A similar tendency is reported of the Evangelical Churches of Sardinia. The last number of the Magazine contained the lament of various Pædo-baptist organs in America over the decline of infant baptism. The following extract from "The New York Examiner" will show the extent to which secessions to our body are occurring there.

"STILL THEY COME.—Changes to Baptist views appear to be increasing in frequency among the ministers of other denominations, especially the Methodist, in the South. In addition to a number of respected preachers of the latter denomination, whose baptisms were reported a few days ago in 'The Tennessee Baptist,' we observe in 'The Texas Baptist' the following remarkable list of *twelve* Pædo-baptist ministers lately united with Baptist churches. This, it seems, is in addition to another recent list of *eleven* in the same State:—

"Rev. J. W. Bullock, Presbyterian; Rev. Mr. Williams, Methodist; Rev. W. Berins, Methodist; Rev. J. A. Doll, Methodist; Rev. Dr. P. McMendmie, Presbyterian; Rev. Zachariah Williams, P. Methodist; Rev. Mr. Smith, Presbyterian; Rev. C. C. Showers, Methodist; Rev. George Pay, Methodist; Rev. G. M. Bush, Methodist; Rev. David Gostelow, Methodist; Rev. J. W. Cova, a Catholic priest, 'of great promise,' has also followed the Saviour recently in the Divine ordinance of immersion.

"We also note the baptism and ordination of Rev. Thomas Miller, of the Methodist Church in Iowa, in October last; of Rev. H. T. Weatherby, late Methodist Protestant, Wilmington, Delaware; and of a young gentleman from New-Haven, of the Congregational Church, a graduate of Yale College, educated to the bar, but now a candidate for the Baptist ministry."

In our own country what denomination of Christians has not been afflicted by a spontaneous outburst of Baptist sentiments? The phenomenon is persistent through many generations, in all countries, among all conditions of people, requiring nothing for its development beyond a free use of the Scriptures. Where they displace traditions and creeds, where church authority and clerical influence are least felt, there Baptists spring up fastest.

How shall we account for this? The facts adverted to are the more remarkable, inasmuch as—

1.—There is always a presumption in favour of what is established and popularized: which is the case with Pædo-baptism throughout Christendom. Baptists everywhere have had arrayed against them power, prescription, and prejudice.

2.—Baptism is a subject on which a man cannot well keep his convictions to himself, as he might in regard to any of the "Five Points;" it not being a subject of mental decision only, but of public action. It is a thing in itself far from agreeable to take up a position which tacitly rebukes the majority of good men, and so, in the view of many, has in it somewhat of presumption or audacity; and which, besides, is often attended by serious sacrifices of friendship and worldly advantage.

3.—The Baptist Community has seldom presented an inviting retreat to proselytes. We are a mingled people, gathered from opposing tribes, having little cohesion, but many *isms*, with no superfluous amiability, because almost every individual is a distinct *ego*. When any convert, however distinguished, approaches "our Zion," he is not met with banners flying and drums beating; we do not even throw the gates wide open to him, but he is left to clamber as he can over the *chevaux-de-frise* which surround the citadel, and to make for the postern, through a cross-fire from the enfiling ramparts.

But, in spite of such unpromising and disheartening considerations, deserters still come in. Can they be impelled by motives not pious and praiseworthy? God has so ordered things *within* our denomination and *without* it, that no sufficiently attractive power is left to us except the magnet of truth.

On the other hand it is easily accounted for, that our aggregate augmentation does not keep pace with the number of accessions by proselytism. By the same influences that the earnest-minded are drawn to us, the "soft and silken," to use a Chalmerian phrase, are thrown off. Hereditary ties are feeble compared with those of gentility; hence our young people, when not controlled by deep-seated principles, move away to more popular and fashionable quarters. Our pastorates, too, are usually somewhat angular positions, where, of course, gentlemen of rotund contour get sadly pinched. Let it not be a matter of surprise then, that those who enter the ministry amongst us with no stronger attachments than the accidents of birth and education supply, frequently leave us for wider and more genial spheres of action. Let any one familiar with extant secessions from the Baptist ministry say, if they are not supplied from the class I have indicated. Where there is competent scholarship, the remove is commonly into the Establishment; where that requisite is wanting, Independency suffices. I simply refer to facts, I do not impugn motives; because so subtle are the unconscious forces which act on our minds that they very often command where we satisfy ourselves that they have no voice. Conscientious men are not always led by pure conscience. Arguments are apt to be coloured by our interests, our aversions, and our affections; so much so, that every man needs to retain standing counsel against himself. I am far, therefore, from impeaching the sincerity and uprightness of seceding brethren; but, with the knowledge of many instances answering to the above description, and with no knowledge of instances to countervail them, I must stand by my induction. There are distinguished examples amongst us of sons who preach the truth as held by their fathers; but a very large proportion—a proportion unmatched elsewhere—of our ministers, have struggled to their present positions by the might of personal conviction, against hereditary and secular influences. Facts of this order we ought not to fear to register and learn from.

*Trowbridge.*

## ROBERT HALL,

AS DESCRIBED BY SIR EDWARD LYTTON BULWER.\*

[For the due understanding of the following passage, it may be needful to explain that the elder Caxton, after vainly endeavouring to console his brother Roland, and his son, in their great grief, puts the biography of Robert Hall into their hands. It is the younger Caxton who describes the scene.]

"BUT," said my father, gravely, "when some one sorrow, that is yet reparable, gets hold of your mind like a monomania; when you think, because Heaven has denied you this or that on which your heart had been set, that all your life must be a blank, oh, then diet yourself well on the biography of great and good men. Roland, you said you would try my prescription, here it is;" and my father took up a book and reached it to the captain.

My uncle looked over it, *Life of the Rev. Robert Hall*. "Brother, he was a Dissenter, and, thank Heaven, I am a Church and State man, back and bone."

"Robert Hall was a brave man and a true soldier under the Great Commander," said my father, artfully. The captain mechanically carried his forefinger in military fashion to his forehead, and saluted the book respectfully.

"I have another copy for you, Pisistratus, that is mine which I have lent Roland. This, which I have bought for you to-day, you will keep."

"Thank you, sir," said I, listlessly, not seeing what good the *Life of Robert Hall* could do me, or why the same medicine should suit the old weather-beaten uncle and the nephew yet in his teens.

"I have said nothing," resumed my father, bowing his broad forehead slightly, "of the Book of books, for that is the lignum vitæ, the cardinal medicine for all." . . . . .

I confess it was with some reluctance that I obeyed. I went back to my own room and sat resolutely down to my task. Are there any of you, my readers, who have not read the *Life of Robert Hall*? Never mind what your theological opinion is; Episcopalian, Presbyterian, Quaker, Philosopher, Freethinker, send for it. It is the life of a man that it does good to manhood itself to contemplate. . . . .

I had finished the biography, which is not long, and was musing over it, when I heard the captain's cork leg upon the stairs; I opened the door for him, and he entered book in hand, as I, also book in hand, stood ready to receive him.

"Well, sir," said Roland, seating himself, "has the prescription done you any good?"

"Yes, uncle, great."

"And me too, Sisty; that same Hall was a fine fellow! I wonder if the medicine has gone through the same channel in both? Tell me how it affected you."

"*In primis*, then, my dear uncle, I fancy that a book like this must do good to all who live in the world in the ordinary manner, by admitting us into a circle of life of which I suspect we think but little. Here is a man connecting himself directly with a heavenly purpose, and cultivating considerable faculties to that one end; seeking to accomplish his soul as far as he can, that he may do most good on earth, and take a higher existence up to heaven. A man intent upon a sublime and spiritual duty: in short living, as it were, in it, and so filled with consciousness of immortality, and so strong in the link between God and man, that without any affected stoicism, without being insensible to pain, rather, perhaps from

\* From "The Caxtons."

nervous temperament, acutely feeling it, *he yet has a happiness wholly independent of it.* It is impossible not to be thrilled with an admiration that elevates whilst it awes you in reading that solemn dedication of himself to God. This offering of 'soul and body, time, health, reputation, and talents,' to the divine and invisible Principle of Good, calls us suddenly to contemplate the selfishness of our own views and hopes, and awakens us from the egotism that exacts all and resigns nothing."

"But this book has mostly struck upon the chord in my own heart, in that characteristic which my father indicated as belonging to all biography. Here is a life of remarkable fulness, great study, great thought, great action, and yet," said I, colouring, "how small a place those feelings, which have tyrannized over me, and made all else seem blank and void, hold in that life! It is not as if the man were a cold and hard ascetic; it is easy to see in him not only remarkable tenderness and warm affection, but strong self-will, and the passion of all vigorous natures. Yes, I understand better, now what existence in a true man should be."

"All that is very well said," quoth the captain, "but it did not strike me. What I have seen in this book is courage. Here is a poor creature rolling on the ground; from childhood to death tortured with a mysterious incurable malady; a malady that is described as an internal apparatus of torture; and who does, by his heroism, do more than bear it, he puts it out of power to affect him; and though (here is the passage) 'his appointment by day and by night was incessant pain, yet high enjoyment was, notwithstanding, the law of his existence.' Robert Hall reads me a lesson, me an old soldier, who thought himself above taking lessons, in courage at least. And as I came to that passage when, in the sharp paroxysms before death, he says, 'I have not complained, have I, sir? And I won't complain;' when I came to that passage, I started up and cried, 'Roland de Caxton, thou hast been a coward! and if thou hadst thy deserts, thou hadst been cashiered, broken, and drummed out of the regiment long ago!'"

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### THE FINISHING OF THE SPIRITUAL TEMPLE.

SUPPOSE, then, the period arrived when the scaffolding is struck down and the rubbish moved away; that is, suppose this earth, which was the stage for its erection, now moved from beneath it, and the wicked, the refuse of mankind, cast far away out of sight. Conceive that you see nothing but the Builder. Lo! it stands high in view, for the admiration of the surrounding universe. "Walk about Zion, and go around about her; tell the towers thereof; mark ye well her bulwarks; consider her palaces—that ye may tell it to the generation following." What is her foundation? The Rock of Ages! Who is her inhabitant? Her inhabitant is God! Not a flaw nor a blemish is to be seen; every stone is in its proper place, and all contributing to the beauty of the whole! No want of symmetry in the general outline—nothing imperfect in the execution of each part. Behold, it stands an eternal monument, the glory of God, of his power, and wisdom, and grace! It is all bright and glorious, wherever you take your view of it—radiating in every part with the beamings of Divine glory! Her light is like unto a stone most precious, even like a jasper! It is a temple of souls! every stone is a living soul—blood-bought spirit! Every one is a chosen warrior, who has fought his battle in his day, and has conquered! They have come out of great tribulation, to be stones for this building. Affliction gave them their polish and the cement which unites them is love.—*Rev. H. Martin.*

THE PROPORTIONATE EXPENDITURE OF VARIOUS  
MISSIONARY SOCIETIES.

“THE Colonial Church Chronicle” for December contains an article urging the formation of missionary brotherhoods—that is, as we understand the proposal, a system of Christian colonisation, a cluster of missionaries going out in fraternal association, and settling down together in heathen lands, as at once colonists, preachers, and teachers. Among the reasons it assigns in favour of this suggestion is the costliness of the present system of missionary labour, especially as carried on by the Church of England. In illustration of this it gives the following table, which, we suppose, is not unduly favourable to us, nor chargeable with injustice to its own body. The return is for the year 1851.

	Expenditure.	Missionaries.
Moravians . . . .	£10,400 . . . .	283
Baptists . . . .	18,000 . . . .	159
Wesleyans . . . .	111,555 . . . .	476
Church Missionary Society	116,256 . . . .	189

This gives the expenditure, per missionary, at the following rates:—

	£	s.	d.
Moravians . . . .	36	14	0
Baptists . . . .	113	4	0
Wesleyans . . . .	254	0	0
Church Missionary Society	615	0	0

The return, as it thus stands, is sufficiently favourable to us; but it becomes yet more so from the consideration of a fact to which the article proceeds to advert. It states that India is that portion of the mission-field in which the expense incurred is the greatest, and that on this ground principally the Moravians have withdrawn from it to devote their labours to regions where the cost is less. But India is our peculiar sphere of labour. In proportion to the whole amount of agency employed by each society we have a greater number of missionaries labouring there than any other. Though we are far from implying that cheapness is the test of a well-conducted mission, we may be allowed to feel satisfaction on finding that the Baptist Missionary Society, whilst it is surpassed by none in point of efficiency, is equalled by few in respect of cheapness.

“ GOD AND THE SOUL.”

THE heavens are sullen, and the rain  
Descends in slanting lines,  
But up above the weeping clouds  
The sun in glory shines.

The clouds may hide him from our view,  
But cannot quench his light;  
His beams will by and by break through,  
And gild the gloom of night.

And so between the soul and God  
Dark clouds may intervene,  
But, sunlike, up above the clouds  
God dwells in light, unseen.

And surely as the radiant sun  
Will after gloom appear,  
So surely to the soul will God,  
To comfort and to cheer.

He makes the clouds pavilions,  
In which He sometimes hides;  
He makes them, too, His chariots,  
In which He kingly rides.

When, therefore, it is night with thee,  
Oh! yield not to despair;  
For surely as ye see the gloom,  
So surely God is there.

J. FRANCIS SMYTH.

## Reviews.

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*The Foreign Sacred Lyre.* Metrical Versions of Religious Poetry from the German, French, and Italian, together with the Original Pieces. By JOHN SHEPPARD, Author of "Thoughts on Devotion," &c., &c. London: Jackson and Walford. 1857.

THE amiable, and, we may add, venerable author of this volume needs no introduction from us. Mr. Sheppard's name has been so long known, and the productions of his pen have been and are so highly esteemed, that, we doubt not, the title page of the present volume will be a better recommendation than any words of ours. His "Thoughts on Private Devotion" and his "Christian Encouragement"—the best known probably of his works—have been before the public now for more than a quarter of a century; they have attained and hold their place in the religious literature of our language. The reflection cannot but be refreshing to the sensitive mind of their pious author, that these and other works of his have cheered many a drooping spirit and have made the flame of devotion burn more brightly in many a heart, where worldly cares or joys had dimmed it. Let it not be thought dispraise, if we add, that Mr. Sheppard's writings more than those of many authors attract a particular class of readers. The meditative, pensive, cultivated mind finds a charm in them which more active and buoyant spirits are less capable of enjoying. They are, as all writings ought to be, the reflection of the writer's own mind; and in order rightly to appreciate them, the reader must for the time at least sympathise with the quiet and sometimes quaint reflectiveness of the author. Of course, we do not mean that none will value them but those unhappy persons—a small class, one would hope—who spend their whole lives in dreaming and reverie. Many a man who is engaged most energetically in the business of life, and who feels no fastidious distaste to its bustle and turmoil, can all the more keenly in the rare intervals of action and energy enjoy the calm thoughtfulness of such a writer as Mr. Sheppard. Still there is required, in order—if not to profit by—yet certainly to enjoy Mr. Sheppard's strain of reflection, a cultivated taste and a certain subdued frame of mind.

We have been led onward almost unconsciously in these general remarks somewhat far away, it might seem, from our proper business now. But they are, in truth, an apposite introduction to the volume before us. Those who value Mr. Sheppard's writings will, we think, gladly accept these translations from his pen. They exhibit the same refinement, the same air of literary culture, the same pensive thoughtfulness, the same vein of tender feeling, the same subdued tone in dealing with high and even ecstatic themes, sometimes the same enjoyment of quaint thoughts, as are more or less observable in all his works. Some of these qualities, perhaps, occasionally injure the translations, especially Mr. Sheppard's extreme fastidiousness in the choice of words, and what we may perhaps designate his over-sensitiveness in avoiding strong or harsh expressions. We cannot help feeling that in some of Klopstock's odes, for instance, the polish of the translation does not compensate for the loss of the rugged and wild grandeur of the original. Occasionally, too, we notice a certain air of constraint about the lines which reminds us that we are reading a translation.

This last is a defect from which escape is very difficult, even if, as Mr. Sheppard would, from his preface, seem to think, it is not absolutely impossible.

We cannot notice defects, however, without remarking that Mr. Sheppard has submitted his translations to the severest test under which he could place them, by putting them side by side with the originals, and thus making whatever faults they have conspicuous. We are glad he has done so, because we feel assured that, if sometimes the comparison of the translation with the original makes the reader more distinctly cognizant of defects, there are also many instances in which, forgetting the original, he will retain the thought in the garb in which the translator has presented it; and there are doubtless many more in which the translation will be thankfully accepted as a guide, where from imperfect knowledge of the language the force and beauty of the original would not otherwise be appreciated. We must not omit either the graceful apology of the translator for thus presenting the two together. "It is pleasant," he says, "to the writer to consider, that those who understand the originals will but find them the more excellent and beautiful, on account of any inadequacy observed in the versions." (Pref. p. xvi.) We may add that it is pleasant to the reader to feel that the translator, to whose guidance he commits himself, has so kindly and loving a sympathy as these words express with his originals. This personal feeling of affection, if we may call it so, of the translator towards the themes on which he has laboured and towards their authors also, is indeed a very pleasant quality in the book. Were it not for this, we should be inclined to express our regret that Mr. Sheppard had not given us more hymns and fewer lyrics. And we must confess notwithstanding his remarks almost apologetic on the "want of classical taste and finish" even of some of the hymns which he has inserted, that our love is rather for the hymns than for the odes. The reason is briefly this: to us one great charm of such translations as these is the sympathy in Christian feeling which they beget towards those from whom we are too apt to feel estranged. Now in hymns we seem to find the expression of the religious life, not of one man, but of a whole community; and we feel our hearts beat in unison with the hearts of continental Christendom. In odes or longer poems, our sympathies are awakened towards the individual writer only, and not always very strongly towards him. But as we have said, the evidence that the work has been a labour of love checks our regret. We willingly commit ourselves to Mr. Sheppard's guidance. The translator at least engages our sympathies in the expression of his Christian feeling; and if we are not so sure of the heartfelt emotion of some of the authors, it is yet interesting to find them appreciating and expressing pious feeling in their songs.

As to the general contents, the volume is nearly equally divided between the three languages, the German portion being rather larger in amount than either of the other two. The greater part of the German consists of translations from Klopstock's odes, followed by a few hymns by various authors. The French pieces are, for the most part, translations from Lamartine and Racine; the Italian are sonnets principally from Michel-Angelo and Filicaja. For our acquaintance with these last we are altogether indebted to Mr. Sheppard. A few hymns are appended, as in the German, both to the French and Italian poems.

In respect to the German poems, we have already referred to what strikes us as a defect, sometimes observable in the rendering of Klopstock's odes. Some of them, however, are beautiful, and amongst them all, we should single

out as to our taste the most beautiful, both in the original and in the translation, the striking ode founded on the Lord's prayer, which Mr. Sheppard informs us, "was set to music, and sung at the ceremonial of the poet's public funeral, March 22nd, 1803." Of the German hymns two have appeared before in an English dress; the translation of one of them, beginning in the present volume, "Now have I found the ground to hold," is commonly attributed, we believe, to John Wesley; the other entitled "Fulness of Joy," is found in Miss Winkworth's "Lyra Germanica" as a morning hymn. We notice this for the sake of saying, that in many respects we prefer the present translation of each of them. One or two of the German hymns are given anonymously: it may be well to notice for the information of our readers who are acquainted with German, that the longest, and one of the most beautiful of these, beginning, "When these brief trial-days are past," is by C. F. Gellert, a name well known in German literature. Our narrow limits forbid our making many quotations, and we reserve, therefore, what space we can afford for the French and Italian. Here again we must pass by the longer pieces, in order that we may linger with our favourites, the hymns; for after all, there is to us an interest about them which, we confess, we cannot feel for the poems of Lamartine, or the choruses of Racine, beautiful as some of these are. Who does not feel a deepened interest in such a strain as this for instance, when he knows that it is a hymn from the collection used by French Protestants?

"What thus alarms thee, fainting heart?  
Why sink in trouble's hour?  
Think of that God by whom thou art;  
Thy sadness wrongs his power.  
He that still reigns,  
Thy lot ordains;  
Beloved and guarded without end  
By Him, thy ever-living Friend.

"Go—scan the heavens—survey them hence;  
Say—can thy sight embrace  
All worlds with which Omnipotence  
Hath sown the fields of space?  
Not all thy skill,  
Thy power, thy will,  
Can nerve thy feeble brain or hand,  
But to create one grain of sand.

"Know, then, the God that ruleth all;  
Thy own dependence know;  
A thousand shields at his high call  
Shall screen thee from each foe.  
Nor shalt thou lose,  
Except He choose,  
Though fiercest storms burst o'er thy head,  
One hair upon thy temples spread."

• • • • •  
"My heart, let faithless fears be gone!  
Such griefs his love abuse:  
Will He who gave his own beloved Son  
And spar'd not, now refuse  
To thee his child  
Amid earth's wild,  
The roof, food, raiment, comforts thou shalt need?  
Fear'st thou Omniscience cannot heed?"

“O God of grace omnipotent,  
 My little all be in thy hands,  
 Health, freedom, strength, emolument,  
 My own—my native land’s.  
 Taught thus to choose  
 Nought can I lose ;  
 Those hands which all things must control,  
 With mercy shall give back the whole.” (Pp.193—197.)

Or, again, this from an Italian hymn of the Vaudois :—

“As through the darkening umbrage  
 Which ancient forests leud,  
 At times new rays of splendour  
 From sunny skies descend ;  
 So thy reviving Spirit  
 Illuminates our way,  
 ’Midst clouds of doubt and error  
 Infusing heavenly day.

“How oft life’s harass’d wanderer  
 Through miry, thorny brakes,  
 Along the vale of weeping  
 His toilsome journey takes.  
 Yet the good Saviour cheers him  
 With fountains cool and clear ;  
 Still is the Rock of Ages  
 His refuge ever near.

“Fear’st thou, O Christian pilgrim,  
 The whirlwind in its wrath ?  
 Ah, look to heaven, still hopeful,  
 From thy parch’d desert path.  
 See yon immortal mansion ;  
 There He awaits thee still,  
 With his own living waters  
 Thy fainting soul to fill.” (Pp. 277—279.)

To how many a weary pilgrim in the cloudy and dark day of persecution may these very strains have imparted new courage? We cannot venture to pronounce a judgment as to whether the original of either of these hymns be wanting in graces of style ; but we may venture to express our conviction that English readers will not complain of their deficiency in this respect. They seem to us amongst Mr. Sheppard’s most successful efforts. We must not, however, so confine ourselves to the hymns as to seem unjust to the other pieces. Let us make compensation by giving a sonnet from the Italian of Filicaja, for which we think our readers will thank us.

#### DIVINE PROVIDENCE.

“Even as a mother on her filial train  
 Gazing,—o’er each with melting kindness yearns,  
 On one brow prints a kiss, and clasps by turns  
 One on her knee, one whom her feet sustain ;

“Quick from each gesture, look, or sigh, to gain  
 Their meanings, all their wishes she discerns,  
 And now a glance or gentle word returns  
 Where, both in smiles and chidings, love must reign :

So, for us all, thy Providence benign  
 Doth watch, and solace these, and those upbear ;  
 To each that asks th' omniscient ear incline,  
 And if some gifts besought withholden are,  
 Delays them but to prompt intenser prayer,  
 Or, 'midst denial, yields the most divine." (P. 245.)

In conclusion, we heartily thank Mr. Sheppard for the volume as an elegant addition to a class of books of no small value. Many a cultivated reader will, we venture to think, be glad to have it at hand in some half-hour of thoughtful leisure; and in turning over its pages, he can hardly fail to light on some piece that will not only gratify his taste but minister to his spiritual profit.

F. W. G.

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*Saving Truths.* By the Rev. JOHN CUMMING, D.D. London: J. F. Shaw.  
*Consolations; or, Leaves from the Tree of Life.* By the Rev. JOHN CUMMING, D.D. London: Arthur Hall, Virtue and Co.

By a strange, but not unaccountable, perversity of our nature, we are prone to underrate what we do naturally, easily, and therefore well, and to set an exaggerated value upon those performances which have been most difficult and least successful, because least spontaneous. We estimate our productions rather by the labour they have cost us, than by the excellence of the result. Hence it is that writers are so rarely competent judges of their own works. It is a trite and commonplace remark that poets ordinarily prize most highly their least admirable poems. The great comic actor, Liston, had a constant desire to perform in tragedy, believing that his critics, and the public at large, had mistaken his proper department of the histrionic art. On one occasion a manager allowed him to appear in Hamlet with almost fatal results, from the convulsive laughter which his tragic attempts excited. Preachers, who in their ordinary ministry are eminently successful, constantly fail on great occasions from the same cause. Aiming to be different and superior to their usual selves, they force their thoughts into an unwonted channel; the labour is immense, the success disproportionately small. Had they been content to follow the bent of their own genius, been simple and natural, they would, with far less toil, have produced a far deeper effect. Mr. Jay was a rare example of a man who knew exactly what he could, and what he could not, do; and who was satisfied to be what nature and grace had made him. He was pre-eminently a preacher, and a preacher of a very peculiar character. One great secret of his success was, that he never pretended to be or to do anything else. After a few unsuccessful attempts, he finally and for ever abandoned the platform, and could never be induced to make a speech. "One thing I do," was his motto, and that being the very work for which he was fitted, he did it thoroughly well. He never aimed to be very learned, or very eloquent, or very profound. Leaving these departments of labour to others, he pursued his own course with steadfastness and success to the end. We have our eye upon more than one preacher of the day for whom we could desire no greater good than that they would, both for their own sakes, and for the sake of the church, acquire a similar self-knowledge and practise a similar self-restraint.

Without going further a-field, we may quote Dr. Cumming as a case in point. There are some things he can do so well that we regret that he should ever attempt anything else. There are other things he does so badly that we regret he should ever touch them. And yet he so constantly busies himself with what he can do but badly at the best, that he leaves himself no leisure to perfect what he could do admirably if he tried. When he affects scholarship, he is sure to stumble into blunders for which a schoolboy would be whipped. When he is critical, he seldom fails to handle the knife so clumsily as to cut his own fingers, and to inflict more injury upon himself than upon his victim. When he tries to be original and profound, he appropriates ("convey

the wise call it") the thoughts of others, and does it in so barefaced a manner that he is sure to be caught. But for rhetorical and declamatory appeal he has few equals. This may not be the highest department of oratory or literature; but it is the one thing he can do successfully; and if he would but be content to cultivate this, his special gift, he might become pre-eminent in it. Of his abilities in this line the volumes before us are favourable specimens. It is always more pleasant to praise than to censure, and having so frequently found it needful to deliver an adverse judgment upon his productions, we are glad to be able to speak favourably now.

The first of the volumes whose titles are quoted above, consists of a series of tracts which were published separately, and are now bound up together. It contains a succession of earnest, simple, faithful appeals on the fundamental verities of the gospel. The design of the writer is well stated in the following words from the preface. "The truths that are illustrated in this series, are those which are regarded by all true Christians as VITAL, SAVING, ESSENTIAL, the denial of which is not injury, but ruin; the acceptance of which, through the Holy Spirit, is life and peace and eternal rest." Without committing ourselves to the truth of every sentiment, or the propriety of every illustration, we can, on the whole, honestly recommend this volume to all those who want a book, not of close, cogent reasoning, nor of profound, original thought, but of vivid illustration and practical appeals.

The other volume, "Consolations; or, Leaves from the Tree of Life," consists of eighteen sermons collected under this not very apposite title, seeing that many of the discourses have no special consolatory character. They possess, however, more of Dr. Cumming's characteristic excellences, and fewer of his characteristic defects, than any other of his recent publications. Not more than a dozen times in the course of the volume does he go out of his way to abuse the Pope. It is only here and there that he parades a bit of Greek. It is not very often that we stumble over so absurd a statement as that on the 241st page, that "if you could prove that God is not in the fall of the sparrow, wing-wearied in the air, we could add with irresistible logic that God is not upon his throne at all, and that he has let go the reins of the universe;" or so ridiculous a figure as that on the 234th page, that "the communion table is a shadow thrown forward from the cross, assuring us that it was; a shadow projected backward from the crown, assuring us that it will be;" or so glaring a plagiarism as that on the 48th page, that "it is not the believer that dies but death that dies;" which is merely a prose rendering of Coleridge's lines—

"In vain they try  
To end my life who can but end its woe.  
Is that a death-bed where the Christian lies?  
Yes, but not his—'tis death itself that dies!"

These, however, are but incidental defects in a really interesting volume. A few extracts will convince those familiar with the practical writings of Dr. Cumming that it is in his best style. The following passage on reading religious biographies is true and well expressed:—

"We read in the diary of some eminent Christian, which he has had the misfortune, or his executors the indiscretion, to publish to the world, glowing accounts of his spirituality, his love, his ceaseless prayers; and we compare ourselves with him and feel, 'Well, if this man was the type of a Christian, I have no pretence to be a Christian at all.' The fact is, we read that diary—too full of sunshine to be impartial—with a wrong end in view. We read it in order to compare ourselves with its subject, who is not our model, instead of seeking to pick out of it what would nourish our own Christianity. Our great standard is Christ, and with him alone are we to compare ourselves. In the language of the apostle, 'Ye comparing yourselves with yourselves are not wise;' for the comparison of what we are with what some great and good man was, depresses us. And, besides, we forget that the executor, from excessive affection, has left out the weeds and preserved only the flowers; that he has given us in his pages the bright and sunny spots, but few of the dark and broad shadows that are around them; and to compare ourselves with such a standard is comparison with an unreal and romantic model, instead of with the only standard of all perfection, the Lord Jesus Christ."

The following, though too diffuse and overdone with ornament, is good and striking:—

“Conversion may seem to be sudden; there is rarely, nevertheless, an instance of sudden conversion. What we call ‘sudden conversion’ is no more sudden than the last explosion of Mount Etna: all the elements were gathering till they reached a certain pressure, and then they exploded. . . . Do not, then, be distressed if you cannot specify the sermon that converted you; but be satisfied if yours be the peaceable fruits of righteousness, which are to the praise of God through Jesus Christ our Lord. All the processes of nature are gradual. Summer does not instantly start or leap from the winter, but the spring comes between. The summer does not instantly descend into winter; autumn softens the fall, and lets the warmth of summer sink gently into the colds and chills of winter. The day does not start at once from night; the gentle dawn introduces it. Day does not close in night; the beautiful twilight softens its departure. Likewise all the processes of God’s spiritual world are ordinarily gradual, progressive, and cumulative. Rarely does God work by fits or starts in the kingdom of nature, providence, and grace.”

This passage would, we have no doubt, be exceedingly effective as delivered from the pulpit, but it is too oratorical for a printed style, and may be adduced in further illustration of some remarks upon this matter in a review of Mr. Hinton’s book a month or two ago. The same criticism will apply to almost every page Dr. Cumming has printed—we cannot say written—since, if we are rightly informed, he writes nothing, but prints from his shorthand writer’s reports. For instance, opening the volume at random we come upon the following really beautiful passage:—

“The Being that made the world, that stretched out the firmament, who has strewed the earth with its beauties, and scattered over the firmament its clusters of orbs and stars—who is omnipotent, and from whom I can never escape—who is omniscient, and whose eye is upon the innermost thoughts of my heart—who is omnipotent, and has all power—is not only an omnipresent God, but an omnipresent Father. Therefore, I go forth into the world with the joyous consciousness that I am not a leaf dangling in the breeze, which the next breath may sweep away; nor a mere drop in the immensity of being, soon to be absorbed: I am God’s child—his eye is on me in the height and in the depth—wherever I am, wherever I go, there my Father is. ‘Acquaint thyself, son, daughter, with God through faith; and so be at peace.’”

The diffuseness and reiteration of this passage unmistakeably indicate that it was spoken, not written. And though striking and impressive in its present form, it would have been much more so had it been re-written and condensed; the qualities which insure success in the one mode of publication being incompatible with the highest excellence in the other. But we have been so pleased by this volume that we resolved not to be critical. We will therefore conclude by quoting the following passage, which will appeal to many a heart:—

“We may have noticed that when the shepherd cannot get the sheep to follow him, he takes up the lamb in his arms, and goes away with it, and then the mother follows: Christ sees from the holy place that many a sheep belonging to his fold will not follow; he, therefore, takes a lamb from the mother’s bosom, a brother from a sister, a sister from a brother; and by taking to himself the dear and the beloved, he raises the heart of the bereaved to where He is.”\*

*Memoir of the Rev. Alexander Kirkwood, of Berwick-upon-Tweed.* BY ONE OF HIS FAMILY. London: J. Heaton & Son.

WE have pleasure in commending to the notice of our readers this interesting record of a life of more than ordinary excellence. We do so the more cheerfully since we are by no means partial to books of biography. We have been deluged with memoirs—some of them sentimentally maudlin and others dreadfully dull—until we have learned to shun them as we should the plague. Yet we should have deemed it a loss to the church had nothing been done to preserve the memory of one so distinguished for his unostentatious and genuine goodness; and we cordially thank the biographer for the judicious and delicate, yet vivid manner, in which he has portrayed, for our imitation and admiration, the virtues of his relative.

Not the least valuable feature of the book is the manner in which it traces

\* After passing these sheets for the press we indignantly discovered that this passage had been stolen from Fanny Fern.

the mental struggles through which Mr. Kirkwood passed in his transition from the agonies of conviction to the repose of faith. On this account, as well as from the precise and simple definition of faith which it contains, we deem it peculiarly suitable to inquirers; and not a few professors of religion might find it highly conducive to their usefulness to study Mr. Kirkwood's views on that important subject.

His addresses and letters to children are among the happiest efforts of the kind with which we are acquainted. To one or two statements we might take exception; but, on the whole, the counsels are as weighty as the style is admirably simple; and delightful it is to us to find the old man retaining his child heart, after a lengthened experience and observation have added to the wisdom of a naturally shrewd and vigorous mind. We have never seen the apostle's idea better illustrated—"in malice be ye children, but in understanding be ye men."

It is to ministers, however, that we think the book most likely to be useful. Ministerial memoirs are generally of little avail for the practical guidance of those to whom they should be chiefly serviceable. Their subjects have either possessed gifts which few ministers share, or have laboured in wide and elevated spheres, such as few ministers can occupy. Mr. K., however, laboured in a sphere at once humble and circumscribed; and though his mental endowments were of a superior order, they did not tower to that height which renders imitation hopeless. For himself we almost regret that he did not remove to some more important position; for survivors it was perhaps well that he remained where he was. He has shown how, by the wisdom of his counsels, the catholicity of his spirit, and the blameless consistency of his life, a minister of inferior ecclesiastical position, and holding principles which are extremely unpopular, may, nevertheless, exert a powerful influence on the community, and command from it a degree of respect amounting to reverence, become, in his old age, an oracle to the religious public of the neighbourhood, lead profane men, for his sake, to pay deference to religion, and men of other creeds to respect the principles which he adorned, have the good of every section of the church to weep around his tomb, and elicit from one of the most rising ministers of another denomination the following graceful tribute, alike honourable to its subject and its author:—

"Such," says the Rev. J. Cairns, "are some of the lines of that venerable character, which so long diffused its pure and benignant lustre in this locality, which, by its removal, has occasioned a blank sensibly felt by the whole religious community, and likely to remain for many years unsupplied. He has gone down to the grave the last of his generation, carrying with him the local history of more than half a century, and removing the last link of connection that bound us to the great men who founded our missionary and evangelistic institutions, with some of whom he familiarly associated, whose features in many things he recalled, and of whom, in a more prominent sphere (had such been his lot) he would not have been unworthy. As it is, he has secured for himself a permanent and honourable place in the religious history of this town and neighbourhood, wherein he so long served his generation according to the will of God. He has left a bright example of ministerial consistency, untarnished by a single aberration or eclipse, to impress the world with the power of Christian principle, and to excite survivors to as exalted a strain of excellence. And he has proved that while the Christian lives for higher ends than human approbation, there is still in the Gospel of Christ an irresistible affinity with the things that are true, and honest, and just, and pure, and lovely, and of good report; so that even in this prejudiced and changeful world 'virtue' and 'praise' go hand in hand. Our departed friend, at least, by God's blessing, did not fail in finding the appreciation which he deserved rather than courted; and his memory will be as fragrant as his living name was high in all the churches. 'Demetrius hath good report of all men, and of the truth itself; yea, and we also bear record.'"

W. L.

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*A Course of Developed Criticism on Passages of the New Testament, materially affected by Various Readings.* By the Rev. THOMAS SHELDON GREEN, M.A. London: Samuel Bagster & Sons.

A DEEPLY interesting work might be written on the trials, travels, and labours of those scholars whose names will ever be associated with the textual criticism of the New Testament. Stephens was catalogued in the *Index Expurgatorius*. Mill was charged with being an infidel in disguise, and with seek-

ing to undermine the authority of the Scriptures. Wetstein's purpose of introducing new readings into the text on the authority of the most ancient manuscripts, was followed by expulsion from his office, and banishment from his native city. Bentley's projected and long expected edition of the text was lost to the world because he was not allowed to procure paper from France duty free. And the travels and perilous adventures of some of the more recent textual critics in search of uncollated manuscripts would vie with those of the most daring explorers; for these investigations into the original text of Scripture have given rise to a distinct class of travellers, who, to an enthusiasm that no obstacles or fatigues could repress, have united the exercise of intense and wearing application. Birch, Moldenhauer, and Adler, first visited many of the libraries of Europe, the two former collating 120 Greek MSS., the latter examining Syrian versions. Scholz spent twelve years travelling through Europe and Palestine, engaged in amassing critical materials. Tattam obtained from the Nitrian monasteries upwards of forty manuscripts, containing parts of the Syrian version of the New Testament. From 1840 to 1844 Tischendorf was employed copying and collating almost every uncial manuscript in existence. He subsequently visited the East, and rescued from oblivion much of incalculable value. One of the most interesting books of travel ever published describes the visits of Mr. Curzon to the monasteries of the Levant for the same purpose. For many years Tregelles has been similarly employed. In furtherance of these investigations, chemistry has been made to lend its aid in restoring obliterated texts, and the microscope has been subject to the critic's skill in his search for half-effaced lines and dots.

As the results of these efforts, many hundreds of manuscripts have been collated, and some of the most valuable texts have been published. Still much remains to be done. The publication of other valuable manuscripts is required; the thorough examination of the Vatican MS., and the careful restoration of the text of the Syrian version, are loudly called for.

The digest of the various readings in the critical editions of the New Testament is necessarily so compressed as to offer to an untutored eye an appearance of intricacy and confusion. Nor is the process of reasoning given which has led each editor to adopt one reading rather than another. Indeed, as Tregelles says, with reference to Tischendorf's New Testament, "it requires a very considerable degree of attention for the mind fully and readily to observe what authorities support, and what *contradict* the readings mentioned." The tendency of these circumstances, says the author of the volume before us, is unfavourable to our interest in the important subject, and they may often have issued in an entire disregard of it.

Hence the need and importance of the present work, in which the attempt has been made of meeting, in some degree, this difficulty, by offering complete discussions of places affected by such variations as are material to the careful reader and the interpreter of the New Testament. Such works on different portions of the text are not uncommon in Germany. This, however, is, we think, the first complete work of the kind in England. The scholarship of the learned author is a sufficient guarantee for its accuracy. His excellent but unsystematic grammar of the New Testament, published some years since, proves that he has bestowed much study on the subject he has chosen. We hail the work as an evidence of increasing interest in biblical studies.

## Brief Notices.

*This World and the Next. The Impossibility of Making the Best of Both. Some Reply to Mr. Binney's Lecture.* London: W. Yap, 4, Old Cavendish Street. Price 1s.

AN able and valuable, but one-sided, book.

We do not regard it as a reply to Mr. Binney,

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but rather as the complement of his lecture on the Possibility of Making the Best of both Worlds. Each takes one side of the question, and, so far, each is right. But as is usual in such cases, each forgets, and almost denies, that the question has two sides, and, so far, each is wrong. The old

fable of the knights with the gold and silver shield is constantly repeating itself. It is true that "godliness is profitable for all things, having promise of the life that now is and that which is to come." It is likewise true that we must "deny ourselves and take up the cross daily," if we would follow Christ as his disciples. The reconciliation of these two statements may seem paradoxical and impossible. Yet we believe that both are to be found in the Bible, and both meet in Christianity. If, however, we are compelled to accept one of these views of the Christian life, and to reject the other, we can have no hesitation in taking sides against Mr. Binney and with his anonymous assailant. The theory of Christianity which the writer advocates is unquestionably nobler, higher, and purer than that which he opposes. We commend the motto on his title page to the serious and prayerful thought of our readers.

"FIRST LOVE.—'They forsook all and followed him.

"DECLENSION.—'They all forsook him and fled.'

"APOSTACY.—'Demas hath forsaken me, having loved the present world.'"

*Parting Counsels: An Exposition of the First Chapter of the Second Epistle of Peter: with Four additional Discourses.* By JOHN BROWN, D.D. Edinburgh: W. Oliphant and Sons. London: Hamilton, Adams, and Co. Pp. 329.

WE have postponed noticing this able volume for some months in the hope of giving it a more extended review—as it so well deserves. This the pressure upon our space has hitherto prevented, and we now can only call attention to it as being, though somewhat diffuse, yet on the whole worthy of its author, and of the volumes of exegesis which have preceded it from his pen. The subjects of the supplementary discourses are:—"How Christians may know that they are of the Truth, and may assure their Hearts before God;" "Assurance of Salvation, and how to obtain it;" "The Object of the Christian Economy, and the Means of its Accomplishment;" "The Christian Minister's Request to his People, at the Commencement and towards the Close of his Ministry." The last of these discourses has the following foot-note appended to it:—"Preached at Biggar on 9th Feb. 1806, and at Broughton Place, Edinburgh, 10th Feb. 1856;" and commences with the words:—"It is just fifty years since I preached from this text to the congregation at Biggar, my first pastoral charge. It was a solemn season to them and to me. It was the commencement of a ministry which has stretched out to a length little anticipated,

and which must be drawing near its close." Very pleasant must it be to the aged veteran thus to look back to the day when he buckled on his armour, and to review a course of consistent service and growing usefulness. "The path of the just is as the shining light, which shineth more and more unto the perfect day."

*Laws from Heaven for Life on Earth: Illustrations of the Book of Proverbs.* By the Rev. WILLIAM AENOT, Author of "The Race for Riches." London: T. Nelson and Sons, Paternoster Row; Edinburgh and New York. 1857. Pp. 430.

WE know of no writer who has greater skill and power in the application of Divine truth to the individual and social condition of man than the author of this work. In these "Illustrations" he is perfectly at home. He has selected nearly 100 texts from the "Book of Proverbs," on which he writes as many short, pithy, practical homilies. His object has not been critical exposition, but the illustration and enforcement of passages, whose meaning is obvious to all. To this he has confined himself, wisely remarking that "as there is diversity of gifts, there should be a division of labour. While scientific inquirers re-examine the joints of the machine and demonstrate anew the principles of its construction, it may not be amiss that a workman should set the machine a-going, and try its effects on the affairs of life."

We have read this noble volume with great satisfaction, and give it our hearty approval.

*Jesus Revealing the Heart of God.* Reprinted from "Quiet Hours." By the Rev. JOHN PULSFORD. London: James Nisbet and Co. Price 8d.

AN interesting and admirable little volume, full of rich spiritual suggestions. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, *He hath brought him out to view*" furnishes the text. The mode of treatment may be gathered from the first sentences. "All the purposes of God lay hid in His bosom. All the worlds were His creation. Visible and invisible worlds were all made by Him. He is the Head and King of every creature. He is rich as God is rich; 'all that the Father hath is His.' 'The Word was with God and was God.' 'Yet, for our sakes, he made himself poor.' 'The Word was made flesh and dwelt amongst us.' He put on the weakness, and the straitness, and the poverty of the creature. 'I am come out from God, and am come into the world.' Conceive the transition from the bosom of the eternal Father to this far

and fallen world. No words can express this abasement, no line can measure this descent." Notwithstanding some disagreeable mannerisms of style, this little book will be read with pleasure and profit.

*What is Religion? or, the Religious Life Practically Considered. A Book for Professors.* By WILLIAM LANDELS, Minister of Regent's Park Chapel. Ward and Co.

We can hardly accept this little volume as an adequate answer to the question it asks, though it is not without value as a contribution towards an answer. It is a graceful offering from a beloved pastor to his flock, and we have no doubt that they will accept with pleasure this expression of "unfeigned affection and respect" from one to whom they owe so much. To them, the writer's plea that "he should gladly have attempted to make it better, had his time been less occupied in ministerial engagements," will be perfectly valid and satisfactory. But, as brought up for judgment before the critical tribunal, we are compelled to declare, that whilst it contains many excellences and beauties, it lacks thoroughness and completeness. Much important truth about religion is admirably stated, many descriptions of religious, and pseudo-religious life, will be read with interest and profit, but a satisfactory answer to the question, What is Religion? is not given.

*The Four Centurions.* By the Rev. JAMES M'GILL. London: Hamilton, Adams, and Co.

A SERIES of expository discourses on the four centurions of whom we read in the New Testament. These were, the one whose servant was healed, he who commanded the guard on Calvary at the crucifixion, Cornelius, and Julius, the officer who had charge of Paul on his voyage to Rome. The discourses are plain, practical, and pious. They display no great range of scholarship, and no depth or originality of thought. Trench and Kitto have been freely used and honestly acknowledged. To a very large class of readers they would prove useful and edifying. They are, however, infected with the vice of modern exposition—that of using the various incidents of the narrative as mere hooks on which to hang short sermons. For instance, the exclamation of the centurion—"Verily this was a righteous man," gives occasion to a dissertation on the nature and grounds of evangelical righteousness; the remark of Cornelius that "Now we are all here present," leads to a dissertation on the nature, duty, and advantages of public worship; and we have a discussion on the ministerial and priestly offices, apropos of nothing particular except the remark—that St. Paul was not a priest. Dr. Cumming has much to answer for, in having made this loose, unsatisfactory style of exposition so popular.

## BOOKS RECEIVED.

Agnes of Christendom before the Reformation. By John Stoughton. Jackson and Walford.

Glimpses of our Island Home. By Mrs. Geldart. Hamilton and Co.

Prayers Answered. By Elizabeth Gillespie. Nisbets.

Thoughts and Aphorisms on the Christian Life. Edited by Rev. J. Baillie. Nisbets.

Consolations, or Leaves from the Tree of Life. By Rev. John Cumming. Hall, Virtue, and Co.

Church and College Establishments, Church Extension, and the Parochial System. By Thomas Chalmers, D.D., LL.D. Hamilton and Co.

The Virgin Widow. By a Christian Missionary. John Snow.

Glimpses of our Heavenly Home. By the Rev. R. Davies. Second edition. A. Hoylin.

The Paragraph Bible, in separate books. Joshua, Isaiah, Galatians, Philemon. Barsters.

Leaning on her Beloved: a Memoir of M. E. C. Nisbets.

The Pastor's Prayer. By James Spence, D.D. Nisbets.

Commentary on the Book of Joshua. By K. F. Keil. Translated by Jas. Martiu, B.A. Edinburgh: T. & T. Clark.

The Shekinah; or, the Presence and Manifestation of Jehovah, with Dissertations on the Cherubim and Urim and Thummim. By William Cooke. London: J. B. Cooke.

Eustace Carey: A Missionary in India. A Memoir by Mrs. E. Carey. London: Pevtress and Co.; J. Heaton and Son.

Light from the Cross. Sermons on the Passion of our Lord. Translated from the German of Dr. A. Tholuck. Edinburgh: T. and T. Clark.

The Words of the Lord Jesus. By Rudolph Stier. Edinburgh: T. & T. Clark.

The Burnish Family. Glasgow: Scottish Temperance League.

Preaching and Preachers. The Inaugural Address delivered at the Opening of the New Baptist College, Regent's Park, with an Appendix, containing practical remarks on Preaching and Preachers. By the Rev. J. Leifchild.

## PAMPHLETS, &amp;c.

The Eclectic Review.—The Commentary Wholly Biblical.—The Leisure Hour.—The Sunday at Home.—Physic and its Phases. By Alciphron.—Our Christian Classics. The United Presbyterian Magazine.—The News of the Churches. Evangelical Christendom.—George Whittfield; Addresses and Sermons at Centenary Commemoration.—The Way to Life. By Rev. J. Williams.—Sketches of Dr. Livingston's Missionary Journey.—Speaking Lies in Hypocrisy; a Letter on Tractarianism. By William Pearce.—Words of Comfort for Bereaved Parents. By William Logan.—The Jewish Herald.—The Embroidery, or Alphabet Sampler Book.—Directions for Daily Communion with God: in Three Discourses. By Matthew Henry.—The Saviour's New Commandment; a Sermon by Ebenezer Morley of Brentford.—Lectures in Vindication of the Right and Duty of Dissent from the Church of England. By the Rev. T. Greenfield.—Sketch of the Life of the late Samuel Weston, Minister of the Independent Church, Woburn. By John Haydon.

# Intelligence.

## BAPTISTS IN GERMANY.

Of the seventy churches in Germany, Denmark, Sweden, and Switzerland, only *eight* are provided with chapels; five others have purchased houses or warehouses, which have been fitted up as places of worship, while at one village a coach lace manufactory is used for the purpose, and at another a threshing-floor has been converted, as was that of Ornan the Jebuzite, into a house for the Lord. In most other cases, private houses are used; a plan, however, which, it will easily be seen, must be attended with much inconvenience, being neither comfortable nor healthy.

When it is further remembered that the Gospel is preached by members of these churches, in all at upwards of 500 stations, it will be evident that the want of meeting-houses is grievously felt. It has therefore been suggested that a fund of £2,000 be raised for assisting in the erection of plain chapels at places where they are most needed; and Joseph Gurney, Esq., has very kindly offered to be one of twenty in attaining the object by a donation of £100. Sir Morton and Lady Peto have also had the kindness to give their name for £100.

We earnestly trust that eighteen others will be willing to respond to Mr. Gurney's most liberal challenge.

*Journal of Mr. Ringsdorff at Vollmarstein.*

"Of late the opposition with which we have had to contend since our existence as a church, has been lessened. I regard this as no good sign; it comes simultaneously with a more lethargic condition of the church, and a lessening of the number of conversions. We are, however, alarmed, and from this I augur well.

"At Altona, where I spent some days this month, things are prospering. The believers are full of zeal, and take much pains to win others for the truth, and the Lord has blessed them by doubling their number this year. It is evident that neither enmity nor persecution can hinder the Lord's work. Recently the Rev. Mr. Ball, a believing clergyman and editor of the 'Barmen Missions Blatt,' has given a report of our Baptist church at Vollmarstein. It contains not one word of truth, and was composed by the Presbytery at Vollmarstein. This report embraces the period from July, 1855, to July, 1856, and states that only seven or eight persons have joined us; whereas our church-register shows an increase of fifty-three believers. Further, it was stated that a division has taken place amongst us, of which we know nothing; and finally, that Mr. Rebeck's defections had sobered many of our adherents, whereas,

on the contrary, all had been confirmed in their faith by his glaring departure from the path of integrity, which has even prevented him from giving us his reasons for change. God be praised, this report is not true; but it is a bitter thing that one whom we claim as a brother in the Lord should be accessory to its circulation. A denominational pamphlet which it has been thought desirable I should publish, occupied my time during the close of the month. May the Lord make it useful to many!

"Notwithstanding the enmity evinced against me by many of my former parishioners, I still, in cases of sickness or distress, visit them. This seems to win them more to regard our sentiments favourably than many words. A woman at Vollmarstein, who was ill, received me pleasantly. Yet she looked half ashamed of her children when they entered the room. I spoke kindly to the boys, who only laughed and soon went away. Then I saw the mother in tears. 'Alas! sir,' she said, 'I must confess that I have wronged you very much. When you left the church I was so much enraged that I even encouraged my boys to call you reproachful names in the street whenever they met you; but to-day I feel how deeply I have sinned. Your kindness heaps coals of fire on my head.' The reproachful names of which the woman spoke had been so generally directed at me in my walks through Vollmarstein that I had not remarked her sons as special culprits. I assured her my forgiveness was easily obtained, but that in reviling God's children she had reviled the Son of God himself, and to obtain pardon from him must be her first care. The woman's tears flowed freely, but she has now, I trust, a godly repentance. She thanked me for my visit, saying without it she would probably have gone on in the hardness of her heart. One of our members has received notice from his landlord to quit his house because he will not have his child baptized, the prejudice of believing Lutherans here being very strong against us. In the beginning of December two persons were baptized here. One a young man, who had been the slave of many sins, was awakened two years ago, and, by the help of God, overcame his evil dispositions. He also saw it to be his duty to be baptized, but, for worldly considerations, refused to fulfil it. But in proportion as he tampered with conscience on one point, sin in every way renewed its power over him, and soon he was again fettered as before. But the Lord, in mercy, a second time stretched forth a rescuing hand. The young man saw his danger, returned to

Christ, and resolved no longer to delay the fulfilment of all righteousness. Our sister who was baptized at the same time is the daughter of a man who had a public-house in Vollmarstein, the rendezvous of the worst characters in the neighbourhood. There many a plan of wickedness has been devised to the hurt of our church, but, for want of our heavenly Father's permission, never executed. Now—a miracle in our eyes—the whole family are lambs in the fold of Christ; our young sister being the last of the family who has joined us. Through the conversion of this household an effectual lesson has been taught to a class of people who would have stoned me had I attempted to speak to them. The desperate character of the lower classes here is well known. While I still occupied the vicarage at Vollmarstein, we were every evening obliged to remove all articles of value from the lower story to the upper. Notwithstanding this precaution, my house was frequently broken into, and my family lived in constant terror. Now, strange to say—and yet not strange, for we know who is Israel's Keeper—since we have been in our humble dwelling-house and much more defenceless, we are unmolested and rest in peace and safety. Besides the care of our heavenly Protector, however, I would fain attribute the improved state of things to the restraining effect of the gospel on many who do not own its power. Sure it is that especially the family I have referred to are exerting a powerful influence for good.

"This month I also baptized a believer at Altona. The Leune was much swollen, and rushed onward with such violence that it was not without apprehension I undertook to administer the ordinance. But through the storm we heard the voice, "*Fear not, it is I,*" and were re-assured. The year closed with several services at Vollmarstein, which were unusually well attended, and my house is again being much frequented by inquirers."

#### ANNIVERSARY AND OPENING SERVICES, ETC.

**ABERAVON.**—The anniversary services of the church and congregation in this place were held on the 8th and 9th inst. A large number of ministers from the neighbourhood were present. The attendance on both days was very numerous. The eloquent and powerful addresses produced a deep, and it is hoped a permanent, impression on the assembled multitudes. The collection amounted to upwards of £40.

**LONGFORD.**—The friends at Union Place, in this town, have had the satisfaction, at their recent anniversary, of entirely clearing off the debt on their chapel.

**WOOLWICH.**—On Thursday, February 26, the first anniversary of the settlement,

as pastor, of the Rev. C. Hawson, was celebrated. A most encouraging report of the progress and prosperity of the church, and the various societies connected with it, was read. The service was throughout of a most interesting and hopeful character.

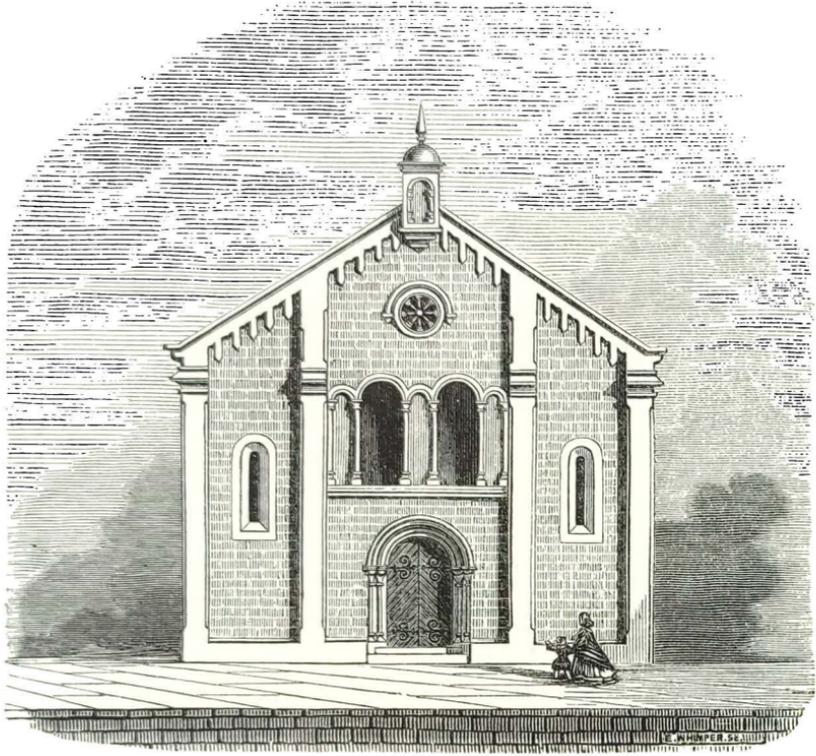
**WESTMINSTER.**—The opening services of the Welsh Baptist Mission station were held in Great Smith Street, near the Abbey, on Friday, the 13th, and Sunday, the 15th inst. The attendance at the different services was much larger than had been expected. Another mission station was opened on Sunday, the 22nd, at 3, Chenies Street, Tottenham Court Road, with equal success.

**THORPE-LE-SOKEN.**—Neat and commodious school-rooms have been opened in connection with the Baptist church in this village. The sermons were preached by the Rev. S. W. Davids, of Colchester. About £60 is yet needed to pay off the debt; towards which donations are earnestly requested by a poor but willing people.

**SALEM CHAPEL, BRIXTON HILL.**—The church and congregation worshipping in this chapel, under the pastoral care of the Rev. John Hiron, have recently enlarged it, and built convenient school-rooms, which have cost about £1,100, including warming apparatus. The Hon. and Rev. Baptist W. Noel, M.A., Dr. Leifchild, and Dr. Hamilton, kindly took part in the opening services; and it is expected that by the end of the year £800 will be raised towards the outlay.

**COTTAGE GREEN CHAPEL, SOUTHAMPTON STREET, CAMBERWELL.**—A meeting has recently been held in this place to encourage the efforts of the friends in the locality, and to endeavour to liquidate the remaining debt upon the building. After having been closed for some time, the chapel was re-opened in April, 1854. The expenses necessarily incurred had amounted to nearly £600. This debt had been reduced to £46. A church had been formed, Sunday schools, Bible classes, and other means of usefulness, had been put into operation, and God's blessing had been received upon their labours. £11 were collected at the meeting, and many further sums were promised. Dr. Steane presided, and addresses were delivered by many neighbouring ministers.

**HOPE CHAPEL, DEVONPORT.**—The first anniversary of this place of worship was celebrated on Sunday, the 15th instant, and following days. The services were conducted by the Rev. S. Manning, of Frome, and Rev. C. H. Spurgeon. The attendance at all the services was remarkably good. Those conducted by Mr. Spurgeon were densely crowded. The collections and donations amounted to £854. It is confidently hoped, that in the course of the year this sum will be increased to £1,000, and that another similar effort will place this chapel entirely out of debt.



**New Baptist Chapel, Ilfracombe.**

**NEW BAPTIST CHAPEL, ILFRACOMBE.**—The lack of evangelical teaching in Ilfracombe led the Baptist ministers in the north of Devon, about six years ago to open the public room for divine worship. A congregation was collected, and a few persons holding Baptist sentiments formed into a church. Matters were progressing favourably, when the high church party commenced an agitation, which compelled them to seek another place of meeting. After many trials of their faith and patience, they succeeded in hiring the room they now occupy. This place is entered from the street by a steep flight of steps; it is only eleven feet high from floor to ceiling; it will not seat more than 130 persons, and there is no convenience for baptizing. Under these circumstances it has been resolved to build; a suitable site has been procured, and it is intended to lay the foundation stone in May next.

The chapel, of which we give an engraving, was designed by Mr. Philip Sambell, of Falmouth, at a mere nominal charge. The ground floor is 60 feet long by 31 wide, and will seat 300 persons. Plain open benches are substituted for pews. Galleries will not be introduced at first. The cost of the building and site will be £1,020. The amount already raised is £270. It is confidently hoped that at least two-thirds of the entire cost will be raised by the time the chapel is completed. Amongst other friends of this movement are Sir Morton and Lady Peto, Revs. W. Brock, J. P. Mursell, T. Lomas, T. Winter, N. Haycroft; Messrs. Leonard, Gurney, Tritton, Hanson, Harvey, Kemp, Kelsall, and R. Harris.

Contributions in aid of this object are earnestly solicited, and will be thankfully received by the Rev. W. Brock, London, or Rev. J. J. Brown, Ilfracombe.

### RECOGNITION AND ORDINATION SERVICES.

**PAULTON, SOMERSET.**—The Rev. T. Davies, of Sandy Haven, Pembrokeshire, was recognised as pastor of this church on the 19th inst. The services were of a very interesting kind. Addresses were delivered by the Revs. D. Wassell, of Bath, B. Davies, and J. Price; Messrs. Fifield and Donnet, of the Baptist College, Bristol; and Mr. Gerard, one of the pastors of the church.

### SPECIAL SERVICES, SERVICES FOR WORKING MEN, ETC.

**HEREFORD.**—A very interesting service was held in Zion Chapel on the 3rd inst., of the friends of Mr. J. Wall. He is a young man, formerly a Scripture reader, under the superintendence of the vicar of St. Peter's. A few months ago, however, he was baptised and of course ceased his connection with a Church of England Society. He has since been preaching to large audiences in a room taken for the purpose, and in the theatre. He has already baptised twelve persons, and it is believed that great good is being effected by his ministry.

**RIDGEMOUNT, BEDFORDSHIRE.**—On the 4th inst., sermons were preached in this place to crowded congregations by the Rev. C. H. Spurgeon. A collection was made at the close of the service towards defraying the debt on the minister's house and the new school-rooms.

**NOTTINGHAM.**—The Rev. C. H. Spurgeon preached in George Street Chapel, in the afternoon and evening of Tuesday, March 3rd. The chapel was densely packed on both occasions, and £120 was collected towards the debt.

**YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSION.**—The fifth of a course of lectures in aid of this society, was delivered in the library of the Mission House, on Friday, the 13th, by the Rev. W. Landels, "On the Philosophy of Missions." The attendance was very full. Charles Reed, Esq., occupied the chair.

### PRESENTATIONS AND TESTIMONIALS.

**PARK CHAPEL, BRENTFORD.**—At a valedictory service held in this place on the occasion of the departure of the Rev. J. W. Lance, to take charge of the New Court congregation, Newcastle-on-Tyne, he was presented with a copy of Kitto's "Biblical Cyclopaedia" and Alford's "Greek Testament." A valuable Bible was likewise presented to Mrs. Lance.

**BURY ST. EDMUND'S.**—At a tea-meeting held here on the 10th inst., a substantial token of gratitude and affection was presented to the Rev. C. Elven by the members of his church and congregation, over whom he has presided for 35 years, with still increasing usefulness and prosperity.

**SHACKLEWELL CHAPEL.**—The Rev. John Cox, the much-esteemed pastor for 20 years of this chapel, having been compelled, through ill-health, to resign the pastorate, a farewell tea-meeting was held at the chapel on Thursday, Feb. 12th, at which an elegant silver tea-service was presented to him by the friends there, as a testimonial of their grateful affection towards him. A short but interesting address was read, by which it appeared that during his pastorate 415 members had been admitted, and 135 remained; a debt of £400 on the old chapel discharged, and a commodious new chapel and galleries erected and paid for; that Sunday Schools, a Christian Instruction Society, a Dorcas Society, and Auxiliary Missionary Societies, were efficiently carried on and well supported, and upwards of £900 had been raised and paid towards the support of missionaries at home and abroad.

### MINISTERIAL CHANGES.

The Rev. STEPHEN SUTTON has resigned the pastorate of the Baptist church at Watchett and Williton, after having filled the office for a period of thirty years.

The Rev. RICHARD PRISKE, late of Redruth, has accepted the unanimous invitation of the church to become his successor, and has entered upon his stated labours amongst the people.

The Rev. J. P. CAREY having resigned the pastorate of the Baptist church, Walsall, and accepted a unanimous invitation from the Baptist church, Wolverhampton, commenced his labours there on the second Sabbath in February.

The Rev. FRANCIS TUCKER, B.A., of Manchester, has accepted the unanimous invitation of the committee of management to take charge of the infant cause at Camden Road Chapel, and has engaged to commence his ministerial work there (D.V.) on Lord's day, April 26.

**CORK.**—The Rev. J. CRAWFORD is about to resign the pastorate of the Baptist church. Letters for him should be addressed to the care of Rev. C. J. Middle-ditch, 33, Moorgate Street, London.

The Rev. THOMAS FINCH, pastor of the Baptist church, Harlow, Essex, during the past forty years, has informed the members of the church and congregation that he

intends to resign his charge at Michaelmas next.

The Rev. J. E. FERRIN has received a cordial invitation from the Baptist church, New Wisbeach, to the pastorate, and commenced his stated labours on Sabbath day, March 5th.

### RECENT DEATHS.

ANN CHRISTOPHERSON.

THE subject of this brief memorial was born at Hill Top, near Ulverston, in September, 1840, and died Dec. 3, 1856, being a little over sixteen years of age. She had the privilege of growing up in the midst of religious influences, both her parents being believers in Jesus, and devoted to the service of God. Up to the time of her last sickness she always enjoyed uninterrupted health, and seemed to all human appearance likely to bloom into vigorous womanhood, and weather the storms of many years; but He whose ways are often past finding out, sent that fatal disease under which she soon began to fail, and after eleven months of suffering sank into the arms of death. She was throughout her affliction very reserved, both in regard to the sufferings of her body and the exercises of her mind, the latter of which created great anxiety in the breasts of her parents and Christian friends; yet prayer was made earnestly to God for her, and before she departed she was led to give such a testimony of her faith and hope as greatly to cheer all our hearts. About a fortnight before her death, her parents being in her room talking on the things of God, she began to join in the conversation, and gave them such a relation of her trust in the great Sacrifice, and the brightness of her hopes of eternal glory, as to render them ever after perfectly satisfied in regard to the eternal safety of her soul. After this conversation she became more communicative; but it remained for the day before her death to furnish such evidence of the power of Christianity, and the reality of her faith and hope, as to astonish and delight all who heard it. During the night preceding this day she awoke in a fit of coughing. After the paroxysm had subsided, her father, addressing her in the words of our Lord to his disciples, said, "Sleep on now and take your rest;" when she replied (as if conscious that the Lord was now very near), "Nay, it is 'Watch and pray.'" During the following day she said to her mother, "Mamma, don't weep for me, I have only been lent to you; I was the Lord's before I came, and I am going back to Him." Being asked whether she would not like to be restored again to

health, she said, "She felt satisfied with it being just as the Lord willed." Her mother said, "Do you love me?" (she had been exceedingly attached to her mother). She replied, "Ma, how can you ask me such a question? you know I do." "But is there any one you love better?" She said, "O yes, I love Jesus better; he died for me." Her distressed parent now said, "Ann, what must I do when you are taken from me?" "Pray," said she; "pray for resignation, and go to the Word for comfort," pointing out a portion full of consolation. She was asked how she felt about her body being laid in the cold grave. "I feel," said she, "quite content for it to be so, for I know it will not remain; the grave could not hold Jesus, and he will raise me up at the last day." On being questioned on the ground of her hope towards God, she renounced all trust in her own righteousness, and said her simple and entire reliance was on the efficacy of the wondrous sacrifice, the precious blood of Christ. Her mother being particularly anxious that she should be right on this vital point, said, "Are you sure that you are not resting on your prayers, nor anything else you can do?" To which she promptly and earnestly replied, "Oh, no!

" 'Nothing in my hands I bring,  
Simply to his cross I cling.'"

"You are now," said one of her parents, "passing through the valley of the shadow of death; do you feel any fear?" "Not any," she responded. "Why?" asked her anxious parent. "Because of his promise," she replied; "His rod and His staff comfort me." There did not appear to be the least speck of a cloud between her and heaven; her spirit stood in a waiting posture, ready to obey the word from the Throne, saying, "Come up hither." And when at last that word came, we doubt not that she joyfully hastened into His presence whose dying love had so entirely won her heart. About six o'clock she sent for her father; as soon as he came to her bedside, she said, "I want you to pray." He said, "What must I pray for?" She replied, "Pray that the Lord Jesus may receive my spirit." He offered up a number of appropriate petitions, to each of which she responded with great earnestness. She now fell into a swoon. As this came on, she called her father to her on the bed, and clasping her arm round his neck, she became excessively convulsed, then waving her hand upward, she exclaimed, "Heaven! heaven!" and turning to a beloved younger sister, who had been very attentive to her during her affliction, she said, "Love Christ! love Christ!" These were her last words; consciousness was

now gone, to return no more. In this state she remained till the following day in the evening, when the wheels of life stood still—she slept in Christ. Youthful reader, our chief object in penning this short memorial is to impress on your mind the supromo value of true religion. What could our young friend have done without it when she came to stand on the verge of life? And is it not as absolutely needful for you as it was for her? The subject of this memoir died very happy; but she had fled for refuge to the hope set before her in the gospel; she placed all her trust in the merits of the blood of the Cross. This sustained her in her affliction, and made her peaceful and happy in death. Have you come to the same Saviour, and are you relying on the same great work?

T. T.

MRS. MOORE, BATH.

WHILST philosophers and scholars find pleasure and profit in studying the history of statesmen and the character of men of genius, the Christian delights to trace the influence of grace in the heart, to see how it transforms the lion into the lamb, makes the life useful, honourable, and happy, and death triumphant. Thus we are led to admire the work of God in the hearts of others, and to desire it in our own. On these accounts it is that religious biography has always been deemed so profitable a study; and certainly no mode of writing, when wisely and judiciously executed, is more calculated to promote personal piety, and stimulate to entire consecration to the service of the Saviour.

It is under the influence of such feelings as these that we write this brief account of the character and happy death of Mrs. Elizabeth Moore, wife of Mr. Richard Moore, Walcot, Bath. For many years Mrs. Moore was a consistent member of the Baptist church assembling in York Street Chapel, Bath. Beyond the domestic circle and the Church of Christ, she was not extensively known; but her consistent character and unobtrusive piety won the esteem and love of all who knew her, and her memory is embalmed in the affection of numerous relations and Christian friends. In life she adorned the doctrine of God her Saviour, and in death she was happy and triumphant. Her affliction was painful and protracted; but divine grace, which in health enabled her to do the will of God cheerfully, enabled her now to bear it patiently, and not a murmur escaped her lips. She conversed freely on the subjects

of death and the glories of heaven; from the fear of death she appeared completely delivered. As a wife and a mother she felt deeply the pangs of parting from an affectionate husband and dear children; but divine grace triumphed, and she was enabled to say, "The Lord's will be done." When speaking of death to the writer, with an emphasis peculiar to her circumstances, and evincing the strength of her faith and the expansive nature of her hope, she quoted that remarkable passage from the book of Job, "I know that my Redeemer liveth, and that he shall stand at the latter day on the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God."

At eight o'clock on Sabbath morning, November the 30th, 1856, the family were summoned to witness her departure, when, with a heavenly smile, which no words can express, she looked around on her beloved children, then pointing her finger to heaven, she said to her affectionate husband, "All is well;" and within a minute her happy spirit took its flight to the bosom of that Saviour whose she was, and whom she served. Thus He who gave her grace crowned that grace with glory. Few have been preserved more remarkably free from doubts and fears. The great enemy of souls was not permitted to distress her mind; her faith was steady, and her prospects bright and clear. To her, death had no terrors; her Redeemer had taken away its sting, and made it her friend; death was her infinite gain, and the grave was only as the dressing-chamber of a glorious immortality. "Let me die the death of the righteous, and let my last end be like his!"

R. W.

REV. J. H. FOSTER.

DIED on the 23rd January, 1857, the day on which he had completed his ninety-seventh year, the Rev. J. H. Foster, more than forty years pastor of the Baptist church at Uckfield, Sussex, and formerly pastor of the church at Tenterden in Kent, having been a preacher of the gospel for nearly seventy years. He was upright and consistent in his religious courses and enjoyed the full assurance of hope in his declining years, and which increased in strength as he approached the end of his useful and honourable life. His decease was improved in a discourse by the Rev. J. Haycroft, of Lewes, from 2 Peter i. 15, to a crowded and deeply affected congregation.

## Correspondence.

### THE WIDOWS' FUND.

MY DEAR SIR,—The following extracts from letters received from the poor “Mothers in Israel,” to whom small grants have been made out of the profits of the Magazine, and the fund raised for that purpose, will show how valuable and acceptable the pittance has proved. Those who contributed to that fund, or who are endeavouring to increase the profits by enlarging the circulation of the Magazine, will find their reward in the perusal of those touching expressions of gratitude.

Yours, very truly,  
JAMES HOBY.

“With the utmost gratitude I beg to acknowledge the receipt of £1 this morning, from the profits of the Baptist Magazine, for which accept my very best thanks.

“When I saw there was no mention of the Fund in the January Magazine, I concluded it was necessarily delayed till February, and my friends here were kind enough to lend me a trifle till that time; but when I saw your kind address to the public, I

was much perplexed, as I could not tell what to do, and I had then been confined to my room two months through indisposition.

“I was therefore compelled to dispose of some of my furniture, which has carried me on till this time.

“How often do we see in the time of our utmost need, Providence sends unexpected relief. May I glorify him in the fires, and if earthly comforts be stripped from me, may I cling the closer to Him who can, and will make up more than all I have lost. Again thanking you for your great kindness,

I remain, Rev. Sir,  
Yours respectfully.”

“I feel, as one of the widows who participate in the profits of the Magazine, very grateful to you for your kindness in exerting yourself in our behalf; I am sure I feel truly grateful for the pound you have sent to me. I can assure you, though the sum is less than usual, it has preserved me from trouble. I could not at this time have paid my rent; this has served as part payment; no one can have any idea, except those who are placed in similar circumstances, how a sum such as we receive from the Magazine assists us in being kept from the painful necessity of breaking up a home for our families. I pray that you may be rewarded for all your kindness.

I remain, yours respectfully.”

## Notes on the Month.

DURING the past month, events have been succeeding one another so rapidly, that it is impossible for us, in our brief summary, to keep pace with them. Whilst we write, the country is in an uproar with the *Saturday* of a General Election. By the time these pages are in the hands of our readers, the hubbub will have ceased, and parties will have sat down to count their gains and losses. It would be most futile to attempt an estimate of the political results of the election beforehand. Our own impression is, that it will give an accession of strength to the liberal and dissenting party in the House; that is to say, that there will be an increased number of members pledged to support such measures as those of Sir William Clay and Mr. Miall. Had the election taken place immediately after the division on Mr. Cobden's motion, a larger proportion of “personal following” would have been secured for Lord Palmerston. The delay has done us good service in checking the excitement in favour of an individual, to whom, as Dissenters, we owe no gratitude, and in giving us time to insist upon “measures” as well as “men.”

The much-canvassed division which brought the late session to so abrupt a close, possessed one element which has scarcely had justice done to it. It may be admitted that a large portion of the majority were actuated by factious and party motives. But faction had done its utmost in the debate and division on the Budget, when it was left in a minority of eighty. A verdict was then asked on a question of public and national morality. What turned the minority of eighty into a majority of sixteen? Nothing, but the votes of members, honestly obeying the dictates of conscience, and acting upon their strong conviction of the merits of the case before them. Many of them voted against their own party, incurred the ire of their constituents, risked their seats in Parliament, and rendered either a resignation or a dissolution inevitable. Yet, rising superior to all personal considerations, they could not pronounce a verdict of acquittal upon parties whom they believed to be verily guilty. As Englishmen we may feel proud that so large a number of our representatives in Parliament should subordinate personal and party interests to honest convictions. Differences of opinion as to the correctness of their conclusions need not diminish our admiration of their integrity.

The appointment of Lord Elgin as Minister Plenipotentiary to China is perhaps the best course that could have been taken for bringing about a satisfactory settlement of our differences there. His Lordship's government in Canada was eminently popular; his policy was firm, decisive, yet conciliatory. The change of feeling on the part of the Canadians from disaffection and discontent to ardent loyalty towards the British crown was largely due to the wise and generous course he pursued. A yet more critical and difficult task awaits him in China. That he may succeed in staying hostilities, in restoring peaceful commercial intercourse, and in securing such a revision of existing treaties, as to put our connection with that vast empire on a satisfactory footing, must be the earnest wish and prayer of every Christian and of every patriot.

The diminution of the Income Tax by the surrender of "the war-ninepence," has led a warm friend of missions to suggest to us whether Christians might not, and ought not, to consecrate the amount thus saved, to the cause of God, for one year at least. It is "He who maketh wars to cease;" it is to Him that we owe the cessation of conflict; it is to Him that we pray to "send peace in our time." Surely then it would be a right and seemly thing for us to dedicate to Him the first fruits of peace. If Christians would to any considerable extent act upon this suggestion, it would at once terminate the pecuniary difficulties under which so many of our religious societies labour.

The great St. Barnabas case has terminated, as it was sure to do, by a compromise. The policy of the present rulers of the church is like that of the peace-maker, who should endeavour to reconcile the difference between two disputants; the one of whom asserted that two and two made four, and the other that two and two made five, by deciding that they made four-and-a-half. The number of open questions and compromises in the establishment have been increasing so rapidly of late years, that all dogma and definite doctrine will speedily have disappeared from it. A few more years of progress in the same direction, and at the same rate, will leave it a church without a creed, or rather a church in which all varieties of creeds are deduced from one set of articles by the sanction of its supreme authorities.

From America the principal topic of interest is the inaugural address of President Buchanan. It is on the whole a disappointing document. The astute president has not been engaged in the tricks and wiles of European diplomacy for nothing. He has learned the art of using speech to conceal thoughts. Seeming to tell a great deal, he reveals nothing. Only one thing is clear, that the compromise by means of which slavery was interdicted north of Mason and Dixon's line, has been swept away. The slave-holders have succeeded in retaining all which that famous compact gave them, and in regaining everything which they then surrendered. Every state in the Union is now free to introduce slavery if it chooses. The difficult question thus opened up as to the position of slavery in the territories which are not as yet organized into states, and therefore possess no local legislature, is not alluded to. The Central American difficulty is likewise slurred over. Little can be inferred as to the policy of Mr. Buchanan from the appointments he has made. The appointment of General Cass, if it stood alone, would indicate a virulent anti-English feeling which could scarcely fail to embroil the two nations before long. There seems reason to hope, however, that this nomination is merely a sop thrown to the more fanatical members of his party, and is made in order to enable him the more easily to preserve peace. Great complaints are made of the sweeping exclusions from office of all those who do not belong to the dominant party. It is said that every official from the ambassador at the Court of London down to the postmaster of a petty village on the frontiers, is to be removed to make room for the adherents of the new government.

The present Magazine contains the announcements for the Annual Meetings of our various Missionary Societies. We have rarely seen a programme in which the list of speakers and preachers promised such great and varied excellence. We trust that in interest, attendance, pecuniary contribution, and devotional fervour, the meetings will be worthy of the great cause of Christian Missions at home and abroad.

## Editorial Postscript.

In the forthcoming number of the Magazine we hope to give articles on the Character of the Preacher, abridged from the American Bibliotheca Sacra; or Melchisedec, by the Rev. Professor Gotch; a survey of recent Literature, by the Rev. F. Bosworth, A. M.; the conclusion of the Memoir of Jacques Bridaine; Sacramental Meditations; an engraving of Hope Chapel, Devonport; &c., &c.

The Annual Session of the Baptist Union will be held at Nottingham, on Friday, the 26th of June, 1857. Further notice will be given. The various meetings of our Missionary Societies will be found in the Almanack on the cover.

In addition to our ordinary missionary gatherings, it is proposed, this year, to hold a Special Public Meeting on behalf of the work of Continental Evangelisation, represented in this country by Mr. Oncken. The time fixed is Friday, May 1st. Further particulars will be announced in due course. We are requested to urge upon brethren from the country to remain in town for this meeting, wherever they can possibly do so.

Our attention has been called to the Birmingham Institution for the Sons of Ministers, and we have been requested to state the following facts concerning it:—That since the year 1850, when it was founded, more than 100 boys, the sons of ministers of limited incomes, have enjoyed its advantages and been educated under its auspices. The annual examinations have recently been held, and have given the highest satisfaction to all parties concerned. The examiners, the Rev. W. R. Stevenson, A.M., and Dr. Davidson, report most favourably of the condition of the Institution. Dr. Davidson writes:—"I am fully persuaded of the great utility of the school, and of the efficiency with which it is conducted. If my testimony is of any avail it is freely and conscientiously given on its behalf. I commend the school to the favour of the Christian public as worthy of their sympathy and support." Mr. Stevenson speaks in terms no less favourable.

Our attention has likewise been called to the Young Women's Christian Association, 35, New Bridge Street, London. It aims to provide the same sort of religious assistance for young women as is provided for young men by the Young Men's Christian Association. It is under the presidency of Lord and Lady Shaftesbury. The Rev. H. J. Betts is its secretary. The committee earnestly solicit pecuniary aid for the more efficient carrying on of this important institution.

This Magazine is pledged to neutrality and silence upon the question of the terms of communion. That pledge has been honourably and conscientiously kept. No word has appeared from which the personal convictions of the Editor could be inferred. But with the advertisements he has nothing whatever to do. Neither by himself, nor by the former Editors, have they been even seen till the Magazine was published. He cannot therefore hold himself responsible for what appears there. With the "Periodical Paper" stitched up with the last number, he had no more to do than any of his readers. No one was more surprised by its contents than himself. Purchasers who should be disappointed in the cheapness of Deane's Silver Plate, or in the efficacy of Norton's Camomile Pills, might as justly find fault with him for leading them into error by the advertisements in the Magazine, as the objectors in this case. The publishers, however, at their own loss, consent, that no more such papers shall appear. In asking them to make this sacrifice of their profit upon advertisements, we are acting upon the suggestion of correspondents on *both sides* of the communion question.

### NOTICE TO WIDOWS.

IN addition to the Donations received in reply to the recent appeal, a larger amount has been entrusted to the care of the Proprietors, for distribution among the necessitous Widows of Baptist Ministers. Such as have not applied this year in the customary way, and others who desire to do so, may receive "Forms" to fill up on application to the Secretary, Dr. Hoby, Twickenham, near London.

N. B.—The papers must be returned by the 1st of May.

# THE MISSIONARY HERALD.

## ANNUAL SERVICES

OF THE BAPTIST MISSIONARY SOCIETY FOR 1857.

THURSDAY, APRIL 23RD.

SPECIAL PRAYER-MEETING.

A meeting for SPECIAL PRAYER, in connection with the Missions, will be held in the Library of the Mission House, in the morning at eleven o'clock. The Rev. G. ISAAC, of Brighton, will preside.

LORD'S DAY, APRIL 26TH.

ANNUAL SERMONS.

The following are the arrangements, so far as they have been completed, for April 26th.

The afternoon services marked thus \* are intended for the young. Special services for the young are also arranged by the Young Men's Missionary Association, the particulars of which follow this list.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road ...	Rev. W. Young ...	... ..	Rev. W. Young.
Alie Street, Little .....	Rev. F. Wills.....	... ..	Rev. G. Isaac.
Battersea .....	Rev. I. M. Soule	Rev. P. Cater..... (Service in French)	Rev. G. Gould.
Blandford Street.....	Rev. G. Isaac.....	... ..	Rev. J. Leechman, M.A.
Bloomsbury.....	Rev. W. Brock ...	Rev. W. Brock*	Rev. N. Haycroft, M.A.
Bloomsbury Mission Hall ...	... ..	... ..	Mr. Macree.
Bow .....	Rev. J. S. Warren	... ..	Rev. W. P. Balfern.
Brentford, New .....	Rev. T. E. Fuller	... ..	Rev. T. E. Fuller.
Brixton Hill .....	Rev. C. Vince.....	Rev. C. Vince*	Rev. W. T. Rosevear.
Brompton, Onslow Chapel	Rev. W. Farebrother (From China)		Rev. A. McLaren.
Camberwell .....	Rev. S. Manning		Rev. C. M. Birrell.
Camden Road .....	Rev. F. Tucker, B.A.		Rev. F. Tucker, B.A.
Chelsea, Paradise Chapel ...	Rev. J. A. Spurgeon		Rev. J. A. Spurgeon.
Church Street, Blackfriars...	Rev. W. Barker...		Rev. J. Davis.
Commercial St., Whitechapel	Rev. C. Stovel ...		Rev. C. Stovel.
Crayford .....	Rev. C. H. Hosken		Rev. C. H. Hosken.
Dalston, Queen's Road .....	Rev. W. T. Rosevear		Rev. T. Hands.
Deptford, Lower Road .....	Rev. R. R. Finch		Rev. F. Wills.
Devonshire Square .....	Rev. J. H. Hinton, M.A.		Rev. F. Bosworth, M.A.
Drayton, West .....	Rev. A. G. Fuller		Rev. A. G. Fuller.
Eldon Street (Welsh).....	Rev. J. E. Jones, M.A.		Rev. J. E. Jones, M.A.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Greenwich, Lewisham Road	Rev. J. Russell ...	... ..	Rev. C. Stanford.
Hackney .....	Rev. D. Katterns	... ..	Rev. D. Katterns.
Hammersmith.....	Rev. I. Lord .....	Rev. S. G. Green, B.A.*	Rev. S. G. Green, B.A.
Hampstead, Holybush Hill.			
Harlington .....	Rev. J. Price .....	... ..	Rev. J. Price.
Harrow-on-the-Hill .....	Rev. T. F. Newman	... ..	Rev. T. F. Newman.
Hawley Road .....	Rev. E. White ...	... ..	Rev. E. White.
Henrietta Street .....	Rev. T. Hands ...	... ..	Rev. W. Barker.
Highgate .....	Rev. J. Edwards .	... ..	Rev. J. C. Fish- bourne.
Islington, Cross Street .....	Rev. F. Bosworth,		Rev. H. S. Brown.
John Street, Bedford Row...			
Kennington, Charles Street .	Rev. T. Attwood .	... ..	Rev. T. Attwood.
Kingsgate Street.....	Rev. H. Dowson...	... ..	Rev. J. Penny.
Kensal Green .....	Rev. J. Baker.....	... ..	Rev. J. Baker.
Lee .....	Rev. C. Stanford .	... ..	Rev. I. Lord.
Maze Pond .....			
New Park Street.....	Rev. J. P. Chown	... ..	Rev. C. H. Spur- geon.
Norwood, Upper.....	Rev. T. A. Wheeler	... ..	Rev. T. A. Wheeler.
Peckham, Hill Street .....	Rev. T. J. Cole ...	... ..	Rev. S. A. Tipple.
Poplar, Cotton Street.....	Rev. B. Preece ...	... ..	Rev. B. Preece.
Providence Chapel, Shore- ditch	Rev. J. Russell ...	... ..	Rev. B. C. Ethe- ridge.
Regent Street, Lambeth.....	Rev. R. B. Lan- caster		Rev. R. B. Lan- caster.
Regent's Park (Diorama) ...	Rev. W. Landels	... ..	Rev. W. Landels.
Romford .....	Rev. E. Edwards	... ..	Rev. E. Edwards.
Salters' Hall .....	Rev. G. Gould ...	... ..	Rev. E. T. Gibson.
Shacklewell .....	Rev. B. C. Ethe- ridge	Mr. J. Cox, Jun.*	Rev. J. J. Brown.
Shouldham St., Paddington .	Rev. W. A. Blake	Rev. J. Baker* ...	Rev. Dr. Acworth.
Spencer Place .....	Rev. J. Penny ...	... ..	Rev. H. Dowson.
Stratford Grove .....	Rev. J. C. Fish- bourne	... ..	Rev. J. Edwards.
SURREY MUSIC HALL .....	Rev. C. H. Spur- geon		
Sydenham .....	Rev. W. Walters	... ..	Rev. W. Walters.
Tottenham .....	Rev. C. M. Birrell	... ..	Rev. W. F. Burchell
Trinity Street .....	Rev. H. J. Betts	... ..	Rev. H. J. Betts.
Vernon Chapel .....	Rev. J. Davis.....	Rev. O. Clarke*	Rev. S. Wills, D.D.
Waltham Abbey.....	Rev. S. Murch ...	... ..	Rev. S. Murch.
Walworth, Arthur Street ...	Rev. J. George ...	... ..	Rev. W. Upton.
Walworth, Lion Street .....	Rev. W. Howieson	... ..	Rev. J. P. Chown.
Wild Street, Little.....			
Westbourne Grove.....	Rev. H. S. Brown	... ..	Rev. S. Manning.
Woolwich, Queen Street ...	Rev. J. J. Brown	... ..	Rev. C. Hawson.
Ditto, Lecture Hall .....	Rev. W. Best, B.A.	... ..	Rev. W. Best, B.A.

N.B. Collections will be made after these services.

JUVENILE MISSIONARY SERVICES, SUNDAY AFTERNOON,  
APRIL 26TH, 1857.

PLACE OF MEETING FOR SCHOOLS IN THE DISTRICT.	PRESIDENT OR PREACHER.*	SPEAKERS.	
Arthur Street, Walworth ...	Rev. W. Upton*		
Bloomsbury Chapel .....	Rev. Wm. Brock*		
Commercial Street .....	Rev. Chas. Stovel	T. J. Cole.	Jno. Eastty.
Cotton Street, Poplar... ..	Rev. Benj. Preece	J. Lyon.	H. J. Tresidder.
Cross Street, Islington .....	Rev. A. C. Thomas	J. C. Williams.	Henry Keen.
Denmark Place, Camberwell	Rev. Dr. Steane...	S. Manning.	W. B. Carr.
Hammersmith (West End)	Rev. S. G. Green, B.A.*		
High Road, Lee .....	Rev. H. Marten, B.A.*		
Lewisham Road, Greenwich	Rev. Josh. Russell*		
Lion Street, Walworth .....	Rev. P. H. Corn- ford*		
Midway Place, Deptford ...	Rev. R. R. Finch	G. Rabbeth.	J. Templeton.
New Park Street.....	... ..	W. Barker.	Charles Reed.
Queen's Road, Dalston .....	Rev. W. Miall ...	W. T. Rosevear.	W. Heaton.
Regent Street, Lambeth.....	R. B. Lancaster...	A. Hudson.	J. E. Tresidder.
Salem Chapel, Brixton .....	Rev. J. Hirons ...	C. Vince.	B. L. Green.
Salterns' Hall, Cannon Street	Rev. Jesse Hobson	B. Dickens.	J. A. Meen.
Trinity Street, Borough.....	Rev. H. J. Betts	J. Harcourt.	W. Dickes.
Vernon Square, Pentonville	Rev. O. Clarke ...	H. Dowson.	Samuel Jennings.
WestbourneGrove,Bayswater	Rev. W. G. Lewis*		

*Note.*—A selection of appropriate Hymns and Music for the above Services will be found in the "Juvenile Herald" for April. May be obtained of Messrs. Pewtress and Co., 4, Ave Maria Lane, at 3s. per 100.

TUESDAY, APRIL 28TH,  
ANNUAL MEMBERS' MEETING.

The Annual General Meeting of Members of the Society will be held in the Library at the Mission House. Chair to be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

WEDNESDAY, APRIL 29TH,  
ANNUAL MORNING SERMON.

The Committee announce with pleasure that the Rev. NORMAN McLEOD, of Glasgow, will preach the Annual Morning Sermon on behalf of the Society, at Bloomsbury Chapel.

Service to commence at eleven o'clock.

ANNUAL EVENING SERMON.

On the same day, the Annual Evening Sermon on behalf of the Society will be preached at Surrey Chapel. The Committee have pleasure in announcing that the Rev. C. VINCK, of Birmingham, will be the preacher on the occasion.

Service to commence at half-past six.

THURSDAY, APRIL 30TH,  
PUBLIC MEETING AT EXETER HALL.

The Annual Public Meeting of the Society will be held as usual in Exeter Hall, at which the Right Honourable the Earl of SHAFTESBURY has kindly consented to preside.

The Rev. H. DOWSON, of Bradford, the Rev. J. GRAHAM, of Craven Chapel, London, J. C. MARSHMAN, Esq., late of Serampore, East Indies, and E. B. UNDERHILL, Esq., have consented to speak.

Chair to be taken at eleven o'clock.

Tickets for the Meeting may be obtained at the Mission House, or at the vestries of the various chapels.

SERMON TO YOUNG MEN.

In the evening of the above day, the Annual Sermon to Young Men will be preached at the Weigh-house Chapel, by the Rev. T. BINNEY, of London.

Service to commence at eight o'clock.

A Social Meeting will be held in connection with the YOUNG MEN'S ASSOCIATION, in the Library of the Mission House, on Thursday evening, 30th April, at 5 o'clock precisely, W. H. WATSON, Esq. in the chair. Tickets, sixpence each, may be had at the Mission House. Country ministers are cordially invited to attend, and will be presented with tickets on application. It is intended to adjourn the Meeting at half-past seven, for the service at the Weigh-house.

JOHN TEMPLETON, *Secretary.*

MEETING OF CORRESPONDING SECRETARIES.

The Secretaries will be happy to meet those corresponding Secretaries, who may be in town, at the Mission House, on Monday afternoon, the 27th inst., at four o'clock, to confer with them on any measures which they may deem desirable to be taken in regard to their several districts.

FINANCES.—PRESENT AND FUTURE.

BEFORE these lines meet the eye of our readers the financial year will have closed. While we write them, the inquiry suggests itself, shall we have a *debt*? If the same amount comes in during the month as we usually receive in March, our hope is that there will not be a debt, as a large donation has unexpectedly come to hand during the month. But let none of our friends relax their efforts. The expenditure next year will be necessarily larger than that of the past year. The support of the two missionaries sent out, one to Trinidad and the other to Bengal, together with Mr. Broadway, recently accepted in India, will become chargeable during the year. Besides, help *must* be sent to Mr. Allen on his return to Ceylon, whither he will go about the middle of the present month; unless he is to be left again alone, to be overborne with excess of labour, and the purpose of his coming to England well nigh rendered useless.

Moreover, the expenses of missionaries seeking a renewal of health in this country, and their return to their various spheres of labour, have been unusually heavy during the past year, and are not likely to be less during the coming year. Without touching Eastern Bengal, some stations in India need reinforcement. Dinagapore is yet destitute of a missionary. The efficient conduct of the mission in the East, without any occupancy of new ground, will require a yet larger outlay. Whatever, therefore, of encouragement there may be in our financial position, there is less reason than ever for any relaxation of effort as regards the future.

Besides it must not be concealed, that the income of the Society from auxiliaries, subscriptions, and general collections, *does not increase*. Here and there, among the larger churches, or in cases of churches newly raised, the contributions are greater. But this cannot be said in general. This is a grave matter, and one which should awaken serious attention. Assuredly, this year, the finances of the Society have owed their improvement, as compared with last year, to the receipt of unusually large, and in some respects most unexpected *donations*. To rely on a repetition of such assistance would be most unwise. It *may* come, but it is not in the regular order of things; and we must still look to the organizations existing in the churches for the main and most reliable portion of the Society's income.

Efforts have not been wanting to raise the income. Papers have been issued from time to time on the subject. A few brethren in the country have kindly undertaken, at the request of the committee, to wait on those friends who may, without any doubt, be considered able to increase their contributions. At present we cannot report any very decisive success. Time must elapse before much can be done in this department.

It has been hinted to us, that as "the war ninpence" of Income Tax will expire in April, it might be suggested to our contributors whether they ought not to devote a portion, at least, of what they will save during the coming year from this remission of taxation to the cause of the Prince of Peace! Surely such a suggestion is worth more than a passing thought. They may have seen it difficult to add to their gifts from ordinary resources. But here, a positive saving, and of no small amount, is at their disposal. Without any *increased* effort, or augmented sacrifice, such increase of subscription as we desire is within the reach of all who have had to pay income tax. Will you consider this proposal of devoting some portion to promote the Society's objects? If you will seriously consider it, you will do it. It is the want of consideration which we dread. Having done our duty, we now leave the matter in your hands. May you do what is right in the sight of God.

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## FOREIGN INTELLIGENCE.

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### INDIA.

CALCUTTA.—We have received letters from Mr. Underhill, under dates of January 21 and 23. The arrival of Mr. Kerry on the 12th, was most opportune, as he was able to go at once to Howrah, and arrange with Mr. Morgan for the supply of the station prior to his embarkation for England. Mr. Underhill seems right glad that his work is done. The preparation for his return, after so long an absence, quickens the desire to be home. While our readers are perusing the "Herald," he will be in the Mediterranean; and if no unseen event arise to hinder, he may be expected in London about the 10th instant:—

"You will be glad to hear that Mr. Kerry and his family have arrived all safe and well. They landed on the 12th, and are now comfortably settled in Mr. Morgan's house. His appearance at Howrah Chapel last Lord's day, gave, I am told, much pleasure to the good people there. Mr. Morgan and his wife sail to-morrow, January 22. He is a little better; but in an excited state. The quiet and repose of shipboard will be a blessing to him. He leaves with the regret and affection of all who know him. If he reach home tolerably well, he will be an invaluable speaker, in Wales especially. . . . I confidently hope to leave on the 22nd February. I can

sometimes hardly realize that, perhaps, in a month or so after you receive this, I shall be with you in person, as I often am in spirit. I am wearying for home now, for my work is done here. Grace and peace have indeed been multiplied unto me and mine since I left Old England. The compassion and goodness of God have been infinitely beyond deserving, and require a depth and fulness of gratitude which only the perfected heart of heaven can express.

"Next week I go over that part of Calcutta with Mr. Kerry, which will, I hope, by and by, be the sphere of his labours. Mr. Morgan sailed yesterday; on the whole somewhat better in health and spirits. All the brethren are tolerably well. Have just received a note from Mr. Broadway. He leaves to-day for Monghir, to take Mr. Parson's place on his departure for Agra."

**HOWRAH.**—We received late last month, a short note, dated January 9, from Mr. Kerry, informing us that he had safely arrived off the Sandheads, at the mouth of the River Hooghley. He had been enabled to land at Madras, and for three days was most hospitably entertained by Mr. Page, with whose church he had the privilege of spending a Lord's day. He, with his family, arrived in Calcutta, and after a short season of rest, proceeded to Howrah, where he had the opportunity of a few days' intercourse with Mr. Morgan, prior to his departure for England; a very great advantage to Mr. Kerry in entering on his labours.

"I send you a line to tell you I am actually arrived at the scene of (I trust) my future labours. I pray God that I may have health and strength, and faithfulness and zeal, and love, to labour for many years; and that the Lord may graciously prosper the work of my hands to the conversion of many of the heathen around.

"I have met with an exceedingly kind reception from the Calcutta and Serampore brethren; and am now happily domiciled in the house of Brother Morgan, which I am to occupy until he returns.

"I am quite satisfied, and more than that, with the arrangement which places me here for the present. I feel that I must and will, if God continues my health and strength, learn the languages, by which my tongue shall be loosed, so that I may preach the 'glorious gospel' to the thronging multitude, among whom I live at Howrah. I shall have facilities for doing this, and at the same time I shall have one thing which is quite essential to my happiness, namely, the opportunity of preaching the Word of God still. At the Howrah

Baptist Chapel there are two English services on the Sabbath day, and one week-evening prayer meeting, which I have to conduct. The English congregation is small, but a very interesting one, and renders important aid to our missionary operations in the neighbourhood, supporting entirely two day schools.

"I hope Mr. Morgan's visit to England will be blessed to the restoration of his health, that he may return to this station which he has occupied so well for so many years, and by that time I hope to be ready to begin the 'Native Work' in Calcutta, in the district Mr. Underhill has assigned me.

"Mrs. Kerry and I, and the children, are quite well. The weather is now most delightful, and the temperature mild. The testing time of our ability to bear the tropical climate is rapidly coming on. I am encouraged to hope that we shall both be able to bear it as well as others have done; for, after rounding the Cape, we had experience, for nearly two months, of very hot weather, which we both bore pretty well."

**DACCA.**—Mr. Bion, who has charge of the district lying east and north-east of this populous city, extending his visits to Comillah and the Tipperah Hills, spends nearly all his time in journeying from place to place. As Mrs. Bion generally accompanies him, he gains more ready access to the people, especially the female portion of them, generally so difficult of access to the missionary. Some of the details of these journeys may not be very striking, and there may be an air of sameness about them. But most of our friends are anxious on the subject of itineracy. There is a growing desire to be assured that the missionaries should scatter the good seed of the kingdom far and wide. These details,

therefore, are given as evidence that this sort of work is really done, as far as it is in the power of the brethren to do it.

"I have lately returned from a mission tour to Mymensing, but I am sorry to say that, owing to the alarming illness of my younger child, I was compelled to return sooner than I had wished. A few days after my arrival, it pleased the Lord to remove my dear boy from this world, and to take him to Himself. This being the first domestic affliction, it went deep into our hearts; but we, at the same time, could draw full comfort and resignation by prayer from our Lord, who, though he wounds, heals also. Several of my friends repeatedly urged on me not to travel in the rains, and had I known the consequences of this my last journey, I might have waited till the rains are over. We had this year unusually much rain or storms, which I could not foresee, and nearly all of us on board suffered from fever and cold; but the question arises, shall these thousands of apparently anxious hearers be left without the gospel, because it is dangerous to move in these parts of the country in the rains? This part of the land is only accessible in the rains, there being no roads nor navigable rivers during the rest of the year; hence I could not consult flesh and blood, but thought it my duty to go. It is true it cost me this time a great sacrifice, a beloved child, but that God, who led me hitherto safely through my itinerancies in jungles and sea-like rivers, will have the gospel preached to every creature. I can, therefore, feel no remorse of having gone out at this season to offer the bread of life to perishing souls. Perhaps some will say, why not leave your family at home, and go alone? This I may probably be obliged to do in future during the rainy season, but nobody knows the difficulty to do so as myself, who am incurring by it a considerable increase in expenses, which I cannot see wherefrom to defray. Besides, in many places, where people are so timid as to run away, I have this advantage, that having my family with me, all this timidity is removed, and opportunity afforded to me to preach the gospel to the female population also, who always grow confident as soon as they see the missionary's wife and family visiting their poor huts and villages.

"I met in my last journey with encouragement quite sufficient to persevere in my itinerancies.

"At one place there are several wealthy merchants, who are in the habit of reading our Scriptures, and who openly confess that our Lord Jesus is the only true Saviour. They even showed some readiness, after some time, to embrace our religion.

"At another place, near Mymensing, I was told by a Brahmin that a Hindoo, an overseer, whom I met in one of my journeys in 1853, much persecuted, and half insane, is now fully restored to his senses, reads our Bible daily, and was very anxious to see me—which, however, was impossible this time, but I hope to meet him in the next cold season. . . .

"There are other places where Hindoos and Mahomedans begin to inquire most anxiously about the way of salvation, whilst in some we meet with stout opposition. But I regard opposition as good a proof of the work of the Spirit as the more cheering inquiry after the truth. It shows, at least, that some arrow of God's word has stuck in the heart of his enemies, and roused them from their deadening indifference.

"So, for instance, at a bazaar, where I have often been, people refused to take any book; and when asked, replied, 'Your Shastras are so strong, that one cannot read them without becoming unsettled in mind and losing faith in our old religion; but this we will not do, so keep your books.' After all, many could not resist the temptation, and, in spite of their fears, came for books. At Munshiganj, one of our out-stations, several new candidates have come, and wish to join the small flock there; time will show whether they are sincere, and ready to take up the cross.

"In the Tipperah Hills things go on satisfactorily; several new candidates are awaiting baptism, and to join the church there. I hope to go there next month, when I shall see all with my own eyes.

"There is a new movement going on in a village, twelve miles west from the town Comillah, and two days' journey from the Tipperah Hill church; the people are disciples of the sect called 'Satya Goaroos'—(True Teacher). These people have heard the Gospel now and then from our native preachers and myself in Comillah and Melahs; and it appears that now, through the blessing of God, the seed sown springs forth. They have requested during this month for a native preacher and a schoolmaster; the one to instruct them more fully in the gospel, and the other to teach those among them who are illiterate to read and to write. I have immediately sent two native converts from the Tipperah Hill church, one as a preacher, and the other an intelligent convert of a sound mind. This place also I must visit on my next trip. Thus the young church in the Tipperah Hills begins to spread her arms,

and may God be with them, and bless them!

"I have some hope to form a second distinct church in the Tipperah district, but I will not write more, lest your expectations may be raised too high, and then our hopes will be blasted.

"One thing, however, I come to ask; namely, to help us to pray for an outpouring of the Spirit of God for our large field hereabout. There is a great deal of gospel knowledge among the people whom we have visited yearly; many heard the gospel only once, others twice, and others since five years regularly in the Mymensing and Tipperah districts. There is a universal acknowledgment of the truth, but most fail courage and faith to shake

off their abominable idolatry, and to put on our Lord Jesus Christ by a public profession. But if the Spirit once begins to quicken the multitudes around us, then the churches at home will wonder and open their eyes at the immense harvest in Bengal, and, I may add, especially in East Bengal. Had we some ten native preachers more, pious, energetic men, I would at once spread them over the land, settle them down in the most promising places, and I am almost sure that, by the blessing of God, churches would spring up, and Satan lose some of his most formidable strongholds. But this is now not easily done, and we must run about or afford help first to such places as the last noticed and most needed."

**SEWRY BEERBHOOM.**—The following extracts from Mr. Williamson's journal may not, in the opinion of our readers, present any very striking features, but they give a good idea of what a missionary tour is, of the manner in which our brethren do their work, the sort of people they meet with, and the way in which they endeavour to preach the gospel to them. Mr. Williamson has for a long time laboured *alone*, with the exception of a brief period when Mr. Parry was stationed in his district. But Cutwa became destitute by Mr. Carey's decease, and though Mr. Williamson had just begun to enjoy the advantage and comfort of a fellow-helper in the work, he did not for a moment allow personal feeling to interfere, but gladly consented to Mr. Parry's occupancy of Cutwa. There are few stations in India which we should more joyfully see reinforced than Sewry, and no brother more deserves such consideration and assistance than Mr. Williamson.

"Instead of a letter as usual, I propose sending you an extract from our journal, in the hope that it may be found equally interesting.

"July 1st. Went to the Chourasta (where four ways meet) in the bazaar. After preaching, had a rather warm dispute with a Mussulman about the way of salvation, which he affirmed was obtained by prayer, fasting, etc. I endeavoured to show him, though not entirely to his conviction, that man cannot be saved by his own works, which are imperfect and defiled by sin, but only by faith in the perfect and infinitely meritorious righteousness of the Son of God.

"2nd. Went on to Sonatooree, where we found a number of Mussulmans in a verandah by the side of the road, to whom we made known the gospel. What was said respecting internal purity and circumcision of heart was readily assented to, but when we told them that Jesus is the Son of God and only Saviour of men, great offence was taken; nor did we succeed in convincing them of their error, though their minds were a good deal softened by the explanations given.

"3rd. Went to Roddu Haut (market), where we had a good many hearers, some of whom assented to the great truths of the gospel. Afterwards had some disputation, first with a Byraggee, who preferred the gambols of Krisno to the sufferings of Christ, and then with a Brahmin, who attempted to defend idolatry.

"4th. Cote festival. Went to Calipoor Roddu, where a crowd of people immediately surrounded us, and listened attentively about two hours, while we endeavoured to show them the way of salvation through the Lord Jesus Christ, contrasting his incarnation with the Hindoo avatars, and occasionally animadverting on idolatry and other errors and sins into which they have fallen.

"5th. Visited the bazaar, spoke to a number of people on the unity of the Deity, and salvation by Christ; had also some conversation with a Sepoy writer, who says he has renounced idolatry, and acknowledges the claims of Christianity; his friends, who are afraid of his becoming a Christian, will hardly allow him to speak with us. His brother is following in the same track, but is not so far advanced.

"6th. Lord's day; had worship with our people in the morning, and in the afternoon the Lord's supper. Two of our brethren addressed a good congregation of prisoners in the gaol.

"7th. Went this morning to Calitottah, in the Baripara of this village. At first we had few, but afterwards a good number of people to hear us, some of whom listened in silent approbation, while others objected to the vicarious sufferings of Christ, saying that every man ought to bear his own sins. We then examined two of our schools, which evinced satisfactory progress. In the afternoon had our monthly prayer meeting, which was pretty well attended.

"8th. Examined two more Bengalee schools, which also seem to be coming on well. All our schools, with one exception, are now taught by Christian teachers only. Sonatan and Bengamen went to Gobindpoor, where they spoke to a number of people on the atonement. A leading man among them declared his conviction of the truth of the Christian religion. Rain prevented us from going out to preach in the evening.

"9th. Had a pretty good congregation in the front of Sombhoo Moodee's shop, to whom we made known the way of salvation through the Lord Jesus Christ. A Mussulman said that Mohammed has sealed up all the revelations that were before him. I said that Mohammed had not the signs of a true prophet, and had therefore no power to do anything; besides, the Koran declares that it was given not to abrogate, but to confirm former revelations.

"10th. Went to Sehara, where three ways meet; spoke to a number of men and women on the necessity of forsaking idolatry, and of believing on Jesus Christ, afterwards sat down, by invitation, before a goldsmith's shop. Spoke to several people who were at work within, and to others who came round, on the evil of worshipping idols made by men's hands, instead of the living and true God, who made us all. Spoke also of Christ, the true gooroo; the people seemed pleased with what they heard. In the afternoon went with Sonatan to Kodia Haut; many quiet, attentive hearers.

"11th. This being what is called Alta Jottra, or Alta Rote, we proceeded to Calipoor, but, being rather too early, the people had not collected. A good number of children, however, having come round us, I spoke to them in simple language for a considerable time about the true Jagonath, and about Christ, the true Saviour, to which address they listened with serious attention, and I trust not without benefit. Afterwards a large number of grown-up people having joined our juvenile congregation, we

addressed them by turns till evening, none gainsaying.

"12th. In the morning had worship with our native Christians. At ten, with my family and a few others. At noon met a Bible class, and in the afternoon addressed a large congregation of prisoners in the gaol, and afterwards a number of drummers and their people at the Sepoy lines.

"13th. Went to the chourasta with Jodobb. After preaching to a few people, a warm dispute taking place with a Mussulman, a crowd came round us, who, I fear, were not much edified.

"14th. Proceeded with Sonatan to the Haut Tollah (market-place), when we addressed a number of people, some of whom repeatedly expressed their approbation of what was said respecting giving the heart to God instead of other things.

"15th. Having been requested to see a Baboo child at Hitumpoor, six coss distant, I left about midnight and reached the place at an early hour next morning. After seeing my little patient, and prescribing for him, I spoke to a few of the household servants on the work of Christ in coming into the world to suffer and die for us. They seemed gratified by what was said. Afterwards finding a considerable number of persons seated in a verandah near the place where I put up, I spoke to them for some time on the way of salvation by Jesus Christ, and was pleased with their general attention and assent to the word of God. In the afternoon, hearing that a celebrated Noy Pundit had paid a visit to the place, I sent a person to ask him if he had any objection to a little religious conversation, and having obtained his consent, mats were spread and a chair given me in the already-mentioned verandah. I first, by his permission, stated the great truths of the gospel, and afterwards observed that man, being corrupt, could not make an atonement either for his own sins or the sins of others, and therefore the Hindoo atonements must be of no avail; but that God, being perfect and possessed of infinite dignity, was fitted, on becoming incarnate, to atone for the sins of the whole world who believe on him. He said, that man, though a sinner, could perform an acceptable sacrifice, from his being commanded to do so. I replied that such a command could not be given unless he (man) was first made perfect, besides he must possess infinite dignity of character.

"16th. Next morning the argument was resumed in the same place at the Baboo's request, many people being present. After some repetition of what was said on the preceding evening, the conversation turned on idolatry, and on my asking the Pundit why Hindoos worshipped stocks and stones,

the workmanship of their own hands, he replied by asking me if I believed that God is everywhere present. I asked him if he thought that every creature might be worshipped in consequence of the omnipresence of the Deity. He said, 'Yes, certainly.' I replied, that the Creator and not the creation was the object of worship. He then said that idolatry was for the ignorant only. Again in the afternoon both the Pandit and myself were desired by the Baboo to go to his house, and there resume our disputations, that the family inmates might have an opportunity of hearing behind the doors, they being a little open. I began by asking my opponent how he could call the

Hindoo deities God, whose characters were so vicious? He replied by quoting a Sanscrit couplet, the meaning of which is, that the illustrious are like fire, which consumes everything, even the most filthy, without being being defiled. I said that the case was not so, but rather the reverse, sin being more aggravated in those of high rank. I tried to make known as much of the gospel as possible, being more desirous of conveying divine truth to the minds of my audience than of attacking erroneous systems of religion. May the Lord vouchsafe his blessing on our poor efforts to diffuse the light of divine truth."

**BOMBAY, POONA.**—Mr. Cassidy still continues his self-denying labours, and is cheered by some tokens of success. He has not departed from the rule which he has laid down for himself, to provide the means of his own support. What little he draws from the Society, he expends on the station, not on himself; and by these limited supplies, in addition to local subscriptions, he has been enabled to erect a comfortable place of worship. He informs us, in a recent letter, of his success:—

"The Poona Baptist Chapel is no longer a fancy. It is a fact embodying the energy, perseverance, resolution, and skill of the Baptists here. It is a neat building, strong in its materials, well built, commodious, well ventilated, and screened from the glare of the sun, and bids fair to last for generations to come. The last instalment is due, and to meet it, we have to sell a little of our little.

"The chapel here was built by Baptists; by which I mean, they have contributed nearly the whole cost of its erection. There have been endeavours made to ignore, misconstrue, ridicule, overturn us; but here we are with a chapel! It was opened August 3; but the day being very wet, only six came in the morning, and eighteen in the evening. Next Sabbath, however, saw many of H.M.'s 78th, of the 3rd Bombay European regiments, and of the Horse Artillery, break off from their usual route, and reach the chapel. About one hundred and twenty were present, and more it is said will come.

"I hope now to pursue my labours

more systematically than before, and to have an organization. There was no one to help me in the opening exercises. I hope to be allowed to work on, for hitherto there have been movements calculated to paralyse useful efforts, which may take a more open and decided form against me. To ignore has been the rule, it may now be otherwise. But the Shepherd of Israel sees his flock, and goes before them. I have yet to build a wall, and form a way in the church-grounds. Shall I continue to indulge the idea of a mission-house and school premises? A mission-house here would be a very eligible resting-place for your missionaries. The station is one of the healthiest in India, central in its position, with a railway-station, and sometimes, nay often, the seat of Government.

"The season has been more sickly than usual; but we have been mercifully preserved in health and strength. The Lord be with you all, and prosper the work of your hands. May His beauty beam from you!"

## AFRICA.

**CAMEROONS.**—Mr. Saker has sent us a long letter on the subject of his translations, a work which he is carrying on with great vigour and care. It is a work in which all will feel an interest; but those of our friends who are at all given to the study of language will read the subjoined extracts from Mr. Saker's communication with peculiar pleasure. Such readers will know that our excellent missionary is engaged in reducing a barbarous language to a written form.

He has no books to guide him. It is a work from beginning to end all his own. We often wonder how such things are done at all. The patience, toil, labour, correction, needful for its successful prosecution must be vast. May Mr. Sakor's valuable life be spared to see his labours completed!

"In my various translations and printing in the language which I have most to do with, I have made some considerable progress. And it has conduced very much to give to my knowledge of the language such solidity as I think will now enable me to give it grammatical form and order. Through years of labour, not devoted specially to this one thing, I have sought to lay hold of all the forms of speech as they fall from native lips, then to compare and separate those forms, and bring out classes of words and syllables.

"A mental structure at last arose from this chaos, and I wished to give the language that form in print it had assumed in my notes and books. I made a beginning, and printed eight pages; but a multitude of labours prevented my prosecuting it, until after many months my health failed so much as to compel me to prepare for visiting Europe. The uncertainty of life, and the consciousness that all my knowledge of the language would be lost to the mission, should I not survive my voyage, determined me to complete the grammar in as condensed a form as possible.

"In great weakness, and oft in fever, the copy was written and the proofs corrected. The day before the mail was due, the last sheet was printed. The few lines of introduction were then written, and given to the printer at six in the evening; at midnight I arose and corrected the proof; at ten next morning a sufficient number of copies was stitched for me to carry to Europe. The mail did not come, and I had then to lie and suffer another month. How much weaker I became by that month's unmitigated fever, or how near to the grave when I at last left, it is not needful to think about. It is enough to know that the voyage home, the kind assistance of friends, and the innumerable mercies that God granted me through them, resulted in restoring me to health, and eventually to my labour in this land.

"Now that I am thus restored, and have been enabled to conquer some difficulties that have arisen in consequence of my absence, I am very desirous of completing the work which was then so imperfectly and so feebly attempted in weakness and pain.

"While in England I read through this small grammar, and although I saw many

things imperfectly explained, and many not explained at all, I were satisfied with the general distinctness with which the leading facts of the language were exhibited. With the arrangement of the verb I was not satisfied, and could see that the whole needed revision. I remembered but too distinctly the suffering in which it was put together, and I almost wished it had not been printed.

"A larger grammar I have now begun, and hope for health to finish it. It must have my undivided attention only occasionally, but I hope to complete it during the coming year.

"I have tried these first sixteen pages in some old type, and by picking the best of the letters it is readable; but I fear I shall be obliged to take my Scripture type, and this old fount for school purposes as heretofore.

"You will remember the attention that was devoted to African philology in 1850, and the *rules* that were sent out, recommending missionaries to adopt one uniform orthography. As these *rules* made no change of consequence in my work beyond the introduction of two new characters for previous diphthongs, I adopted them without difficulty. The attention given to this subject in the above year and since, has, it seems, resulted in the publication of a *standard alphabet*. This alphabet I received about three months since, and have given it all the attention it needed; most of its statements will be generally approved.

"I have printed ten copies for correction, on writing paper, with a large margin; and if you will kindly make remarks on it, or propose any questionings to direct my attention to anything that may not be plain, I shall be grateful for the aid, and it may conduce much to the perspicuity of the grammar when done. This of course applies to the following sheets as much as this, for I intend to send you each sheet as it is prepared, if you can find time for its reading.

"I enclose four copies. If you think of any friends who are competent to offer an opinion, and at the same time can command leisure for the examination, I hope you will not hesitate to put one in their hands, and may be their remarks will be of service."

## WEST INDIES.

JAMAICA.—CALABAR INSTITUTION.—The examination of the students at the close of the late session gave great satisfaction to those engaged in it, and Mr. East expresses himself in the strongest terms of approval of the students in regard to their diligence, zeal, and progress. The general committee, at the termination of the proceedings, passed the following resolutions:—

“1. That having attended the annual examination of the theological students at Calabar, we cannot separate without recording our high satisfaction with its results. The improvement of our young brethren, the students, in various departments of learning, evinced their diligence in study, while the discourses delivered by them manifested the clearness and correctness of their views of the great doctrines of the gospel, and their ability to preach them with acceptance; the whole proving the earnestness and laboriousness of their esteemed tutor to prepare them for the great work to which they have devoted themselves.

“2. That we offer our best thanks to our beloved friends, Mr. and Mrs. East, for their kindness and hospitality to ourselves and other visitors at the annual examination; and while we assure them of our earnest desire that God would graciously prolong their lives, and give them grace and strength to continue their important labours, we desire to express our sincere sympathy with them in the afflictive and painful bereavement they have suffered in the course of the present year, and assure them of our fervent prayers that our heavenly Father would bless these trials to their spiritual welfare.

“The Annual Report, which I shall send you as soon as it is prepared, will furnish

you with details of the course of study, as also the individual reports of the examiners, only a part of which has come to hand.

“Three young men have this Christmas completed their course—Messrs. Steele, Campbell, and O’Meally. Mr. Steele is, for the present, assisting Mr. Fray, who has the temporary oversight of the church at Falmouth in conjunction with his own at Refuge. Mr. Campbell has accepted the invitation of the church at St. Elizabeth’s, to pay a probationary visit. Mr. O’Meally has entered into an engagement with Mr. Hewitt to assist him in his stations, especially with the view to the oversight of them during his intended visit to America. Our young brethren are, therefore, all employed. But the arrangement can hardly be considered a satisfactory one.

“The first week in February will commence the Annual Session of the Union at Spanish Town, when Mr. Pinnock will be designated to his work, and in due time arrangements will be made for his departure for England. His intended companion is coming to Calabar, to be under the care and instruction of Mr. East and my daughter. There is every reason to think that she will make Mr. Pinnock a very suitable partner, in every respect superior to the majority of the young women of this island.”

## HOME PROCEEDINGS.

OUR brethren, Allen and Smith, have been continuing their Scotch tour during the past month, and have visited Dundee, Perth, Millport, Montrose, Kemnay, Aberdeen, Irvine, Kilmarnock, Ayr, Huntley, Aberchirder, Glasgow, and Paisley. We have received very encouraging accounts of their progress; and in those places where we have no Baptist Churches, they have been kindly received by brethren of the Free Church, United Presbyterian, and Congregational bodies. To all and sundry of these esteemed brethren we return our most sincere thanks.

Mr. Oughton has attended meetings at Kingston, Chesham, Missenden, Risborough, Saffron Walden, Leighton Buzzard, Luton, and some places adjacent. Mr. Denham having returned from the Midland and Northern districts, where he has been on behalf of Serampore College, and with good success, has accompanied the Secretary to Loughton. He has also been to Hitchin, Harlow, and Bishop’s Stortford, and attended a ladies’ working party at Stepney Meeting on the completion of a large and valuable parcel of useful articles for our African Mission.

Mr. Leechman, with the Secretary, has been the deputation to Biggleswade, Sandy, and Gamlingay. The latter, with Mr. Allen, has advocated the interests of the Society at Dunstable and Park Street; Mr. Allen subsequently visiting the churches in Kent, viz., Ramsgate, Margate, Broadstairs, Birchington, and St. Peter's.

Petitions have been presented to both houses of Parliament, praying the Legislature to adopt such measures as may in their wisdom be deemed the best to suppress the evils connected with the opium trade in China, which were entrusted to the Earl of Shaftesbury and the Hon. A. Kinnaird. The latter gentleman, to whom the Calcutta Missionaries had sent their memorial, to which we referred in our last number, praying for a Royal Commission to inquire into the state of police administration of law, the zemindary, the social condition of the ryots, and other kindred topics, had arranged, in a conference which the Secretary and Mr. Marshman had with him, to give notice of a motion, to be brought on after Easter, in the House of Commons, on the subject. The sudden dissolution of Parliament has, of course, put the matter aside for a time. It will, however, be taken up as early as possible in the new Parliament, in which we hope Mr. Marshman may have a seat.

### NOTICE.

TO THE TREASURERS AND SECRETARIES OF AUXILIARIES, CONTRIBUTING CHURCHES, AND SUBSCRIBERS IN GENERAL.

THE accounts of the Society should close on the 31st of March. Fearing, however, that the excitement of the General Election may somewhat interfere with the attention of our friends to this important matter, the Committee have determined to keep the account open till Monday, April 6th; and all Contributions received up to that day will be in time for the next Annual Report.

### FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Saker, A., Jan. 1.	MATURA, Silva, J., Feb. 2.
CLARENCE, Diboll, J., Jan. 26.	MONGHIR, Lawrence, J., Jan. 15; Parsons, J., Jan. 15.
AMERICA—ST. JOHN'S, Bill, J. E., Jan. 15.	MUTTRA, Evans, T., Feb. 7.
ASIA—AGRA, Williams, R., Feb. 9.	POONAH, Cassidy, H. P., Feb. 14.
ALIPORE, Pearce, G., Jan. 22, Feb. 6.	ROORKEE, Carey, W. H., Jan. 23.
BARISAL, Martin, T., Feb. 4.	SANDHEADS, Kerry, G., Jan. 12.
CALCUTTA, Lewis, C. B., Jan. 6 & 23, Feb. 7; Thomas, J., Jan. 8 & 23, Feb. 7; Underhill, E. B., Dec. 22, Jan. 8, 21, & 23, Feb. 5.	SEWRY, Williamson, J., Jan. 6.
CHITTAGONG, Johannes, J., Feb. 3.	BAHAMAS—GRAND CAY, Rycroft, W. K., Jan. 16; Hutchings, J., Jan. 16.
COLOMBO, Elliott, C., Feb. 14.	NASSAU, Capern, H., Jan. 13; Davey, J., Jan. 12.
DACCA, Bion, R., Jan. 31, Feb. 3; Robinson, R., Jan. 31, Feb. 3.	HAITI—JACMEL, Webley, W. H., Jan. 27.
DELHI, Mackay, J., Jan. 23.	JAMAICA—ANNOTTO BAY, Jones, S., Jan. 23.
FUTTEHPORE, Edmonstone, G., Jan. 4.	BROWN'S TOWN, Clark, J., Jan. 24.
GAWHATTE, Bion, R., Dec. 12.	CALABAR, East, D. J., Jan. 21.
HOWRAH, Morgan, T., Jan. 10; Kerry, G., Jan. 21.	SAVANNA LA MAR, Clarke, J., Feb. 5.
KANDY, Carter, C., Jan. 28.	SPANISH TOWN, Harvey, C., Jan. 26.
	TRINIDAD, Law, J., Feb. 9.

### ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends:—

Mr. Goodchild, for a volume of The Baptist Magazine, 1856;	Mr. J. Salmon, Saffron Walden, for a box of Magazines;
Friends at George Street Chapel, Plymouth, by Miss Square, for two boxes of clothing, value £30, for Rev. A. Saker, Africa;	Mr. Randall, Kingsbridge, for a box of Magazines.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from February 21, to March 20, 1857.

W. & O. denotes that the Contribution is for the Widows and Orphans' Fund; N. P. for Native Preachers.

£ s. d.		BERKSHIRE.		DURHAM.	
<b>ANNUAL SUBSCRIPTIONS.</b>		Faringdon—	£ s. d.	Houghton-le-Spring—	
Barker, W., Esq., Enfield	1 1 0	Collections .....	6 3 9	Contributions .....	3 0 0
Bartlett, Rev. T., Marrowood	1 0 0	Do., for W. & O. ....	0 10 0		
Bowen, Mr. H., Camden Town	1 1 0	Contributions .....	10 9 9	Burnham—	<b>ESSEX.</b>
Carey, Mrs. ....	1 1 0	Less expenses .....	17 3 6	Collection, for W. & O.	0 17 7
Crawford, Rev. J., Cork	1 0 0		1 10 0	Loughton—	
David, Mr. Ebenezer ...	0 10 6		16 13 6	Collections .....	13 8 10
Gibbs, S. N., Esq., Plymouth	1 1 0	Wallingford—		Contributions, additional	1 10 0
Hooper, Rev. Jonathan, North Malvern, 2 years	2 0 0	Contributions, by Miss Wells, for N.P. ...	0 9 4	Do., for N.P. ....	5 6 2
Middleitch, Rev. C. J.	1 1 0			Sampford, Great—	
Moore, Mrs., Cheshunt	2 2 0	Wokingham—		Collection, for W. & O.	0 12 0
Pontifex, Mr. R. ....	1 1 0	Collections .....	9 4 6		
Roby, Mrs. ....	1 1 0	Contributions .....	13 4 9	<b>GLoucestershire.</b>	
Templeton, Mr. Jno., jun.	1 1 0	Do., Sunday School, for Jessore School	0 10 9	Gloucester—	
		Less expenses ...	23 0 0	Collection .....	6 16 4
			1 0 0	Contributions .....	5 10 0
			22 0 0	Do., Sunday School, for N.P. ....	7 10 0
<b>DONATIONS.</b>					19 16 4
Boys' Mission School Box	0 14 10	<b>BUCKINGHAMSHIRE.</b>		Less expenses	0 10 0
Butterworth, Mrs., and family, Surbiton	3 3 0	Crendon, Long—			19 6 4
Butterworth, Mr. W. A. do., for W. & O. ....	0 10 0	Collection .....	2 0 0	Lechlade—	
Johnson, Jno., Esq., Liverpool, administrators of the late, by R. Houghton, Esq. ....	500 0 0	Princes Risborough—		Contributions, additional, for N.P. ....	0 2 0
Nelson, Mrs., Gatehouse	0 5 0	Collections .....	4 2 0	Wotton-under-Edge—	
Poole, Mr. Joseph, for Scampore College. ....	0 5 0	Sunday School .....	2 6 0	Collections .....	6 18 9
" <i>Sat bene si sat cito</i> " ...	10 0 0	Swanbourne—		Contributions .....	13 11 6
Saunders, Miss, box by .	1 0 0	Collection, for W. & O.	0 3 6	Do. Bible Class .....	0 12 0
Stevenson, George, Esq. for Scampore College	2 2 0	Waddesdon—		Mr. John Rogers ...	1 0 0
		Contributions, for N.P.	1 0 0		22 2 3
				Acknowledged before, and expenses .....	15 16 0
		<b>CAMBRIDGESHIRE.</b>			6 6 3
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>		Isleham—		<b>HAMPSHIRE.</b>	
Brompton—		Collection, additional, E. B., by S. O. ....	0 10 0	Lymington—	
Collections, Thurloe Chapel, April, 1856.	7 19 7			Mursell, Mr. W. ....	5 0 0
Camberwell—		<b>CHESHIRE.</b>		Romsey—	
Rawlings, E., Esq. ...	10 10 0	Stockport, Zion—		Collection .....	4 4 10
Commercial Street—		Collection, for W. & O.	1 0 0	Do., for W. & O. ....	1 3 10
Sunday School, for N.P.	2 12 0	Sunday School, for N.P.	0 10 6	Contributions .....	5 16 4
Harrow-on-the-Hill—				Do., for N.P. ....	0 19 10
Collections, &c. ....	4 2 11	<b>CORNWALL.</b>			12 4 10
Do., for W. & O. ...	1 5 0	Falmouth—		Less expenses	0 16 6
Kingsgate Chapel—		Collection, for W. & O.	1 17 10		11 8 4
Sunday School, by Y. M. M. A., for Ooguloda School, Ceylon	3 15 0	Contributions, for Orphan Refuge, Chitoura .....	1 10 0	<b>HEREFORDSHIRE.</b>	
Poplar, Cotton Street—		Less expenses ...	3 7 10	A Mother .....	0 10 0
Contributions .....	3 4 6		0 0 6	Kington—	
Spencer Place—			3 7 4	Collections .....	4 9 3
Contributions, Juvenile, for Benares School. ....	10 0 0	Penzance—		Do., for W. & O. ....	1 0 0
Do., for Jessore School	5 13 6	Pengilly, Rev. R. ....	0 10 0	Contributions for N.P.	1 2 1
Sunbury—		St. Austle—			
Sunday School, by Y. M. M. A. ....	1 14 0	Contributions, for N.P.	0 7 9	<b>HERTFORDSHIRE.</b>	
Walworth, Lion Street—				Hitchin—	
Collections .....	13 9 1	<b>DERBYSHIRE.</b>		Contributions, by Rev. W. H. Denham, for Scampore College ...	6 1 0
Contributions .....	38 11 8	Derby, Agard Street—		Ware—	
		Sunday School .....	2 0 0	Contributions by Mr. B. Medcalf .....	1 11 6
		Walton-on-Trent—		Do., for N.P. ....	0 11 6
		Tomlinson, Mr. W. ...	2 5 0		
				<b>KENT.</b>	
		<b>DEVONSHIRE.</b>		Folkestone—	
		Bradninch—		Sunday School .....	2 10 0
		Contributions .....	3 15 3	Gravesend, Zion—	
		Devonport, Hope Chapel—		Contributions .....	6 5 0
		Collection .....	6 4 8	Margate, Ebenezer—	
		Contributions .....	12 0 9	Sunday School, by Y. M. M. A. ....	1 0 0
		Swimbridge—			
		Collection, for W. & O.	0 14 2		
		Torrington—			
		Collection, for W. & O.	2 5 3		

LANCASHIRE.		£	s.	d.
Blackburn—		14	10	0
Collection .....				
Contributions, for <i>N.P.</i>		0	10	0
Colne—		1	2	0
Collection, for <i>W. &amp; O.</i>				
Contributions, for <i>N.P.</i>		0	16	3
Liverpool—		96	9	9
Great Cross Hall St., (Welsh)—		3	3	2
Collection .....				
Contributions .....		8	10	6
Myrtle Street—		96	9	9
Contributions .....				
NORTH LANCASHIRE Aux- iliary, on account, by Mr. L. Whitaker, jun.		10	0	0
Oswaldtwistle—		0	15	9
Collection, for <i>W. &amp; O.</i>				
LEICESTERSHIRE.		48	7	0
Leicester—				
Contributions, by Rev. W. H. Denham, for <i>Serampore College</i> ...				
LINCOLNSHIRE.		1	0	0
Horncastle—				
Contribution, addi- tional .....				
NORTHAMPTONSHIRE.		0	13	3
Bythorn—				
Sunday School .....				
Grendon Hall—		5	0	0
Collection .....				
Harpole—		0	13	0
Collection, for <i>W. &amp; O.</i>				
Houghton, Little—		0	4	1
Contributions, box, by Y. M. M. A. ....				
NORTHUMBERLAND.		58	4	6
North of England Auxiliary—				
Broomhaugh and Broomley—		8	0	7
Contributions .....				
Middleton Teesdale ..		6	0	0
Newcastle-on-Tyne, Bewick St.—		17	0	5
Contributions .....				
Do., Juvenile .....		1	7	2
Do., Sunday Schools, Gateshead and Bewick Street... 2		6	6	
Shotley and Rowley ... 2		4	6	
Less expenses		8	14	6
		49	10	0
NOTTINGHAMSHIRE.		9	13	0
Nottingham—				
Contributions, by Rev. W. H. Denham, for <i>Serampore College</i> ...				
OXFORDSHIRE.		3	4	6
Banbury—				
Contributions .....				
SHROPSHIRE.		0	10	0
Pontesbury—				
Sunday School, for <i>N.P.</i>				
Shrewsbury—		0	10	0
Contributions .....				
SOMERSETSHIRE.		0	10	6
Crewkerne—				
Collection, for <i>W. &amp; O.</i>				
Contributions, for <i>N.P.</i>		0	14	6
Wells—		0	12	10
Sunday School, for <i>N.P.</i>				
Yeovil—		6	2	6
Collection .....				
Do., for <i>W. &amp; O.</i> ...		1	1	0
Contributions .....		5	12	6

STAFFORDSHIRE.		£	s.	d.
Wolverhampton—		1	11	0
Contributions .....				
SUFFOLK.		0	15	0
Bardwell—				
Contributions, for <i>N.P.</i>				
Olney—		0	7	0
Contributions .....				
SUSSEX.		2	2	0
Brighton, Bond St.—				
Collection, for <i>W. &amp; O.</i>				
WARWICKSHIRE.		2	10	0
Birmingham—				
Lawden, Mrs., for <i>Se- rampore College</i> ...				
WILTSHIRE.		3	8	6
Bratton—				
Collection .....				
Contributions .....		12	13	9
Chippenham—		0	10	0
Collection, for <i>W. &amp; O.</i>				
Warminster—		6	15	6
Contributions .....		10	16	8
Less expenses .....		17	12	2
		0	6	6
		17	5	8
WORCESTERSHIRE.		4	1	0
Atchlench—				
Collection .....				
Contributions .....		0	13	0
Stourbridge—		1	1	0
Contribution .....				
Do., for <i>India</i> .....		1	1	0
Do., Sunday School		3	11	0
YORKSHIRE.		1	2	0
Bishop Burton—				
Collection, for <i>W. &amp; O.</i>				
Bradford—		41	2	0
Contributions, by Rev. W. H. Denham, for <i>Serampore College</i> ..				
Halifax—		7	1	0
Contributions, by Rev. W. H. Denham, for <i>Serampore College</i> ...				
Do., for <i>N.P.</i> .....		1	15	0
Horsforth—		5	0	8
Collection .....				
Contributions .....		1	0	6
Hunslet—		2	2	0
Collection .....				
Huddersfield—		0	5	0
Wilkinson, Mrs., for <i>W. &amp; O.</i> .....				
Leeds—		5	13	8
Collection, Public Meeting .....				
Contributions .....		31	5	8
Do., by Rev. W. H. Denham, for <i>Se- rampore College</i> ...		13	5	6
Proceeds of Breakfast... 1		1	1	0
Great George Street—		3	17	6
Contributions, by box 1		10	0	
Do., Juvenile .....		5	0	0
Do. do., for <i>Rev. C. Carter, Ceylon</i> ... 10		0	0	
South Parade—		9	15	6
Contributions .....		3	9	0
Do., Juvenile .....		33	0	0
117		17	10	0
Acknowledged before, and expenses .....		96	14	6
Rishworth—		21	3	4
Collection, for <i>W. &amp; O.</i>		0	10	0
Rotherham—		1	3	0
Sunday School .....				

NORTH WALES.		£	s.	d.
ANGLESEA.				
Holyhead—		8	16	9
Contributions .....				
Contributions .....		1	9	0
Less expenses .....		9	16	0
		3	1	0
		6	15	0
DENBIGHSHIRE.		2	0	1
Maelre—				
Collection .....				
Do., &c., for <i>W. &amp; O.</i>		0	10	0
Contributions .....		2	13	5
Less expenses .....		5	8	6
		0	1	6
		5	7	0
SOUTH WALES.		2	10	0
BRECKNOCKSHIRE.				
Brecon, Watergate—				
Collection .....				
Nantynn—		0	13	6
Collection .....				
Contributions .....		0	7	6
Pontestyl—		1	10	6
Collection .....				
Contributions .....		2	13	0
Sirhowy—		1	0	0
Collection .....				
Contributions .....		14	7	6
Do., for <i>N.P.</i> .....		0	1	0
Ynysyfelin, Bethel—		0	9	3
Collection .....				
Contributions .....		0	5	0
CARDIGANSHIRE.		5	8	1
Cardigan—				
Contributions .....				
Do., for <i>N.P.</i> .....		3	12	10
Do., Sunday School		8	6	6
CARMARTHENSHIRE.		1	13	0
Caio, Bethel and Salem—				
Collection .....				
Contributions .....		1	10	6
Felinfoel—		2	0	1
Collection .....				
Contributions .....		5	17	1
Do., Sunday School..		1	8	5
Less expenses .....		9	5	7
		0	9	0
		8	16	7
Llandoverly—		0	9	7
Collection .....				
Contributions .....		0	12	6
Do., for <i>N.P.</i> .....		0	10	10
Less expenses .....		1	12	11
		0	0	4
		1	12	7
Llandyssil—		0	7	0
Collection, for <i>W. &amp; O.</i>				
Llangendyfn—		1	0	1
Collection .....				
Contributions .....		2	7	0
Meinciau—		0	8	4
Collection .....				
Contributions .....		1	2	6
Penrlywgoch—		2	0	0
Collection .....				
Sardis—		0	15	0
Collection .....				
Contribution .....		0	5	0
GLAMORGANSHIRE.		1	7	0
Abercanaid—				
Collection .....				
Sunday School, for <i>N.P.</i> .....		0	10	11



# IRISH CHRONICLE.

APRIL, 1857.

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## THE ANNUAL MEETINGS.

THE Committee have much pleasure in announcing that the following arrangements have been made for the Annual Meetings of the Baptist Irish Society.

### THE SERMON

will be preached by the Rev. W. LANDELS, in DEVONSHIRE SQUARE CHAPEL, on FRIDAY EVENING, April 24th. The Service to commence at seven o'clock.

### THE MEETING OF MEMBERS OF THE SOCIETY

will be held in the LIBRARY OF THE MISSION HOUSE, 33, Moorgate Street, on MONDAY, April 27th. The Chair to be taken at eleven o'clock.

The following persons are entitled to attend and vote at this Meeting; viz., subscribers of 10s. 6d. a year or upwards, donors of 10 Guineas or upwards at one time, and every Baptist minister who makes an annual collection in behalf of the Society.

### THE PUBLIC MEETING

will be held in KINGSGATE STREET CHAPEL, on TUESDAY EVENING, April 28th. The Chair to be taken at half-past six o'clock, by the Hon. and Rev. BAPTIST W. NOEL, A.M.

The Rev. FREDERICK TRESTRAIL, formerly Secretary to the Baptist Irish Society; the Rev. JOHN ALDIS, of Reading; the Rev. NATHANIEL HAYCROFT, M.A., of Bristol; and the Rev. R. H. MARTEN, B.A., of Lee, have engaged to take part in the Meeting.

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## CONFLIG.

MR. BROWN has supplied an interesting account of his labours, in which he says:—

“For some time during the winter we have met in the school-house on Sabbath evenings instead of the chapel. On these occasions I have turned the sermon into a lecture, partly catechetical and partly expository. These exercises I believe to have been very instructive, and I am happy to say that by this means our evening congregation has been doubled.

“Last Lord's-day evening I preached a sermon to young men in one of the Covenanted meeting-houses of Newtonards, at the request of ‘The Young Men's Christian Association’ of that town. A congregation of about 200 assembled, a large proportion of which consisted of the young. I addressed them from Matt. xix. 16—22,

and was glad to observe that they listened with marked attention and seriousness. The meeting broke up at nine o'clock, after which two pious and intelligent youths accompanied me to my own door, a distance of about three miles. The doctrines and institutions of Jesus formed the subject of our conversation, and whilst we had fellowship one with another, I believe we can all say, ‘Truly our fellowship was with the Father, and with his Son Jesus Christ.’

“At present I am considerably interested in the case of a poor dying woman, whom I first visited about Midsummer. At that time I found her very ignorant, and apparently careless. Any hope she had was built upon her good behaviour. Since

then I have visited her repeatedly, and am glad to observe a decided change in her state of mind. She now seems to be deeply convinced of sin, and anxious to learn the way of salvation. I trust she may be called, though at the eleventh hour.

"The other day I visited a careless young man who had been suddenly laid on a sick bed. When I spoke to him about his soul he sullenly replied, that he *hated* both me and my meeting-house ever since the last time that I had reproved him. I told him I was not surprised at it. I assured him that I desired the salvation of his soul, and observed that it would be more unkind in me to deceive him as to the condition of

his soul than it would be in his physician to deceive him as to the condition of his body. He then altered his tone, told me he believed *that* was my motive, and thanked me.

"Though I am not without some tokens of my Master's approbation, yet there is not a little here to discourage. We have not much Popery to contend with; but much ignorance, much sin, and much *heartlessness*. The standard of morality is low among the people, and the standard of holiness is proportionally low among professors. May the Spirit be poured out upon us from on high, and cause this moral wilderness to 'rejoice and blossom like the rose.'"

### DUBLIN.

MISS CURTIS has furnished a statement of her ordinary engagements, which, we have no doubt, will be perused by our readers with great interest.

"I have mentioned in former journals how my time is occupied, yet I have thought you might like to have a few details in a more concise form.

"On Sundays—Sunday School, from eleven to twelve, when our service commences; from three to half-past four I attend Lurgan Street Ragged School, where, associated with another teacher, I have a class of thirty poor women, I believe all Romanists. Sometimes they do not like what they hear, still we hope and pray that they will yet lay hold on the bread of life.

"Mondays I visit in our locality, and in the evening attend the class for the young tradeswomen of the city, where, with other Christian friends, I try to commend the precious word to them. Many of these young women I visit in their homes, and thus have opportunities of speaking more closely with them on these subjects.

"Tuesdays I visit in the morning, and from five to seven attend the class for the poor fallen females. Sometimes there are thirty present; generally not less than twenty. They often listen with the deepest attention, and many have been received into asylums. Some have disappointed us, but others have done, and are doing well. I had a very pleasing visit from one yesterday that I got admission for into an asylum about a year and four months ago; she

is now a respectable servant. She brought me an excellent discharge from the clergyman where she was residing lately, but the work being too heavy for her I have obtained a place for her with one of my friends, and hope to see her often.

"Once a fortnight, on Wednesdays, I have a Bible Class for the young women of our chapel. Thursdays, Fridays, and Saturdays, are all spent in visiting wherever I find an opening, both Romanists and Protestants, and I cannot possibly attend to all where I am welcomed.

"I am truly thankful to say, as far as I know, I have the kind sympathy and co-operation of all evangelical Christians. The archbishop's lady has expressed her good wishes for my success, and Lord Roden's daughter is one of my kindest friends and encouragers in the blessed work; she herself is a most devoted missionary.

"I trust it is not in the spirit of boasting I mention these things, but I hope with gratitude to the gracious Giver of all good, in 'whose favour alone life is to be found, all bliss besides, a shadow or a sound.' To know that He had owned me as the humble instrument in His hands of bringing one precious soul to glory, would give me more joy than to have all the honours and pleasures of this world in my possession."

### RAHUE.

MR. BERRY, speaking of this place, says:—

"Here Providence has opened a door, and here I hope to see a prosperous station. Rahue itself furnishes a strong motive to missionary effort. Whilst I am now writing, the storm and rain bring Rahue to my mind—for the more severe the day, and the greater the storm, so much the better for your missionary; for then I am sure of a good congregation. The people are poor, in-

dustrious working people. When the day is fine, one out of each family will come; but when it is stormy, men, women, and even children, are sure to meet me; and yet these dear people live three, five, nine, and fourteen Irish miles from the old chapel of Rahue. To labour among such people is indeed a peculiar honour, and to visit them in their houses a choice privilege."



London—		£ s. d.	£ s. d.			£ s. d.	£ s. d.
Vernon Chapel. By Rev. S.	Wills, D. D.—						
Collection	...	5	2	6			
Wills, Rev. Dr.	...	1	1	0			
Friend, by Do.	...	1	1	0			
		7	4	6			
Butterworth, Mrs. & Family	...	1	10	0			
Miall, Mr. James, Dalston	...	1	1	0			
Middleditch, Rev. C. J.	...	1	1	0			
Little Houghton—							
Knight, Mrs.	...	0	5	0			
York, Miss R.	...	0	2	6			
York, Miss E.	...	0	5	0			
		0	12	6			
Lymington—							
Mursell, Mr.	...	2	10	0			
Melksham—							
Fowler, Miss	...	0	10	0			
Jeffries, Mr. S.	...	0	5	0			
Smith, Mr. F.	...	1	0	0			
Smith, Mr. R.	...	1	0	0			
Collection	...	1	16	6			
		4	11	6			
Milton—							
Deut, Mrs., for Debt	...	1	0	0			
Montacute, by Rev. J. Price—							
Geard, Mrs.	...	0	10	0			
Price, Mrs.	...	0	10	0			
Staple, Miss, and Class	...	0	14	0			
Trask, Mrs.	...	0	10	0			
Sabbath Morning Collection	...	1	0	0			
		3	4	0			
Norwich, by Mr. O. B. Silcock—							
Birkbeck, H., Esq.	...	1	0	0			
Brooks, Mr.	...	0	10	0			
Blyth, Mr. W., two years	...	1	0	0			
Claxton, Mr. R.	...	1	0	0			
Colman, Mrs. Jeremiah	...	1	0	0			
Colman, Mrs. James	...	2	0	0			
Colman, Jeremiah James, Esq.	...	5	0	0			
Copeman, Messrs.	...	0	10	0			
Crowe, Mr.	...	0	2	6			
Culley, Mrs. and Miss	...	1	0	0			
Culley, John, Esq.	...	1	1	0			
Culley, H. U., Esq.	...	1	1	0			
Culley, Mrs. R.	...	0	10	0			
Darkins, Mr.	...	0	10	0			
Davey, Miss	...	5	0	0			
Etheridge, Mr.	...	0	5	0			
Fletcher, Mr. Josiah	...	1	0	0			
French, Mr.	...	0	10	0			
Glendenning, Mr.	...	0	10	0			
Gooderson & Moll, Messrs.	...	1	0	0			
Gould, Rev. George	...	0	10	0			
Gurney, J. H., Esq., M.P.	...	2	2	0			
Harmer, Mrs.	...	1	0	0			
Kett, George, Esq.	...	2	2	0			
Silcock, Mr. O. B.	...	0	10	0			
Smith, Mr. J. D.	...	0	10	0			
Tillyard, Mr.	...	0	10	0			
Venning, J., Esq.	...	0	5	0			
Wheeler, Rev. T. A.	...	0	10	0			
Willett, Edward, Esq.	...	1	1	0			
Collection at St. Mary's Chapel	...	11	17	4			
		45	6	10			
Nenagh, Ireland, by Master W. T. Burr—							
Burr, Mr. E.	...	2	0	0			
Burr, Mr. John	...	0	5	0			
Burr, Miss M. E.	...	0	2	0			
Burr, Master W. T.	...	0	1	0			
Dungan, Mrs.	...	0	2	0			
Found	...	0	10	0			
Frith, Dr.	...	0	2	6			
Kitson, Dr.	...	0	2	6			
		3	5	6			
Pershire—							
Collected by Mrs. Risdon, for Scripture Readers and Schools—							
Andrews, Mr.	...	0	10	0			
Andrews, Mr. Edmund	...	0	5	0			
Bushell, Mrs.	...	0	5	0			
Calkwell, Miss (don.)	...	0	5	0			
Fletcher, Mrs.	...	0	2	6			
Grove, Miss	...	0	10	0			
Hudson, Mrs.	...	1	0	0			
Hudson, Mrs. H.	...	1	0	0			
Overbury, Rev. F.	...	0	10	0			
Page, Miss (Malvern)	...	2	0	0			
Perkins, Mrs.	...	0	10	0			
Risdon, Mrs.	...	1	0	0			
Salisbury, Mrs.	...	0	1	0			
Wagstaff, Mrs.	...	0	5	0			
Warner, Mrs.	...	0	2	6			
White, Mr.	...	0	5	0			
White, Mr. (don.)	...	0	5	0			
		8	16	0			
Shortwood, by Mr. Francis—							
Collection by Rev. T. F. Newman	...	4	3	4			
Clissold, Mr.	...	0	5	0			
Flint, Mr.	...	0	10	0			
Francis, Mr.	...	0	5	0			
Hilher, Mr.	...	1	0	0			
Collection by Miss Ellen Hilher	...	0	12	0			
		6	15	4			
Stourbridge—							
Dorricott, Mr.	...	0	10	6			
Stroud, by Rev. W. Yates—							
Bishop, Mr. W., two years	...	0	10	0			
Gay, Mr.	...	0	2	6			
Grist, Mrs.	...	0	5	0			
Parsons, Mr. Thos.	...	0	5	0			
Collection	...	3	2	10			
		4	5	4			
Sutton—							
Collection by Rev. W. Large	...	0	12	0			
Toronto, Canada West, by Rev. R. A. Fyfe—							
Crotty, Mr. Thomas	...	0	10	0			
Walworth—							
Lion-street Ladies' Auxiliary Mission and Society	...	0	4	1			
Wotton-under-Edge, by Rev. J. Watts—							
Eley, Miss	...	1	0	0			
Griffith, Rev. Jas.	...	0	10	0			
Griffith, John, Esq.	...	2	10	0			
Do., for debt	...	1	0	0			
Rogers, Mr.	...	0	10	0			
White, Mrs. John	...	0	5	0			
Collection	...	1	16	0			
		7	11	0			
Legacy—John Johnson, Esq., Liverpool, Administrators of the late, by R. Houghton, Esq.	...	200	0	0			

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTERESS, Esq., or the Secretary, the Rev. C. J. MIDDLEDITCH, at the Mission House, 33, Moorgate Street, or the London Collector, Mr. W. F. Carey, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal towns.

# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

APRIL, 1857.

THE ANNUAL MEETING will be held at the **POULTRY CHAPEL**, CHEAPSIDE, on MONDAY EVENING, APRIL 27TH. PETER BROAD, Esq., of Oaklands, will preside. The Chair to be taken at half-past six precisely.

Tea will be provided at the Mission House, 33, Moorgate Street, for ministers and other friends to the Society, including ladies, at half-past five.

### *Extracts from the correspondence of the brethren.*

Rev. R. BAYLY, Newark, Nottinghamshire :—

During the past year, our progress as a church has been, on the whole, pleasing; our efforts have been attended with the divine blessing, and an encouraging measure of prosperity enjoyed. Twenty-nine persons have been baptized, one has been restored, and one received by letter. We have lost two by dismission to other churches, leaving a clear increase of twenty-nine. From the present appearance of things, we have reason to believe the coming year will be an equally successful one. The congregation has gradually improved since our last report was made, and one or two new efforts have been made to spread the Redeemer's cause in this locality. Cottage meetings are held on sabbath afternoons in two districts of the town, conducted by two of our male friends, whose practice it is to deliver a short address. Their endeavours have already been blessed.

I still continue to preach every alternate Thursday at Balderton, where some few of our members reside who are unable to get to our own week-evening service. During the summer months of last year, services were held in the market-place on Lord's-day evenings, at five o'clock. The other dissenting ministers of the town, with myself, took turns in conducting them. We usually had from seven to eight hundred persons present, who listened with marked attention and interest to the gospel news.

We have at present twenty inquirers, whom I meet in class on sabbath afternoons. Several of them are very hopeful persons, and promise well for future usefulness. My plan *when we meet in class* is, in addition to devotional exercises, to read with them "The Anxious Inquirer," coupled with such other advice and observation as I deem expedient.

On Tuesday evenings I meet my "bible-class," which now numbers about thirty, including both sexes. Considerable interest in scripture history, &c., has been excited, which will undoubtedly result in the future members of our church being better acquainted with the great principles and general facts of Christianity.

The sabbath-school goes on steadily. In it there are about a hundred scholars and eighteen teachers. One great hindrance in connexion with this institution is, *our not having a school-room*, the chapel being badly adapted for teaching. The superintendents are competent men, and the teachers generally are energetic, and, we hope, themselves the partakers of divine grace.

I may mention one instance of individual effort in the cause of Christ which has occurred during the past year. We have in our church a poor woman who, by repeated persuasion, induced two of her unconverted relatives to attend the house of God. The result was their spiritual awakening and reception into the church. Then *they* were anxious for the welfare of others, and

by kindly invitation brought five others to the sanctuary, three of whom have been baptized, and the other two are among the present number of candidates.

Rev. JOHN BARNETT, Offord, Huntingdonshire :—

In accordance with the request of the Committee, I most respectfully present the following report of the Offord and Perry stations.

Nearly twelve months have elapsed since I succeeded brother Flower in this place. I found on coming here that the members and friends of both chapels were much attached to him, and deservedly so, for he had preached the gospel to them for eight years, and had been instrumental in the hand of the Lord in awakening many, and building up others, in the faith of the gospel. I, therefore, began my labours with anxious fear; but it pleased the Lord to give me favour in the sight and hearing of the people, so that the congregations have not decreased, but *increased*, and the Spirit of the Lord is at work in the hearts of many who listen to the sound of the gospel. I have recently established an *inquirers' meeting*, and several attend and give pleasing evidence that a work of grace is begun in their hearts; others I have visited in their own dwellings, who are also seeking the Lord. I think I may say that there are twelve persons at Offord and six at Perry who are anxious about their souls. Our prayer-meetings and lecture have been well attended during the winter. We have a sabbath morning prayer-meeting at Offord in the cottages of two members alternately; conducted by one of the brethren, who often expounds a portion of God's word in a suitable manner; from twenty to thirty attend. Our sabbath-school at Offord is very encouraging—12 teachers, 110 scholars. We are about to build a school-room behind the chapel, the ground for which has been kindly given by our dear friend and brother, Rev. H. Bottle. The expense will be about £60, and several friends at Huntingdon and St. Neots, &c., have promised their help; and we shall have to go to other friends, as the people here are mostly of the labouring class; but their hearts are in the work, and they will do all they can, I am sure.

Two have been baptized at Offord, and three have been added by letter. I hope next year will see a considerable increase. *We are at peace*: this is a mercy; and none have really gone back: yet there is much need for prayer and searching of heart, that we may all progress in the way of the Lord, and be strong and courageous for his honour and glory. At Perry, one member has died in the faith of the gospel. I trust her death will be the life of several of her

relatives, as her husband, sons, and daughters-in-law attend the chapel more regularly since her death, and I hope soon to baptize one of her daughters-in-law. The congregations are very good, and there is a service on Tuesday evenings which I attend, or else it is conducted by the deacon. I visit the people, both in Offord and Perry, from house to house, and leave tracts; am well received, and requested to come again. I also lend suitable books among the people, but want more volumes. I hoped to be able to send £2 to the Tract Society, and they would have sent a nice selection; but I must wait awhile for this. It would be a good thing if every village missionary had a *lending library*—same as they have in London City Mission. I preach a special sermon to the young people and children once in three months, and I believe it has a good effect. Many of the parents are then present. I occasionally visit the "navvies," who are digging ballast here, and give them tracts, and converse with them; and several of them attend the chapel services. One of them was taken ill, after an excursion to London. He had been a great prostrate; but the Lord arrested him, and laid him on a bed of sickness for several weeks. I visited him, read, and prayed, and conversed with him, for which he was very thankful. He has partly recovered, and gone to his native place, and I hear the serious impressions then produced still continue.

Rev. JOHN REES, Blaenavon, Monmouthshire :—

Averse as I am to the prevailing custom, which will not allow the most trifling occurrence to pass without heralding it forth to the world, I gladly avail myself of the opportunity to give the Committee every information respecting the church which they so kindly assist. In doing so I would wish to represent things as they are, and not as I would wish them to be. Our history has been one of changes, as is generally the case with churches in the manufacturing and mining districts, especially where the works are carried on by joint-stock companies, as they are here. There is no such security to capital, neither is trade so regular, as in those places where the proprietary are few. Hence we have lost no less than five members this year by removals. In comparing the state of our church with that of others in the place, ours, I am thankful to say, will bear a favourable contrast. Conversions have not been so frequent, neither has the power of the gospel been so deeply felt, as we would desire, yet our additions by baptism have been as two to one to all the other churches. We have added twelve during the year. The Sunday-school is in as flourishing a state as when I wrote last year. The bible-class,

attended by the young people of the congregation, is doing much good. During the summer months, I preach on Sunday afternoons in a cottage about two miles down the valley. These services will soon be resumed.

Rev. GEO. WHITEHEAD, Shotley Bridge, County Durham :—

Our sabbath congregations continue to increase in number, and I may also say in interest, if I may judge from the most marked attention to the delivery of the message of truth. Week-night meetings in number and attendance are nearly as before. My bible-class on Friday evenings, both in number, in attendance, and also in intelligence, promptness in answers to questions put, and the spirit of inquiry in it, I am happy to say is sustained and improving. I preached very frequently in the open air last summer, and there seemed a marked improvement in the behaviour and attention of the people assembled compared with former years. During the past year two of our most aged members have fallen asleep in Jesus. Their end was peace. The eldest daughter of one of our deacons, who was recently brought to the knowledge of the truth, was buried in baptism, and in one short month entered the church above before she could be received into the church on earth. She died triumphing in the Lord her Saviour. We have received five by baptism, and five by dismission from other churches ; but with deaths, removals, &c., we remain just as we were last year.

Rev. H. W. STEMBRIDGE, Bridport, Dorset :—

In reply to your questions, I am happy to inform you that we have reason to "thank

God and take courage." When I came here about Midsummer last, I found the cause depressed ; but the congregations soon presented a cheering aspect, and we determined to make the interior of the chapel somewhat like what it should be. This we have done, and have thereby provided extra sittings for 80 persons. The chapel will now seat 350, and is attractive and comfortable. We frequently have a larger number of hearers on Lord's-day evenings than the chapel would seat before the alterations were made, and have reason to believe the work of conversion is "going on in our midst. Three or four are "asking the way to Zion with their faces thitherward," and hope in due time they will be found publicly professing their faith in and love to the Redeemer. We have recently elected a third deacon, whose co-operation with me and the brethren in office will, I hope and believe, be a blessing to us, especially, too, as he possesses gifts for speaking to sinners in the name of Jesus. My deacons all assist me in the school, or visiting, and I have the cheering hope that this church, which has so long struggled to live, will rise to the manifestation of true and great prosperity. It is my intention to engage in open-air preaching when the summer comes. I am also anxious to employ some special means of evangelization among the twine-spinners in the town. There is a great number of spinning-walks ; and I shall require a large supply of *good, striking* gospel tracts. I cannot afford to purchase them, for my means of support are limited, and my people are doing all they can for my support, and to keep the interest on the debt from accumulating. Can you introduce the case to any liberal-minded Christian who would give me a supply of the Baptist Tract Society's publications ? I shall most thankfully receive them.

MONEYS RECEIVED SINCE LAST REGISTER, UP TO THE 20TH MARCH.

	£	s.	d.
<b>LONDON.</b>			
Lion Street.....	7	10	10
Wentbourne Grove .....	6	1	0
Allen, J. H., Esq. ....	1	1	0
Hepburn, A. P., Esq. ....	1	1	0
Hepburn, J., Esq. ....	1	1	0
<b>BEDFORDSHIRE.</b>			
Amphill.....	1	15	1
Dunstable .....	14	18	1
Houghton .....	4	16	6
Luton .....	14	0	9
Thurleigh .....	1	2	6

	£	s.	d.
<b>BUCKINGHAMSHIRE.</b>			
Buckingham .....	3	0	0
<b>DEVONSHIRE.</b>			
Lifton .....	0	12	0
<b>DORSETSHIRE.</b>			
Bridport .....	2	2	0
Dorchester .....	2	10	0
<b>ESSEX.</b>			
Romford .....	4	15	0

## QUARTERLY REGISTER.

GLOUCESTERSHIRE.		£ s. d.	SOMERSETSHIRE.		£ s. d.		
Gloucester .....	2	16	0	Wells .....	4	4	6
Stroud .....	6	1	0	Yeovil .....	2	2	6
HUNTINGDONSHIRE.			SURREY.				
Bluntisham .....	3	12	10	Kingston .....	1	10	0
Huntingdon .....	9	5	6				
Offord .....	1	13	7	SUSSEX.			
MIDDLESEX.			BATTLE .....		0	1	11
Harrow-on-the-Hill .....	4	3	0	Brighton .....	9	1	0
WARWICKSHIRE.			Hastings .....		5	5	0
Dunchurch .....	3	0	0	Lewes .....	3	11	0
Leamington .....	2	2	0	Rye .....	1	12	4
SHROPSHIRE.			WORCESTERSHIRE.				
Bridgnorth .....	8	6	10	Alcester .....	2	0	4
Dawley Bank .....	1	0	2	Stourbridge .....	0	10	6
Madeley .....	0	12	0	Worcester .....	5	17	8
Oswestry .....	2	0	0	INDIA.			
Shrewsbury .....	5	0	6	Mr. and Mrs. E. ....	50	0	0
Wrexham .....	2	2	0				

*Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, GEORGE LOWE, Esq., 39, Finsbury Circus, London, E.C.; or by the Secretary, THE REV. STEPHEN J. DAVIS, 33, MOORGATE STREET, LONDON, E.C.*

*Much trouble will be saved, both to the Secretary and his correspondents, if, in making payments by Post Office orders, they will give his name as above; or, at any rate, advise him of the name they have communicated to the Post Office authorities.*

THE  
BAPTIST MAGAZINE.

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MAY, 1857.

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CHARACTER IN THE PREACHER.\*

BY RICHARD S. STORRS, JUN., D.D., BROOKLYN, N. Y.

IT IS CHARACTER IN THE PREACHER, which makes his words eloquent. It is character which makes eloquence, and from which it flows, in a natural radiation. It is character which impresses it, with a power of appeal above its own. "The orator," said even the great Roman master in this department, "must needs be a good man." The solid force, the personal verity and pressure of character, interpenetrating one's words, and giving them all a higher meaning and a more urgent impulse, surpass the tricks and ornaments of speech, the rhetorical fervours adding vehemence to phrase, the felicities of fancy weaving silk-work upon it, as the weight of the cannon-ball surpasses and outruns the weight of the football. They make the eloquence mightier and more true. They send it upon the hearer with a grander appeal. Then, only, indeed, is oratory eloquence, when it utters the great and sincere force of character; when speech becomes what the poet describes it:

— the light, the morning of the mind,  
That spreads the beautiful images abroad,  
Which else lie furled and shrouded in the soul.

The airy vibration must have a spirit within, and then it is transfigured. The rhetorical form, the argumentative structure, require a personal energy to enforce them. This is the life that moves the wheels; the fire that makes the statue step; the power above all fairy dreams, which touches the terms, and transmutes them into values. And he who seeks to be eminent as an orator, in the absence of the qualities which give this thoroughness and personality to speech, becomes a gymnast, not a soldier; an artist in rhetorical flowers and figures, not an eloquent

\* An Address delivered before the Porter Rhetorical Society of the Theological Seminary, Andover, Aug. 5th, 1856.—*Abridged from the "Bibliotheca Sacra."* Jan. 1857. London: Trübner & Co.

teacher, shedding forces on the soul which shall receive and re-produce them. It is a difference of quality only, between the carbon and the diamond. It is a difference of spirit alone, between literary mechanism and the speech which is living, and therefore life-giving.

What is the character, then, which the preacher of the truth should aim to realize, that he may make his eloquence the noblest, that he may make it effective upon others?

In developing such a character, in some of its chief particulars, it must be said at the outset, that Faith in the character, the word, and the government of God, and personal faith in Jesus, his Son, are presupposed in it. They are its prime and formative principles; from which must proceed the living force that builds up, governs, and beautifies the whole. If a man wants these, he wants the first element of a symmetrical excellence. He wants authority to enter the ministry. According to the instinct of Christendom and of History, he wants the fit introduction to his office.

But the question which I have now before me, is this: Having this organizing element of character, this prime condition to his entrance on his ministry, what shall the preacher seek to add to it,—or rather, in what forms shall he seek to develop it,—to make himself most eloquent for the truth? As a workman, a soldier, an apostle for God, what qualities should he aim to combine in his spirit?

1.—I put COURAGE first, in the assembling of these. I mean by it, what its name denotes, firmness of heart; that quality of intelligent and intrepid self-reliance, which enables a man to look dangers in the face, to look an enemy in the eye, without any vein's palpitating; which "mounteth with occasion;" and which is never so apparent, so eminent, I might almost have said so founded and so real, as when drawn out by the contact and pressure of opposition. It is the old *virtus*, manhood, of the Romans. It is that robust and hardy quality, appropriate to man, and befitting his high and spiritual forces, which the elder dramatists continually praise; to have given illustrious examples of which is the glory of the English, or of any other History; which makes its mark everywhere, wherever it is revealed; assuring of solidity in purpose and in action, of energy in feeling, and of success in endeavour.

It is difficult, perhaps, to draw a sufficient distinction between mere bravery and true courage. But, in general, it may be said that bravery is more hasty, impetuous, and transient; courage, more calm, enduring, and principled. Bravery is an impulse, or a mere outward habit; courage is a life, pervading the nature. Bravery takes advantage from plumes and gay equipage. It rises with rapidity and splendour of movement. It calls to its aid the stimulations of music, or the higher stimulations of popular applause; and it looks for reputation as its trophy and reward. Courage is deeper, more magnanimous, and self-reliant. It holds its own reward within it, and is natively superior to any accidents of incitement. It is ready to bear, as well as to perform; is as great in the forest as it is in the field; as great, when announcing a new and strange truth, or resisting the backward rush of a nation, as when treating of themes that have watchwords and champions, and that kindle the minds of millions with their contact. It sings, and is cheerful amid obscure suffering; and is just as serenely fixed and unconquerable when contemplating obloquy and popular reprobation, as when welcomed with applause, and anticipating victory. Courage is silent, till the crisis arrives. Bravery is demonstrative, and lies in utterance. The one bides its time, secure

of itself. The other craves constant exhibition and action. Courage is an essential spirit of character; which imbues action as the fragrant and subtle fumes of the alchemists were designed to imbue the scimitar of Damascus. Bravery is a special and occasional style of feeling, which would etch upon that action its splendid devices.

When a man has true courage, the real *firmness of heart*, the sense of immortality is likely to be strong in him. He rests upon the basis of conscientious satisfaction, not of stimulated passion. He is quiet, self-reliant. He values the unseen, above what is visible. He takes no account of the numbers that are for him, or the numbers against him. He confides in the honesty of his purpose and intent, and freely leaves consequences to take care of themselves. He can say as Kepler said, when he sent his great work to illuminate the ages: "Whether it be read by the present age or the future ones, I have no care. If God has waited so long for an observer, I can wait for a reader." He feels himself superior to time and its accidents; to the earth and its forces; independent and supreme, over everything but truth, over every one but God.

First of all, then, the preacher who would truly impress men, and make his character, more eloquent than his words, the fruitful source of eloquence *in* his words, must seek this quality, which all men shall recognise, which all men must honour. He must draw it from the invisible, the ever-abounding and inexhaustible sources of God's truth and grace. He must gather it from the sense and the forecast of immortality. He must subtly imbibe it from communion with the past, with prophets, apostles, martyrs, missionaries; with all the wise and heroic of earth, who have suffered in one age, to be crowned and revered by the nobler ones that follow: above all, with Jesus, their leader and their Lord. He must make it apparent against all that confronts him, of popular clamour, of social repudiation, of even the edicts and the penalties of the state. He must make himself serene by it in the midst of all troubles, supreme over difficulties, and fearless of aught but dereliction from duty; harder than steel to the violence which assails him, while sensitive as that steel, when chemistry has touched it, to each impress of the truth!

Men's hearts instinctively respond to such a speaker. We all love to feel that a *man* is before us; one who speaks his own word, not another's or a school's; who is confident in the truth, not inquisitive for expediencies; one whose steady mind no tempest ruffles; whose solid force no danger daunts. "The common people heard Jesus gladly," because "he spak as one having authority, and not as the scribes." They felt themselves enforced by that Divine soul which brooded above theirs, as the skies above Galilee; and submission imparted a purer pleasure than successful disputes with the lawyers had given. And every firm and high-souled man, who has caught a reflection from the courage of the Master, who has taken strong hold on the pillars of God's truth, and from them has drawn new force upon his soul, who lets the world rush on aud rage, and holds his own place undisturbed, who is not afraid of a million against him, because his mind, inspired in God's, cannot be touched of their assault—will be sure of a lower but a kindred response.

But Courage must not be alone in the character. Other gentler and more delicate qualities must unite with this, tempering its rigour and giving it finish. Otherwise it will be rude, and tend toward hardness.

2.—TASTEFULNESS has a place, as an element, in this character; taste-

fulness, which is simply, in the sense which I intend, a *Sympathy with Nature*, in its majesty and beauty, and its infinite variety, and equally with the Art which interprets and represents these.

Put two men beneath the shades of a wood, on a summer's afternoon when every leaf is twinkling in the heat, and every sound is hushed to stillness beneath the slumbrous brilliance of the scene. The one reposes, in all his nature, amid the vivid yet quieting beauty. His eye discerns the distant pond, its mirror-like surface shimmering through the trees. He catches the infinite azure above, swimming vaster than before, as rifts among the trees contrast its far and clear expanse. His ear is filled with insect-harmonies, busily, drowsily pervading the air. The lines of trees become populous to him, with a presence above that of dryads or of fauns, a presence which makes the scene religious. Each separate tree, with mosses on its trunk, with broad-arm branches sheltering the sod, with verdurous coronal of leaves above, with relics of other years scattered about its foot, with sweeping roots heaving the soil and twining around rocks—each tree becomes to him a presence, vital, ancestral, rustling with legends. The pacified sense takes in the fine aroma of the scene. Each personal force is refreshed and baptized in this contact with nature. The soul draws near to nature's Author, and drinks, through all its frame, mysterious influence.

The other is tense and eager, amid it all; dry as a parchment; restless and prompt as the shuttle of a loom. The beautiful religion of nature in her temple has touched his spirit with no attraction. His talk is of everything but the glory around him. The bones of propositions rattle and shake on the pavement of his speech. The clatter of syllogisms breaks the sweet silence. Of doctrines beaten out by dialectical hammers, his mind is full; of distinctions wiredrawn in hot and dark scholastic retreats; of themes as far remote from the life which showers its charm and gloom around him, as snapping twigs that died last year from the rush and surge of the waterfall in its leap; of dissected theories, scientific analysis, the criticisms of criticisms, gleaming and lifeless as skeletons bleaching on the track of a caravan! The bird-note, pouring its blessing on the air; the dreamy hum of insect life, rising as the low praise from humbler hearts; the infinite verdure around and overhead; the massy shade, the distant outlook, the skyey presence;—all these, which show the thoughts of God, filling the earth with beauty and with grace, as purpling clusters fill the vase—all are to him as though they were not. He might as well be a fish without eyes, like those they hook up from the Mammoth cave rivers. He might as well have been born with a tympanum of leather, a deaf machine for manufacturing syllogisms. He should have been born on the desolate moon.

In any man this deadness to nature and to the art which represents it, is odious and degrading. In the preacher it is *most* so; because most unbecoming his character and office, and in its effect on his eloquence disastrous. It is not seemly, that he who stands to represent God, in his ways and his word, should be oblivious of the charm of His creation who touches the daisy with golden brightness, who gives the lily its creamy purity, who makes the bird more splendid in its plumage than art of man can ever picture, who carpets the earth with malachite and pearl, and spreads above it the azure roof, who makes the morning a herald of his glory, and lifts along the glowing west the standard of the sunset. It is not comely, that the minister of Christ who thought of the lilies, the sparrows, and the clouds, who loved to walk on the shores of Genesaret,

and to climb the summits of Tabor and Hermon, who made all nature contribute to his instructions, and overlaid Palestine with a beauty of parable distilled from its sceneries, but more lasting than its mountains; that *he* should be a mere student of books, forgetful of nature, or even a vigorous wrestler for truth, without this soft and Divine sensibility pervading his spirit.

Only from this can he beautify speech, with a healthful, pure, and natural grace, and give to his thought a manly freshness. His books may give themes; and his brain may spin arguments. The costly ornaments may come from reading. And sentences elaborated in the workshop of the study may string their fretted wealth on his page. But the clear and fresh beauty like that of the dawn; the easy proportionate flow of discourse, that is like that of the brook in its bed; the facile rise and sweep of thought, as natural as the tree and more majestic; the sentences that succeed each other as the hours go by on Grecian monuments, with airy step and singing voices; the broad, serene "discourse of Reason," that opens its bright expanse to the thought as a valley stretches onward until lost in the ocean—these are not learned from lexicons and logics: they come from attentive observation of nature, an affectionate sympathy with her finer forms.

3. But another element must be added to this, to carry toward completeness the character of the preacher; and that is SYMPATHY WITH HUMAN LIFE; a quick sensibility not only to nature, and to the art which interprets it, but also especially to the life of man, to which nature is the platform; to the grandeur of that life; to its fortunes and destinies; indeed to its presence. And this the minister often wants.

There is a strong tendency in the literary life to draw men away from persons to themes; to absorb them in studies which are general and speculative, and so to limit or quite prevent a wide and warm sympathy with men and their interests. The preacher of the truth often shows the same tendency. There is something, perhaps, in his seminary-training, succeeding the years of collegiate exercise, which contributes to set him apart from men, to make him less interested in their character and pursuits, more enamoured of principles, a devotee of the abstract. And the literary studies which engage him in his ministry, carry forward the same influence. He admires the great theologians of past time; he does not feel a gushing sympathy toward those to whom these masters ministered. He has a quick sense of intellectual fellowship, a warm and beautiful affection, perhaps, for those who are his equals or his leaders in the ministry. He does not feel that life, wherever revealed, is royal; that alike in the shop, the forecastle, and the palace, on the stone floor of prisons, in the galleries of mines, on the frontier's edge, on the shelf of the mountain where the woodman sets his trembling cottage, as well at the homestead as in the pulpit, it is worthy of reverence and a profound love. His heart does not throb back the beat of all the million hearts around him. He examines opinions, but forgets that the souls which are moving around him are grander than opinions; each one of them a microcosm! The miracle of Humanity fails to impress him. Yet this is not just; is not fitting to his office; is a sheer defect and weakness in character, and is certainly fatal to the highest forms of eloquence.

There was nothing more noticeable in Christ, our Master, than his intense and constant sympathy with human life. He knew how great it was, for he had created it. He sought it out everywhere; in the booth.

of the publican, and the boat of the fisherman ; in the fair face of John, and the rough mien of Peter ; in the cottage where dwelt the sisters whom he loved, and under the dishevelled locks of the penitent, who poured her tears, more odorous than the ointment, upon his feet. And he won his way to the hearts of his disciples, he wins his way now to barbarians and islanders, to the poor and the young, to the deaf and to the blind, because all feel him in sympathy with them.

And the same was as clearly shown in his disciples : in even that ardent Hebrew student, who, when touched by the quickening glory from Christ, rose up suffused in each grand power with a similar sympathy. He marshalled such arguments as no intellect less commanding could ever have convoked. He urged such appeals as showed the fiery heart within, fusing logic and thought, and pouring them forth with invincible fervour. But he wrote to all the churches in turn, those epistles which pulsate with the tenderest sympathy. He took for his first two converts in Europe the woman by the water side and the jailer at Philippi ; and neither the darkness of the Mamertine prison, nor the splendours of Cæsar's palace above, the beauty of Athens, nor the wealthy and profligate commerce of Corinth, could ever hide from his clear mind, from his outreaching and bounteous soul, the world of LIFE, that struggled around ; that heaved and moaned as it lay in darkness !

And every man who has greatly and richly moved his contemporaries, has shown the same. Augustine had it : with all that hot Numidian zeal, which makes the "flaming heart" his symbol, wherever the arts illustrate the past. Chrysostom had it : "the alms giver," as men called him. Luther had it, more than either ; and in Wesley and Whitfield it flamed out in splendour. It is fitting to our nature ; and it is a prime secret of the eloquence which moves. Since sympathy touches more deeply than reason, while life stirs a higher enthusiasm than thought.

The preacher, therefore, who would in the highest sense move and impress men, who would carry their souls by the contact of his to nobler thoughts and higher effort, must have and must show this sympathy with them. His faculty and his culture are both blunted if he wants this. They are edged and directed, and made grandly effective, if it preside in him. It will uncap their hearts to him. It will open the wants which the Bible comes to meet. It will enable him to take hold of those whom he reaches, with a personal attraction more potent than words. It will animate and enforce every power in himself. It will make his speech vigorous, ductile, persuasive, as it never can be while moulded by the pressure of thought alone.

The Protestant preacher is to be not a torch-bearing scholar, enlightening a little by what he carries, but not at all by what he is ; nor a mere armed athlete, striking fire from the shields of those who confront him ; but a living Man, with hearty, quick, responsive soul, reflecting life from every side, appealing to men through his out-reaching sympathies, while ever bringing to them the messages of God ! And to do this while "cold and uninfluenced" himself,—it were as easy to make the aurora, which palpitates distantly up the heavens, replace the morning in its influence upon nature ! The beauty is there, in fainter forms ; but the vivifying glow, the ardour that quickens, is entirely wanting.

*(To be continued.)*

## MELCHIZEDEK.

BY THE REV. PROFESSOR GOTCH.

UNDOUBTEDLY the chief, perhaps almost the sole interest which we attach to the character of Melchizedek, arises from the connection existing between him and the Messiah. He is brought before us in the New Testament in a very remarkable manner as a type of our Lord Jesus Christ. We are not likely, however, to attain any clear view of this aspect of his character considered alone. His whole history and position, so far as we are made acquainted with them, must pass under review. And in taking this review, both the nature of the case and the manner in which Melchizedek is spoken of in the word of God, suggest the same division of the subject. There are three, and only three parts of the Bible, in which Melchizedek is mentioned—the book of Genesis, the Psalms, and the Epistle to the Hebrews. We have in the book of Genesis (ch. xiv. 18—20) a short and simple account of the man, and of one incident in his life, in which he stands in connection with Abraham. We pass over a space of nearly a thousand years, during which period the descendants of Abraham had increased into a nation, had been bondmen for long generations in Egypt, had been brought forth from the house of bondage by the might of the Lord God, had formally entered into a covenant with him that they would be his people, had received from him a law and a ritual of worship, and a priesthood appointed by himself, had taken possession of the land which he had given them as their inheritance, had been ruled by judges and prophets, whom in succession he raised up; and at length, first with the divine permission, and afterwards under the especial sanction and appointment of God himself, placed themselves under the rule of a king, and at the end of this long interval, and after these so great changes, when the kingly power is fully established and is at the very height of its glory, we find in one of their sacred songs mention again made of Melchizedek (Psalms cx. 4). He is now spoken of as the type of a royal priest. Again we pass over an interval even longer than the preceding, during which changes as numerous and more momentous have taken place. The kingdom has been rent, and has continued permanently divided. Each portion of the Jewish people has been led away into captivity, the larger number of the tribes never again to be reinstated in their kingdom, the temple has been more than once destroyed, prophets have arisen in succession, warning the people of their evil ways, encouraging the pious among them, directing their hopes and longings to the great Deliverer who should arise, the succession of the prophets has failed, the people have become subject to the Roman power, and at length the desire of all nations has come—the Messiah—the long-promised Saviour, towards whom the eager expectations of the nation have from distant ages been turned, in whom they have all centred. He has not only appeared, but has been rejected by his nation, has been crucified, has risen from the dead, has ascended up on high, where he was before, and through him there is now proclaimed to all nations glad tidings of great joy. The law has accomplished its work, and is passing away, Jesus has become the author of eternal salvation to as many as believe in him. Now again we find a third mention of Melchizedek. The inspired author of the Epistle to the Hebrews brings forward and discusses at very considerable length both the typical notice and the historical account of this remarkable

man, and shows how they apply to Jesus the Messiah. Thus the brief incident related of patriarchal times and the still more brief utterance of the inspired psalmist, acquire new and unexpected importance, and we find to our surprise (or what would be surprise if we were not so familiar with the language of Scripture) Jesus, the High Priest of our profession, spoken of as "a priest *after the order of Melchizedek*," the ancient King of Salem. These three notices of Melchizedek, as distinct from each other in character as they are distant in time, are in exact accordance with what seems the natural division of our subject. There is first the historical personage Melchizedek; second, his typical character; and third, the realization of the type in the great Antitype; and it is not only natural, but is also of the highest importance, in order to a clear understanding of the subject, that we should take it up in this order. We can, with much more hope of arriving at satisfactory views, advance from the simple narrative to its august conclusion, than proceed in the opposite direction, from the glowing language uttered in immediate connection with Him in whom all types centre, down to the simple historical account of the patriarch king. Let us then review—

1.—The historical narrative (Gen. xiv. 18—20). When Lot separated from Abraham, after they had come up from Egypt and were dwelling at Bethel, he chose for his habitation the valley of the Jordan, and pitched his tent at Sodom. Abraham also shortly after removed from Bethel to the plain of Mamre, which is in Hebron (about eighteen miles south of Jerusalem, the same place, as we have every reason to believe, with that over which Melchizedek was king). At this time, the greater part of Palestine appears to have been tributary to the more powerful monarchies of the East, and on the rebellion of the rulers of these districts, Chedorlaomer, King of Elam, with three other associated kings, made an expedition westward, in order to reduce the rebellious provinces again to subjection. The allied kings marched through the whole of the country bordering on the eastern bank of the Jordan, subduing each tribe in succession, and having proceeded southward as far as the wilderness, they returned, and finally attacked the tribes who dwelt in what was then the valley of Siddim, the locality now covered by the Dead Sea. The kings of the five cities of this valley, Sodom, Gomorrah, Admah, Zeboim, and Zoar, who had gone forth to oppose the victorious Eastern monarchs, were put to flight; and the cities themselves (particularly Sodom and Gomorrah) were sacked. Lot, who was dwelling in Sodom, was with his family taken prisoner. The victorious kings were returning with their spoil, when tidings were brought to Abraham of his nephew's capture. Abraham, together with three chiefs of the people, amongst whom he was dwelling, immediately pursued them, and falling by night on the victorious army, utterly routed the combined forces, pursued them beyond Damascus, and recovered all the spoil which they had taken. On his return the King of Sodom went forth to meet him "at the valley of Shaveh, which is the king's dale." This spot was probably not far distant from Salem. Here also he was met (and this is the circumstance which belongs to our subject) by the King of Salem, of whom we have before heard nothing whatever, and who, therefore, we may conclude, was not engaged in the war. "Melchizedek, King of Salem, brought forth bread and wine." He provided for Abraham and his followers such refreshment as they needed. But he was also "priest of the most High God," and in this character he pronounced a solemn blessing on Abraham, who, on his part, gave to him

the tenth of all the spoils. This transaction contains all that we know of the *history* of Melchizedek.

Now with regard to this history it is to be observed (1st) that Melchizedek clearly appears to have been a worshipper of the true God. The name which *he* applies to God, "the most high God," is that which Abraham also in his answer to the King of Sodom uses, except, that the latter adds the peculiar designation Jehovah. (2nd) He was moreover a *priest*. Though no sacrifice is mentioned in connection with this transaction, it would be very rash to conclude that it was not part of his function to offer sacrifices. In this instance, however, the priestly character is shown on his part only by the solemn blessing which he gives to Abraham. It may be remarked, that this is the first mention in the Word of God of the *name* of priest, and the only other individuals who are thus named previously to the institution of the Levitical priesthood are the father-in-law of Joseph "Potipherah, priest of On," and the father-in-law of Moses, Jethro, the "priest of Midian." It is no strange thing, however, to find the head of a family offering sacrifices, and thus performing the office of a priest. The only instance recorded of the offering of sacrifices before the Flood is that of Cain and Abel. Immediately after the Flood we find, that Noah built an altar to the Lord, and offered sacrifice. Of Abraham, several such instances are recorded, besides the very striking one of his offering the ram as a substitute for his son Isaac. Isaac, it is said (Gen. xxvi. 25) "built an altar and called on the name of the Lord." So also Jacob. Job, we are informed, was accustomed to offer sacrifices for his children continually. Indeed, it may be certainly concluded, from profane as well as sacred history, that the patriarch of a family, or the head of a tribe, was accustomed to exercise the function of priest to his family or tribe, and that consequently the office was not yet, as it was in later times, confined to a peculiar class of men, or to a single family, on whom it devolved by hereditary descent. There is nothing extraordinary, therefore, in finding this royal personage bearing the character of priest. What is extraordinary is, that this character seems to have been conceded to him by the surrounding chieftains, and it would seem, indeed, that they regarded him as in some sort a sacred personage. This is shown partly by the fact that Abraham, being a sojourner in the land, gives him (apparently as a matter of course) a tenth of the spoils; and partly also, that the King of Sodom, who was present, enters into no negotiation as to the division of the spoils until after this tenth has been bestowed. There is one reflection we can scarcely forbear making on this incident, Melchizedek stands forth as a true worshipper of the most high God in the midst of surrounding wickedness and darkness. "The men of Sodom were sinners exceedingly." If the cities nearer to Melchizedek were not so deeply sunk in guilt as the cities of the plain were, we have yet no reason to suppose that they were exalted much above the surrounding idolatrous nations; yet in the midst of this darkness there are gleams of light. Abraham had been called forth from idolatry to be the friend of God. Melchizedek, surrounded by wickedness, was his priest. How many more in those times of darkness there might be whom God's Spirit had enlightened, we cannot tell. But it is cheering to see these instances of piety, and to reflect that, for aught we know, many similar instances might even then exist.

#### II.—The typical character of Melchizedek.

This brings us to Psalm cx. In the historical account we find no intimation of anything typical in this character of this royal priest.

There he seems to be but incidentally connected, both with that circle of events which were all bringing about, in the providence of God, the plans of his mercy, and with that tribe of men which God had chosen as the depositaries of his truth, and the instruments of unfolding in their history and their institutions his glorious designs. Long ages had now passed since the chosen nation was settled in the land in which Abraham had been a sojourner and Melchizedek a king and priest, and now that nation is governed by a king like the other nations round about them. In the first instance, the setting up of a king may be looked on as merely permitted by God, their true King. But afterward this same kingly office, like almost every other material circumstance in the history of the chosen people, is, as it were, taken into the circle of foreshadowing events, and becomes a type of the promised Deliverer. David is found the man after God's own heart, and becomes the Lord's anointed. *His* kingdom is by God's special promise established for ever (2 Sam. vii. 12—16). The stronghold of Mount Zion, Salem, over which, in former ages, Melchizedek had ruled, was still, at the beginning of David's reign, in the hand of the Jebusites. David dispossessed them, and called the place after his own name; it became the city of David (2 Sam. v. 6—10). Now there can be no doubt that the imagery at least of such psalms as the 2nd and 110th is to be traced to these circumstances. "I have set my king upon my holy hill of Zion." "The Lord shall send the rod of thy strength out of Zion." David, moreover, and his immediate successor, Solomon, not only exercised, as kings of God's people, the functions of viceroy under God in temporal affairs, but both of them assumed a very large amount of authority in spiritual matters. David sets in order the whole economy of the Divine worship. He brings the ark of God to Mount Zion. He himself offers burnt offerings and peace offerings before the Lord, and blesses the people (2 Sam. vi. 17, 18). He purposes to build a house for the Lord, which purpose, by God's special appointment, however, is left for Solomon to carry into effect. When Solomon has built this glorious temple, it is he himself who, in one of the most striking prayers ever uttered by mortal lips, dedicates the house to God, and he himself also offers sacrifices and peace offerings, and hallows the temple and its courts (1 Kings viii.) Thus both these kings do exercise, in the most solemn manner, the functions of the priesthood, not indeed of the Levitical priests (who appear in these transactions as the subordinate ministers), but of a priesthood deriving its authority from God himself, and exercised by them as his appointed viceroys. They are not *styled* priests, for that would confound them with the sons of Aaron; but it is clear that a spiritual and a priestly function is connected with their regal office.

Now, whether the psalm before us was intended or not to refer specifically to these events, and thus to find its first and typical fulfilment in Solomon (as I am inclined to believe), it cannot, I think, be doubted that the language and imagery of the psalm takes its colouring from these circumstances. And thus we see with what beautiful propriety Melchizedek is referred to and comes within the circle of types foreshadowing the anointed of the Lord. David, as the Lord's anointed, has obtained possession of the seat of Melchizedek's ancient kingdom; and as, with prophetic glance, he looks forward to the establishment and perpetuity of that kingdom in *his* seed, in the hands of Him whom yet he names his Lord, he exults in the prospect of this Messiah, thus ordained of God, not only ruling in Zion, but also being a priest there for ever, according to the oath of God, as Melchizedek had been, who in ancient

days was "King of Salem, and priest of the most high God" (Psalm cx. 1—4.)

The typical character of Melchizedek seems then to us to be connected strictly and properly, not immediately with his personal history, but with the royal power and sacerdotal character of the king in Zion. It is no objection to this view that the Kings of Judah had no right to intrude into the office of the Levitical priests. A remarkable instance of this is recorded in 2 Chron. xxvi. 16—19, where the King Uzziah went to burn incense upon the altar of the Lord. The priestly functions of the king, the successive representatives of the Lord's anointed (whatever they were), were not intended to supersede nor to be confounded with those of the house of Aaron.

It is worth while to notice that, as here, the priestly office (not Levitical) is represented as united to the kingly, when the king is viewed as a representative of the Messiah; so, on the other hand, the kingly office not in the line of David is in one instance represented as united to the priestly, when the Levitical priest is set before us as king. And in this case, as well as in the former cases, the function, whether of king or priest, is spoken of in connection with the building of the temple. Of Joshua the high priest, in the time of the captivity, it is said, "He shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and shall be a priest upon his throne" (Zech. vi. 9—13). Thus there seems to be an intentional intermingling of the two functions; so that those who were types of Jesus specifically in the one office, whether king or priest, should also, in some instances, be types of him in the other.

*(To be continued.)*

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### JACQUES BRIDAINE, THE FRENCH WHITFIELD.

A FRENCHMAN, labouring as a religious revivalist, in the bosom of the Papal Church, in that most corrupt and godless age, the first half of the last century, presents so singular a phenomenon that, even apart from any personal characteristics, he deserves to be studied. But Jacques Bridaine, as our readers will have gathered from the brief notice of him in our last number, was no common-place man. He would have distinguished himself in any position, and under any circumstances. The fact, that he was a member of so corrupt a Church, and that he both held and taught many of her superstitious beliefs, only renders the sincerity of his faith and the ardour of his love to Christ the more remarkable. We must wonder that he could regard as brethren in Christ the members of a priesthood so frivolous, slothful, and licentious, as that with which he was associated; but his pure, laborious, and devoted life only stands out in the brighter contrast from that dark background. We have already seen that his life was spent in missions to various districts of France. He was engaged in 264 of these. We propose, now, to give some account of the mode in which he conducted them.

He proceeded upon a fixed and settled plan, from which he never willingly deviated. On approaching the place in which he was about to labour, a procession was formed with as much splendour as circumstances allowed. In such cities as Marseilles and Grenoble, it was of the most superb description. In villages and rural districts, he was satisfied to collect a few poor peasants, dressed in rustic finery, with the curé at their

head bearing the rude and tawdry images from the church or the roadside oratory. We must remember, that he was a Frenchman and a Catholic, and that he was dealing with Frenchmen and Catholics. A Beza, a Farel, or a Calvin, perceiving the injurious influence of this love of display, would have aimed to repress it. But Bridaine, both from his national temperament and his religious tendencies, relished these theatrical exhibitions, and was satisfied with endeavouring to put them to a good use. As they approached the church, all fell upon their knees in the road, and implored the Divine blessing upon the work in which they were about to engage. They then proceeded singing or reciting psalms composed by Bridaine. We may remark, that he laid great stress upon psalmody, and published several volumes of hymns, which had a very wide circulation. Thus engaged they entered the church. He then ascended the pulpit, and commenced a series of sermons on the first principles of the faith,—salvation, repentance, the Word of God, the delay of conversion, sin, final impenitence, and the small number of the elect. To this series of discourses succeeded another of a very exciting character, on the death of the sinner, the death of the righteous, personal judgments, the general judgment, hell and eternity. One of his audience on several occasions, the Abbé Carron, says that—

“The people could not resist these terrible and searching appeals. They seemed overwhelmed and crushed by his eloquence. As he spoke to them of death, he depicted in characters of fire the condition of affright to which the sinner is reduced as it approaches, and reminded them that it was the sensuality and luxury in which they were then living, which would make them afraid to die. As he spoke of personal judgments, he described a sinner on his sick bed, doleful, terrified, lost; overwhelmed in his contemplation of a world which was slipping from him, a heaven closed against him, a hell gaping for him, and a torrent of iniquities rushing around him. Then he described the dead man, his soul appearing at the judgment seat of God, into whose hands it is so terrible to fall. He represented the rigorous account which will be exacted from it and the innumerable sins it has to confess. Stripping off the veil of self-love which hides us from ourselves, he showed us what we are in reality, how sinful and corrupt, thus filling us with horror of ourselves, and terror at the judgment of an angry God, of a God who will then no longer grant pardon to the sinner, of a God who will henceforward breathe only vengeance, and whose tender mercies will have been changed into fury. Then he proceeded to speak of eternity, and in doing so, he seemed to surpass even himself. He used to exclaim ‘Oh, eternity! would that I could continually sound in your ears this word, which so constantly escapes from your hearts. I would enter your houses, I would penetrate your chambers where the affairs of this brief life occupy you. Astonished at your profound blindness, I would cry to you, ‘Can you then for ever forget your most lasting interests?’ You transact business for your families, and amass wealth for your greedy and covetous heir; but your most serious and personal business—that of your salvation—you neglect utterly. Oh, eternity! What are all things to eternity! I would go into the streets and places of public concourse, and I would cry, Whither do you rush, O men, blind and deceived? Whither tend all your labours, and cares, and journeys? Where is your boasted wisdom thus to think only of time, and to forget an eternity which pursues you, which approaches you, which already awaits you, and in which you are about to lose yourselves without recovery? I would enter your assemblies of pleasure, in the midst of your sports, and there in a voice mournful yet startling, would cry—Oh, eternity! What is all this mirth in the view of that eternity which you are labouring to render miserable, amassing a treasure of wretchedness for yourselves, and about to plunge into an abyss of remediless woe? And upon what, my brethren, do you found your hopes that this dreadful eternity is so distant? Is it your youth? ‘Yes,’ you reply, ‘I am only twenty or thirty years of age.’ Ah, it is not you who are twenty or thirty; it is the death which has gained twenty or thirty years upon you. Beware! eternity approaches. Do you know what eternity is? It is a clock whose pendulum repeats incessantly amid the silence of the tomb—always, for ever, for ever, always. During its ceaseless revolutions the reprobate cries out, ‘What is the hour?’ And the same voice replies, ‘Eternity.’”

The effect of such appeals was overwhelming. He was constantly interrupted by sobs and cries, and not unfrequently his whole congregation were convulsed with emotion. This was especially the case when he preached at nightfall; the dim twilight and deepening gloom seemed to render his deep, solemn tones more affecting than ever.

The intervals between his sermons were occupied either in the confessional with penitents, or in conducting the devotions of the retreat. The first of these institutions of the Papal Church is one of tremendous power. In it the penitent lays bare the heart and life to the confessor, and is bound to conceal nothing, to palliate nothing, to tell all; every thought or desire, the most secret or the most shameful, must be whispered into his ear; he must probe every wound and fathom every depth of the heart thus unveiled to him. Such a power in the hands of a weak, a wicked, or a superstitious priest, must work most disastrously. In the hand of an earnest, devout man, like Bridainé, it lost as much of its inherent evil as was possible, and in many cases was made an instrument of good. He seems to have possessed the art of leading the weeping penitents at once to the Saviour, and, without at all mitigating their horror of sin, to have succeeded, to a marvellous extent, in convincing them that through him all their transgressions were forgiven.

The retreat is an institution far less dangerous and objectionable than the confessional. In it those who wish to revive or deepen the work of grace in the soul retire from the world for a few days, a week, or a month, and spend the time in devout exercises under the direction of a superintendent. Many pious Catholics make the retreat (as it is called) once a year. To this engagement Bridainé attached supreme importance. He felt that the seed sown by him must germinate, and take root in silence and solitude; that the seductions and allurements of the world would efface the excitement produced by his preaching; and that, unless the effect were deepened by a temporary retirement from counteracting influences, it would pass away and leave no trace behind save in increased callousness and insensibility. He, therefore, urged all penitents to make the retreat. Towards the close of each mission he used to deliver many discourses with this design. One of these is now lying before us. It is from the words of our Lord to his disciples:—

“ ‘Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.’—Mark vi. 31.

“ Thus spoke our Saviour to his apostles when intercourse with the world, however innocent and necessary, might have injured them. Come, my children, said he, come and repose yourselves in solitude. Blessed be the Saviour, my brethren, who to-day puts the same invitation into my lips. Come, Christians, come into retirement. The Saviour, who desires to speak to your souls, and to overwhelm you with favours, awaits you there. Quit for a few days the affairs of time, which occupy you all your life, forget for a little while everything which this world offers, that, far from noise and tumult, you may occupy yourselves with that ‘one thing needful’ which God offers, and taste the sweetness and delight of solitary communion with him.”

He then proceeded to describe the nature of the engagement to which he invited them, urged its advantages, adduced scriptural warrant for such seasons of retirement, and then urged all classes to enter upon it. Having addressed his exhortations to priests, nobles, soldiers, magistrates, women of the world, and persons of piety, he concluded by an appeal to traders and artisans:—

“ Come, ye men of business, industrious and active in your affairs! Ah! is it not at length time to seek before all else the kingdom of heaven? You come, you go, you hurry,

you undertake a thousand journeys, a thousand cares, to heap up terrestrial and perishable wealth. Oh, come, come to find a little repose in retirement with Jesus Christ. He will teach you that these temporal anxieties, if they be not moderated and sanctified, will stifle grace in your hearts. He will show you how irrational and senseless you have been to bound your desires and hopes to created good. In a word, he will make you feel that truth, which you cannot too constantly meditate, that it will profit you nothing to gain the universe and lose your soul. Come, too, beloved artisans, and you, also, poor domestics. Alas! you have laboured enough for the advantage of others; it is but just that, without neglecting your duty to your masters, you should spend some moments of the day, some days in the year, in meditating on your own proper business—the business of salvation and eternity. In what manner do you live, poor creatures? Ah, the cares of earth entirely absorb you; the world has your heart, it has all your thoughts, it carries off all your time, you scarcely think more of God than if you had no God. Ignorance of religion and of your duties, neglect of prayer, insensibility to divine things, perhaps irreligion, debauchery and licentiousness, make up your life. Ah, my dear children, come into retreat, and there do for God and for your salvation that which daily you do for your masters and for the world. At last, open your eyes, walk in the path I trace, reach the goal I point out. Learn, that the Lord is your first, your sovereign Master, who deserves your first attention and your whole devotion. Learn, that you have a soul to save, and that the mightiest of earthly masters cannot save it from the hands of an avenging Deity if you have the misery to lose it. Learn, that God takes pleasure in revealing to simple hearts and to lowly peasants that which he conceals from the great and wise of the world; he will illumine your spirits with living light, and as he resisteth the proud, but giveth grace to the lowly, he will touch your hearts, will convert them, and will make you his saints. Come forth out of Egypt, dear people, people beloved of God, and the promised land shall be given you. Quit the world, and heaven shall be yours. Enter into retirement with God, and He, the Father of mercies and the God of consolation, will overwhelm you with his bounties; his favour and grace will be to you a well-spring of perfect joy both in this life and in the next."

Appeals such as these, addressed to congregations already excited by his impassioned eloquence, could not fail of effect. Crowds entered the retreat, and to them he devoted every hour he could wring from his other duties, or steal from sleep. Indeed, his labours were so continuous and excessive, that towards the close of each mission it was no rare thing for him to faint from excessive exhaustion and want of rest. The series of meditations he drew up for the use of those penitents in retreat were very different in character from his pulpit discourses, but were, in their way, scarcely less admirable. Want of space prevents our giving any quotations from them.

In connection with his mission, he instituted an agency which was worked with the happiest results, for the adjustment of quarrels and the reconciliation of enemies. It was called the *Bureau de Paix*, and consisted of one of his brother missionaries, the pastor of the district, and two or three of the inhabitants who were most eminent for wisdom and piety. An advocate who had been converted by the preaching of Bridaine, subsequently relinquished a very lucrative practice, and accompanied his benefactor in all his journeys, that he might form one of this friendly court of arbitration, where his legal knowledge and acuteness proved invaluable. The Abbé Carron, from whom we have so frequently quoted, says that—

"There was not one of his missions which was not signalled by the reconciliation of divided families—that reconciliation being constantly the fruit of a true conversion. From a thousand instances let us cite only this, of two gentlemen whose families had been divided for twenty-three years by violent and envenomed hatred—a hatred which seemed incurable. The elder, and the least to blame of the two, sought his adversary in the church; there, under the eyes of the whole assembled congregation, he advanced towards him, and bursting into tears, clasped him in his arms, asked his friendship, and assured him of his friendly and peaceful feelings.

The two families, overpowered by this example, forgot the past and became fast friends."

The fame of these eloquent discourses and ceaseless labours spread far and wide. At length he received so urgent a request from his ecclesiastical superiors to visit Paris, that he could not but obey. The Church of St. Sulpice, in which he was to preach, was crowded with a fashionable audience. Wits, courtiers, ecclesiastics, the gay, the frivolous, the scoffing, were there, hoping to abash by their august presence the rustic missionary. So far from intimidating him, however, they seemed only to inspire him with new courage. He commenced thus:—

"At the sight of an audience to me so novel, it seems, my brethren, as though I ought to commence by asking pardon on behalf of a poor missionary who possesses none of those talents which you require in one who speaks to you of your salvation. I experience, however, to-day, a very different feeling, and if I am humbled, beware of supposing I stoop to the miserable disquietudes of earthly vanity. God forbid that his minister should ever imagine that he needs to apologise to you! for be you whom you may, you are like me, but sinners. It is before your God and mine that I feel compelled to smite upon my breast. Hitherto I have proclaimed the judgments of the Most High in temples thatched with straw; I have preached the need of repentance to wretches who wanted bread; I have announced to simple-minded rustics the most startling truths of religion. Wretch that I am—What have I done? I have saddened those poor friends of my God. I have carried grief and fear to those simple, faithful spirits, which I ought rather to have gladdened and consoled. It is here where my eyes fall upon the great, the rich, the oppressors of suffering humanity, or upon audacious and hardened sinners; ah, it is here that I need to maintain the Holy Word in all the power of its thunder, and to place with myself in this pulpit, on the one hand, Death, which threatens you, and on the other, my great God, who comes to judge you. To-day I hold your sentence in my hand. Tremble, then, before me, proud and scornful men who hear me! The necessity of salvation, the certainty of death, the uncertainty of that hour so frightful to you, final impenitence, the last judgment, the small number of the elect, hell, and above all, eternity—*ÉTERNITÉ!* These are the topics on which I must speak to you, and which, doubtless, I ought to reserve for you alone. And what need have I of your plaudits, which may, perhaps, ruin me without saving you?"

Cardinal Maury, who was present, declares that Demosthenes himself could not have produced a greater effect upon the Athenians than was produced by these first words spoken by Bridaine in Paris.

Marmontel speaks with equal admiration of a passage from another of his sermons addressed to those who, whilst they bore the name of Christians, brought scandal and dishonour upon it by their sins.

"I have heard him," he says, "pronounce the following passage in a tone the most thrilling and penetrating, with the bearing of an apostle, and with an intense earnestness I have never seen equalled. During its delivery, one heard only sobs amongst his audience. 'A man accused of a crime of which he was innocent, was condemned to die by the iniquity of his judges. They led him to execution, but found neither the block prepared, nor the executioner to inflict the sentence. The people, moved with compassion, hoped that the miserable man might escape death. A wretch from the crowd exclaimed, '*I will prepare the scaffold, and serve as executioner!*' You groan with indignation. Well, my brethren, each of you is that inhuman monster! There are no longer Jews to crucify our Lord. You—you sinners—rise up and say, '*I will crucify him.*'"

In his 66th year he was engaged with unabated vigour and energy in the neighbourhood of Avignon. At its close he felt unusual lassitude and exhaustion. His friends wished him to indulge in a brief interval of repose, but he refused, and insisted upon proceeding forthwith to Roquemaure, where he was expected. He arrived there on December 10th, 1767, and proposed at once to commence his labours. But the hand of death was upon him. For years he had suffered agonies from a disease similar to that which tortured Robert Hall. In a paroxysm of pain he was con-

pelled to put himself into the hands of the surgeons. His extreme weakness, the nature of the disease itself, and the clumsy surgery of the day, proved fatal to him. He lingered for some days in excruciating agony, yet no complaint, no murmur, escaped his lips. Pamard, a celebrated surgeon, who was sent for from Avignon, after describing the malady, and the nature of the operation he performed, says—

“He supported the pain, both of the disease and the operation, with heroic fortitude. He repeated every moment, ‘Oh Jesus! beloved one, thou didst suffer much more for me!’ When he became somewhat more free from pain, anxiety to resume his missions instantly returned. He spoke of them at length, and expressed his confident hope of speedily engaging anew in his apostolic labours. . . . Each day now rendered his condition more suffering, and although he had no rest by day or night, he lost nothing of that peace of soul which sustained him. Full of joy, and faith, and love, his countenance beamed with light. On the 21st of December he felt that his end was near; he requested to receive the viaticum; it was administered; he exclaimed, ‘Oh, my God! this is the most glorious day of my life,’ and expired.”

It is no trivial testimony to his integrity and piety that, though he made more proselytes from Protestantism by his preaching than were made by all the persecutions carried on by the other members of his own church, he lived esteemed and admired by the Protestants themselves. It is no small disgrace to the Papal Church that she has reserved her honours and beatifications for men distinguished by nothing but a blind and superstitious credulity, and has allowed the memory of this devoted and laborious missionary to pass into almost total oblivion. We are not insensible to the errors of his creed, but since amidst all these errors he yet held and preached that a man is justified by faith in Christ, we cherish his memory as that of a brother in the Lord; and since he laboured with such fearless fidelity, and such self-denying zeal in the cause of our common Master, we venture to hold him up as an example worthy of our study and imitation. Would that he had come out from a Church whose corruptions he mourned, and whose persecutions he condemned! But since he lived under the constraining influence of the love of Christ, and died trusting in his atonement and intercession, we dare not exclude him from the apostolic benediction, “As many as walk according to this rule, peace be on them, and mercy, and on the Israel of God.”

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### CLAUDIA, PUDENS, AND RUFUS.

SACRED and secular history pursue, for the most part, independent and dissociated paths. Though they run parallel, they rarely touch or cross one another. The histories of the Old and New Testaments narrate the events of periods in which the mightiest empires the world has ever seen rose to eminence, or flourished, or decayed. Yet they scarcely allude to them. Where they are mentioned at all it is in the most subordinate and incidental manner. On the other hand, secular historians rarely deign to notice the obscure and isolated people who inhabited or who emerged from the hills and valleys of Palestine. This is accounted for by the fact that “Israel was a people dwelling alone and not reckoned among the nations;” and by the yet further fact, that when Christianity flowed forth from Judea and was proclaimed by Jews throughout the whole Roman empire, its converts were too few and obscure to receive much attention from historical writers. In this rarity of points of contact between sacred and secular history, it becomes interesting to discover any fresh instances in which persons described or events narrated

in the one, are to be found also in the other. If we can see those, whose names are mentioned in Scripture, take their places in ordinary society, if we can follow them into their common life and see them in their environments and connections, we feel a pleasant surprise similar in kind to that experienced when we unexpectedly meet an old friend where we had looked for a mere stranger. The persons named at the head of this article afford just such links between sacred and secular history. They do not indeed occupy a very prominent place in either. Yet it certainly is a very curious circumstance, that three friends of whom the Apostle Paul speaks with esteem and affection, should likewise be spoken of in terms of high commendation and warm affection by the poet Martial. Claudia has a yet further claim upon our interest in the fact that she is the first British Christian of whom we have any trustworthy account. Those who may desire a more ample discussion of the various points which go to prove the identity of the friends of Paul with those of Martial, will find it blended indeed with some strange whimsies and fancies in a book published about ten years ago, entitled, *Claudia and Pudens; an Attempt to show that Claudia mentioned in St. Paul's Second Epistle to Timothy was a British Princess.* By John Williams, A.M. We can only attempt a very brief summary of the arguments by which this conclusion is established.

It must be premised, that Martial and Paul were in Rome at the same time—the one a popular wit and epigrammatist; the other, “the prisoner of the Lord for us Gentiles,” “now ready to be offered, and the time of his departure at hand.” The former courted by all who admired his genius or feared his wit; the latter forsaken by all, save his “God, who stood with him and strengthened him.” When the panic, occasioned by his first trial before Nero, had somewhat subsided, the friends of Paul seem to have recovered their courage and again to have rallied round him. From two of these, Claudia and Pudens, he sends greetings to Timothy (2 Tim. iv. 21). And in his Epistle to the Romans, he sends greetings to Rufus. These three persons, or at least three persons of the same name, are mentioned or addressed by Martial, as being intimately connected with one another, and he celebrates the marriage of the first two, Claudia and Pudens. Now it may be admitted, that these names were common enough at Rome, and we cannot infer very much from the fact of their identity. Yet, when we find three intimate friends, Claudia, Pudens, and Rufus, spoken of by Martial, and living at the same time in the same city, three friends, members of the same Christian Church, likewise named Claudia, Pudens, and Rufus, spoken of by Paul; it is at least a probable conjecture that they form not two friendly triads, but one.

This probability is strengthened by the terms in which Martial speaks of his friends. They were remarkable for their purity and spotless virtue. Whilst his loose verses were quoted with applause in ordinary Roman society, ladies of the highest rank and matrons of gravest years reciting them without any sense of impropriety, Pudens and Rufus reproved him for the licentiousness of his writings, and induced him to correct it in some degree. In one of his epigrams, addressing himself to the former, he writes—

“Pudens, at thy request again,  
O how can I refuse  
To take up my correcting pen,  
And prune my vagrant muse?”

His references to Claudia are of a similar character. In celebrating her marriage with Pudens, he dwells upon her grace, beauty, and wit, in all which she outshone the ladies of Greece and Rome. In his later verses he speaks of her as an amiable matron, the worthy wife of a holy husband. There may, of course, have been a heathen couple named Pudens and Claudia, with a friend named Rufus, to whom such praises for purity and holiness may have been due. But those who know how utterly corrupt and depraved Roman society was at that period, will deem this improbable. Private virtue had almost died out in that city of adulterers and harlots. The Christian church had absorbed and assimilated into itself whatever of moral and religious life remained. The words of Martial would of themselves lead us to conjecture that the three friends whom he so highly eulogises, were members of that church in which alone these almost extinct virtues were to be found. Not merely their name then, but their characters tend to identify the friends of Martial with those of Paul.

Again, we may connect Claudia with the Christian church through Pomponia, wife of Aulus Plautius, conqueror and governor of Britain. Of this illustrious lady, Tacitus tells us that "being accused of having embraced a foreign superstition, her trial was committed to her husband. He, according to ancient usage, investigated the character and reputation of his wife in the presence of their family, and pronounced her innocent." The historian goes on to describe her perpetual gloom and melancholy during the remainder of a long life, clearly connecting this with her religion. Now this is exactly the language which would be used, and which constantly was used, to describe Christianity. There can be little doubt that this was "the foreign superstition" of which Tacitus speaks. It prohibited to its votaries the cruel and sanguinary conflicts of the amphitheatre, the licentious exhibitions of the theatre, and the idolatrous rites which were associated with all public festivals, and thus made them appear gloomy and melancholy to their fellow-citizens. We need not hesitate therefore to regard Pomponia as a Christian. During the residence of her husband Aulus Plautius in Britain, he had contracted an intimate alliance with a British king Cogidunus, who reigned over the territory which now forms the counties of Surrey and Sussex. This Cogidunus, as we learn from an inscription found some years ago at Chichester, assumed the name of Tiberius Claudius, after his patron the Roman emperor. The name of his daughter therefore would be Claudia. Now it was the invariable custom of the Roman government to require those native kings whom they allowed to retain their territory, to send some members of their family to Rome as hostages. This was doubtless done in the case of Cogidunus. There is thus a possibility that his daughter Claudia might be one of those who, in form, were invited to the imperial city as friends, but who were really detained there as security for the good conduct of their parents. Just at this time we find that Pudens, a young Roman nobleman, married a British maiden named Claudia, then resident in Rome. The match was evidently deemed a good one, and formed matter of congratulation to the friends of the bridegroom. This would apply to a marriage with a British princess, but a union with a British maiden of inferior rank would have been deemed a *mesalliance* for a Roman nobleman. There is therefore a strong probability that the British Claudia whose marriage with Pudens is celebrated by Martial, was the daughter of Cogidunus. This probability amounts almost to absolute certainty when we find, from the lapidary

inscription already referred to, that a Roman named Pudens owned land within the territories of Claudius Cogidunus, and united with him in erecting the altar and temple in question. Association in a work of this kind traces the existence of some family connection. A British king would not have joined a Roman senator with himself in a votive offering, unless there had been some relationship between them. There can, we think, be little doubt that the Claudia whom Pudens married at Rome was the daughter of Claudius Cogidunus, the friend and ally of Aulus Plautius. This lovely British bride, whose grace, wit, and beauty are so highly lauded, who is praised as being the worthy wife of a holy husband, who in after years is described as an amiable matron, surrounded by her family, would thus be the friend of Pomponia, the Christian wife of Aulus Plautius. The friendship would doubtless commence in Britain, where Pomponia resided with her husband, and lived for a long period at the court of Cogidunus. When Claudia was sent to Rome, the usages of Roman society render it almost certain that she would be an inmate in the house of Aulus Plautius, who by this time had returned home, and who, as governor of Britain, would be the guardian and patron of the hostages from thence. Could Pomponia do other than lead her young charge to that Saviour whom she herself had found?

This connection between Pomponia and Claudia is yet further established by the name Rufina, which Martial sometimes adds to that of Claudia, and by the interest which Rufus takes in the marriage. The principal branch of the Pomponian family bore the cognomen Rufus. Supposing, then, that Pomponia, the wife of Aulus Plautius, belonged to this branch, nothing would be more natural or usual than that Claudia should, in honour of her patroness and friend, add the name Rufina to her own. She would by this act attach herself as a client to this great family and to the person of her benefactor. Thus, too, we can understand how Martial should address Rufus, the relative of Pomponia, as taking a special interest in the marriage of their young *protégé* as in the following lines—

“O Rufus! Pudens, whom we own as friend,  
Has wed the British Claudia as his wife.  
Propitious Hymen! light thy torch and send  
Long years of bliss to their united life.”

This chain of incidental and circumstantial evidence is completed by two additional facts. Martial, in his seventh epigram, requests Rufus to forbear submitting the poems he sent to him to the judgment of his father upon the ground that his taste was yet more grave, and his criticisms upon their loose tone yet more severe than those of his son. Now, in the epistle written by Paul some years later, we have in connection with the greeting addressed to Rufus, one, not to his father, indeed, but to his mother, as one whose eminent piety led the apostle to say, “Salute Rufus, the chosen in the Lord, and his mother, who is also mine.” The confirmation thus afforded is indeed very slight; yet it tends to show that in both cases Rufus was not merely himself eminent for piety, but was descended from eminently pious parents.

A very early ecclesiastical tradition which we can trace up to a period anterior to the discovery of the Epigrams of Martial, and, which it seems impossible to explain except on the supposition of its truth, declares, that a certain Timotheus, the son of a Roman senator, named Pudens, was very active in preaching the gospel in Britain, and was mainly instru-

mental in the conversion of the Britons to Christianity. The facts which we have discussed respecting the possession of land in Britain by Pudens under Cogidunus, his marriage to Claudia, their connection with Cogidunus and with Pomponia, could not have been known at the time when this tradition of the Mediæval Church appears. Yet how much light do all these facts reflect upon one another! What more likely than that Claudia, remembering her native land, her father, and her father's house, should dedicate her son to this work of filial piety and Christian duty?

Putting all these facts together, we can hardly resist the conclusion that the Claudia, Pudens, and Rufus, whose friendship and alliance are celebrated in the verses of Martial, appear in a yet more imperishable record, and receive yet higher commendation than the encomiums of the heathen poet. Their names stand together, not only on the page of Scripture, but "are written in the Lamb's Book of Life." They who shone "as the light of the world" in that dark and corrupt age, whose virtues compelled the admiration, even of the vicious and the profane, had "washed their robes and made them white in the blood of the Lamb." Their pure and holy lives were inspired by higher motives and sustained by nobler principles than their heathen admirers knew. Whether their Christianity was discovered and they put to death in that dreadful storm of persecution which burst upon the church soon after the mention of their names by Paul and Martial, we have no means of knowing. Of this, however, we may be sure, that now "they are without fault before the throne."

The connection of Pomponia with this little history is very affecting. We see the Roman lady holding herself aloof from the murderous exhibitions of the Colosseum, the obscene displays of the theatres, and the corrupting intercourse of Roman feasts. Her contemporaries deemed her infected with a gloomy superstition. We, who retrace her history after a lapse of 1800 years, can judge her more truly. It was not melancholy which kept her apart from those spectacles, but a joy too deep and full, too pure and heavenly, to leave room for the play of earthly and sensual passions. Occupied in the training of her young guest from that distant and barbarous island, she saw her grow up in beauty and grace, "in favour with God and man." She may have lived long enough to see her "not unequally yoked" with Pudens; may have seen their six sons and daughters "trained up in the nurture and admonition of the Lord;" may have seen them as the trusted friends and companions of the apostle in his Mamertine prison; may have heard the glad tidings of missionary labours and successes among the naked and painted barbarians of Britain. But she could not have foreseen that Claudia, her adopted daughter, would be but the forerunner in the Christian race of a great multitude in her native land, who in arts and arms, in Christianity and civilisation, would eclipse the fame of Imperial Rome. The prayers of Pomponia for Claudia, of Claudia for Britain, have been answered. When the name of Martial has been again forgotten, and when his verses have a second time passed into oblivion, their names shall still survive; Claudia, Pudens, and Rufus, recorded on the imperishable page of Scripture, and in the eternal records of heaven, cannot pass into oblivion; "the memory of the wicked shall rot, but the righteous shall be had in everlasting remembrance."

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## SACRAMENTAL MEDITATIONS.

LET the following words of Tholuck furnish the guiding thoughts for our meditation of the present month :—

“As here at the table I receive the bread and the cup of the holy Supper, I declare Christ to be the bread of my life, Christ to be the wine of my soul. Would you know what strengthens me in my weakness, what lifts me up when I stumble, what quiets my conscience when it accuses me? It is Christ in his life, suffering, and death. This is the profession which, as often as I drink this cup, I witness before the Church on earth, before the angels in heaven, and before my Father. . . . It is here that I realize that I am meant when He says, ‘Come unto me, all ye that are weary and heavy laden, and I will give you rest.’ I read in Scripture that he says it to the world; here, he says it to me. I discover in this ordinance that all which he did for the world, he did for me. What is faith so long as it does not attain this personal appropriation? Was not our Luther right when he said that the secret of faith is in the little words, *Me and Mine*? How easy it is to acknowledge general truths, and how difficult to appropriate them to oneself? At the Supper I learn *the Me and Mine*; for here, to me, individually and especially, the bread and the cup are extended. Here I realize that I have a share in all the blessings which the Saviour purchased for the world; that all he did for the world he did for me. O dear Lord, come thou unto us more and more, and celebrate with us thy holy Supper! Come and enjoy it with our souls. Come and make each celebration of thy death with thy church a prelude of thine eternal Sabbath at last. Let us partake of the new wine with thee in thy heavenly kingdom.”

Yes, without this personal appropriation of Christ by the soul, faith has no power to strengthen or comfort. Luther was right. *Me and Mine* are among the most precious words in the Bible. It is not the confession that “Christ died,” but the clear conviction that he “died for me,” which is to sustain us in the conflict. He “loved *me* and gave himself for *me*,” is the avowal which will teach us alike to live and to die in him. In the Supper, this truth is brought very clearly out. To each in particular the broken body and the shed blood of our Lord are offered. The word is preached to the whole congregation indiscriminately, but the sacramental bread and wine are brought to me individually. Under this symbol, Christ gives himself to me, and I take him as my own.\* It is a personal offer and a personal appropriation and acceptance. To each the elements are offered in the name of Christ; by each they are received in his name; so that each may learn to say *me* and *mine*. Probably it is in connection with this thought that we are to find the explanation of our Lord’s words, so much discussed and controverted—*Take, eat; this is my body—drink, this is my blood*. We cannot accept the Papal dogma of transubstantiation. We cannot believe that the bread does actually become the body of Christ, or the wine his blood. Yet all his words are full of meaning. What, then, is the true force and meaning of this language? Did he not teach us, under this emblem, that he does give to each one of us his flesh, his blood, himself? Not in the bread, but with it—not in the wine, but with it, is faith to receive the body and blood of Christ. The human administrator gives but bread and wine—the Lord of the assembly gives to believing souls, himself. It is Christ received by faith that is to be the food of our souls, the joy of our hearts. As we “eat this bread and drink of this cup,” thus taking our portion in the provision made for all, let us in like manner claim and appropriate our

\* It will at once be seen how the force and meaning of this part of the ordinance are lost in the Papal mode of administration, where the communicant does not “take” the bread; it is given by the priest. The remark holds good both of the sign and of the thing signified. It is not faith which takes Christ, but the priest, who is supposed to give him to the merely passive recipient.

personal interest in Christ. As we stretch forth the hand that we may "take and eat" the emblematical bread, let us at the same time stretch forth our spirits to take, to lay hold of, that Saviour who under this emblem offers himself to us.

We are not merely to take the bread, but to eat it; not merely to receive the cup, but to drink. The bread and wine are to enter into our system; to become assimilated with and incorporated into our very being. It is not enough that we touch the elements or gaze upon them, they are to be eaten and drank. Just so, we are not simply to lay our hands upon the head of the great Sacrifice, not merely to gaze upon him with adoration and gratitude, but actually to receive him into our spirits. It is "Christ *in you*, which is the hope of glory." Not Christ upon the cross only, but Christ in the heart. "If Christ be in you, he that raised up Jesus from the dead will also quicken your mortal bodies, because of his Spirit that dwelleth in you." "Know ye not that Christ is in you except ye be reprobates?" "I live, yet not I, but Christ that liveth in me." Just as the bread and wine received into our bodies become a part of them, supplying the daily loss and waste of substance, recruiting our flagging energies, our drooping spirits; just so is Christ to be received into our very life, to become a part of our spiritual being; so that the life of Christ shall "be made manifest in our mortal body," and we be enabled to say with the apostles, "The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me."

These views are confirmed and illustrated by the words of our Lord himself, as recorded in John vi.—"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me and I in him. He that eateth me, even he shall live by me." And when his hearers were perplexed and confounded by these mysterious sayings, he added, as a clue to his meaning, "It is the Spirit that quickeneth; the flesh profiteth nothing." It is Christ, then, that we are to receive. Only as we receive him, can we live by him. As the body lives and is nourished by bread and flesh, so our souls are to feed upon and to live by Christ. But food will profit us nothing unless eaten and assimilated to our bodily substance; so Christ will profit us nothing unless received and assimilated to our spiritual being. Let us each seek, as we take the bread and wine of the supper, to take and eat the flesh and drink the blood which were so freely given *for* us on the cross, and which are given *to* us to feed and strengthen our fainting souls.

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#### REMARKS ON ROMANS VI. 23.

"For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ, our Lord."

THIS text, as embodying a complete statement of an important doctrine, is a favourite quotation. But it is often forgotten, when thus divorced from its context, that it is a concise summing up of the previous argument

into two parallel and antithetical propositions. If there is any exception to be found to the rule which has been laid down, and which is certainly true in the main, that we are not to look for logical definitions and systematic theological statements in the New Testament, it will be found in St. Paul's writings: for his thinking powers had been cultivated in the Jewish schools, which were famous for dialectic acuteness and logical subtilty. And neither did Paul, nor will any other Christian, undervalue any acquired gift which may recommend the gospel, when used as a means, not as an end.

In order to show the antithesis of this passage, it may be stated thus :—

The wages } of { Sin } is { death ;  
The gift } of { God } { eternal life :

where we have I.—The two masters—Sin and God. II.—The two results—Death and eternal life. And III.—The two grounds—Wages and gift.

I.—The two masters, Sin and God.

The apostle (from v. 15) contrasts the states of the converted and unconverted. The unconverted are slaves of sin—sin, that is, is the master to whom they have yielded themselves and their powers as completely as a slave, who is his master's own property, yields himself or is forced to do all his pleasure: or as completely as the subjects of a king were held bound to give a full obedience to his commands. The change from this condition into that of a regenerate life is not here represented as a release from the state of slavery or subjection—the state of implicit obedience—but as a change of masters. “But now, having been freed from *sin*,” but enslaved (subjected) to *God*, holiness is the fruit, and eternal life the issue, that you have. For the “wages of sin is death, but the gift of God is eternal life.”

II.—The two results. Sin leads to *death*, but holiness to *eternal life*. In a former part of this passage, other results of the two states are given; as, in v. 16, we are told that sin leads to death, and obedience to *righteousness*: but righteousness, *after* this life results infallibly in eternal life. Again, in v. 19, sin leads to *lawlessness*, and obedience to God to *holiness*: but, again, *lawlessness*, when it becomes final impenitence, issues in *death*, and *holiness*, if persevered in, issues in *eternal life*. The fruit of the regenerate is unto *holiness*, and the *end* eternal life. “For the wages of sin is death, but the gift of God is eternal life.”

III.—The two grounds of the two final states. That of the slaves of *sin* is earned and deserved. The word wages in the original means a *soldier's pay*; that which he receives as his due for actual service done. But, the state of the subjects of God is not given for service done, is not earned and deserved, but is the free gift of God. The word here also is peculiar, and means the spontaneous and uncalled-for act of God in offering salvation to man. A gift may sometimes be bestowed, because we wish to signify our appreciation of some service or kindness, because it is in a sense *due*, though it could not be exacted. Not so this gift. It comes to us *in Jesus Christ our Lord*, as the means of its conveyance. There should always be, therefore, as strong emphasis on these two words *wages* and *gift*; indeed, every word in the verse is bursting with meaning.

We may draw two reflections from these considerations—an alarming and a consolatory one.

The first—the alarming one—is, that we can *deserve* nothing but condemnation and death. The whole human race fails to come up to God's

requirements ; and if any one persists in standing on self-justification, he must fall. But,

The second reflection is a consolatory one; that one Being, in whom the divine and human meet and blend, has, as a man, rendered a perfect obedience, and does stand *self-justified*. And among the gifts which he has received for men, the chiefest is this, eternal life—"eternal life in Jesus Christ our Lord."

"This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life."

"My sheep hear my voice, and I know them, and they follow me : and I give unto them eternal life."

*Enfield Highway.*

E. S. J.

### SIN.

SIN is the greatest folly, and the sinner the greatest fool in the world. There is no such madness in the most fitful lunacy. Think of a man risking eternity and his everlasting happiness on the uncertain chance of surviving another year. Think of a man purchasing a momentary pleasure at the cost of endless pain. Think of a dying man living as if he were never to die. Is there a convert to God who looks back upon his unconverted state, and does not say with David, "Lord, I was as a beast before thee"? Now, conversion not only restores God to the heart, but reason also to her throne. Time and eternity are now seen in their just proportions—in their right relative dimensions; the one in its littleness, and the other in its greatness. When the light of heaven rises on the soul, what grand discoveries does she make of the exceeding evil of sin, of the holiness of the Divine law, of the infinite purity of Divine justice, of the grace and greatness of Divine love! On Sinai's summit and on Calvary's cross, what new, sublime, affecting scenes open on her astonished eyes! She now, as by one convulsive bound, leaps to the conclusion that salvation is the one thing needful, and that, if a man will give all he hath for the life that now is, much more should he part with all for the life to come. The Saviour and Satan, the soul and body, holiness and sin, have competing claims. Between these, reason now holds the balance even, and man finds, in the visit of converting grace, what the demoniac found in Jesu's advent. The man whose dwelling was among the tombs, whom no chains could bind, is seated at the feet of Jesus, "clothed, and in his *right mind*."—*Guthrie*.

### MISSIONARY HYMN.

HAST thou said, Divine Redeemer,  
All the world shall yield to Thee,  
And the fettered slaves of Satan  
Learn the truth that makes them free?  
Hasten then, we pray, that period;  
Rise and shine, thou Sun of grace,  
Till, illumed with heavenly radiance,  
Earth shall be thy dwelling-place.

Lion of the tribe of Judah,  
Take the prey, the spoil divide;  
Go from conquering to conquer,  
Till there is no God beside.  
On each mountain raise thy standard,  
To each vale Thy gospel send,  
By its all-transforming power,  
Make each enemy a friend.

*Torquay.*

Christian brethren, Jesus calls you;  
Will you not the summons hear,  
Hark! how sweet his parting accents  
Gently fall upon the ear!  
Go, my friends, to every nation,  
Publish far and wide my grace;  
Tell poor sinners Jesus loves them;  
Jesus waits to save and bless.

Fiery trials may await you,  
Days of toil and nights of gloom,  
But the promise, "I am with you,"  
Gives the desert Eden's bloom.  
Boldly go then, Christian soldier,  
Tread the path your Master trod;  
His own words proclaim, most blessed  
He who wins a soul to God.

M. BROWNE.

## Reviews.

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*Ages of Christendom before the Reformation.* By JOHN STOUGHTON. London: Jackson and Walford.

WE have only one fault to find with the volume before us. The subject is too extensive and complicated for the space allotted to it. The ages of Christendom before the Reformation cannot be adequately and satisfactorily discussed in a small volume of 450 pages. The artist has chosen a subject too large for his canvass, and in doing this has only left himself a choice of two evils; he must either omit details altogether, and slur over the events of centuries in a few vague generalities, or he must crowd his details together in confused and confusing juxtaposition. Nor is this the only disadvantage attending the attempt to compress so vast and eventful a period within such narrow limits. It is absolutely impossible, where everything has to be presented in miniature, to preserve the due proportion and subordination of parts. Events of a secondary and subsidiary character, which yet ought to be taken account of, must either be crushed out altogether, or, if introduced, must occupy a space disproportionate to their importance. As in the attempt to portray the planetary and stellar universe by means of an orrery, it is necessary either to leave out the remote stars and the smaller planets, or else to exaggerate their magnitudes and diminish their distances in order to include them; so in the volume before us, it has been simply impossible to give the due place and proportion of each event. For instance, the preaching of Chrysostom occupies more space than the rise of the Papacy; the state of society at Constantinople receives more attention than the irruption of the Northern and Eastern hordes. The choice of a subject so unmanageably large is specially unfortunate in the case of Mr. Stoughton, since his great power lies in the accumulation of picturesque detail around a single figure. He paints by a succession of minute and careful touches. He can present a group with wonderful distinctness, but he cannot by a grand generalisation marshal a mob of discordant facts under a single law; he cannot, as by an electric flash, fuse into unity and crystallise into form, a heap of incongruous details. He can paint an interior with the minute accuracy of the Dutch school; but he cannot, with Turner, by a single sweep of his brush, give an expanse of ocean stretching to the horizon. Supposing that the subject of the volume and its size were prescribed to him, we think that, if he had consulted his own genius, he would have selected one or two of the prominent and representative men of each period, and have grouped around them, as he so well knows how to do, the characteristics, events, and tendencies of the time. Having taken this preliminary exception to the plan of the volume, we are bound to say that we have to speak of it in every other respect in terms of high commendation. There is no need for us to eulogise the pure and graceful style, the fulness of historical information, the Christian temper, the courteous treatment and charitable judgment of opponents, and the steadfast advocacy of truth which Mr. Stoughton always displays. In no other of his publications are those qualities more admirably displayed than in the one before us. We question whether the Committee of the Congregational Library have given to the world a volume likely to achieve and maintain a higher, wider, and more lasting reputation than this.

Any special remarks upon the volume itself and its subject, we shall restrict to the concluding lecture, in which Mr. Stoughton deduces some practical lessons and inferences from the preceding survey of fourteen centuries. He observes that ecclesiastical history is, to a large extent, a history of corruptions. Even under the direct personal teaching of their Divine Master, the little company of apostles and disciples were perpetually going astray, and needed constant correction. The primitive Church under the guidance of inspired teachers, fell into innumerable heresies of doctrine and inconsistencies of practice. And when the age of inspiration and miracles ceased, the innovations and corruptions proceeded apace; so that in a few centuries it would have been difficult to recognise the lineaments of the divine ideal in the human realization, so perverted and distorted was it. Christianity, as embodied in the Church, and as manifested in practice, was utterly unlike Christianity as portrayed in the Gospels. To pass from the contemplation of the religious life, as presented in the New Testament, to that of the fourth or fifth centuries, is like passing from the pure light, the fresh breezes, the vivid and beautiful verdure of earth, into some magician's hall, where the atmosphere is loaded with oppressive and intoxicating odours, and coloured lights and changing phantasmagoria dazzle and confound the senses. The pure, healthy, natural religiousness of the acts of the Apostles has given place to the exaggerated, artificial, and fantastical devices of a superstitious church. One no longer encounters men, but monks who are ashamed of their manhood—"Eremites and friars, white, black, and grey, with all their trumpery." Dead and worthless forms are galvanized into a spasmodic life, and walk about in place of living godliness. In the words of Mr. Stoughton—

"The first age of the church was *formative*, when Divine objects were newly presented, and infant Christendom was being taught to see. The second was *innovating*, when youthful fancy disturbed the exercise of the perceptive faculty, and blended dreams with realities. The third was busy with *development*; the logical understanding unfolding premises in which the truths of spiritual insight and the errors of unruléd imagination were strangely intermingled. The fourth was in bondage to *tradition*—memory uncritically gathering up and preserving whatever had come within its reach; the affections and the will being made subject to the authority of the historical church."\*

This fact has sometimes produced an impression unfavourable to the truth of Christianity. The Divinity of its origin has been opposed on the ground that it has failed in its realization. To this Mr. Stoughton replies, that the corruptions of practical Christianity are all of them innovations upon or departures from the divine ideal presented to us in the lives and writings of its authorized and inspired teachers. Who could blame the law of the land for the crimes which it forbids and punishes? Moreover, the corruptions were foreseen. We read in the New Testament of "a falling away," of "false prophets coming in sheep's clothing," of "departing from the faith," of "giving heed to seducing spirits," of "bringing in damnable heresies," of "men denying the Lord that bought them," of "the man of sin, opposing and exalting himself." Indeed, it may be doubted whether any form of corruption has manifested

\* Men, not contented with the plentiful and wholesome fountains of the gospel, began after their own lusts to heap to themselves teachers; and as if the Divine Scripture wanted a supplement, and were to be eked out, they cannot think any doubt resolved or any doctrine confirmed, unless they run to that undigested heap and fry of authors, which they call antiquity. Whatsoever time or the heedless hand of blind chance hath drawn ashore in her huge drag-net, whether fish or sea-weed, shells or shrubs, unpicked, unchosen, those are the fathers.—Milton "On Prelatical Episcopacy."

itself in the church which was not described and foretold in the New Testament. Whatever argument, then, may be supposed to be derivable from the fact that corruptions have appeared, is more than counterbalanced by the further fact that the corruptions were all of them foreseen. The coincidence between the corruption and the prophecy proves the Christian oracles to be divine. Still it may be said, if the ideal be divine, how comes it to pass that the Divine Author should have permitted it so miserably to fail in its realization? How is it that he did not keep unpolluted his own institution, and preserve the church as an unblighted garden, a home of untruffled love? We quote part of Mr. Stoughton's answer to this difficult question:—

“ We can only answer, ‘ His ways are not as our ways, and His thoughts are not as our thoughts.’ God's Universe, from end to end, is a perfectly different realm to what man's wisdom would have made it. The human ideal of what a world should be, of what an order of moral government should be, of what a revelation from Heaven should be—how that petty, frail, philosophical affair is dashed to atoms the moment it comes in contact with God's actual world. None, who look round and reflect, but must cease to wonder that God has not ordered the history of the church according to any *beau idéal* of ours. Whatever there may be in history to perplex people who have conceived certain optimist theories, let them but study the commonwealth of existence, of which the church is only a part, and they must either be very blind or very brave, if they continue to stand by their idle dreams. The history of Christendom is only in accordance with the history of the universe. It is a smaller ring within a larger—a wheel in the middle of a wheel. God revealed truth and duty to angels in Heaven. He did the same to Adam and Eve on earth. They were all at first perfect according to their nature. The greater church above was pure and holy—the lesser church below had on it no taint. Then, a part of the celestial *ecclesia* apostatised, morning stars fell, sons of God kept not their first estate. The little terrestrial *ecclesia*, as a whole, was disobedient. As its members multiplied, they corrupted religion, accepted shadows for substance, and went fearfully astray. Evil then exists in this world and in other worlds. Is it out of harmony with that fact that evil should be found in Christendom?”

This is undoubtedly true, and is admirably expressed. But is it quite adequate to the exigencies of the case? We are aware that these explanations of the difficulty involved in the corruptions of Christianity have received the sanction of great names and have generally been regarded as satisfactory. We confess that to us they do not appear so. They rather evade the difficulty than fairly meet it. They answer what is merely incidental to the objection, not what is essential in it. The gist of the objection we take to be this—Evil existing in the world, Christianity claims to be a divinely instituted remedy. If it be not remedial, it is a failure. If it be a failure, it cannot be divine. Now we respectfully submit, that the arguments ordinarily adduced, fail to meet this objection. Certainly those urged by Mr. Stoughton are insufficient for its confutation. The limits of a review forbid our entering fully upon a discussion of the question. It strikes us, however, that the true solution of the difficulty is to be found in our Lord's comparison of the gospel to leaven which slowly works and diffuses itself throughout the whole mass into which it is introduced. It produces no sudden change. The process of fermentation which it sets up at first, makes the element in which it works more turbid than before. It searches out and throws up to the surface all impurities. It is only after a lengthened period of disturbance that it begins to show its power to clarify and cleanse. Just such has been the influence of Christianity. It has brought out all that was evil, as well as all that was good, in humanity. It has been working in society, changing, renewing, ejecting, assimilating the various elements it has found there, according to their nature. For centuries it seemed only to

stir up the feculence and filth, which were latent because they were either held in solution, or had sunk out of sight. But this fact showed its power. It was a remedy which turned the chronic into an acute disease, which threw the malady out from the vitals to the surface, which, by aggravating the symptoms, seemed to aggravate the disease. But centuries have rolled away, and now, we are beginning to feel the benign effects of the divine system which has been working silently and secretly, throwing out the evil as the needful and inevitable preliminary to introducing the good. Nor let us complain that the process is so slow. The devil cast out too suddenly tore his unhappy victim, cast him on the ground, and left him half dead. Evil which had been ingraining itself into the very substance of humanity, and interweaving itself into the warp and woof of society for 4,000 years, could not be eradicated at once, except by destroying the very fabric in which it was found. Eighteen hundred years, it is true, seem a long weary period, as looked at from time. Looked at from eternity, they are but a point, a speck in the boundless infinite, an atom in the immeasurable universe. Just as the hills and valleys of our earth seem to stretch away over a vast expanse to us who have to toil along them, but, as we recede into the infinitude of space they dwindle into insignificance, so the ages of our mortal history seem almost interminable to us now, but, as reviewed from the heights of eternity "a thousand years are as one day." Let us learn, then, to await the unfolding of His purposes as with a solemn majestic evolution they gradually unroll themselves. Men, bustling and hurrying along their little span of life, may count Him "slack concerning His promises," and complain that Christianity accomplishes His august designs too slowly. Let us learn the wisdom of awaiting in submissive silence the continuous manifestations of God in history; not daring to prescribe our finite rules of procedures to His infinite wisdom and eternal counsels; not asking fretfully "where is the promise of his coming," for since the fathers fell asleep, all things continue as they were; but looking hopefully forward to that glorious future, for which Christianity has so long been preparing the way, and toward which she is leading on our world with a constantly accelerating speed, "the new heavens and new earth wherein dwelleth righteousness."

With regret we find that our narrowing space forbids our following Mr. Stoughton throughout his concluding lecture. It must suffice to say, that he proceeds to point out that, though ecclesiastical history be thus a history of corruptions, it is also a record of spiritual life; that it is a witness to the presence and agency of the Spirit of God, and that it is a virtual protest against the very evils it exhibits. We conclude our notice of this interesting volume by quoting its concluding words:—

"After all, our course has been but a fragment—Christendom before the Reformation. We have roughly indicated its beginning, middle, and end. Christendom since!—then comes another beginning with its middle, among the clouds and conflicts of which we of this age are now. What will be its end? When the cycle is complete, what will be its result? Lord of the ages, to Thee we commend the present, with its hopes, fears, and struggles; with Thee we leave the future, with its secrets of dread mystery—or bright glory—or both!"

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*The English Bible. A History of the Translation of the Holy Scriptures into the English Tongue, with Specimens of the Old English Versions.* By Mrs. H. C. CONANT. London: Trübner & Co.

THE first history of our English Bible, which is at once complete and popular, comes to us from America. Wilson, Anderson, and Lewis, had left little to be

desired in the way of scholarship and research. But they wrote rather for Bibliomaniacs than for general readers. He must have a passion for "tall copies," "unique specimens," Elzevirs and Baskervilles, who can enter into the Bibliographical ardour of these respected authors. Christopher Anderson, as the result of years of unremitting, yet to him delightful, research, produced a work which will prove an inexhaustible quarry to all future writers upon the subject, but which we suspect very few persons have ever read through. He displays a complete and exhaustive knowledge of his subject; but, as Mrs. Conant says, "his work is too voluminous, as well as too immethodical, to attract such as do not enjoy a superfluity of leisure and of patience." A multitude of others have written on the same subject with a measure of ephemeral popularity, but they have been too shallow and superficial in their acquaintance with it, to contribute much information to their readers. They have been, for the most part, contented to repeat over and over again the same well-worn common places, borrowed, or stolen, from one another, till the narrative, like coin which has long been passing from hand to hand, has lost the sharpness of impression which at first characterised it. There was not merely room, there was need, for a volume which should be at once readable and learned, popular in style and trustworthy in its statements. Such a book we have before us. We are not indeed prepared to say that Mrs. Conant is quite infallible or omniscient. Her knowledge of English History is far from profound, her judgments upon it anything but trustworthy. She quotes freely from Henry's History of Great Britain—never an authority, and now quite obsolete. She often speaks confidently where ampler information would make her hesitate, even if it did not reverse her judgment. For instance, she has no doubt that Anne Boleyn was the innocent victim of a Popish plot; that her life was pure and blameless, both before and after her marriage to the King; that France was to her a school of piety and virtue; and that her divorced rival, Catherine, had no well-founded complaint against her. Mrs. Conant, indeed, goes so far as to say, "that the slanders of her enemies should not rob her of her place amongst the honoured martyrs of the truth. She died not for her faults, but for her pure advocacy of religion." We wish we could believe this. But we cannot. We are compelled to say that part of it is dubious, and part false. We have marked several similar passages where an ampler and more accurate acquaintance with our history would have dictated greater caution, or an actual reversal of judgment. Still, within her own province, the history of the English Bible, she has written admirably, with great fulness of information, and in a singularly interesting style. She has not, it is true, added much, if anything, to the stock of knowledge previously possessed, but she has popularised the researches of others, and produced a volume which will be read with interest and instruction by all.

Amongst the many subjects which invite special consideration, we select Mrs. Conant's account of the Brethren in Christ, or the Brethren of the Light, as they called themselves; Lollards, as they were called by their enemies. It has frequently been said, that the influence of Wicliffe almost entirely died out with him; that whatever beneficial influence he exerted after death, was upon the Bohemians and Hussites, not upon the English people. Thus, in the very able History of England lately published by Froude, we read:—

"Thus perished Wicliffe's labours—not wholly indeed, because his translation of the Bible yet remained a rare treasure; a seed of future life, which would spring up again under happier circumstances. But the sect which he organised, the special doctrines which he set himself to teach, after a brief blaze of success, sank into darkness; and no trace remained of Lollardry, except the black memory of contempt and hatred with which the heretics of the fourteenth century were remembered by the English people, long after the actual Reformation had become the law of the land. So poor a close to a movement of so fair promise, was due partly to the agitated temper of the times; partly, perhaps, to a want of judgment in Wicliffe; but chiefly and essentially because it was an untimely birth. The fire of heresy continued indeed to smoulder, exploding occasionally in insurrection, occasionally blazing up in nobler forms when some poor seeker for the truth, groping for a vision of God in the darkness of the years which followed, found his way up to that high presence through the martyr's fire; but substantially the nation relapsed into obedience—the Church was reproved for a century."

There is an evident inconsistency between the statements at the commencement and the close of this extract. From its earlier portion one would infer, that the influence of Wicliffe's attempted reformation expired at his death. From the latter portion it appears, that his followers were sufficiently numerous to break out into repeated insurrections, and sufficiently in earnest to brave martyrdom at the stake. This mode of viewing the subject is very similar to the manner in which High Churchmen speak of Dissent. You would imagine from their language, that all Christian England belongs to the Established Church. "There are, indeed, 'certain lewd fellows of the baser sort,' who constitute a number of petty, insignificant sects called Baptists, Unitarians, Quakers, Socialists, and so on. But they are not worth taking account of. The Church of England, the pure Anglican branch of the Catholic Church, numbers amongst its children the great mass of the English nation." To such statements as these, it is vain to reply by adducing the figures of the census returns, or by pointing to the religious and educational edifices of those various sects all over the land. It is useless to argue against a prejudice; "a man convinced against his will is of the same opinion still." Precisely in the same way do we interpret the language of historians respecting the extinction of Lollardism after the death of Wicliffe. To those who confine their views of religion to the Established Church of the country, the mission of Wicliffe was a failure. But to those who can understand how a Divine work can go on outside the pale of the Establishment, it will be evident that Lollardism not only lived but flourished; so that, in fact, *Dissent is older than the Establishment; Protestant Christianity was strong and vigorous before the Reformation of Henry the Eighth; Anglicanism dates from Cranmer, but Puritanism comes down in an unbroken line from Wicliffe.* The following quotations from Mrs. Conant will show the extent and nature of the religious movement. The extracts are rather long, but we think that they possess such interest that they should be given entire.

"Thomas Man, one of their preachers, who died for heresy in 1518, is reported in the bishop's record of his trial to have 'confessed that he hath turned 700 people to his religion, for which he thanketh God.' Such was their increase in zeal and numbers, that they could no longer escape observation. They were tracked to the lonely unfrequented spots where they met under cover of the night to worship God; neighbour was made spy on neighbour; husbands and wives, parents and children, brothers and sisters, were forced or beguiled to bear witness against one another. The Lollard Tower echoed with the clanking of chains; the rack and the stake claimed their victims. But those dark days of tears and blood have left a precious memorial for after times, furnished by the very hands which were striving to blot 'this pestilent sect' from the face of the earth. From the registers of the bishops, before whom those accused of heresy were tried, has been gathered a long list of lowly martyrs and confessors, who, but for their cruel persecutors, would never have been known out of the plebeian sphere in which they were born. Nor do we need any better testimony than is furnished by these records, to the purity alike of their doctrines and of their lives. A simple, blameless people, full of love and of good works, there was nothing to be found against them 'save in the matter of the law of their God.'"

"What strikes one with the most surprise in these humble Christians, is the identity of their views at once with those of Wicliffe and his immediate followers, and with those afterwards known as the distinguishing traits of Protestantism. But the solution is easy. It was, because they all drew from one and the same source, *the inspired Word of God.* Through their whole history the living preacher and the written Scripture had gone hand in hand. One of the most common charges against the Lollards of this period, was the possession of some portion of Wicliffe's Bible, and the ability to read it, or to repeat it by heart. Among those 'troubled' as suspected heretics between the years 1509 and 1517, five persons were charged with having met together secretly, to read 'certain chapters of the Evangelists in English, containing in them' (such was the sentence of the bishops), *'divers erroneous and damnable opinions and conclusions of heresy.'* One Christopher Shoemaker, burnt at Newbury, was accused of having gone to the house of John Say, and 'read to him out of a book the words which Christ spake unto his disciples.' In 1519, seven martyrs were burned in one fire at Coventry, 'for having taught their children and servants the Lord's Prayer and Ten Commandments in English,' John Barrett, goldsmith of London, was 'troubled' for having recited to his wife and maid the Epistle of James without book. John Thatcher was accused of teaching Alice Brown this saying of Jesus, 'Blessed are they that hear the Word of God and keep it.' Thomas Phillips and Lawrence Taylor were cited for 'reading the Epistle to the Romans, and the first chapter of St. Luke in English.'"

These names are taken at random from hundreds which are recorded in this

black list of persecutions unto death. Thank God it is likewise a list of men who were "faithful unto death." In that age of Papal tyranny and superstition, the middle and lower classes of England were to an almost incredible extent receiving the pure doctrine of Scripture from the lips of itinerant evangelists, the successors of "the poor priests" whom Wicliffe had sent forth. Their operations were not visible on the surface, but they were working secretly in every direction. During the century and a half which preceded the Reformation, the Papal Church in England was being undermined, and hence, at the first shock it fell with a crash. Motives of state policy, covetousness, or lust, actuated Henry and his counsellors, in emancipating the nation from its galling slavery to Rome. It was a political, not a religious Reformation, at which they aimed. Their intention clearly was to retain with as little change as possible, the system of doctrines and sacraments which they found existing. They would have shrunk with horror from the imputation of being tainted with the heresy of Protestantism. But events dragged them on with irresistible force; and at last they found themselves compelled, against their will, to break with the Catholic Church. Now it was, that the wide spread of Lollardism became a matter of national importance. The motives which actuated their rulers, could have little weight with the English people. The dismantling of religious houses, the confiscation of estates, the turning adrift of thousands of monks and nuns in homelessness and poverty, to preach rebellion throughout the land, were *in themselves* unpopular measures. The king's divorce and marriage, the aggrandisement of a few needy nobles by the spoliation of monasteries, the intrigues of Wolsey with Rome, France, and Spain, could scarcely produce much effect upon the people at large in favour of the ecclesiastical changes with which they were connected. There need some other influence to account for the unquestionable popularity of the movements initiated by Wolsey, Cromwell, and the king. That influence we find in the diffusion of Lollardism through the population, which led them to welcome changes whose character they understood, and whose tendencies they foresaw far more clearly than the statesmen of the time. The forgetfulness or the ignorance of these facts by the historians of the Reformation, has occasioned much of the perplexity in which they have found themselves involved in accounting for the course of events. They have been unable to understand how it was that the ecclesiastical changes commenced by Henry, and completed by Edward, were so willingly accepted by the people. Strange have been the shifts to which they have had recourse to explain this fact, or to explain it away. The true explanation is to be found in the extent to which the population of England was already Protestant, whilst their rulers were yet Catholic. Hence they gladly welcomed measures which, though dictated by no love to, or expectation of, the Reformation, yet inevitably resulted in it. How ill the Reformed Church of England repaid the debt it owed to the Lollards in matter of history! The Puritans suffered little less at the hands of their Protestant brethren, than their forefathers had done from their Papal persecutors. The history of these "Brethren in Christ" under the reigns of Henry, Edward, Mary, Elizabeth, and James, the persecutions they endured, and their connection with the translation of the Scriptures, is skilfully traced out and most admirably described by Mrs. Conant. We close with one more extract, descriptive of their suffering and fortitude:—

"Seven of the condemned were to be burned at Smithfield. Fearful of the demonstrations which had been witnessed on former occasions of this character, Philip and Mary took the precaution of issuing a proclamation, to be read first at Newgate, and afterwards at the stake, charging and commanding, that 'no man should either pray for, or speak to the condemned, or once say, God help them!' But it needed something more than royal proclamations to repress the mighty emotion now dwelling in the great popular heart. At the appointed hour a vast multitude stood awaiting the arrival of the martyrs at Smithfield. Swaying forward at their approach, with a quiet, but irresistible movement, they surrounded the prisoners, while the billmen and officers were borne off like chaff on the wave, so that they could not even come near their charge. Then was disclosed the cause of this strange proceeding. In the bosom of that dense crowd were hid the 'congregation' and its pastor, who were now seen exchanging with their brethren farweller embraces, and words of encouragement and affection. Then they fell off quietly, and allowed the officers

to resume their places. The royal proclamation, enjoining silence, was now read. But, on seeing the fire kindled, Mr. Bentham, turning to the multitude, exclaimed: 'We know that they are the people of God, and so we cannot choose but wish well to them, and say God strengthen them!' Then in a still louder voice, he added, '*Almighty God, for Christ's sake, strengthen them!*' 'Amen! Amen!' rose on the air like the sound of many waters, and gave solemn pledge, in the face of earth and heaven, that the heart and conscience of England must and would be free."

We trust that this interesting volume will have a wide circulation on both sides of the Atlantic, as it so well deserves. We cordially commend it to our readers.

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*Memorials of William Jones, of the Religious Tract Society.* By his Eldest Son. London: James Nisbet & Co., 21, Berners Street, 1857. Pp. 254.

THAT "a great book is a great evil," is a remark as true as it is trite. Its truth has often been illustrated in all departments of literature, but never more humiliatingly than in modern Christian biography. Here, authors have become almost unconscionable in their demands on the good temper of purchasers. Quantity of letter-press seems to be the goal of their ambition, and even a literary Job might be pardoned looking on with a brow no longer placid. When, a few years ago, "a good and great man" of the North was to be biographically laid out for the reverent inspection of survivors, no fewer than four large octavo volumes were introduced for the occasion; and when more recently a "sweet poet" disappeared from our midst, his bright and beautiful memory was voluminously overlaid with twice four, minus one. In such cases compilers while professedly honouring "the mighty dead," really, by tedious and unskilful use of material, bury their friends a second time; so that, when we repair to the proffered biography, we find ourselves surveying a sepulchre strangely bedaubed, instead of reading a monument felicitously inscribed.

Whilst many modern biographies have seemed from their magnitude to be designed as mausoleums over the remains of those they have commemorated, others have failed from being written by persons who have had no special knowledge of or sympathy with the subject of the memoir. How often of late has the preface set forth, that the writer had little acquaintance with the departed saint or hero, but that, invited by surviving relatives, he could not refuse, &c. The result, of course, is a biography, vague, indistinct, and unsatisfactory. The writer can only give the copy of a copy. He heaps together facts, letters, extracts, with such mechanical adroitness as he may happen to possess; but to produce a living sketch, or even a life-like portrait, is utterly beyond his power. The most skilful painter could never produce a likeness from descriptions at second hand. The most adroit *litterateur* cannot compile a satisfactory memoir from the correspondence and remains of a person with whom he had no acquaintance. How many modern biographies have been announced with flourish of trumpets, eagerly looked for by the reading public, bought, yawned over, and forgotten, not from any deficiency of interest in the subject, nor from any want of general ability in the compiler, but simply because he who wrote and he who was written about, were not *en rapport*.

The little volume at the head of this notice, however, very differently affects us. It opens with a beautiful life-like portrait of the excellent man whose history and character its pages delineate with happy and touching impressiveness. It takes us by the hand, and places us again in his presence, whom all who knew ever hailed as "a man greatly beloved"—William Jones. His childhood and early years, his movements as a missionary candidate, as a lawyer, as a Sunday-school teacher, as a preacher, as a secretary, as an author, as a father and friend, as well as "the last, the closing scene," all invite our attention and abundantly reward it. In an age vocal with recommendations of "books for young men," we earnestly ask for these memorials a place in the library of every youth prepared to appreciate manly piety and holy gentleness, zeal as luminous as it was glowing, and usefulness as noble as it is imitable. Here is presented to us a fine example of Christian character, in whose mellow radiance both old and young may sun their souls. The author has our best thanks for this filial tribute to parental worth.

## Brief Notices.

*The Great High Priest within the Veil.* Being an Exposition, Doctrinal and Practical, of Chapter XVII. of John's Gospel. By the Rev. THOMAS ALEXANDER, M.A., Chelsea. London: James Brown, 14, Burton Street, Eaton Square; and Hamilton, Adams and Co., Paternoster Row.

THIS book has our hearty commendation. It is not a dry exposition, but it opens up one of the richest and most delightful portions of the Word of God in a manner that is both instructive and interesting. It is a book that does one good. It cannot be read without warming the heart of the Christian, deepening his estimate of the value of Christ, and promoting practical piety.

*The Liberator. Monthly Journal of the Society for the Liberation of Religion from State Patronage and Control.* Vols. 1 and 2. London: Houlston and Stone-man.

An admirable repertory of ecclesiastical intelligence. Dissenters who wish to acquaint themselves with the working of the State Church, and to know what is doing, both within the Establishment and out of it, for the severance of the Church from its disastrous alliance with the State, may find all the information they require at the small charge of 2d. monthly, in "The Liberator."

*Christ our Life; or Expository Discourses on the Gospel of John.* By ALEXANDER BEITH, D.D. London: Nisbet & Co. Pp. 527.

A series of moderately interesting and able discourses on the first three chapters of the Gospel of St. John. They are sound, orthodox, and practical. We have no doubt that, as preached, they would be listened to with much profit, and in perusal, though somewhat prosy, they are instructive and edifying. If they never rise to supreme excellence, they never sink below common place, are never vague, vulgar, or careless.

*The Publications of the London Book Society,* 19, Paternoster Row.

IN an article on "Literature for Children," in a recent number, we spoke in passing of these publications. They are of various degrees of literary merit, but, so far as we have been able to peruse them, of invariable and remarkable religious excellence.

VOL. I.—NEW SERIES.

Amongst those designed for children, some of the narratives lie open to the charge of dulness contained in the article just adverted to. The counsels given are admirable, but they are sometimes given in a style which could hardly interest the class to which they are addressed. It is but fair to say, however, that this criticism does not apply to all. The "getting up" of these little books is remarkably good, and the price wonderfully low.

*The Virgin Widow; or, the Triumphs of Gospel Truth over Hindu Ascetic Superstition.* By a CHRISTIAN MISSIONARY. London: John Snow.

HORACE has a line to the effect that "neither gods nor men can tolerate middling poetry." He never pronounced a critical judgment which has been more decisively confirmed. Mediocrity in prose may pass muster and gain a hearing. But in poetry there is no medium between excellence and worthlessness. What does not rise to the former, sinks to the latter. There is no mistaking the quality of this little volume. We are sorry to say that it is undeniably "middling." We wish that we could have spoken of it more favourably. The writer, it seems, was born in India, and has surrendered his prospects of worldly advancement, in order to devote himself to the ministry of the gospel among the Hindoos, in connection with the Society for the Propagation of the Gospel. As this is his first attempt at poetry, we hope it will be his last. We do not doubt his zeal as a missionary. We only regret that he should, even for a time, have diverged from the rugged paths of labour he has chosen for himself, into the inviting and flowery fields of poetry, where he can gather neither profit nor reputation.

*Thoughts and Aphorisms on the Christian Life.* Edited by the Rev. JOHN BAILLIE. London: Nisbet and Co.

"To sit still without being idle is the daily problem of the Christian life. The tendency of this age is to substitute activity for 'quiet waiting upon God.' The consequence is, we do not give place within us to the operation of the Spirit of God; we make too much haste. And we thus grow weak—we do not gain that nerve of soul which alone can fit for doing or enduring worthily." To meet this evil which Mr. Baillie either sees or imagines to exist in society, he has translated some passages

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from the famous work of Molinos. The sentiment and theology are very similar to those of Thomas à Kempis and other mystic writers of the Romish Church. The few facts of the uneventful life of Molinos are grouped together in a page or two of preface by the translator. Not having a copy of the original with which to compare the translation, we are unable to form a judgment as to its accuracy. We suspect, however, that it is not very close; indeed Mr. Baillie says that he has felt it his duty to omit whatever tended to impair the great fundamental truth of trust in Christ alone for salvation. The book is therefore worthless as an illustration of the character and creed of Molinos. The meditative and reflective Christian will, however, read with profit its musings on the inner life of the soul, and the expediency as well as duty of stripping off every rag of self-righteousness and merit, so as "to come naked to God."

*Glimpses of Prophet Life. Lessons from the History of Jonah.* By the Rev. A. S. MUIR. Edinburgh: Shephard and Elliot. London: Hamilton, Adams, and Co.

SCARCELY any book in the Bible has had more light thrown on it by the studies and researches of recent commentators, than that of Jonah. The old expositors seemed to have been so perplexed by the miracle it records, that they passed over the rest of the book with little attention. In their endeavours to remove the difficulties connected with his voyage and strange fate, they overlooked the spiritual profit to be derived from the other portions of the narrative. In their interpretation of his conduct, they forgot the mixed motives and human feelings under which even prophets acted. Regarding these messengers of God simply as the instruments and vehicles for inspiration, they did not attach sufficient importance to the fact, that they were "men of like passions with ourselves;" the man of Gath-Hepher was merged and lost in Jonah, the prophet of the Lord. Thus studied, the book of Jonah presented insuperable difficulties in addition to those connected with his living tomb in the belly of the fish. Recent expositors have, however, avoided this error. They have treated Jonah as a man and a Jew, as well as a prophet. Mr. Muir, following in the same track, has proved that it was "possible to write another book on Jonah, in a popular style, showing that sacred biography may be made both a pleasant and a profitable study."

*Sermon delivered on the occasion of the Death of the Rev. Thomas Swan, late Pastor of the Baptist Church, Cannon Street, Birmingham.* By the Rev. J. A. JAMES and the Rev. I. NEW. Together with the Oration at the Interment, by the Rev. I. NEW. London: Hamilton, Adams, and Co. Price 1s.

THE death of Mr. Swan was an event which many circumstances combined to invest with a peculiar and solemn interest. His connection in early life with the illustrious founders of our Foreign Mission on the field of labour, his career of unflinching fidelity, and steadfast effort, and earnest piety, his ministry, not characterised indeed by any remarkable intellectual ability, but by a spiritual power and an amount of success which have few parallels, a life of unblemished reputation, a death encountered whilst from home, among strangers, in his Master's service—all these circumstances conspired to make his removal from among us an event of no common or local interest. Whilst the denomination at large has suffered loss in losing him, we cannot wonder that in Birmingham, the scene of his labours for twenty-eight years, his death should have excited the deepest feelings of sorrow. The funeral discourses delivered in the chapel and at his grave were a well-deserved tribute to the memory of one who "was a faithful man, and feared God above many." We need scarcely say that they were worthy of the occasion, and will abundantly repay perusal.\*

*Glimpses of our own Island Home.* By Mrs. THOMAS GELDART. Norwich: Fletcher and Alexander. London: Hamilton and Co.

*Things New and Old, in Religion, Science, and Literature.* London: Nisbet and Co.

WE class these volumes together, since, though different in subject, they are similar in treatment, aim, and excellence. Both are written for the young, are thoroughly interesting, instructive, and convey useful information in a religious spirit. The first of the two gives glimpses of British history, society, and manners, from the earliest ages down to the death of William the Conqueror. It is illustrated by numerous woodcuts, many of which we suspect to have been copied from Knight's "Pictorial History of England." We have marked, too, some slight inaccuracies of historical statement upon which, in a work of higher pretensions, we should have thought it right to animadvert. The second is really a charming volume. It consists of short

\* We hope in an early number to give a memoir of our lamented brother who has entered into his rest.

chapters, of a few pages each, on such subjects as Rawlinson's and Layard's discoveries, Nature Printing, the Maia Squinado, Bessemer's New Process, a Sabbath on Mount Carmel, etc., etc. The illustrations are many of them very beautiful. We have rarely seen a more pleasing gift-book for the young.

*Gilbert Gresham, an Autobiography. The Object of Life. The Leisure Hour. The Sunday at Home.* London: The Religious Tract Society.

WE group these volumes together, not merely, as in the preceding notice, from their similarity of character, but because they are the publications of a single Society. We know that of late it has been very much the fashion to sneer at the productions of the Religious Tract Society as dull, narrow, and behind the age. Whatever truth there may have been in such allegations a few years ago, we are quite sure that they are false now. Having carefully examined many of their recent publications, we find in them a spirit and freshness which are

worthy of all praise. "Gilbert Gresham," and "The Object of Life," two tales of considerable interest, are made the vehicle of imparting sound moral and religious instruction. The "Leisure Hour" and the "Sunday at Home" are too well established in public favour to need recommendation from us.

*Words of Comfort for Bereaved Parents.* Edited by WILLIAM LOGAN. Glasgow: Gallie and Love. London: Partridge and Co. Price 6d.

A FEW months ago, Mr. Logan was called to endure the grief of losing his only daughter, a lovely child of five years old. The bereavement elicited letters of condolence and consolation from a large circle of friends. Extracts from these are here published; prefaced by a brief memoir of the little child, and followed by some well-chosen passages on infant salvation. Parents who have suffered a like bereavement, would find consolation in reading these touching pages.

#### BOOKS RECEIVED.

*Letters of John Calvin.* Vol. 2. By Dr. Jules Bonnet. Edinburgh: Thomas Constable & Co. London: Hamilton, Adams, & Co.

*Quiet Hours.* By the Rev. John Pulsford. Edinburgh: Thomas C. Jack. London: Hamilton, Adams, & Co., and Nisbet & Co.

*Commentaries, Expository and Practical, on the First Epistle of Paul to the Thessalonians; the Epistle of James; and the First Epistle of John.* By Alexander S. Patterson, D.D. Edinburgh: T. & T. Clark. London: Hamilton, Adams, & Co.

*The Cry of the Labourer; or, an Appeal to the Churches for the better Support of their Pastors.* By Nathaniel Haycroft, A.M., Bristol. London: J. Heaton & Son. Bristol: J. Ackland.

*Evenings with Jesus: a Series of Devotional Readings.* By the late Rev. W. Jay, of Bath. London: J. F. Shaw.

*Things New and Old, in Religion, Science, and Literature.* London: Nisbet.

*The Three Gatherings.* By John Brown, D.D. London: Hamilton, Adams, & Co.

*The Christian Father's Present.* By J. A. James. London: Hamilton, Adams & Co.,

*The Evangelical System.* By the Rev. John Stock. Second Edition. London: Heaton & Co. *Short Arguments about the Millennium.* By B. C. Young. London: Heaton & Co.

*A Memoir of Eustace Carey.* By Mrs. Carey. London: Pewtress & Co.

*The Paragraph Bible, in separate Books: Hebrews, &c.* London: Bagsters.

*Family Prayers.* By H. M. Champneys. London: Wertheim & Macintosh.

*Practical Hints on the Management of the Sick Room.* By R. H. Bakewell, M.D. London: John Snow.

*Dr. Oliver's Maid. A Story, in four chapters.* By Eliza Meteyard. (Silverpen.) London: A. Hall & Co. Berlin: Adolph Enslin.

#### PAMPHLETS, &c.

*The Angel's Visit: a Poem.* J. Heaton & Son. — *Words of Warning.* By a Prison Chaplain. Wertheim & Macintosh, London. — *The Commentary wholly Biblical.* Part 6. Bagsters. — *Sermons delivered on the occasion of the Death of the Rev. Thomas Swan.* London: Hamilton, Adams, & Co. — *Voluntary Religious Education.* Minutes of a Conference held at Homerton. Ward & Co. *Lectures in Vindication of the Right and Duty of Dissent from the Church of England.* By the Rev. T. Greenfield. London: B. L. Green. *Voluntary and Religious Education.* Minutes of the Proceedings of a Conference held at the College, Homerton. London: Ward & Co. *Wherefore, as a Christian, 'Quiescent in the late Election Struggle?'* London: William Yapp, 4, Old Cavendish-street. Dublin: W. Curry. *Divorce in 1857.* *The Talbot Case.* Letters by Cujus, containing full Particulars of this celebrated Divorce Case. London: Ward & Lock. *Leisure Hour, and Sunday at Home.* Religious Tract Society. *The Eclectic Review.* Ward & Co.

## Brief Extracts.

### DEATH CONTEMPLATED BY A HEATHEN LADY AND BY A CHRISTIAN SLAVE.

OH, for a ray from some unknown light that would dart into the grave and show her what it was! Poetry had pretended to enlighten, and even glorify it; but had only, in truth, remained at the door, as a genius with drooping head and torch inverted. Science had looked in and come out scared, with tarnished wings, and lamp extinguished in the fetid air; for it had only discovered a charnel house. And philosophy had barely ventured to wander round and round, and peep in with dread, and recoil, and then talk or babble, and shrugging its shoulders own, that the problem was yet unsolved, the mystery still unveiled. Oh, for something, or some one, better than all these, to remove the dark perplexity!

While these thoughts dwell in gloomy silence on the heart of Fabiola, her slave is enjoying the vision of light, clothed in mortal form, translucent and radiant, rising from the grave as from an alembic, in which have remained the grosser qualities of matter without impairing the essence of its nature. Spiritualised and free, lovely and glorious, the body springs from the very

hot-bed of corruption. And another and another, from land and sea; from reeking cemetery and from beneath consecrated altar; from the tangled thicket where solitary murder has been committed on the just, and from fields of ancient battle done by Israel for God; like crystal fountains springing into air, like brilliant signal lights darted from earth to heaven, till a host of millions, side by side, re-peoples creation with joyous and undying life. And how knows she this? Because One greater and better than poet, sage, or sophist, had made the trial, had descended first into the dark couch of death, had blessed it as he had done the cradle, and made infancy sacred; rendering also death a holy thing, and its place a sanctuary. He went into it in the dark of evening, and he came forth in the splendour of morning; he was laid there wrapped in spices, and he came forth robed in his own fragrant incorruption. And from that day the grave had ceased to be an object of dread to the Christian, for it continued what he had made it, the furrow into which the seed of immortality needs to be cast.—*Fabiola*.

### THE DEATH OF A BELIEVER.

#### ACTS XII.

THE Apostle sleeps—a light shines in the prison—

An angel touch'd his side;  
"Arise," he said, and quickly he hath risen,  
His fetter'd arms untied.

The watchmen saw no light at midnight gleaming—

They heard no sound of feet;  
The gates fly open, and the saint still dreaming  
Stands free upon the street.

So, when the Christian's eyelid droops and closes

In nature's parting strife,  
A friendly angel stands where he reposes,  
To wake him up to life.

He gives a gentle blow, and so releases  
The spirit from its clay;

From sin's temptations, and from life's distresses,  
He bids it come away.

It rises up, and from its darksome mansion  
It takes its silent flight,

And feels its freedom in the large expansion  
Of heavenly air and light.

Behind, it hears Time's iron gates close faintly—

It is now far from them;  
For it has reach'd the city of the saintly,  
The New Jerusalem.

A voice is heard on earth of kinsfolk weeping  
The loss of one they love;  
But he is gone where the redeem'd are keeping  
A festival above.

The mourners throng the ways, and from the steeple

The funeral-bell tolls slow;  
But on the golden streets the holy people  
Are passing to and fro;

And saying as they meet, "Rejoice! another,

Long waited for, is come;  
The Saviour's heart is glad; a younger brother  
Hath reach'd the Father's home!"

James D. Burns, M.A.

THE first act God requires of a convert is, "Be fruitful." The good man's goodness lies not hid in himself alone; he is still strengthening his weaker brother. I am persuaded to be a means of bringing more to heaven is an inseparable desire of a soul when in a right state. Good men wish all they converse with in goodness to be like themselves. How ungrateful he slinks away who dies and does nothing to reflect a glory to heaven! How barren a tree he is that lives, and spreads, and cumbers the ground, yet leaves not one seed, not one good work, to generate after him! I know all cannot leave alike; yet all may leave something answering their proportion, and kind. Withered and dead are those grains of corn out of which there will not spring one ear. The physician who has a sovereign receipt, and dieth unrevealing it, robs

the world of many blessings which might multiply after his death; leaves this conclusion to all survivors, that he did good to others only to do himself greater. Which, how contrary it is to the gospel and the nature of Christian love, I appeal to those minds where grace has sown more charity. I doubt whether he will ever find the way to heaven that desires to go there alone. They are envious favourites who wish their king to have no loyal subjects but themselves. All heavenly hearts are charitable. Enlightened souls cannot but disperse their rays. I will, if I can, do something for others and for heaven—not to deserve by it, but to express myself, and my thanks. Though I cannot do what I would, I will do what I can.—*Owen Feltham, 1636.*

## THE USE OF DIFFICULTY.

MANY men have never risen to greatness, have never known the powers that were in them, until they were confronted with difficulty, and had to grapple with it or play the coward. It is the raw material out of which the finest characters are made. The pilot in the storm, the commander in the battle, the statesman in a national crisis, has displayed qualities of which others were ignorant, and which he, himself, did not know before. Heroes would have gone down to their graves as very ordinary men,

if the emergency had not offered for the calling out of what was in them. But you have no ambition to be a hero, no ambition to encounter difficulties which, what you call extraordinary men meet but once in a lifetime. Well, but you may be a hero in small things; you may cherish such a spirit within you, that the little difficulties of your station shall not eat out your peace, and render you something less than what you aspire to be—a man.—*Lister's How to Succeed in Life.*

## FROM PRETRES OF HAMBURG.

What is great is not always good; but what is good must always be great. Now there is something which is in God, and which he has kindled in us, which is always both good and great, and this is love. Love can make even the weakest great; and what the greatest is without love we may see in the devil. Your stumbling-block, dear Moltke, is not the want of Christian love in your heart, but the preponderance of Roman greatness in your head. Why should we think of greatness at all? For us it is but a poetic dream; if we have made love our

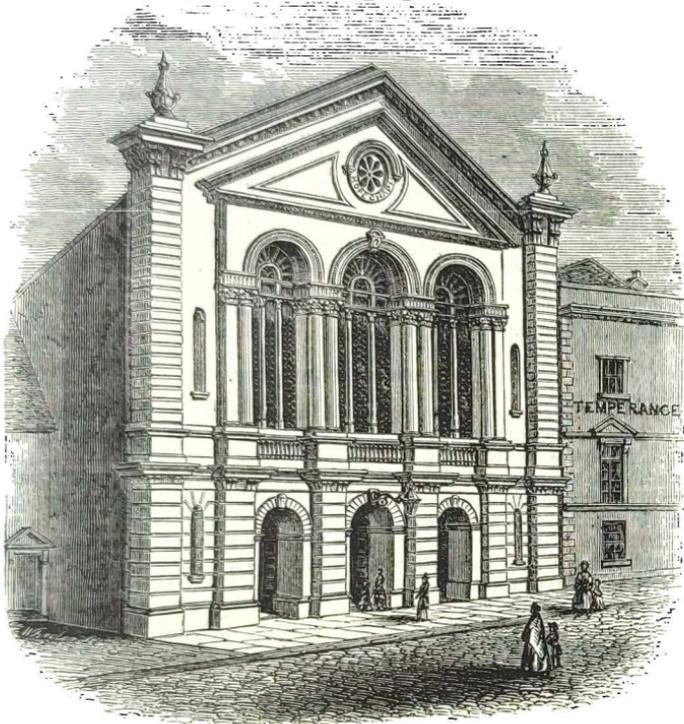
paramount aim, greatness will follow of itself. Only the man who is possessed by love can solve the riddle of our being and of our freedom. Love is the visible form of freedom. He who loves, and even he who does not love, can see, if he will, that love is free as nothing else in the world beside. I am in bondage if I do not love, and I cannot love if I am in bondage; and he who loves knows, as none else does know, that individual freedom and the will of God are one and the same thing.

## GOING TO A "BETTER COUNTRY."

A Christian does not turn his back upon the fine things of this world, because he has no natural capacity to enjoy them, no taste for them; but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take with him to another world. He is like a man who has had notice to quit his

house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods; and thus he declares plainly what he is seeking.—*Cecil.*

# Intelligence.



Hope Chapel, Devonport.

## ANNIVERSARY AND OPENING SERVICES, ETC.

HOPE CHAPEL, DEVONPORT. — This chapel was erected for the church and congregation under the ministry of the Rev. Thomas Horton, who, after more than thirty years' pastorate at Morice-square in the same town, resigned his charge. It was opened by the Rev. W. Brock, Jan. 16, 1855, and will seat nearly 1,000 people.

The expenses of site, building, &c., somewhat exceeded £4,200, of which sum less than £700 remains unpaid. In connection with the second anniversary, held in March last, more than £1,150 were raised. The congregations are good, the church is steadily increasing, and the Sunday schools already number more than 300 children.

Every effort is being made by the church and congregation, together with a few generous friends at Plymouth and Liverpool, to extinguish the whole debt. This is very desirable, in order that schoolrooms

may be built for the numerous poor children of soldiers and sailors with which the town abounds. Any contributions, either to the building fund, or to a bazaar to be held in August or September next, will be thankfully received and acknowledged by the treasurer, R. S. Pinsent, Esq., or the Rev. T. Horton, Devonport.

LOUGHBOROUGH.—The Baptist church in this town had so declined, that it has been deemed necessary to dissolve it, and to place the chapel in the hands of the Leicestershire Association. This having been done, the Association have put the building into good repair and re-opened it for public worship. The services were conducted by the Revs. I. New and J. P. Mursell. The Rev. W. Peechey, M.A., has undertaken the charge of the place.

DUBLIN.—The annual sermons in connection with the chapel in Lower Abbey Street, were preached this year by the Rev.

II. Dowson, of Bradford. Notwithstanding the unfavourable state of the weather, the chapel was well filled, both morning and evening, and the collections were tolerably good.

SWANSEA.—At a tea meeting held on Tuesday, March 17, in the chapel in York Place, at which 800 persons were present, it was resolved to make an effort to clear off the debt which had been increasing for some years. The meeting was addressed by the pastor, the Rev. J. H. Hill, and other gentlemen. Not merely was the attempt successful, but a wish was expressed to enlarge the chapel.

ABERGAVENNY.—The schoolrooms attached to Lion-street Chapel having fallen into a dilapidated state, it was resolved entirely to re-build them. This resolution is being carried into effect, and a tea-meeting was held on Good Friday evening, to raise the amount needful for their completion. The meeting was most satisfactory, both in the attendance and the results.

NEWPORT, MONMOUTHSHIRE.—A new chapel has lately been erected in this place by the church and congregation under the ministry of the Rev. W. Aitchison. It was opened for public worship on the 25th March, by the Rev. J. Aldis. We hope next month to give an engraving of this elegant structure, and further particulars respecting it.

CHIPPING SODBURY, GLOUCESTERSHIRE.—The Baptist church in this town having been in existence 200 years, commemorative services were held on Thursday, April 2nd. In the afternoon a powerful sermon was preached by the Rev. E. Probert, of Bristol. A public tea-meeting was held in the Town Hall, at which, notwithstanding the very unpropitious state of the weather, there were about 230 persons present. In the evening, the Rev. F. H. Roleston, pastor of the church, gave a brief history of the cause at Sodbury, after which the Rev. E. Probert delivered an animated and impressive address.

EDENBRIDGE, KENT.—On Good Friday the anniversary of the Baptist chapel in this place was celebrated. In the morning the Hon. and Rev. B. W. Noel preached to a crowded congregation. In the afternoon and evening, public meetings were held. The services of the day were most interesting. The crowds which were assembled, listened with deep and anxious attention to the truths proclaimed; and it is hoped that much good has been done. The collections amounted to £20.

THE SOUTHERN BAPTIST ASSOCIATION.—We are requested to announce that this Association will meet in Ebenezer Chapel,

Southsea, Portsmouth, on the first Tuesday and Wednesday in June.

#### RECOGNITION AND ORDINATION SERVICES.

KINGSTON.—The Rev. T. W. Medhurst has lately been set apart as pastor of the church in this place. The Rev. C. H. Hoskins gave the charge to the minister.

ERRWOOD, BRECONSHIRE.—The Rev. J. Jones, from the college in Haverfordwest, was set apart to the pastorate of this place on the 24th and 25th of March. The services were conducted by the ministers of the neighbourhood.

BRAMLEY.—The Rev. J. Compston was recognised as pastor of the Baptist church here on April 14th. Dr. Ackworth presided. Many neighbouring ministers were present and took part in the service. A spirit of deep solemnity pervaded the assembly, and it is believed that good was done.

PRESTON.—On Friday, April 10th, the Rev. R. Stanion was recognised as pastor of the church meeting in Pole Street. The services were conducted by the Revs. C. M. Birrell, W. F. Burchell, and Thomas Davis.

#### SPECIAL SERVICES, SERVICES FOR WORKING MEN, ETC.

RISCA, MONMOUTHSHIRE.—A meeting was held in the British School in this place, to aid in the erection of a new chapel for the English Baptists. About 1,000 persons were present belonging to various denominations, who all evinced a very cordial and sincere interest in the proposal.

BRADFORD.—Mr. Chown has just completed his fifth course of lectures to the working classes. The total number of admissions during the fourteen nights has been nearly 17,000, and the receipts, mostly in pence, £133 18s.

HORTON AND AIREDALE COLLEGES.—Another fraternal meeting has been held by the students of these colleges. About 40 students were present, and speeches were made, expressive of the most cordial union between these *alumni* of the two Congregational bodies.

#### PRESENTATIONS AND TESTIMONIALS.

REGENT'S-PARK CHAPEL.—On Tuesday evening, March 31st, a *soirée* was held in the schoolroom attached to this place, for the purpose of presenting a testimonial to Mr. Landels from the Bible classes under his care. Nearly 200 persons were present,

and the proceedings were of the most gratifying nature. The testimonial consisted of a handsome cabinet containing a choice collection of books.

**ATTLEBORO, NORFOLK.**—The teachers of the Sunday school in this place have presented to their pastor a valuable Bible and Commentary in acknowledgment of his faithful labours among them.

**ASHTON, LANCASHIRE.**—The young men of the Mutual Improvement Society connected with the Baptist Chapel held a *soirée* on Good Friday evening. Several papers of remarkable ability were read by the members, and a purse of money was presented to the Rev. W. K. Armstrong, B.A., the pastor of the church.

**YELLING, HANTS.**—On Wednesday last, a public tea-meeting was held in the Baptist chapel in this village, to bid farewell to their respected and greatly beloved minister, Rev. H. Bottle, who has preached the gospel to them for 25 years. About 130 persons sat down to tea; in the evening a public service was held, in the course of which a purse of gold was presented to Mr. Bottle, in acknowledgment of his long and faithful labours.

#### MINISTERIAL CHANGES.

THE Rev. W. EDWARDS has been compelled to resign the pastorate of the church at Weston Turville, under very affecting circumstances. In June, 1855, he commenced his stated labours there with remarkable success. Though the chapel had been closed for nine months, yet it was soon found necessary to erect a gallery for the increasing congregation. A Bible class was formed, which had to be divided into three, so numerous did its members become. But some months ago, these prospects of usefulness were checked by an affection of the eyes, which issued in almost total blindness, and quite disabled him for regular pastoral work. He desires to bow with submission to the Divine will, and asks the prayers of his brethren both for himself and for the infant cause at Weston.

**BAMPTON, DEVON.**—The Rev. WILLIAM WALTON, pastor of the Baptist church in this town, will resign his charge over it, some time in the summer.

The following students of the Baptist college, Haverfordwest, have accepted unanimous invitations from the unmentioned churches:—Mr. DAVID PHILLIPS, that of Groesgoch, Pembrokehire; Mr. DAVID JONES, that of Beaumaris, Anglesea; Mr. RICHARD RICHARDS, that of Amlwch, Anglesea; Mr. W. D. REES, that of Zion Chapel, Ebbw Vale, Monmouthshire—and intend commencing their ministerial labours shortly.

The Rev. JOSEPH LARWILL has resigned the charge of the Baptist church at Bugbrook, Northamptonshire, over which he has presided above eighteen years. His address now is, Mount Prospect Villa, Dartmouth, Devon.

The Rev. AMOS SMITH, of Braunston, near Rugby, has accepted the cordial invitation of the church at Harpole, near Weedon, and commenced his stated labours there on the 29th ult.

The Rev. J. M. RYLAND has resigned the pastorate of the church at Early, near Skipton, and purposes to leave in the month of July.

**OFFORD.**—The Rev. H. FLOWER, formerly minister at this place, has removed to Yaxley, and is succeeded in the pastorate by the Rev. John Barnett, who likewise takes charge of the church at Yelling, vacant by the resignation of the Rev. H. Bottle.

#### RECENT DEATHS.

##### MR. PETER WILLIAMS.

THE name of Williams stands prominently connected with the Baptist cause, at Coate, Oxon, from its beginning. About the time of Charles the First, two or more brothers of this name left Brecknockshire on account of persecution, bringing with them a quantity of cattle. Passing through the low land of Oxfordshire, and finding suitable pasturage for their cattle in the locality of Coate, they settled there. At that time it does not appear that there was a Baptist church at Coate, but there was one at the village of Longworth, Bucks, about four miles distant, where they were accustomed to worship. It is difficult to ascertain the exact date of the origin of the Baptist cause at Coate, but we have authentic record that during the reign of Charles the First, Mr. John Williams, Yeoman, gave the piece of land where the chapel now stands. And it is generally supposed, that a chapel was built about the same period, as the church books contain an account of burials as far back as the year 1657. Members of this family have stood connected with the cause down to the present time. *Roger Williams, the founder of Rhode Island (U. S. of America), and the late John Williams, Missionary, martyred at Erromanga, were both branches of the same family.*

Mr. Peter Williams was the son of John Williams, of Old Shifford, and was born in the year 1773. He was a Christian of some standing, having been a consistent member of the church for 65 years; and had sat under and enjoyed the ministry of the Rev. Thomas Dunscombe, M. A., Joseph Stennett, M. A., James Bicheno, M. A., R. Pryce, B. Wheeler, and the late John

Jackson, who were successive pastors of the church. Being naturally of a reserved disposition, he never took any prominent or active part in the church, but was throughout his life a real friend and supporter of the cause; and to the last was sincerely attached to it. Fifty years ago, when living at Aston, he first opened his house, or some suitable place, for preaching in that village. And some few years after, removing to the village of Standlake, he did the same there, when, as a Dissenting farmer, he stood alone. At each of these places there is now a neat Baptist chapel, with a Sabbath and Day-school connected with the cause. For the last thirty-six years he resided at Old Shifford, and where, on the 13th of January last, he departed this life, in the same room where, eighty-four years before, he was born. Though never a very strong or robust man, yet, through the goodness of God, his health had been so good that he never remembered having been confined to his bed a single day. And although for some time previous to his death, nature had been gradually breaking up, yet he did not take to his bed until a few days before his decease. His religious course and experience were, on the whole, very even; not being the subject of ecstatic joy on the one hand, nor of desponding fears on the other. His faith in the Saviour, while firm and unshaken, was more that of humble reliance than of strong assurance. Being asked a few days before his death, by his pastor, what he should pray for, he replied, "A broken and contrite heart, without which," he added, "all mere forms of religion are useless." In answer to the question, "Is Christ precious to you now?" he said, "Other refuge have I none," &c. "Can you trust the Saviour as to the future?" "Yes," he replied; adding, "Jesus can make a dying bed," &c.; and said, "I shall soon see my poor wife and other friends who have gone before me." He possessed his faculties to the very last. His end was peaceful, and his dismissal from the body easy. He has left one daughter, the wife of W. T. Wallis, Esq., of New Shifford, and three sons.

His remains were interred in the burial ground of the Baptist chapel, Coate, Jan. 20, 1857, in the presence of many relatives and friends, among whom were eighteen grand-

children; and his death was improved by B. Arthur, pastor of the church, on the following Lord's day, from Ps. cxvi. 15, to a large congregation.

B. A.

MR. THOMAS ALLEN.

DIED recently at Croydon, in his sixty-ninth year, Mr. Thomas Allen. He was born at Ludgershall, Bucks, in June, 1788. The example of pious parents, and the faithful preaching of the gospel, were blessed to him in early life. At the age of twenty-two he was baptized, and soon afterwards began to preach occasionally at various places in the neighbourhood. He continued in this engagement till the year 1827, when he accepted an earnest invitation to become the pastor of a small church at Alperton, near Harrow, to which office he was duly ordained. The schoolroom in which service had been hitherto conducted becoming too small, a chapel capable of holding 200 persons was erected. Mr. Allen's ministrations in this place were greatly blessed, the church increased in numbers, and the Sunday school flourished. About 1833 he removed to London and engaged in secular business, the church at Alperton not being able to raise an amount sufficient for his maintenance. He still, however, continued to preach as opportunity offered in St. Pancras's workhouse, Alperton, and elsewhere. Removing to Croydon, and entering upon a more laborious and arduous business, he did not relinquish the task of preaching the gospel, but opened a large room near the barracks, where he preached to the soldiers for many years. When circumstances led him to discontinue this sphere of labour, he began to visit the neighbouring villages, which he did with great constancy and success. But the time had come when he must "cease from his labours" and enter upon his rest. The last days of his life were spent in the endurance of much bodily pain, much domestic affliction, and many trials; yet was he kept in the enjoyment of perfect peace till he fell asleep in Jesus. He exclaimed repeatedly, "Never, never did I find Jesus so precious to my soul. Never had I such comfort in committing my soul, my *all*, to him!" To him, "to live was Christ, and to die was gain."

## Correspondence.

To the Editor of the Baptist Magazine.

DEAR SIR,—In days gone by, the discouraging announcement has repeatedly been made at the Missionary Prayer Meet-

ing, that there was nothing of interest for reading in the "Herald" of the month.

Whether the fault really lay in the "Herald" or the heart of the pastor, or whether, through the "Herald's" arrival

only a few hours before the meeting, there had been too little time for the pastor to read and receive the impression of its contents, it was much to be regretted that such an intimation should be given to a number of God's people then met together for the express purpose of praying for the prevalence and power of missionary labours.

Rejoicing as I do in what the "Herald" now is, and feeling it to be very edifying and inspiring, I want to know—this is my object in writing to you—what can be done towards putting it into the hands of all the members of our churches.

Only a few of them comparatively now read it; and of our missionary brethren, their names, localities, and labours, very little indeed is known, save by a small minority. And how, without missionary intelligence, can there be much of prayerfulness, ardour and liberality in the work itself? And can the members of our churches, who are neither well informed as to what is being done by our missionaries, nor deeply in love with it, be at all Christ-like Christians?

It is clear that the Monthly Missionary Prayer Meeting fails to communicate to the body of our people the necessary amount of missionary information, and we must, therefore, continue the supply in the "Herald," and devise some means by which it shall, without fail, be brought to their homes and hearts.

If our society cannot afford a wide gratuitous circulation of the "Herald," and if it cannot be sold in a separate form at a halfpenny, what other plan can some of your correspondents who have the matter at heart suggest?

The subject will not be allowed to drop out of notice, I trust, with these lines of

A HOME MISSIONARY.

*To the Editor of the Baptist Magazine.*

SIR,—As a new subscriber to the "Baptist Magazine," perhaps you will excuse me putting to you the following query:—What is the reason the Baptists as a body

do not observe Good Friday and Christmas-day, as you are aware these days are observed by nearly all the Christian sects in England, and which has been the custom of the Church for centuries past? Having only lately joined the Baptists, my ignorance as to your opinion on the point I hope you will excuse, and an answer to the question will greatly oblige in your next number of the "Baptist Magazine." Hoping you will excuse me thus troubling you,

I remain, yours respectfully,  
W. J.

*To the Editor of the Baptist Magazine.*

DEAR BROTHER,—Permit me, through your pages, to lay before your ministerial readers a brief announcement of the ministerial conference which is to assemble in Manchester on the 9th of June, and deliberate during that and two following days in reference to the liquor traffic of this country, and the policy to be pursued by the Christian Church regarding it. The time of meeting has been fixed with an eye to the Art Treasures Exhibition, which will then be open; so that not only will the expense of travelling from most parts of the kingdom be diminished by the cheap trains then running, but the members of the conference will be able to unite, in the same visit, one of the greatest intellectual enjoyments with one of the most important engagements which can fall to the lot of the patriot and Christian. During the sittings of the conference free accommodation will be provided for all members; but to secure this, letters promising attendance should be forwarded without delay to the "Ministerial Conference Committee, offices of the United Kingdom Alliance, 41, John Dalton Street, Manchester." Hoping that the Baptist denomination will be influentially represented,

I am, dear Brother,  
Yours most sincerely,  
DAWSON BURNS.

## Notes on the Month.

WHEN we last wrote, the country was in the tumult and confusion of a General Election. Everybody was speculating upon the probabilities of ministerial gains and losses. Never were predictions more completely falsified by results than those as to the constitution of the New House of Commons. On the morning of the Saturday on which most of the Borough elections took place, the *Press*, the organ of Lord Derby and Disraeli, published a list of members certain of re-election. It contained the names of almost all the leaders who have lost their seats. Some thirty or forty members were then announced as quite safe, who, in less than twelve hours, were dismissed from the House of Commons to "the Parliament out of doors." It seems, too, that a majority of borough

members have entered the House pledged to support Sir William Clay's and Mr. Miall's motions, but find themselves with a better reason than usual for breaking their pledges, in the fact that both these gentlemen are among the excluded. No wonder then that we, writing a week before the event, should have failed to foresee their defeat. The general constitution of the House of Commons, so far as at present known, seems eminently favourable to the friends of progress. Indeed the response to Lord Palmerston's appeal to the country reminds one of the old tale of the magician's servant, who overheard his master's word of power in commanding the services of his familiar spirit. The servant one day ventured to use the magical sentence, and set the spirit to work, carrying water to the top of a tower. But not knowing how to stop his too active assistant, the poor man was overwhelmed by his own unlooked-for success, and was drowned in the deluge, which he could neither stay nor control. We suspect that Lord Palmerston's majority will be his greatest difficulty. All, however, is mere speculation, until some testing division shall show the stuff of which the House is made. Meanwhile, with a Parliamentary army numerically strong, though deprived of its officers, we may venture to hope either that new leaders will be found, or the old ones will be replaced, to lead us on to victory in the cause of religious liberty.

The glorious uncertainty of law is again illustrated in ecclesiastical matters. Mr. Ditcher, after repeated attempts to bring his shifty opponent to trial, seemed not only to have succeeded in this, but to have got a verdict against him. Once again, however, he slips through his fingers. Sir John Dodson decides that the suit was commenced too late to be successful. A merchant who should plead the statute of limitations to avoid paying his debts, would justly lose his reputation for integrity. We cannot think much better of a dignitary of the Church who meets a charge of heresy by a similar legal quibble, and who is contented to hold his position as a clergyman, after a sentence of heresy against him, by the plea that his opponent did not sue him in time. The instincts of every sensible and honest man must revolt against such dodging and trickery in sacred things.

The long-pending suit against the clergy of St. Barnabas has produced a very singular result. A law suit generally leaves both parties dissatisfied, feeling themselves to be both losers. But curiously enough all parties in this action are throwing up their caps, and shouting victory. The High Church journals, such as *The Union* and *The Guardian*, are in high spirits about it, as a step in the right direction. The members of this party at once proceeded to yet greater excesses than ever in the way of ecclesiastical foppery and mediæval millinery. Albs and chasubles, crosses and flowers, have appeared in unwonted prominence and profusion. The late incumbent of St. Barnabas has introduced processions through the church, and erected a gilt and jewelled cross, two feet and a half high, upon the altar, with the usual appurtenances of lighted candles and flowers. Mr. Westerton, on the other hand, claims to have achieved a signal triumph for the cause of Protestantism, and quotes a letter from the Archbishop of Canterbury, thanking God for the victory gained by pure and undefiled religion. The latitudinarian party in the Church are, of course, satisfied with a decision which averts the necessity of secession, and makes another open question for members of the Establishment.

Amongst the *events* of the month we are inclined to place the re-opening of the discussion between our Foreign Mission and the Bible Society. We had wished, we had almost hoped, that the Committee of the latter Society would have done us justice. Not, indeed, that our case is really stronger than it was when justice was refused us before—but the validity of our arguments has become more evident from the striking illustration they have received in the case of Catholic versions. That Society is paying money for the diffusion of translations of the Scriptures made by Romanists, and in which some of the worst errors of that system are taught; yet because Baptist translations render a Greek word by the corresponding phrase, and refuse to leave it untranslated, all pecuniary grants have been withheld. We hope speedily to return to this question, and fully discuss it in all its bearings.

By a strange fatality—ought we not rather to say, by a watchful Providence?

—the question of slavery is constantly being thrown to the surface and forced upon attention in America. It is like the old legends of murderers who vainly endeavoured to efface the stain of blood which proclaimed their guilt; washed out for a time, it speedily re-appeared and silently cried out for vengeance. Scarcely had President Buchanan advised mutual forbearance on this question, and announced the arrival of the time when it would no longer disturb the peace of the Union, when new revelations from Kansas, followed by the judgment of the Supreme Court in the case of Dred Scott, revive the conflict with new intensity. Meanwhile hope appears in a new quarter. An invasion of free whites into "Ole Virginny" to re-occupy the land which slavery has allowed to relapse into a state of nature, promises before long to turn the scale in favour of liberty, and to enlist the slaveholders themselves in favour of some well-considered scheme of emancipation. Should the attempts now being made to render us independent of slave-grown cotton prove successful, we believe that nothing could very long delay the downfall of Negro slavery in America. For it must be admitted, that whilst we are such very eager purchasers of slave-grown produce, we cannot expect our protestations against slave labour to be much attended to.

## Editorial Postscript.

WE hope in our next number to complete the articles on Character in the Preacher, and Melchizedec, commenced this month; and to give the paper on Recent Literature, by the Rev. F. Bosworth, A.M., unavoidably omitted in the present number; Sacramental Meditations; a Review of Dr. Wayland's new work on the Principles and Practices of the Baptists; a view of the new chapel at Newport, Monmouthshire, &c. &c.

An earnest appeal is made by the promoters of the Home and School for the Sons and Orphans of Missionaries for increased support. The fact that 71 boys have been received into the institution since its commencement shows its value. There are now 41 youths enjoying its advantages, and more are on the voyage to enter the Home. The present plan of the Committee is to hold a bazaar about the second week in June, for which contributions of the usual kind are solicited. Any donations, either in money or in articles for sale, will be thankfully received. Communications respecting such contributions should be made to the Hon. Secretary, Miss Peek, Kidbrooke Lodge, Blackheath.

We are desired by the Executive Committee of the Baptist Association of Scotland to state that the Committee have now made arrangements for aiding the preparatory studies of young men who may be approved of as candidates for the work of the Christian ministry. The education will be conducted at Glasgow, under the superintendence of Dr. Paterson, who has kindly acceded to the request of the General Committee to undertake the duties of theological tutor. In cases where it is deemed advisable, the course will consist of the usual classical and philosophical departments at the university. The Committee have no doubt that the necessary funds will be readily provided for carrying out the education of as many as are called to this most important labour.

The *Freeman*, for April 22, contains an appeal for help from our esteemed brother, Sinclair Thomson, to enable him to build a place of worship at Lerwick for the use of the Baptists of the Shetland Isles. We have much pleasure in adding our testimony to the excellence of the object, and most cordially recommend it to our readers.

The following donations have been received for the widows of deceased pastors, and are hereby thankfully acknowledged:—Joseph Wilson, £5; Rev. J. H. Hinton, £1; Messrs. Hill, £3; Mrs. Lister, £1; a Friend, 10s. 6d.; Dr. Hoby, £1 1s.; A. E. Z., £5; B. B., £1; Joseph Fyson, Esq., £5; a Friend, £2; Mrs. Ormerod, £2; Mr. A. Bird, 2s. 6d.; Mrs. Turbull, £4; Church at Niton, 15s.; Mr. Cartwright, 10s. 6d.; J. Griffiths, Esq., £2; H. Gurney, Esq., £1 1s.; Mr. Harriss, 5s.; Anonymous, £1; Rev. J. Russell, £1; and the sum alluded to in our last number.

# THE MISSIONARY HERALD.

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## ANNUAL REPORT.

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WHEN the first missionaries, sent forth by our Divine Lord to preach the gospel of the kingdom, returned to tell him of their success, he rejoiced in spirit and gave thanks. The anniversaries of our religious societies bring together the servants of Christ from all parts of the earth, bearing the tidings of sinners saved, and God glorified in the gospel of his Son. It is meet, therefore, on such occasions as these, that the church should rejoice and be glad. In this spirit would the Committee of the Baptist Missionary Society present to their friends the Sixty-fifth Report of its proceedings; and, although they are not distinguished by any striking events calculated to awaken unusual interest, they have been marked by a steady progress abroad, and peace and concord at home.

Very seldom do these anniversaries occur without occasion for the expression of grief on account of the loss of valued friends or missionaries. The Committee are thankful to report that no missionary has fallen during the year; and in their own ranks one place only has become vacant, that occupied, for five-and-thirty years, by the Rev. W. Groser, whose catholic spirit, thorough independence of thought and action, combined with great courtesy, integrity, and prudence, secured for him the highest esteem and regard.

The changes which have taken place in the field abroad, owing to severe illness, or greatly impaired health, have been unusually numerous. Mr. Williams has arrived from Agra, and Mr. Morgan, of Howrah, is on his way home, there being reason to doubt whether he will survive the voyage. Mrs. Capern has been again compelled, by broken health, to leave Nassau, and her husband will also soon quit a station which he has occupied for nearly twelve years with unquestioned ability and success. From similar causes Mr. and Mrs. Davies have left Ceylon, without any expectation of returning thither again. Mr. and Mrs. Webley have but recently returned to Haiti, and Mr. and Mrs. Allen departed for Ceylon only a few days ago.

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### NEW MISSIONARIES.

The Committee are not able to report any large accession to the mission band. Mr. and Mrs. Kerry happily arrived at Howrah a few days prior to Mr. Morgan's departure. Mr. Broadway, for many years connected with another Missionary Society at Benares, having been baptized and become connected with our mission in that city, offered his services to the Committee; and as the offer was accompanied with the highest testimonials from his former colleagues as to his mastery of the vernacular tongue, his integrity, ability, and zeal, the offer was accepted, and Mr. Broadway has proceeded to Monghir, to take the place of Mr. Parsons, removed to Agra. Mr. Gamble, formerly of Trinidad, where he was brought to the knowledge of the truth under Mr. Law's ministry, expressed a deep and earnest desire to return thither and preach the gospel in connection with

his former pastor. He gave up his secular engagements, placed himself under the instruction of Dr. Angus, supporting his family out of his little property, and at the close of last session renewed his offer. The Committee, sympathising with his self-denial and devotedness, and satisfied with the progress he had made in his studies, gladly accepted it; and he has entered on his labours at Savannah Grande with great ardour and encouraging tokens of success. It will be seen from these statements how little progress has been made in the scheme for sending out twenty new missionaries to India. The Committee have been able to do little more than keep up the number formerly in that field. Removals by death, or by ill-health, which necessitates an abandonment of mission work are so frequent, that they have to report an increase of three European missionaries only since the proposal to consolidate and extend their Indian mission was first announced.

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## FRANCE.

### MORLAIX.

The mission in Brittany has yet to contend with great difficulties. The decree requiring Government authority to legalize meetings for public worship, obliges our friends to hold only very small gatherings of the people. Mr. Jenkins does not think that he is in a position to apply, with any prospect of success, for the required authority; and after the experience of the two years last past, during which they had to meet three lawsuits, he deems it desirable to avoid the risk of renewed prosecutions. He endeavours to carry on the work by preaching to small companies, by extending visits from house to house, and distributing copies of the Scriptures and suitable tracts. He expresses his satisfaction with the teachers, whose labours are continued in the face of priestly opposition, and not without success. He has recently succeeded, after many efforts, in obtaining permission to have the Breton and French tracts, and other religious books, stamped in Paris; they can now be freely distributed, notwithstanding the continued opposition of the préfet of the district. These quiet, unostentatious, yet persevering labours, have produced a visible effect on the people, who receive Mr. Jenkins and the teachers with a growing interest and approval.

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## WEST INDIES.

The arrangements made by Mr. Capern in the northern division of the Bahamas with his successor, Mr. Davey, promise, if his health be spared, that this interesting and successful mission will continue to be blessed with prosperity. Mr. Davey is anxious to have some one stationed at Nassau who can take his place while he is visiting the out-islands. One of the students at Calabar, Jamaica, has expressed a desire to occupy this post, and Mr. East speaks in very high terms of his piety and talents. The Committee deem it best, however, to wait Mr. Capern's return before any step of this kind be taken. On the whole, the state of the churches has been satisfactory. Difficulties have arisen in some of the churches in regard to the support of their pastors; but Mr. Capern has done his best to enforce on these churches the duty of sustaining among themselves a native agency, for it is only by such, in so thinly peopled a country, that

the churches can be kept alive. The Committee trust that his successor will not be less zealous in upholding a policy which has hitherto been so beneficial.

In the southern division of the Bahamas, Mr. Littlewood at Inagua, and Mr. Rycroft at Turk's Island, have carried on the work successfully during the past year. The former has suffered a severe bereavement in the decease of his wife, who was in every respect a help-meet in the Lord. His labours, too, have been somewhat interrupted by severe illness, which rendered a few weeks' repose necessary. Notwithstanding these hindrances, the cause has steadily advanced. Mr. Rycroft reports the formation of a church at East Harbour, in the island of Caicos, a new settlement, to which many had gone from other places, in the hope of bettering their condition; and having since his return to this station been able to visit most of the out-islands, he is more sensible of the improvement which has taken place after an absence of three years, than if he had been labouring during that time among them.

In the latter part of 1856, a fearful hurricane swept over Inagua, and the adjacent islands in the southern, and over Ragged Island in the northern division of the Bahamas. The destruction of property was immense. Very few houses remained standing, and the mission property suffered severely. As soon as the tidings of this calamity reached home, an appeal was at once made through the London religious press, and in a short time £135 7s. 5d. were sent for the relief of the sufferers, and to help the brethren to repair the damaged chapels. Among the people themselves this calamity seemed to have produced some happy results. A renewed and revived attention to public worship was exhibited, while brethren of every name united heartily with each other in sympathy and effort; and it is hoped that the community of interest and feeling thus awakened may continue to be cherished for years to come.

#### HAITI.

The arrangements made by Mr. Webley for the supply of his pulpit during his absence in this country, and which were detailed in the previous report, did not prove so satisfactory as was anticipated. On his return, he found the church in great disorder, and the congregation very much divided and scattered. Scandals had arisen which needed both wisdom and care to repress: discipline had to be exercised in several cases, and the missionary was deeply grieved and discouraged. Sustained, in a good degree, by the sympathy and confidence of the Committee, Mr. and Mrs. Webley renewed their efforts, and in a short time peace was restored, offenders were humbled, and sought re-admission to the church. There is reason to hope that these troubles, the first which have befallen this church since its formation, have been over-ruled for good. From recent communications, the Committee learn with thankfulness and pleasure, that the Word is once more blessed in the conversion of several persons to God, and the recent anniversary meeting of their Mission auxiliary was attended by upwards of 600 inhabitants of Jacmel.

#### TRINIDAD.

Mr. Law continues to prosecute his labours with his accustomed diligence. He, too, speaks of souls brought to Christ, of peace prevailing in the church, as well as a spirit of liberality, inducing the people to give largely out of their poverty towards liquidating the remaining debt upon

their beautiful and commodious chapel. The arrival of Mr. Gamble to assist him in the country stations, was a source of great joy, and Mr. Law having introduced him to his new sphere, and commended him to the affection and prayers of the people, now feels relieved of a considerable load of anxiety. Mr. Gamble's station is one of much difficulty, and requires great physical exertion, owing to the distance of the stations from each other, and the want of good roads, and needs much wisdom and care in managing the people, who, though simple-hearted in their piety, are very ignorant, very impulsive, and fond of excitement, and a somewhat noisy manifestation of feeling in their public assemblies. The endeavour to repress these unseemly exhibitions has led to the secession of several persons at two of his stations. But the Committee feel persuaded that his affectionate temper and forbearing spirit will soon win them back to a love of sobriety and order.

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## A F R I C A .

### CLARENCE.

During the past year the church has again been disturbed by the presence of the Romish priesthood, who came with the avowed intention of extinguishing it. The information having reached Mr. Saker, he at once came over to advise with and assist Mr. Diboll. The arrangement sanctioned by M. Guillenard, the Spanish Commissioner, in 1847, permitted the residence of ONE missionary. Mr. Saker, therefore, reported himself to the British Consul as the *agent* of the Baptist Missionary Society, entrusted with the duty of taking care of its property. He could not, therefore, be sent away because there were *two* missionaries at Clarence. Of this arrangement the priests seemed to be ignorant, and Mr. Saker and Mr. Diboll maintained that, unless they could show that they possessed authority competent to set it aside, it was the law of the island; and they should request the British Consul to protect them from molestation. Having no such authority, they could not prevent the church from holding its meetings; and the chief of them soon left the place, with the avowed purpose of seeking enlarged powers from the Spanish Government. But the members of the church, without exception, have expressed their determination, in case of need, to emigrate to the continent, rather than lose their religious privileges. Meanwhile, both Mr. Saker and Mr. Diboll are resolved to act firmly but cautiously, to submit to the laws, but to claim and exercise their rights under those laws. No further annoyance has arisen, except that the governor has prohibited Mr. Diboll from baptizing any persons except British subjects. Whether he has the *legal* right so to do, is questionable; and if the brethren find that he has not, they will not submit to his mere dictation. Should he proceed to any extremities, they well know how to maintain their rights as British subjects, as well as their privileges under the present laws of the island. The Committee have watched these proceedings with much interest, and have not left their brethren without repeated assurances of every help they can render them. In the present state of affairs it has not, however, appeared necessary to seek the interference of the Government at home. Since the foregoing remarks were written, the Committee have heard with great satisfaction that all the priests have departed for Spain, and the brethren are once more left in possession of the field.

## BIMBIA.—CAMEROONS.

Mr. Fuller reports more favourably of Bimbia. He has spent much time there during the past year. Many of the evils which drove him away in 1855 have vanished. The people are slowly returning to listen to their teacher; and the unhappy and cruel strifes which raged among the proximate tribes, and which rendered both life and property unsafe, have, for the most part, died away.

On his return to Cameroons, Mr. Saker resumed his translations and printing. He has not altered the arrangement which left Mr. Horton Johnson pastor of the church. He is there doing his own proper work, and directing the work of others, and encouraging them in it, and always prepared to assist and advise with them.

The new year opened auspiciously. Part of the previous night was spent in devotional exercises, and at five in the morning many assembled in the chapel. After an introductory service, Mr. Johnson baptized eight hopeful converts; "one of them," to use Mr. Saker's language, "a chief, who has been walking a lowly path for many years." Of this chief he further writes, "in the days wherein we had to fight our way with the wild beasts of the desert, he alone of the chiefs stood by us—often too timid to take a decided part with us, but never against us. For many long years he has listened attentively to the word, and for three years past has been quite decided for God. . . . His long intercourse with us, and consistent life, has won the respect of those who were opposed to him; and now, with his wife, he has made this public attestation of attachment to Jesus and his cause. Another of these hopeful ones is the wife of our principal chief, or king, as he is sometimes called. She has walked a long time consistently, and is now admitted to our communion with a confident hope that her path will be holy. Another, now received, was the inquirer who suffered such rude treatment at the hands of a wild rabble at Bell's Town some months since. Her path, thus far, has been through much sorrow; but we hope it is the path to the kingdom. Others give equal hope that they will walk worthy of their high vocation. From the water we returned to the chapel, and closed the solemn service. We met again in the afternoon, and communed at the table of the Lord. At six o'clock our services closed, and we were thankful to begin the new year so happily."

## CEYLON.

Mr. Carter's health has been seriously interrupted. For many months he was wholly unable to preach. He is now happily restored, and has resumed active service. He has been able, notwithstanding his bad health, to attend to the studies of the three Singhalese youths who have been under his care, with a view to the ministry. In one of these he has been bitterly disappointed. The others continue steadfast to their purpose, and are making commendable progress in their studies.

Mr. Davies's health having given way, and Mr. Allen being in England, the churches in Ceylon have been left very much to themselves and their native pastors. They do not appear to have suffered materially from the inability of the European brethren to discharge their duties as formerly. Dr. Elliott, deacon of the Pettah church, Colombo, has kindly endeavoured to supply the lack of a pastor's services; and to preserve the connection

between the parent and native churches around Colombo, deputations have been sent to them to inquire into their state, and to promote their welfare. This proceeding has been attended with very pleasing results.

## EDUCATIONAL INSTITUTIONS.

### SERAMPORE COLLEGE.

To provide for the loss of Mr. Denham's services during his absence in England, Mr. Sampson, one of the brethren sent out in 1855, was removed from his station at Alipore, and he will continue to give his best support to the institution until Mr. Denham's return. His labours in the college will be an excellent preparation for his missionary work, when he is able to return to it. Meanwhile, his assistance is a great relief to Mr. Trafford, who would otherwise have had a burden thrown upon him far too heavy to be borne.

The removal of Mr. Johannes, one of the masters in the college, to take the oversight of the station at Bishtopore, and the severe and protracted illness of Mrs. Sampson, which compelled Mr. Sampson to remove with her for awhile to Monghir, occasioned considerable interruption in the studies of the pupils in the college. It was deemed advisable to omit the public examination at the end of the session, which closed with less satisfaction than usual to Mr. Trafford and his colleagues. Of most of the youths who have left the college, he speaks in favourable terms, and expresses a strong conviction that some of them are the subjects of divine grace.

From the Report of the Calcutta Auxiliary, the Committee rejoice to learn that the BENEVOLENT INSTITUTION continues to confer upon its numerous pupils the benefit of a plain English and scriptural education, and the supply of funds has been equal to its necessities.

The INTALLY INSTITUTION, which stands in direct relation to the Society, has enjoyed more prosperity than in the preceding year. The Committee have consented to provide the salary of a European head master, while the other expenses have been chiefly met by the Calcutta Ladies' Auxiliary. Since the beginning of 1856, a small fee has been required of the pupils. This charge has not, as was feared, lessened the number of scholars; for the attendance has considerably increased during the year. About one hundred and twenty are present daily, the number on the books being, of course, still larger.

The BOARDING SCHOOL FOR NATIVE CHRISTIAN GIRLS at Alipore, under the general superintendence of Mr. and Mrs. Pearce, and of which Miss Packer is the teacher, has prospered remarkably during the year. It contains forty-one pupils, chiefly the children of native Christians in the south. The elder girls have made good progress in the tasks allotted to them, and visitors express themselves as highly gratified with their neat, cheerful, and intelligent appearance.

Mr. Pearce superintends, for the present, the theological class of eight students, removed from Serampore College in consequence of Mr. Denham's absence in England. They have been encouraged to engage in preaching to the heathen; and they have been instructed by him, through the medium of their own language, in scriptural and general knowledge, in the principles of Bengali grammar and composition, and have made very creditable progress in their studies. Their diligence in study, and their correct deportment, awaken very lively hopes of their future usefulness.

## CALABAR.

The session recently closed has afforded the tutor and the friends of the college great encouragement. The examination of the various classes was satisfactory. The number at present in the institution is unusually small; but the pupils in the Normal School have increased. The churches in Jamaica have nobly redeemed the pledge they gave last year in regard to Mr. Pinnock. He was publicly set apart to mission work at Spanish Town early in the present year; and the event has given a new interest to the affairs of the college, and awakened fresh zeal for the Society in the churches. Mr. Pinnock is now on his voyage to this country, and the Committee hope, when they have had an interview with him, to see their way to his employment in Africa.

Though not connected with the Society, yet, as the Committee have granted the use of a portion of their premises to the Jamaica Normal School Society, it will gratify all who continue to cherish an interest in that island, to know that a gentleman has been just sent out to take charge of the pupils who are training up for schoolmasters, the want of qualified teachers having been long and severely felt. It is hoped that this new society will be the means of providing well-trained masters for the various schools.

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 TRANSLATIONS.

The Committee learn from the most recent communication of Mr. Wenger, that the Sanskrit translation of the Old Testament has advanced to the 21st chapter of Proverbs; and a separate edition of the Psalms has been printed in the Bengali character, with the Bengali translation subjoined.

The printing of the third edition of the entire Bible in Bengali has advanced to the 9th chapter of the Second Book of Kings, and the preliminary revision of the text, to the commencement of Nehemiah. But no separate portion of Scripture has been published during the year.

Mr. Parsons has carefully revised the text of an edition of Matthew and of Mark, in Hindi, in the Deva Nagari character, and 5,000 copies of each have been printed.

Having been advised by the brethren in India that a careful revision of the Hindi version of the Scriptures was now become indispensable, the Committee acted upon a suggestion made by Mr. Underhill, that Mr. Parsons should be requested to undertake this work, for which, they were assured, he is well qualified. To carry out this object, to which Mr. Parsons, after much hesitation on account of the great responsibility of it, consented to devote himself, it was deemed advisable that he should remove to Agra, where he would enjoy peculiar advantages, in the midst of a Hindi-speaking population. Before removing to the north-west, he was directed to spend some time in Calcutta, to confer with Mr. Wenger on certain practical questions connected with the work. For five weeks, several hours of each day were devoted to a careful examination of the Gospel of Matthew, and those parts of Luke and Mark which are peculiar to these two evangelists. It was found easy to agree upon the great principles of scriptural translation, faithfulness, perspicuity, and a suitable diction—popular but not vulgar—but perfect harmony between the

Bengali and Hindi translations was not considered attainable, or important, inasmuch as each language has its own peculiarities, and some degree of latitude must be allowed to the well-considered and conscientious views taken of particular passages by independent translators.

In Africa, Mr. Saker now mainly devotes his time to perfecting the work of previous years of incessant labour. He has acquired such a knowledge of the language that he thinks he can give it grammatical form and order. Considerable progress was made prior to his recent visit to England, when finding health and strength failing, and fearing lest, in case of his decease, his knowledge should be lost to the mission, he put forth efforts beyond his strength to complete the grammar in a condensed form. While at home, this elementary work received a careful examination, and he availed himself of the valuable suggestions of learned friends. He has now begun a larger grammar, and hopes, ere long, to finish it. Meanwhile, useful elementary school-books have been prepared, and the translation of the Scriptures, and the printing of such portions as are finished, proceed satisfactorily. In addition to those already printed, Mr. Saker has succeeded in getting the Psalms and Romans to press, and a few copies have been struck off. The printing of the whole is, however, deferred until he receives a suitable supply of the accented letters from England.

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### INDIA.

The Committee have great satisfaction in reporting that Mr. Underhill has completed the work which he was deputed to do. His labours, during an absence of two years and a half, have never been interrupted by illness. In all his various journeys, and in the voyage out and home, a gracious Providence has been over him for good. From the brethren generally he has received unequivocal proofs of kindness, and of their desire sincerely to co-operate with him in furthering the object of his visit. In the conferences which have been held there have been concord and peace. Differences of opinion, calmly stated and discussed, stirred up no strife, but rather led to satisfactory conclusions. Mr. Thomas, the superintendent of the Calcutta press, has facilitated to the utmost of his power the arrangements proposed in regard to that establishment, and cordially agreed to transfer to Mr. Lewis the duties of financial secretary of the Indian Mission. The Committee have felt the sincerest pleasure in transmitting to Mr. Thomas, resolutions expressing their deep sense of the ability, zeal, and uprightness with which he has discharged the varied and onerous duties devolving upon him.

In the return of Mr. Underhill the Committee heartily rejoice. They devoutly thank God for the goodness and mercy shown to His servant. They congratulate him on the successful termination of his arduous mission, which he has fulfilled with honour to himself, and benefit to the Society. They trust that the knowledge and experience gained by him, during his protracted residence in India, will be found eminently beneficial to the mission for many years to come.

In the stations occupied by your missionaries in the north-west, the Word of God has been uninterruptedly proclaimed by them, assisted by the native preachers. Till Mr. Mackay's settlement at Delhi, its Hindi population had heard the word of life from one solitary native preacher since Mr. Thompson's decease: and Muttra, the centre of Krishna worship, has been similarly destitute since the departure of Mr. Phillips.

Mr. Evans now occupies this sphere of labour. Schools have been usefully established at both stations.

At Chitoura the experiment of a native pastorate has been going on, and on the whole, satisfactorily. Difficulties have arisen in the management of the temporal affairs of the converts since Mr. Smith's return to England. Violent storms have levelled their workshops and dwellings. Several members of the church have been expelled for immorality. But discipline has been maintained; the precious have been separated from the vile, and greater purity of communion attained. The native pastor retains his office and fills it with acceptance.

The mission in the central provinces of the Bengal presidency has enjoyed the services of the brethren throughout the year. Preaching is its chief characteristic. The missionaries extend their labours to the indigo districts of Tirhoot and Purneah, in northern Bengal, and to the sacred city of Gya. Every day the crowded streets of Benares—the city of Shiva—the roads round Patna, where Mahommedans crowd, the open streets of Monghir, where the Hindi-speaking population dwell, witness their endeavours to draw souls to Christ.

In the lower districts of Bengal where the missionaries labour, omitting Calcutta, there are 61,184 towns and villages, containing a population of 12,988,430 persons, to whom they have done their best to make known the glad tidings of the gospel. Alas! how few are they amidst this overwhelming mass of immortal beings! And there are yet as many more who have never heard a missionary's voice! From these vast districts, teeming with population, almost all forms of violent opposition have vanished away. Crowds listen, and apparently with cordial assent, to the gospel message; but conversions are comparatively rare. Multitudes hear, but few obey the voice of Christ. The labour is incessant, but the fruit gathered is small. Yet it is obvious to the most casual observer that the sentiments and feelings of the people are undergoing a great change. Pilgrims to idol-festivals diminish every year. Cruel rites, long sanctioned by custom and the highest priestly authority, are put down by Government as nuisances, and scarcely a murmur of disapprobation is heard. The marriage of Hindoo widows is now legalized, which will extinguish a vast amount of profligacy and crime. Natives of influence and wealth are advocating female education, and a movement has begun in the north-west provinces which bids fair to extend all over India. Who that knows what the state of the country was prior to the advent of missionaries, and looks at it now, but must admit that Christianity has been the prime agent in effecting these marvellous changes! It is slowly but surely pervading the entire mass of the people.

Nor has that kind of success, for which the servants of the Most High long and pray, been wholly wanting; at almost all the stations conversions have taken place, and additions to the churches followed. Of this, the statistics of the Bengal Baptist Association will furnish a sufficient illustration. It embraces 29 churches, and to these have been added by baptism, letter, and restoration, 378. They have lost by death, dismissal, and exclusion, 210, giving a clear increase of 168. In these churches there are 1,737 members, 39 boys' schools, with 1,165 pupils, and 16 girls' schools, with 269 scholars. There are also 26 Sabbath schools, with nearly 500 in attendance. All these churches have not been equally prosperous—some of them indeed are very small—but it is worthy of note, that a very large proportion of the increase is in the district of Barisaul, where some native Christians have suffered the bitterest per-

secution; no less than 104 persons having been baptized there during the past year.

#### NATIVE CHURCHES AND NATIVE AGENCY.

Since the last report was presented, the two native churches in Calcutta have been sorely tried by dissensions. The one in Intally was dissolved, and has been reconstituted under the joint pastorate of Mr. Lewis, and Ram Krishna. The former pastor, and those who seceded with him, have erected a chapel in which divine worship is regularly carried on. This event, which threatened to extinguish these churches, seems likely to develop the principle of self-reliance, and to strengthen it; while the separation of discordant elements, and their combination in other forms, may probably conduce to greater peacefulness, and the bringing out of an energy which has not hitherto shown itself.

These difficulties were not unforeseen. The transition from a state of dependence to one of independence would supply new tests of the reality of the work of God among these converts, and lead to a display of character but little expected. One fact, however, is visible. The whole body of the native converts have maintained a profession of Christianity. It is a new thing in Bengal for native Christians themselves to erect a house of prayer. In this the Committee cannot but rejoice, though the origin of their separation from their brethren was an occasion of sorrow and pain. The pastor of the other native church at Colingah retains his post, and is labouring with much usefulness and zeal.

The Committee mention, with pleasure, another instance of the formation of a native church, under two native pastors, at Sewry, in Birbhoom. Mr. Williamson, our venerable missionary there, speaks most encouragingly of this step in advance. The day is evidently approaching when this scriptural action in the Bengal churches will become the rule, instead of being, as now, the exception. The Committee will give unremitting attention to the fostering of this spirit of self-reliance, in the hope that all the churches will be pervaded by it.

In the previous report, the Committee had the pleasing intelligence to announce that two native brethren had been sent into the district of Baraset, to inquire into the practicability of establishing a mission there. Subsequently two preachers connected with the native church at Serampore were publicly set apart as missionaries, and they have begun their work with a good prospect of success. A body of young men, educated in the Government school in Baraset, ignorant indeed of Christianity, but who had shaken off the fetters of superstition, gave these brethren a cordial welcome. Brahmins, Zemindars, and rich Baboos, as well as the lower castes, have sought their acquaintance, and an open door is set before them in the neighbouring villages. The Committee regard this experiment with great interest and hope. Should it ultimately succeed, the way will be prepared for a larger employment of native agency, *without European superintendence*, which has hitherto been deemed indispensable. The small expense of such agents is not their only recommendation; for their knowledge of native customs, habits, modes of thought and expression, and their own native manner of life, give them peculiar facilities for reaching the hearts of their countrymen.

Should it please God to bestow a large measure of His blessing on the efforts now making to raise up a native ministry, it will be incumbent on our brethren most carefully to cultivate the minds of those converts whose

piety and ability may indicate a fitness for mission service. The rapid spread of knowledge in Bengal; the growing influence of European literature; the hold which religious works, that are a power at home, are beginning to take there; the starting up of questions—social, political, and religious—hitherto confined to the West, render it indispensable to prepare a class of men fitted to grapple with the new phases of sentiment and opinion daily presenting themselves, and to meet the quickened mind of India, now rising up from its deep degradation, and awakening from its long sleep. From the School of the Prophets, founded at Serampore College, a few such have gone forth; and it is hoped that the class hitherto instructed by Mr. Denham will supply many evangelists and pastors, who will scatter over the whole country the seeds of divine truth. The Committee are most anxious that the appeal which their honoured brother is now making in this country for additional funds to put the college into an efficient state, will be generously responded to. The success which has hitherto attended it, leads them to indulge the hope that the object will be speedily accomplished.

The Committee cannot close this part of their report without adverting to the case of the native church at Baropakya, whose persecutions and sufferings were described at some length in the report for the past year.

The judgment of the magistrate which condemned the rioters having, on appeal, been reversed by Mr. Kemp, the judge of the district, no time was lost in obtaining authenticated copies of the judgment, and of the evidence. These were translated by Mr. Page, and subsequently published in a pamphlet, with a running commentary, by Mr. Underhill. It produced a deep sensation, and all candid readers of it saw, at a glance, how utterly opposed the judgment was to the evidence.

The case having been formally brought under the notice of Mr. Halliday, the Lieut.-Governor of Bengal, the Sudder or Supreme Court of Bengal was directed to call for the papers in the case, and to report thereon. That court condemned Mr. Kemp's judgment, and he has been reprimanded by his superiors. This decision has stayed the violence of the persecutor, and given increased security to the peasant. However unwilling missionaries may be to risk collision with the authorities of the countries in which they labour, past events have shown that circumstances will arise which imperatively require them to employ all legal means for the defence of the rights and liberties of the poor and the oppressed. The gospel of Christ is intolerant of injustice and wrong. This is not the first time that your missionaries have had to confront the social evils which are rife in every heathen land, and to lift up their voice in defence of the interests committed to them; and it is again our privilege to rejoice that their efforts have not been vain. Out of this incident, comparatively trivial in itself, measures will arise which will improve the social condition, and secure the personal liberty, of the hitherto oppressed ryots of Bengal.

The publication of these facts, as well as the papers read before the Calcutta Missionary Conference in August, 1855, have greatly affected public opinion in India. The press has taken up the subject most warmly, and an exciting but salutary controversy has been going on ever since. The Committee of this Conference presented a memorial to the Governor-General, respectfully but earnestly requesting him to issue a commission to inquire into the Zemindary system, indigo planting, and the tenure of land, more particularly in regard to the ryot, as well as to the administration of law, and the police. The Indian Government have declined to

grant this request, not, as your Committee have reason to believe, because they deem the allegations on which it is founded to be untrue, but because they consider such a step to be inexpedient, not to say perilous. Meanwhile, the brethren have appealed to the Imperial Parliament, and the Hon. A. Kinnaird was requested to bring the subject before the House of Commons. To assist him in this duty, Mr. Underhill's pamphlet, and other documents illustrative of the whole case, were sent to the Court of Directors of the Honourable East India Company, and to a large number of members of both Houses; and the subject would have been brought under discussion ere this, had it not been for the recent unexpected dissolution. The Committee are, however, prepared to take steps to insure its early consideration in the newly-elected House.

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### THE FINANCES.

This important part of their duties has given the Committee much anxiety. During nearly every month of the year the receipts were below those of the previous year, and its income was not more than an average one. Including £2,000 appropriated in India, it amounted to £21,402 2s. 2d.; the expenditure to £21,100 2s. 5d.; leaving a balance of £301 19s. 9d. in the Treasurer's hands. The total income of this year is £21,752 19s. 10d.; the expenditure, £22,039 0s. 9d.; leaving a balance of £286 0s. 11d. *due* to the Treasurer. The present income is *exclusive* of any Indian funds, the Committee not having carried to account any proceeds of the Mission Press, as Mr. Underhill had only time to balance its accounts on the eve of his departure from Calcutta. The increase in the Society's income for the present year is £2,065 2s. 4d.

Now, it must be frankly stated that this increase is not owing to any augmentation of the receipts from the usual sources of income. It has mainly arisen from the generosity of an unknown friend, and, as the Committee believe, not even a member of the denomination, who has *twice* placed in the banker's hands to the Society's credit, donations of £1,000; and he would have given yet more, but from an apprehension that he might thereby damp the ardour and repress the liberality of the Society's friends. He now waits to see the result of the annual meetings; and if his gifts should quicken the liberality of others, he will be prepared again to render aid. It will, therefore, greatly depend on those present at these services, whether this pecuniary help be secured or not.

The Committee have great satisfaction in reporting the success of the appeal which they made to the churches for a contribution to the Widows' and Orphans' Fund, on the first Sabbath in the year. They only desired that communicants on that occasion might have an opportunity of *increasing* their contributions at the Lord's table, and that what was beyond the sum usually given, might be sent to the Treasurer. They wished most carefully to avoid any interference with the claims of poor members. The circular was sent to about one thousand churches. Many of these could not comply with the request, their poverty—not their will—standing in the way. A considerable number sent no reply. But three hundred promptly responded to it, and expressed the pleasure they felt in performing a duty and enjoying a privilege. The Committee believe that these churches have been much benefited by the effort. It has awakened tender sympathy for the widow and orphan, and increased their interest in the Mission itself. The amount received was rather

over £500; and it was exceedingly gratifying to observe how many of the poorest churches evinced their liberality and zeal.

Your Committee cannot charge themselves with the neglect of any proper means to increase the income. They have supplied information on the subject as occasion offered, and have faithfully made known to the churches the necessities of the Society, and urged its claims upon them. Some progress has been made in the appointment of district secretaries, for the purpose of seeking out new subscribers, and endeavouring to prevail on those who now subscribe, to increase their contributions; for it can scarcely be doubted that the increase in the amount of subscription, except in a few rare instances, bears no proportion to the increase of the means of doing so. This arrangement has been resolved upon too recently to tell materially upon the current year's income. One thing, however, is certain, that the means which the Committee have at their disposal are not adequate to maintain present operations. These cannot go on for another year without involving the Society in debt, unless its friends resolve to support it more liberally. Any enlargement of them, with their present resources, is simply impossible.

Any one who has paid the smallest attention to the incomes of missionary societies, must have observed that they have been, for some years, almost stationary. The question is often asked—What is the cause? It is a fact which creates surprise, and it is generally felt to be a painful one. The rapid enlargement of home operations—the efforts made by all denominations to erect new places of worship—the constant multiplication of religious and philanthropic institutions—the shifting of large portions of the rural population into the towns, whereby many churches that formerly were among the largest contributors, have fallen into the ranks of the smallest—and the tendency of wealth, population, and trade to gather round large centres,—may, in some measure, account for this fact. Moreover, the increased pressure of taxation, the high price of the main articles of subsistence, and the want of employment among large sections of the working classes, have had their influence in keeping down the income of missionary societies during recent years. But your Committee have a strong conviction that there is another cause which lies deeper. It is to be feared that there is not so much the want of means, as of the disposition to give. An intense desire for wealth, a love of show, and an effort to emulate the manner and fashion of those above them, have seized on the middle and lower classes, and led to an expenditure which their means do not warrant. These evils have crept into the church of God, and done great mischief there. If they are allowed to prevail, it is obvious that every year there will be still less to devote to the cause of Christ. This is hardly the place to enter on a discussion of the remedy; but surely it is neither intrusive nor unnecessary to press home upon the consciences of Christians their obligations to Eternal Love, and their unquestioned responsibilities to the perishing heathen, whom, under God, they alone can rescue from spiritual bondage and death, in the hope that they may be led to faithful self-examination, and to resolve that henceforth their support of the Saviour's cause shall be regulated by a just law of proportion, and “according as God hath prospered them.” The Committee offer these remarks in no censorious spirit; it is rather a subject for lamentation. They are made in the spirit of fidelity and love, and from a deep sense of the duty they owe to their brethren in Christ, and to Him whose servants they are.

It may be, however, that we are to be taught another lesson by these facts,—that it becomes our duty to revive once more the principles on which we are conducting our enterprise. Its founders, from the hour that they fairly embarked in it, boldly avowed their conviction that the evangelization of the heathen was to be carried on by native converts. They relied on European agency only to do the preparatory work, and to assist and direct the movements of those who were raised up, by their instrumentality, to preach the gospel. It can scarcely be questioned, that in later days we have considerably departed from this practice. The work has been too much thrown on Europeans, who have been both missionaries and pastors. Of necessity, such agency is expensive, and becomes increasingly so. The question will force itself on thoughtful minds—and other considerations besides the expense, direct attention to it—is European agency, in its present form, indispensable; ought it to form our chief dependence for diffusing the knowledge of God and of his Christ; or should it not rather be employed in developing the gifts of native churches, teaching them the great lesson of self-reliance, and in directing their operations with affectionate assiduity and care? Your Committee have not wholly neglected this subject, as the facts stated in the previous pages of this report will show. They are more than ever convinced that it cannot be indefinitely postponed. It is even now pressing, and demands a most serious and deliberate consideration. They deem themselves fully justified in thus recording their convictions, by the fact, which almost every missionary confirms, that the larger proportion of converts is the fruit of native agency.

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### CONCLUSION.

Amidst all our mistakes, deficiencies, and short-comings, thanks be to God, His kingdom is rapidly spreading throughout the world. The yearly history of individual Societies may afford no very striking proofs of progress; but viewed as a *whole*, that progress has been both rapid and extraordinary. It is not necessary now to enumerate the obstacles which our predecessors had to encounter, nor to dwell on their early perils, their apparently unrequited toils, or their marvellous exertions, and the immediate results. Enough for the present purpose, that we briefly survey what has come under the observation of nearly all who may read these lines.

In the tide of events which has rolled over the world during the present century, overturning ancient dynasties, and changing systems of policy and science, there is none more strange and wonderful than the rise and progress of the mission power. At home it has conquered prejudice, softened our spirit, promoted brotherly love among all sections of Christ's flock, made us feel what an odious and bitter thing bigotry is; and, extending its influence beyond the church, it has repressed great social evils, imparted a new impulse to philanthropy, infused tenderness into the administration of law, excited a more earnest regard for the poor, the outcast, and the criminal, and called into existence almost every religious and benevolent institution which aims at benefiting mankind.

Abroad it has mastered every written language, and reduced the majority of barbarous tongues to form and system, and translated into them all, the whole or part of the Divine Oracles; it has grappled with the worst forms of superstition and sin. It has humanised the cannibal of the isles of the Pacific, broken the bonds of the slave, proved the Negro to be a

man, with a soul to be saved, and a heart to fear and love God. All over the vast continent of India it has extinguished the suttee fire, put down infanticide, is abolishing the celibacy of Hindoo widows, and proclaiming the doom of polygamy. *The Friend of India*—no mean authority on such questions—tells us “that for years it has been evident to all men with eyes that the whole fabric of Hindooism is breaking up;” and asks, in a tone of triumph only to be justified by the truth—“Who believes in Hindooism now? Not the Hindoos;” for while the changes in the customs and religion of his forefathers are going on, and threatening to destroy them, “no one raises his hand.” Moreover, it has changed the manners and habits of European residents. Once they were a by-word and a reproach. Now they are observant of the forms of decency, and equal the average of men at home, while there are to be found among them a large number of the most generous supporters of Christ’s cause, and some of the brightest ornaments of the Christian profession. Even governments—the last bodies to admit such facts—have now found out that, in dealing with the wilder races, there are no such effectual civilizers as Christian missionaries. The public authorities, in 1812, wished to drive out the “fanatics” from India; but now, when refusing their requests, they couch their refusal in courteous terms, and admit that “much is due to their earnestness and experience.”

Leaving the past, what have we recently seen? “An entire race,” destined perhaps to become a nation, “has eagerly embraced Christianity, and now maintains its own pastors, builds its own places of worship, and if called to suffer martyrdom, dies with the name of Christ upon its lips.” The Karens have done this. The Christians in Madagascar, who have suffered persecutions as severe as those which fell on the first disciples, have defied all opposition, and in the prospect of death in the most appalling forms not one has proved unfaithful. While nearly the whole of the African coast south of the equator is being fringed round with churches, Krapf and Moffatt have opened up its eastern and southern interiors. And all at once Dr. Livingston has burst upon us, making us familiar with whole tribes in the heart of the continent, gentle, and partially civilized, but knowing nothing of the world beyond them, except that there was a great “tribe who loved the black man,” and that he belonged to it.

Patriots and philanthropists! This cause has again and again commended itself to you as employing an agency most favourable to the elevation and freedom of man. Scholars! No class of men have promoted your object more effectually than missionaries. Men of commerce! You push your enterprises into barbarous regions of the earth, and often find your path opened and made easy, for the missionary has been there before you. Men of science! How rapidly have missionaries enlarged the boundaries of your knowledge; and we rejoice that in these latter days you have frankly and generously acknowledged it. If it were permitted us to glory, we might glory in the men whom the mission power has called to its service.

But, while all boasting is excluded, we will magnify the grace of God in them, for their honour cometh from above. They are the servants of the Most High, chosen and qualified by Him to make known His mercy to a guilty world. Their names and their deeds will never die! Their piety and their work alike ennobled and humbled them. The greatest, perhaps, among them all, and whose labours will shine out most conspicuously in the history of missions, when that great record shall have been

written, felt that he was less than nothing in the presence of the Eternal. He lived, and died, and was buried, and no costly monument marks the spot where his mortal remains repose until the resurrection-morn. No panegyric is inscribed on his humble tomb; but these affecting lines are:—

“A guilty, sinful, helpless worm,  
On Thy kind arms I fall;  
Be thou my strength and righteousness,  
My Saviour and my all!”

In this spirit of self-abasement we approach thy throne, O God! We reverently bow before thee! *Not unto us, O Lord, not unto us, but unto Thy name give glory for Thy mercy, and Thy truth's sake. Thou hast done great things for us, whereof we are glad. Great and marvellous are Thy works, Lord God Almighty; just and true are all Thy ways, Thou King of saints.* We again commend this thine own cause to thy watchful care and effectual blessing! In His spirit who came into this world to do thy will, and to give His life a ransom for many, do we desire at all times to come to the mercy-seat, rejoicing that it is our exalted privilege to lift up our hearts to Thee in His words who hath taught us to pray: *Our Father who art in heaven. Hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven . . . . For thine is the kingdom, the power, and the glory, for ever and ever, Amen!*

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

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# IRISH CHRONICLE.

MAY, 1857.

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## ANNUAL REPORT.

THE Committee of the Baptist Irish Society have to render their Report for the past year in circumstances fitted to awaken emotions of a deeper and stronger kind than those which mark the ordinary character of such annual communications. Events have taken place in the affairs of the Society that excited much solicitude at the time of their occurrence: in the review of which, however, the Committee have found renewed cause for gratitude to Him who has often honoured the faith of his people by gracious interpositions in their behalf. The history of the Baptist Irish Society during the past year has been such as to cause much anxiety; its present circumstances call for the expression of gratitude on account of deliverance from difficulty; but at the same time fervent prayer is needed that guidance from on high may be vouchsafed in the prosecution of future labours.

It is natural and befitting that the Committee should first advert to the removal, by death, of the Rev. William Groser. He was appointed to the office of Secretary in the year 1851, when the state of the Society was such as to demand all the aid that experience and well-known character could give in order to secure the confidence and co-operation of Christian churches. He continued to labour in its behalf with his habitual exactness and perseverance, notwithstanding severe and protracted affliction, till within a few days of his removal from the present scene of active service in the cause of God. This event took place August 6th, 1856. The feelings with which the Committee regarded the decease of their friend and fellow-labourer were placed on record in the following terms:—"That the Committee record with feelings of deep sorrow and regret the removal by death of their respected Secretary and friend and brother, the late Rev. William Groser, and the grateful remembrance in which they hold his faithful and valued services to the Society, and the pleasure they have experienced in their association with him. They

would also convey their sincere expressions of Christian sympathy to the esteemed widow and family of the deceased, and commend them to the care of their Heavenly Father, in whose service their beloved relative had been for many years so prominently and usefully engaged."

In the emergency thus occasioned the Rev. William Miall was requested to act as Secretary *pro tem*. With this request he readily and kindly complied, and continued, till the appointment of the present Secretary, to render very valuable and efficient service. In acknowledging his kind aid the Committee passed the following resolution:—"That the sincere and cordial thanks of the Committee be presented to the Rev. William Miall for the very efficient services rendered by him during the affliction, and subsequently to the decease of the late Secretary."

The attention and care paid to the affairs of the Society by Mr Albert Groser during the affliction and after the removal of his revered father also demanded the acknowledgment of the Committee. They have much pleasure in making honourable mention in their Report of services already recorded in their Minutes.

It will at once be felt that the appointment of a successor to their departed friend in the office of Secretary was a subject of serious and anxious deliberation. The Committee having been requested by several well-known and long-trying friends to afford an opportunity to brethren from the country to confer with them on the affairs of the Society, previously to such an appointment being made, convened such conference on the fifteenth of October. Various suggestions were then made as to the future conduct and operations of the Society. At the next meeting of the Committee a sub-committee was appointed to consider the subject of the Secretariat, and by them the following report was presented:—

"The Sub-committee on the subject of the Secretaryship appointed under date October 21, 1856, having met and considered the whole question, report the following to be their recommendations to the Committee—

"I. That some person be appointed to the office who shall devote his whole time to the service of the Society; that it be expected of him to conduct all the correspondence, to visit and collect from the churches throughout this country, and to spend not less a month or six weeks in Ireland each year superintending the stations and promoting generally the objects of the Society.

"II. That considering the present limited amount of the Society's resources, the salary for the first year be £200, and at the same rate so long as the income of the Society shall remain under £2,000 per annum.

"III. That several brethren having been nominated to fill the office of Secretary, and the Rev. C. J. Middleditch being, in their judgment, the most eligible, he be respectfully and urgently requested to undertake that office.

"(Signed) FRED. TRESTRAIL, *Chairman.*"

"*It was then Resolved :*

"That the substance of the foregoing report be communicated to the Rev. C. J. Middleditch, and that he be affectionately and earnestly requested to undertake the office; the Committee assuring him of their disposition, should he see it proper to do so, to co-operate with him to the full extent of their ability."

After long and anxious deliberation Mr. Middleditch consented to undertake the office to which he had thus been invited. He entered on its duties at the commencement of the year, and (at the next meeting of the Committee) was affectionately and fervently commended to the Divine guidance and blessing. Special prayer was also offered in behalf of the Society, whose interests were thus to a considerable extent committed to his care.

It is due to their constituents that the Committee should state that this appointment was made subject to the approval of the members of the Society at their yearly meeting.

The operations of the Society in the field of its labours during the past year have now to be reported. These have been such as to deepen the sense of dependence on God; and, at the same time, of God's faithfulness to His own cause. The power of the Divine Spirit is required to give success to evangelical effort even amongst a people professedly holding a form of Christian faith; but the obstacles presented even by Popery itself must yield when the power of that Spirit is so put forth. These truths have received many illustrations in the history of this Society.

Some changes have taken place during the past year as to the stations occupied and the agents employed by the Society, which it is the duty of the Committee to report.

Mr. Watson, of New Ross, having been invited to take charge of the Baptist Church at Cupar Fife, Scotland, the Committee concurred in his proposal to remove from a station which he had occupied with some measure of success, but not without much discouragement.

Mr. Crawford having signified his desire to remove from Cork, the Committee have concurred in his removal also. His labours there will close at Midsummer next.

These brethren bear with them the esteem and best wishes of the Committee; and the stations thus vacated by them will have to come

before the Committee for the ensuing year as requiring grave consideration with respect to their future maintenance.

The School at Athlone, hitherto conducted by Mrs. M'Namara, has also been discontinued.

The STATIONS now occupied and the AGENTS employed by the Society are therefore these :—

BALLINA.—REV. W. HAMILTON.	
<i>Sub-Stations.</i>	
Crossmolina	Enniscoo
Foxborough	Greenwood
Newtown White	Tullylin
BANBRIDGE.—REV. T. D. BAIN.	
<i>Sub-Stations.</i>	
Ballymoney	Law's Row
Lisnaree	Tullyhinan
BELFAST.—REV. W. S. ECCLES.	
<i>Sub-Stations.</i>	
Ballymacarret	Fifth-street
CONLIG.—REV. J. BROWN, M.A.	
<i>Sub-Stations.</i>	
Bangor	ComberDundonald
Donaghadee	Newtonards
Whitespots	
CORK.—REV. J. CRAWFORD.	
<i>Sub-Station.</i>	
James'-square	
CURRAGH.—REV. S. WILLETT.	
<i>Sub-Stations.</i>	
Ardnaglass	Cara
Carnegera	Coolaney
Drumahair	Rock Mount
Skreen	

MOATE.—REV. T. BERRY.	
<i>Sub-Stations.</i>	
Athlone	Craggon
Boston	Firbane
Gashel	Bahue
Rochfort-bridge	
TUBBERMORE.—REV. R. H. CARSON	
<i>Sub-Station.</i>	
Luney	
FEMALE MISSIONARIES.	
Cork .....	Miss Crosbie
Dublin .....	Miss Curtis
SCRIPTURE READERS.	
Athlone .....	Hugh Hogg
" .....	Michael Walsh
Ballina .....	Wm. McAdam
Tullyhin .....	E. McDonald
SCHOOLS.	
Ballina .....	Sunday-school
Crossmolina ..	Day—Jane Phillips
Curragh .....	" —Eliza Walker
" .....	Sunday
Banbridge .....	Sunday
Ballymoney ..	Sunday
Belfast .....	Sunday
Conlig .....	Day—Mr. & Mrs. Graham
" .....	Sunday
" .....	Bible-class
Cork .....	Sunday
" .....	Day—Miss Crosbie
" .....	Adult Evening
Moate .....	Sunday
" .....	Day
Athlone .....	Day—Miss Nash
Tubbermore ..	Sunday
Waterford .....	Day—Mrs. Baskin

The average number of attendants on the public ministry of the Gospel ranges from 1,000 to 1,200; the number of members in church fellowship is 428; the eight Day Schools contain 225 children, and the ten Sunday Schools, 620. The Society supports wholly, or in part, 10 Missionaries, 9 Teachers and Scripture Readers, and 3 Superannuated Agents. Several of the brethren itinerate somewhat widely in different

parts of Ireland, and some hundreds of families are constantly visited by the Missionaries and Scripture Readers. A considerable number of Roman Catholics, as well as nominal Protestants, are brought within the range of the Society's operations.

Two very important facts thus demand attention; first, that the resources of the Society are not expended on the maintenance merely of small Baptist churches that have been already gathered, but are employed also in making known the Gospel among the people of Ireland in general; and secondly, that the operations of the Society are not limited merely to nominal Protestants, but are also carried on to a considerable extent among the Roman Catholic part of the population.

The present state of the Irish people clearly shows that the most thoroughly effective agency is demanded. Their social condition has considerably changed; this involves a change in the mode of operation, in order to secure its adaptation. At the time in which this Society was instituted, and for many years afterwards, the condition of the people was such, that the maintenance of Schools was a very prominent part of its plans. These are still to some extent continued, and not without reason for grateful pleasure. Yet owing to several causes, and especially to the national system of education now in operation there, your Society's Schools can no longer stand forth in the same manner that they did formerly. The change that has taken place with regard to the use of the Sacred Scriptures has also had its effect on another class of the agents hitherto employed. The Scriptures are no longer so generally forbidden to the people, and withheld from them as they were formerly. It is true that the genius of Popery is still the same, and it would still keep the Bible a sealed book if it could; and it is true also that the version professedly allowed by the Roman Catholic Church to be read by the people is the imperfect, and in many cases, the erroneous Douay version. Still the extent to which the Scriptures are now possessed by the Irish people has, in some measure, affected the class of Scripture Readers hitherto employed by the Baptist Irish Society. In many cases they can still be very usefully employed, and your Committee would not have that kind of agency to be entirely discarded. Their conviction, however, is deep and strong, that, in order to be adapted to the altered circumstances of the times, agency of another and a higher kind must be chiefly employed.

Nor is the conviction less strong, that the efforts of the Society must be more directed to the large towns and cities of Ireland. Its smaller towns and villages must not be neglected; on the contrary,

Evangelists must be sent forth to reach the people scattered throughout the land; and your Committee regard with great pleasure the unwearied labours of several of your agents who have been accustomed to itinerate in various parts of the country. Instead of being lessened, this kind of agency needs to be greatly increased. In the judgment of your Committee it is, however, necessary that the efforts of your Society should be, to a great extent, brought to bear on the more thickly populated towns and cities of Ireland, and that it is of paramount importance that men should be sought out who are thoroughly competent, by the Divine blessing, to maintain an evangelical ministry in such places as these; men of power, sanctified by Divine grace; men fitted and disposed to employ the various methods supplied by the diversified events of social life for the grand purpose of the gospel ministry. Your Society is not political in its design, neither ought it to be made political in its action; but there are means by which a thoroughly competent ministry can gain attention without entering into the strifes of political parties. Your Committee would therefore most earnestly commend this to their successors as deserving to be made their chief purpose, the establishment of a thoroughly effective gospel ministry in some few well-selected spheres of action. They do so with the full assurance that, by the Divine blessing, results will be secured, greater and more satisfactory, by the employment of a smaller number of such men in such places, than by the employment of a larger number of less effective agents in smaller and less thickly populated places. In this they are sustained by the New Testament records, the best and the authoritative rule of evangelical action; for from them we learn that, while thinly peopled villages were not neglected, densely populated cities were the great centres of apostolic labours.

Your Committee have to report that, in order to secure as far as possible a more effective system of operations, they have determined on a thorough inspection and revision of the present stations, and that the Secretary will shortly visit them, and report upon them for the guidance of the Committee in their future action.

It remains that a few remarks be made on the financial affairs of this Society. These have been to the Committee the occasion of much anxiety. Between the close of the last financial year, and the thirty-first of December, 1856, only £634 was received. The Treasurer was therefore under the necessity of providing for the claims of the Society by loans. This help, however needful, is very costly. The small resources of the Society had therefore to be burdened with this further charge. The sum of £700 had to be obtained on interest, to which £70 was added as a

loan from the Relief Fund, nearly the whole of the balance in hand on that account. It is true, that the first three months of the year have commonly been much more productive than any other equal space of time. Still your Committee were very anxious as to the means by which the exigencies of the Society could be met, including both the amount of debt, and the necessary charges of the following quarter. It gives them unfeigned pleasure to report that the temporary emergency has been amply provided for. A legacy of three hundred pounds, left by the late Mrs. Wedgwood of Dorking, a liberal supporter of the Society while she lived, and a contribution of two hundred pounds generously presented by the representatives of the late John Johnson, Esq., of Liverpool, together with amounts received from other quarters, enable them to close the year with only the small sum of £24 due to the Treasurer. In this the Committee would recognise the goodness of Him who has disposed his servants thus to give of their substance to His cause. But still the question presses, How are the demands of the future to be met? The fact cannot be concealed that the support rendered to the Society has, of late, been considerably lessened. This is doubtless owing in part to the almost entire discontinuance of deputational agency. The consequence of this has been not only a diminution of income in any given year, but also a decline of interest in the operations of the Society; thus, of necessity, drying up to some extent the channels through which the supplies must come. It appears, therefore, to your Committee, as the result of the trial which has been made, that while care will be needed not to extend the deputational system unduly, it cannot be altogether laid aside. The present Secretary will, in addition to the other duties of his office, devote a considerable portion of time and effort to this department of labour. He will need, however, the generous help of others. Many of the churches and friends who have been accustomed to render aid to the Society, will, it is hoped, continue to do so without the toil and expense of such deputational engagements. It is indeed greatly to be desired that such cost could be entirely avoided. Experience, however, has plainly shown that it cannot without a loss of income far outweighing the charge thus incurred. Your Committee are assured, that the Secretary will be ever ready to obey such calls as far as possible, and they are strong in hope also, that other brethren will render help in appeals to Christian liberality for the supply of necessary funds.

In conclusion, the Committee earnestly commend the cause of Evangelical Missions in Ireland to the continued and increased support of British Christians. The spiritual woes of Ireland are still unhealed; the

wants of her people are still great and pressing; the claims of the Irish still remain. The influence of that race on other portions of the human family is continually extending; the sons and daughters of Ireland are going forth to our colonies, and to other parts of the globe. In their distant homes they often break away from the ecclesiastical and priestly domination to which they have been wont to submit. In many instances this is doubtless to be ascribed to the efforts of Protestants put forth in the land of their birth. Those efforts may not have been so successful as desired in spiritual conversion unto God, but they have had their effect in loosening the hold of Papal superstition. It behoves British Christians to commit themselves afresh to the work, with increased liberality, with augmented zeal, with firmer purpose and with stronger faith, that whether the people on whom their efforts are expended, remain within their own borders or go forth to occupy new and distant homes, they may be brought to Jesus, the only Sacrifice, the only Priest, and the only spiritual King; and that thus they may become a people holy to the Lord, prepared to bless their native isle by piety at home; or, by bearing with them the Word of Life, shall have their place among the most effective missionaries to the remotest portions of the world at large.

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SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. C. J. MIDDLEDITCH, at the Mission House, 33, Moorgate Street, or the London Collector, Mr. W. F. Carey, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal towns.

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## BAPTIST MAGAZINE.

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 JUNE, 1857.
 

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## CHARACTER IN THE PREACHER.

BY RICHARD S. STORRS, JUN., D.D., BROOKLYN, N.Y.

*(Concluded.)*

4.—STILL another trait, too, claims place in this series, to complete still further the character of the preacher; and that is, SYMPATHETIC ENTHUSIASM FOR TRUTH; a sympathy with truth, as distinguished from mere professional zeal; a sympathy with *all* truth, and not merely with that which is special to us.

This sympathy with universal truth is needful to any man who would be truly eloquent. It will make his mind, not like a workshop, as too many are, the light clear, but the air close, with a shut threshold and a limited outlook, although the processes going on within may be costly and refined; but like a spacious and decorated chamber, which is the better and the Biblical symbol, "filled with all precious and pleasant riches," with pictures on its walls, with windows covering a diversified landscape, the heavens' breath swelling woefully through it, the doors of it open to friendship and to childhood, with all forms of literature familiar in it, although the Bible is evermore supreme there. Near such a mind, all love to dwell. The highest thoughts spontaneously come to it, as Goethe said his often did, "like free children of God, crying Here we are!" And from it when they go again, their flight is freer, their song is sweeter, for their having been domesticated in it.

And most of all is this sympathy with truth appropriate to the Preacher; more than to any other scholar or man; because his science is central and highest, and because his relations with all thoughtful persons are most intimate and necessary. It is true, as Coleridge said, that "the least of the animalcula, to which the drop is an ocean, contains an infinite problem of which God omnipresent is the only solution!" It is true that the universe is a one-centred system, with the verities which the Bible reveals for its core. And therefore there is no truth not connected with theology, which does not, as touched and illuminated

by this, show forth more brightly the glory of the Supreme. There is none to which this does not give, in turn, illustration and a basis.

"The mistress whom we serve quickens what's dead,  
And makes our labours pleasures."

And as one thus looks abroad over nature, and backward upon history, and upward to philosophy, and sees throughout one Mind supreme, every detail subordinate to one governing purpose, the whole creation a sphere of crystal lighted from within by the calm thought of God; he shall be able to gather illustrations from all sides, wherewith to illustrate his own special truth; he shall be able to set this in different lights, and to make its fullest majesty apparent; he shall be able to approach other men more directly, as the studies which to them are special and beloved, are shown to be also familiar to him; and he shall find his vigour reinforced, his spirit toned to a higher beauty, his mental force made far more quickening, as he marshals the harmonies of all these around him, and gathers their secret influence upon him. The breadth of his studies should be reflected from his mind. The vivacity and the dignity of his speech shall represent them!

I *feel* that such sympathy with truth is a glory in the preacher! No special accomplishment and no definite power can ennoble one like it. It makes his words teem down upon the hearer as summer light swarms through the skies! It makes the soul a centre of inspirations, perpetually arousing all others around it. And the lightest word spoken by such a mind becomes freighted with suggestions!

5.—Yet neither should this be alone in the character. As the sympathy with nature needs sympathy with life to supplement and enforce it, so this sympathy with truth needs a parallel sympathy with righteousness to complete it. In other words, a thorough and governing **CONSCIENTIOUS EARNESTNESS** must unite in the character with the traits which I have mentioned, to make it commanding; especially in our times; especially in our country. And to this I come next. It is only too evident to require illustration.

Beneath all phenomena, above all formal laws of being, at the heart of all facts, lies this vital truth: that the universe was created, and is governed, by a *Just One*. Advantages and pleasures were not his ends, policy was neither his measure nor his guide, in this administration. But he created, and he now governs, to promote his own glory, and thus to secure the well-being of his creatures. And he does this by the utterance, and the steady application of principles of right, to communities and to persons. These are the primitive and the supreme laws, the architectonic and unalterable forces, dear to God's mind, and to all who are inwardly in sympathy with him, by which he would build up, advance, and perfect the moral creation. And because he loves these,—not because his power and his knowledge are infinite, not because the great ranks and cohorts of his purposes advance from eternity and never fail,—but because that power is guided evermore by an absolute righteousness, because that knowledge is glorified by this, and is made to subserve it, because those purposes have this for their end, and for ever protect it; therefore his character is the ultimate good: the one supreme glory that conditions and dominates all others in the universe. Because they in this are in sympathy with him, principalities around him maintain their thrones. And no man is really divine in character, is what the Preacher should aim to be, who does not share, and on earth reproduce,

God's spirit in this ; who has not this earnest enthusiasm for righteousness.

The tendency of man is—it is the proof of his depravity—to value advantages more than justice ; the instant pleasure, the solid profit, above the remoter and ideal good. The tendency of society is, to put comfort and gain, commercial success and political quietness, above the unseen but inviolable equity. A million of treasure reconciles to a wrong. A thousand square miles of fertile territory are accepted as an equivalent for diplomatic chicanery, for national bad faith, for the vast crime of war. And History herself sometimes lifts men to her thrones, whose consciences have been overmastered by their passions, and whose splendid successes have been wrought out by wrong. There is ever a tendency, therefore, subtle but mighty, abroad in the community, infecting its literature, corrupting its politics, and silently governing its public opinion, to lead all men—the minister among them—to postpone the right for immediate successes ; at least, to divert their highest enthusiasm from that which is invisible, and to fasten with a gush of more fervid joy on the vast material progress of the state, on the million masts that shadow its docks, the lines of lightning that traverse its surface, the internal communications which make the nation one mighty whole, on the ceaseless march of an emigrant population, subduing the wilderness, changing the lake to a basin of commerce, and making the mountain laugh with harvests.

This tendency is always in silent operation in a land like ours. And sometimes, in periods of special agitations, it rises to fit and terrible expression in the utter denial of any law higher than the law of the state ; of any interest more ultimate to man than the political interest of the society which surrounds him. It says to the scholar : “Explore hieroglyphics, and meditate Greek, but leave to others practical ethics.” It says to the editor : “Make a family paper, with stories and anecdotes, and good moral extracts. Be sad over the heathen, uncompromising on the Pope ; but meddle with politics at the peril of your bread.” It says to societies : “Condemn such sins as have come to be outlaws, and criticise those that have few to uphold them. But when righteousness meets with a vigorous resistance, when the utterance of it brings peril in its train, be careful of your words ; speak lightly, or be dumb !” It says to the preacher : “No themes in the pulpit that touch modern times ! Denounce the Pharisees, whose tomb Titus built, and glorify the Reformers, whose names ages celebrate ; but take care how you handle the sharp sword of righteousness, for somebody may be cut by it !”

My friends, this is just the old heathenism revived ! It is not Christianity. It is exactly opposed to that. It is not a high philosophy, even. It is at best a worldly shrewdness, taking counsel for interests, and forgetful of that which is the highest of all ; not capable of looking “before and after.” The preacher who yields to it cuts himself at a stroke from the chains that communicate the highest inspirations. He transforms his eloquence into wordy dissertation ; and he cannot make up for the absence of the light which should be within this, by any imposition of gold-leaf upon it. The soul must be smit with love for the Right, in order to be itself developed ; in order to realise any truly grand mission. Taking hold upon this, Eternity comes near us ; Eternity and God ! We drink an inspiration from fountains older than those of Thessaly, from fountains purer than any famed “Pierian spring.” We

are lifted above the earthly atmosphere, to communion with Him whom seraphim adore; to whose perfect heart this Righteousness appealed before the worlds were; who formed these worlds to manifest and obey it, who sets it now supreme above them, and makes all history confront its Tribunal! We make our present thought sublime, by associating it with that which angels saw before the stars were formed, before the light curtained a world. And we advance man's true well-being.

The really imperial leaders of the world have always been those who have served a higher master, and an interest more intrinsic, than any which the popular passion proclaimed; who have truly received and fully appropriated, the principles of righteousness, and then have wrought for them with unconquerable earnestness. It is because we miss this in the highest forms of art produced by the old pagan world that these fail to impress us as worthiest of our homage. The colours, the letters, the marbles, and the speech, into which was suffused the very serenest glory of the Grecian sky; the arms and the combinations which made the fervid Macedonian phalanx the conquerors of the earth; the literature, the politics, which gave to Rome its mighty name;—they have no hold on the reverence of the world, except in so far as the life-giving force of righteousness pervaded them; as they took a charm from this supreme essence, which northern skies welcome as native to them as to the tropics, to which the heart of the world responds.

And the roughest phrase that has held this within it, the crudest art that has striven to express this, the smallest band that has struggled for it, yea, the humblest life, the cruelest death, that were made to subservise it, and that still bear its impress, march on through time, unconquered ever! We pardon everything where this is found; Luther's violence, Wicliff's rashness, the vehemence of Huss, the too delicate and timorous sensibility of Fenelon. We value nothing, in the highest degree, where this is not! It makes the name and influence of the Puritans imperishable in history; although they scourged Quakers, and drove out Roger Williams, although they preached with a definite nasal tone, and were believers in witchcraft. That they held to some errors, that they suffered from many infirmities of spirit, that there was little esthetic or humorous about them, no man can deny. But they tried, at least, to realise righteousness. With a noble fervour they loved and revered it. With a true and great heroism they strove to incorporate its principles in their institutions. And till the hills where they once trod have sunk in the seas across which they were borne, till these coasts of New England cease with their smile to greet the sunrise, till the sentiment of duty has lost power among men, and loyalty to righteousness has ceased to be revered, their influence must be felt!

My brethren, let us *feel* this. God has written it in our spirits; in the consciences that are there. He has written it in his word; installing the right over all present good. He has written it in history; where righteousness is always revealed as supreme, the one grand power that never fails, that outlasts empires, that conquers the kingdoms, that must underlie all that hath it for its office to purify the world. If we would be the champions of God, his fit and eloquent messengers to men, we must be inspired with this Divine spirit, which touched of old prophetic lips, which burst to exhibition in apostolic example, which shone like a Divine fire-tongue over each scene of Christian martyrdom, which carried the Lord himself to the cross, and then made that cross his centre of empire. Not with the calm and tempered severity of ethical discussion, not with

the raging and impetuous frenzy of an errant fanaticism, disdaining all good, but with the magnanimous principled earnestness of Christian hearts, devoted to the right, and determined to advance it, with a zeal that flames higher as resistance is more ardent, with a steady enthusiasm which no obloquy can bear down, and which worlds cannot break—we must labour for the right; to declare it to the world, and to make it supreme there!

6.—One element more, and I have done. Encompassing all the forces I have named, renewing and crowning them, and adding to them all its higher glory, must be a thorough CHRISTIAN BENEVOLENCE; which loves all being, wherever this is found; which desires its good, and seeks by every means to promote and secure that.

This is different from courage, and different from tastefulness. It is other and more than sympathy with men. It is not a mere enthusiasm for truth. It is not simply a conscientious earnestness. It involves the highest affection of the soul, and directs that affection, with a proportionate ardour, and an absolute continuance, toward all moral beings. It is piety toward God. It is a constraining philanthropy toward man. It reaches to all that lives around us. It loves ourselves, as we ought to be loved. And this is the ultimate glory of character. It is the parent of all other virtues, containing them within it. It is the sum of all other virtues; for "the greatest is charity." Humility, truthfulness, patience, magnanimity, the chasteness of temper that makes the soul white, the spirit of forgiveness that makes the soul God-like, every excellence that exalts, every trait that adorns, is the child of Benevolence.

An Eastern fable, quoted by Mrs. Jamieson, in one of her volumes, represents our Lord as once passing, with his disciples, where a dead dog lay; and while most of them laughed at an object so mean, and some repulsed it with violent disdain, he tenderly stooped to it, and said as he touched it, "Ah, but its teeth! pearls are not whiter!" And through the fable there shines upon us that all-including inestimable love, to which no object was too abject, for which no being was too high! Not where Pericles crowns the Acropolis with its diadem of temples; not where Cæsar leads his legions, from Persia to the Thames; not where Innocent fulminates his edicts; not where Napoleon thunders through Italy, do we see this realized. But in that meek, majestic form which treads the hills of Galilee and Judea, with timid women and humble fishermen for his only attendants, with no shelter but the woods, and no home but the fields, a fishing-boat for his navy, and the well-side for his throne, but with a kingly sceptre in his soul, which the ages acknowledge! There every grace is set in order. There every virtue finds its complement. There courage and tastefulness are perfectly blended with sympathy for man. There a loving and constant enthusiasm for truth unites with supreme fidelity to righteousness. There Benevolence is a nature, and its fervour is complete. There God comes down to human view! And that is the character of the preacher's great Master! the character to which faith should inwardly liken us!

My friends, do I seem to have asked too much in this series of traits? more than man has attained? more than we can attain, in our limited sphere? Remember how vast is the work of the minister! How grand his office, in any age: to open to men the character of God and his infinite plans, to work righteousness among them, and to lead them unto Him! Remember how grand and eminent in *this* time! when all the forces that act in society are doubled in their power! when resistance to truth

becomes more urgent, but when, also, the instruments we may master and use are mightier than ever, and when the field we may sweep with our enterprise is as broad as the world! We have to conquer for God and Christ the master-race, on earth, in history. "Our iron sinks," said the Hindoo to the Englishman; "you build yours into ships, and yonder it swims! Our wire is silent; yours talks in the air, a thousand miles away! Our fields bring nothing to us but wheat; you open the sod, and lo, coal is beneath it! We have journeyed for ages on foot or in palanquins; you ride in chariots snorting fire!" To make this people, whose iron swims, whose wire talks, whose power is grander, whose science richer, whose passion more terrific in its heat, than any other's—to make this people obey one law, and worship one Lord, and through them to subjugate the whole earth unto Him—this is our office! We need for it the grandest fitness!

It is a work for men, for heroes! A gentleman, now justly prominent in this country as a candidate for the highest office in its gift,\* in his early life was inclined toward the ministry. He felt that he could not find scope enough in it; and so he chose the office of the Explorer, and carved his honoured name on the pinnacles of rock that pile their cones above the Pacific. We ought to live so that no man hereafter shall find his noblest powers unaddressed by the office of the ministry.

A little while since, there stood up before an assembly in New York a young man of delicate frame and mien, bearing the evidence on all his aspect of the affluent and indulgent culture that had trained him. He was reading a paper descriptive of hazards, and of their possible mastery. With the utmost precision of scientific language, he unfolded a theory which had won his enthusiasm, of the unexplored conformation of "those regions of unknown northernness," to use his own intense expression, whither no boat or foot of a returning voyager had ever penetrated; where the eider-duck, the polar-bear, and the mammals of the sea, are man's only guides. In simple, but earnest and touching terms, he adverted to the yet undiscovered situation of that veteran explorer who for years had been hidden from the gaze of the world, behind mountains of ice. With the fine touch of the natural painter, he outlined briefly yet graphically the scene; the severe but grand features of that austere and wintry realm which ever guards the access to the pole. And then proceeding, in the tones of a courage so deep and central as to show itself a nature, making his soul invulnerable to assault, he said in closing, as step by step he had conducted his hearers from the ice-laden seas, over the hummocks and solid ribbed fields of the frozen land, to the point where, as he conceived, the fan-like land abuts upon a sea surrounding the pole: "Once there, if such a reward awaits us, we launch our little boats, and bidding 'God speed us,' embark upon its waters!"—A nobler spectacle, the world bears witness, this age, with all its discoveries and campaigns, has nowhere seen, than that of this young fragile man, tasteful not more by nature than by culture, of scholarly habit, of liberal acquirements, instinct with a courage which precluded defeat, and which ice-fields could not crush, going forth on a voyage of immeasurable hazards, in the impulse of philanthropy, and in devotion to science.

But ah, my brethren, our work is nobler! We need a character nobler still! For our work is to restore the Race, which hath fallen into ruin, unto holiness and God! It is Speech that shall do this! the speech of the

\* Colonel Fremont, then candidate for the Presidency.

faithful! As God's word first created the world, so God's words now, repeated by his servants, shall take up that world, and make it more beautiful than when it shone in morning innocence on radiant skies! But that Speech must be more than an impulse of air. It must have a power above all music; a *quality*, to which rhythm shall be only an accident. It must be living, mighty, DIVINE, with a personal, spiritual life in its tones; or the world will be held by it no more than is the earth by yonder thin dissolving clouds!

And we have much to help us to gain this. We stand on a height to which centuries have brought us; the labours and the life of sixty generations, since Christ appeared; the labours and the life of sixty centuries, since Eden was a memory. We are nearer the Millennium than any others have ever been. We have a more copious past to inspire us! As Coleridge says of poetry, that it is "the blossom and the fragranciness of all human knowledge, human thoughts, human emotions, passions, language;" so we may say of our present character, that it should be the "bright consummate flower;" springing out of the long experience of the past; nourished by all the blood and sweat that have enriched human history; matured by the penetrant influence of Christianity, and touched with hues of beauty and of grace by all the lights of nature and of knowledge!

The years fly on with velvet foot, and never tarry. The world cries out for grandest work. And heaven draws nigher every day! Let it then be our purpose to give to eloquence the grandest appeal, by making the character which is uttered upon it most lofty and complete! to save this land by our spiritual energy, more than by words! to glorify speech, by a personal force to which eloquence is an instinct! to be, in truth, God's messengers to men!

Throughout the Scriptures there flames one high cherubic symbol: revealed to the fallen as they went out from Eden; carved out from the gold that made the mercy-seat, in the most ancient tabernacle; erected by Solomon, colossal in size, in the temple which he reared; embossed on tapestry, veil and ceiling, all over that temple; flashing forth as a glory before the prophet at Chebar, and there sustaining the throne of God; revealed at last in the living creatures whose vision blazed above him of Patmos! And that is a symbol of the Ministry of God; of those who survey and set forth his grace! Patient strength, undaunted courage, winged power, the vision of reason—the ox, the lion, the eagle, and the man—are combined in this image. "And they went, every one, straight forward," Ezekiel says; "whither the Spirit was to go, they went; and they turned not when they went. And when they went, the wheels went by them; and when they were lifted up from the earth, the wheels were lifted up. And when they went, I heard the noise of their wings, like the noise of great waters; as the voice of the Almighty, the voice of speech; as the noise of a host. And over their heads was the likeness of a throne. And upon it was the appearance of the likeness of the glory of the Lord!" "And when I saw it, I fell upon my face; and I heard the voice of One that spake!"

How argument fails, and fancy is dumb, before this vision! And yet to bear to men tidings from God, to bring to their souls his wisdom and grace, to carry abroad on living wheels his mighty kingdom, to do his work which connects the eternities, to speak his word into which angels look, and then to serve him more loftily in heaven, and spread, perhaps, to other worlds his great Evangel:—the symbol is not too grand for the office! The demands which it implies are not too vast! And that is *our* office; and so may God prepare us for it!

## THE TWO SLEEPERS.

BY THE REV. FREDERICK LEONARD, LL.B.

"But Jonah was gone down into the sides of the ship; and *he lay, and was fast asleep.*"—Jonah i. 5.

"And, behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he (Jesus) *was asleep.*"—Matt. viii. 24.

IN the reign of Jeroboam II., King of Israel, a vessel sailed from Joppa, a seaport on the coast of Palestine, bound for Tarshish. She had on board a man who was performing the voyage from the strangest possible motive. *He was fleeing from the presence of the Lord; actually seeking to escape from Him who fills both heaven and earth.* Stranger still, this man was a prophet of the Most High, the Hebrew prophet, Jonah. Can it be that he seriously imagined that God's presence and power were confined within the narrow limits of the Holy Land; that there were some regions in this little world so distant that the glance of God could not reach them; so distant as to lie beyond the sphere of his all-embracing dominion and power? More probably, his mind had been thrown by distracting thoughts into a state of such mad and unreasoning excitement, that he knew not what he did. The fierce conflict which raged in his mind, a mind naturally irritable and moody, had given birth to this insane purpose. A few days before God had commanded him to go to the great city of Nineveh, the capital of the Assyrian empire, to announce its speedy destruction. Jonah was very reluctant to obey. He foresaw, or conjectured, that the Ninevites would repent, and that God would revoke his threat; and that thus the hated city would be spared, and suspicion be cast upon his prophetic truthfulness. Perhaps, too, he thought it a disagreeable and dangerous task to be the bearer of such a message to a nation of hostile and uncircumcised idolators. At any rate, instead of going to Nineveh, he hastened to the sea-coast, which lay in the opposite direction. There he found a ship about to sail for Tarshish. Into this he got, to fly from the presence of the LORD, and from the irksome duty which he had imposed upon him. But He "who gathers the wind in his fists," and whose word even "the stormy wind" fulfils, sent out a great wind into the sea, and there was a mighty tempest. The ship was every moment in danger of being dashed to pieces by the violence of the waves. The mariners were terror-stricken and in despair. They threw overboard the merchandize in order to lighten the ship. They cried aloud, every man unto his idol god, for deliverance. But where was Jonah? What was he doing? One might have thought that he of all would have been the most alarmed, that he would have been the busiest and most anxious of them all. But no! He had gone down into the hold, and there "he lay and was fast asleep;" sleeping amidst the storm which his sin had raised, sleeping when the billows of God's wrath were raging around him! I need not pursue the well-known narrative further.

Let us look at the other sleeper. This was no other than the Lord Jesus. After a day spent in doing the work which his Father had given him to do, he got into a boat to cross the sea of Galilee. But soon there arose a great tempest in the sea, insomuch that the ship was covered with the waves. Wearied with his beneficent labours, he was sleeping peacefully. The waves which dashed over him did not disturb his repose. Without, the storm was raging; within, there was a holy and a great

calm, a perfect peace. He had a conscience void of offence. He had nothing to fear, and "he was asleep."

Very different thoughts arise as we contemplate these two sleepers. As we look upon *Jonah* sleeping in the storm, we are shocked and wonder. As we look upon *Jesus* sleeping in the storm, we admire. We are reminded that rest and apparent tranquillity do not always indicate a state of safety, are not always the sign of a good conscience. They may co-exist with sin the most daring, and the most confirmed. There may be, alas! tranquillity, when sin is rampant, and when sin's merited punishment is near at hand. There are two kinds of peace; a false one and a true; the one a godless peace, the other a religious one; the one built upon a quicksand, which must soon give way, the other founded upon a rock. A man may be restless and agitated when he ought to be at peace; but, on the other hand, he may be calm and unmoved when he ought to be full of sorrow and alarm. When assailed or threatened by a storm of suffering, one man may be terror-stricken and miserable, another may be quiet and collected. It is not enough that he be at peace: *is his peace enduring and well founded?* It may be very deceitful and short-lived. It may be but the precursor of utter and eternal wretchedness. Is it like the deep slumber of the guilty *Jonah*, or like the sleep of *Jesus*, who strong in the consciousness of his own purity and in the possession of God's approval, could safely smile at the storm?

Man, in his eventful history, is exposed to the violence of two storms: the storm of earthly affliction, and the storm of God's judicial wrath. Look where we will, we see some, many, who are assailed by the storm of earthly affliction. They are sufferers from the sharp attacks of bodily pain and disease. Their worldly prospects are dark and beclouded. Some fondly cherished hope is blasted; or, they are weeping bitter tears for departed friends. Some reader may be now assailed or threatened by such a storm; and yet be (not sleeping, exactly) but still at rest. Is your peace a proper and rational one? Again: the storm of God's judicial wrath is already raging around us; and there are clear indications of a yet more terrible and universal storm. Every hour many immortal spirits are overwhelmed by it, and consigned to the second death. And at the last great day the tempest will burst forth with terrific fury and might, and sweep away the godless and the vicious into everlasting destruction. This storm threatens many who are yet calm and unmoved. Is their peace a proper and a rational one, or is it not?

Let us endeavour to answer these questions.

I.—The providence of God has sorely afflicted you, and yet you are at rest.

Perhaps it is the rest of sheer *weariness*. You have wept till you can weep no longer. The fountain of your tears seems to be dried up. You are thoroughly worn out and exhausted by your sorrows. You seem to have lost the power to suffer. The causes of your grief are not removed. They are only overpowered for a time. They remain like secret wounds in your heart, and will presently break out again. You have not received this sorrow as the appointment of a loving Father. You have not learnt the lesson it was designed to teach you. Your faculties have become benumbed and paralysed by suffering. That is all. Perhaps, it is the rest of *forgetfulness*. God has afflicted you, but you have despised the chastening of the LORD, and done your best to forget it. You have resolutely turned your attention to other things; you have plunged into the midst of worldly amusements or business. God has been speaking to

you ; but you have stopt your ears, and like Jonah have fled from the presence of the LORD. Perhaps it is the rest of *indifference*. You have steeled your heart against the attack of sorrow, and by a mighty effort determined not to yield. Or you are naturally insensible to what is really a great calamity. But God does not approve a flinty and unnatural indifference—"Jesus wept." He wishes you to feel; but whilst you feel the pang of sorrow, still to trust and rejoice in him. He would have you look up through your tears to his fatherly and pitiful face, and gather strength and solace from the wisdom and the love which are plainly written there. Perhaps it is the rest of *despair*. You think you can do nothing to obtain relief, you see no avenue of hope, and you have sunk into a state of deathlike and sullen despondency. This is not right. Why should you despair when God offers himself to you as your friend, your refuge, and your strength; when your very affliction is a message from him, inviting you to seek your happiness in his love? There is no cup so bitter that he cannot mingle sweetness with it. There is no heart so desperately wounded, that he cannot provide a cure. Try what he can do, and rise from the darkness of despair into the sunshine of hope, and trust, and love.

But it may be the rest of *faith*. Happy, supremely happy, are you if it be so! Conscious of a heart which is right with God, you fear no evil. Indeed, no evil can possibly befall you, for *all* things are working together for your good. Rejoicing in the boundless love of your heavenly Father, cherishing a firm trust in his power, his wisdom, his goodness, his promises, you are at peace. You can "rest in the LORD, and wait patiently for him." Yours is a solid and rational peace. The storm of earthly sorrow may roar around you, but you hear your Saviour's voice, saying, "It is I, be not afraid." You know that even the hairs of your head are all numbered, and that God will suffer nothing to harm his forgiven child. What solace is this! Yours is indeed a "perfect peace," because your mind is stayed on God. Oh! ever cherish such a peace as this! Seek thus to sleep with Jesus in the storm.

II.—But another, and a far more fearful storm, may be threatening you—the storm of God's judicial wrath. Your sins are unrepented, and therefore unforgiven. You have not renounced them; you are not battling with them. You have not knelt before the cross, and received from that mighty Saviour the remission of sins. The storm is raging, but you are not in the ark of safety. Many are every hour lost in this fearful storm. You will soon be, if you do not fly for refuge to the divine Saviour. Strange to say, you are yet at rest, quiet and unmoved! Sleeping, like Jonah, whilst God's judgments are impending over you!

It may be the rest of mere *weariness*. Having long striven to enter in at the strait gate, having long carried on the conflict with sin, without success, you have become weary. Baffled and tired out, you have abandoned yourself to a fatal lethargy and indifference. You have laid down to sleep, seeking a temporary deliverance from your anxieties and perplexities in slumber and the world of dreams. But call to mind the awful awakening which shall follow: "Awake, O thou that sleepest!" "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." Interests are at stake which demand and deserve your most earnest persevering effort. Or, it may be the rest of *forgetfulness*. You will not think of the silent anger with which God regards you. You are unmindful of the storm soon to break upon you. You have forgotten your sins, but God has not.

"He has set your secret sins in the light of his countenance." Like Jonah, you forget your guilt, sleep in the act of sin and in the midst of the storm soon to break upon and destroy you. Or it may be the rest of *indifference*. For man can commit sin deliberately and carelessly, without contrition and without shame. The peril in which the soul is thereby involved, excites little alarm. In the midst of it the heart remains hard, bold, and impenitent. But this state of feeling, or rather want of feeling, cannot continue for ever. It may be broken in upon by the stroke of death, by the summons to judgment, or by the irreversible sentence of condemnation. Pray therefore for "*the fear of the Lord, which is the beginning of wisdom.*" Remember and ponder the words of Christ, "Fear Him who hath power to cast into hell; yea, I say unto you, fear Him." Or it may be the rest of *despair*. It is quite possible to sink into a condition of utter apathy and insensibility from despair of forgiveness. Sin seems too great to be forgiven; the heart too foul to be cleansed; the whole nature so corrupt, that it can never be fitted for heaven. Under the influence of such feelings as these, the transgressor ceases to seek deliverance; and the conscience, benumbed and paralysed, no longer prompts the man to flee from the impending and inevitable doom. Such a temper is alike culpable, foolish, and fatal. Look to the cross of Christ, and say whether there is not hope for the vilest sinner? Cannot the blood of Christ cleanse from all sin? Cannot the Spirit of God renew the most sinful nature, and "make it meet for the inheritance of the saints in light?" At present, though there is abundant reason for alarm, there is none for despondency. But a false peace now indulged in, whether it arise from weariness, or forgetfulness, or indifference, or despair, will soon give place to an unavailing remorse, an interminable and unalleviated despair. The awakening from such a slumber will be like that of Jonah, who was aroused from forgetfulness and dreams to find himself condemned by the very heathen with whom he was associated, by his own conscience, and by God.

The only true and enduring peace is that of Faith. The peace which springs from a confiding trust in the merits of the Saviour, from a child-like reliance on the mercy of the Great Father, will remain undisturbed by the summons of death, and by the terrors of the judgment. If this true and lasting peace be yours, you will escape unharmed from the storm of God's wrath, and remain calm and triumphant amidst all disaster. Whilst multitudes are trembling in abject terror at the presence of the Judge, and calling upon the mountains to fall on them and hide them from the terrors of his ire, you will be able to exclaim in joyful confidence,— "This is our God, we have waited for him, and he will save us." You will "dread the grave as little as your bed," and will find the judgment only an entrance upon the world of eternal rest and safety. You may safely sleep with Jesus in the storm, sure that he will bring you to the desired haven.

Ross, Herefordshire.

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#### ACTS NOT WORDS.

A NEW ENGLAND clergyman, enforcing on his congregation the necessity of practical godliness, and contrasting the early Christians with those of the present generation, very properly remarked, "We have too many resolutions, and too little action. 'The Acts of the Apostles,' is the title of one of the books of the New Testament; their Resolutions have not reached us."

## MELCHIZEDEK.

BY THE REV. PROFESSOR GOTCH.

*(Concluded.)*

## III.—The Antitype.

We have reviewed what is related to us of the history of Melchizedek, and also in what way he is brought forward as a type of the great Deliverer. We have now to consider the realisation of the type in Jesus Christ, the great Antitype. This is given to us at length (and indeed with a particularity of application that causes the greatest, almost the only difficulty, in our subject) in the Epistle to the Hebrews.

A very cursory examination of this epistle shows that it is an argument for Christianity based on Jewish principles: it takes for granted the truth of all the declarations of the Old Covenant, and from these themselves it proves the superiority of the New. The first argument adduced is the superiority of Jesus, considered as the head and revealer of the new dispensation, over Moses, the head and the promulgator of the old. But Jesus is not only the apostle, he is also the *high priest* of our profession; and it is essential to the argument to show that, in the character of *priest*, he is superior to the Jewish priesthood. This subject is entered on in the 5th chapter, and in the first place it is affirmed that Jesus was not only, as had been already stated, the Son of God, but also that he had been appointed by God as a *priest* (Heb. v. 5, 6). In proof of this, passages are quoted together from Psalms ii. and cx. This is the first mention of Melchizedek. It would seem that the inspired writer felt that this was a difficult subject to handle in such a way as to bring conviction to the minds of the Jews, and to lead them to acknowledge the superiority of the priesthood of Jesus over that of the sons of Levi. For after a few remarks (v. 7—9) tending to show the personal fitness of Jesus for this office, in accordance with what he had laid down at the commencement of the chapter, and concluding with his again referring to Jesus as having been declared by God a high priest after the order of Melchizedek, he yet seems to hold back from fully drawing out the analogy, and declares that what he had to say was hard to be understood by those to whom he wrote, seeing that they were dull of hearing. The remainder of the 5th and the whole of the 6th chapter are taken up with an earnest exhortation to his readers to go on to perfection. He endeavours to excite them to a full consciousness of their high calling, and urges them to look beyond the mere shadow and the outward ordinances to the substance and the eternal reality. Their hope, he reminds them, is an anchor, not fixed on outward and visible things, but “entering into that which is within the veil,” whither Jesus as their forerunner had entered for them. And now, for the third time, he designates Jesus as a high priest according to the order of Melchizedek. And as if he felt that his practical exhortations had prepared their minds for what he had to say respecting the priesthood of Jesus as it is exhibited under the type of that of the ancient royal priest, he proceeds to the full discussion of the subject (Heb. vii.).

It will be proper that we should make a somewhat minute examination of this account, and in doing so we must constantly bear in mind this principle, that it belongs to the very nature of a type to present that in shadow which the antitype possesses in reality. The inspired writer

begins with a simple summary of the historical narrative. This we have already considered.

He next proceeds to an interpretation of the names employed. The name of the typical person himself is "King of Righteousness," and he is also "King of Salem"—that is, "King of Peace." There need be no cavil at the fact that an argument is drawn from the name of the person and also from that of the city over which he reigned. We find continually in patriarchal times that the names both of persons and places were significant. There is no reason, then, to be surprised at the fact, that as Melchizedek was to be a type of the Lord's anointed, his name and that of his city should be significant of the character of the King in Zion whom he typified. The reign of Jesus is emphatically the reign of righteousness and peace.

The characteristics that follow seem to furnish more difficulty, and certainly have given occasion for more conjecture—"Without father, without mother, without genealogy." If these epithets are taken literally, of course Melchizedek cannot be regarded as a mere man. Hence have arisen various opinions about the person of Melchizedek—that he was an angel—or the Holy Spirit—or the Son of God himself. Such opinions, as well as others which are of Jewish origin, though they have sometimes found advocates amongst Christians, that he was Enoch, or Shem, or Job, may be all set aside by the simple consideration that there is no historical evidence whatever to support any of them. The assumption that Melchizedek was an angelic visitant to this earth takes away, moreover, his peculiar fitness as a type of Jesus, who "was made in all things like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God." To suppose that he was an impersonation of the Holy Spirit, or of the Son himself, is to make the type equal to the Antitype; and in the latter case to make them identical. To regard him as any one of the ancient patriarchs is to contradict the statement that he is without genealogy. What, then, are we to understand by these expressions? Simply, that we are left in complete ignorance of his parentage. To us he is as if he had no father, no mother. He stands before us in his own individuality—known only for himself, having, as far as we are concerned, no connection with ancestry. Such a mode of expression as is here used is by no means uncommon; and expositors have collected many instances of a similar kind from different writers. "His father was nobody" is an expression that is quite understood amongst ourselves when applied to one who has raised himself from obscurity to a position of eminence. That this is the true meaning of the terms, "without father, without mother," is evident from the designation next following, "without genealogy [or pedigree];" not, as our version gives it, "without descent."

The following expressions—"having neither beginning of days nor end of life"—must, if what we have said is correct, be understood in a similarly restricted sense. In its literal meaning, the first can be applied not only to no human, but to no created being. The expressions must then be understood, as describing not what Melchizedek really is, but the manner in which he stands before us. To us he has neither beginning of days nor end of life. It is added that he is "made like to the Son of God"—"made like," that is, compared with, made to represent, made a type of, the Son of God. And how and when was he thus "made like?" Not in the history—for we certainly should of ourselves discover no such likeness there—but in the prophetic announcement. It is in the exulting song of David (Psalm cx.) that this likeness

first appears. It is when he is exhibited to the church as the type of the King in Zion, the true priest of the Most High God.

But, again, why designate him here by these characteristics? For the sake of what follows, and as a proof of it—he, being “without father, without mother, without genealogy,” abides a priest for ever (or in perpetuity). That is *typically* he so abides—or in other words, his priesthood is the type of Christ's priesthood, and he, as priest, is the type of Jesus as priest, in the fact that his priesthood has no recorded beginning or end, and that he has no known ancestry or descendants from whom he received or to whom he transmitted his office. However strange the manner of insisting on these points may seem to us, it will be seen that they were of the highest importance in the argument when it is remembered that the whole design is to exhibit the priesthood of Melchizedek in contrast with the Aaronic priesthood, and to show the superiority of the former to the latter. Both, it must be remembered, were types of the Messiah's priesthood. And he as the Antitype was of course superior to all mere types of himself. But if there were a typical priesthood *itself* in various particulars superior to that of Aaron, much more must that which it typified be superior to the priesthood of Aaron. Now, in order to be a priest under the law, it was needful that the individual should prove his descent. He was priest in virtue of this descent. His father and mother must be known. He must have a genealogy tracing his origin to Aaron. And the office which he received from his ancestors he would in succession hand down to his lineal descendants. Thus, in all the particulars here enumerated, the Levitical priest stands in direct contrast to Melchizedek. He must, as priest, have father, mother, genealogy; he must have beginning of days as a priest by transmission from his ancestors, and end of his priestly function by handing it over to his descendants. The priesthood of Melchizedek stands before us subject to none of these conditions—and in these respects he is *unlike* the Aaronic priests, but is *like* the Son of God. As far as the notice of him goes, he has no successor, he remains perpetually a priest; and this typical permanence becomes a reality in the great Antitype.

Having from the described character of Melchizedek himself thus set forth the superiority of his priesthood to that of Aaron, the inspired writer proceeds still further to show this superiority from the connection of Melchizedek with Abraham. The founder of the race, who therefore is confessedly superior to the Levitical priests his descendants, acknowledged the superiority of Melchizedek. The other descendants of Abraham gave tithes to the sons of Levi: but Abraham, the father of Levi, himself gave tithes to Melchizedek—and, moreover, received from this priest “without genealogy” a blessing. It is, however, beyond dispute that he who gives the blessing is by and in that very act superior to him who receives it, and thus Abraham acknowledges the superiority of Melchizedek.

The 8th verse presents the same sort of difficulty as the 3rd, and must be understood in the same way. Under the law mortal men receive tithes; *i. e.*, those who by their right to tithes justly claim superiority to their brethren are mortal, and so changing; but he who received tithes from Abraham had no successor, was not a priest by virtue of descent, nor did he transmit his priestly power to his descendants. He stands alone, an ever-enduring type, and in this sense it is witnessed that he lives; *i. e.*, he is the type of one who in reality ever lives. Then, moreover (v. 9.), Levi being the offspring of Abraham, though he received

tithes from the rest of Abraham's descendants, did yet in this typical sense pay tithes to Melchizedek in Abraham's payment of them. And all this shows that, viewed as a type, Melchizedek was superior to Levi—his priesthood superior to that of Aaron.

The inspired writer now introduces another argument (v. 11), drawn from the necessity of the case. He had before shown that the typical representation itself proved the superiority of the priesthood of Melchizedek as a matter of fact. He now shows that it is impossible to conceive that it should be otherwise, since, if the Levitical priesthood had not been inferior, there *could* have been no change from that to any other priesthood. The very fact of there being another order of priesthood, instituted, as this undoubtedly was, under the Jewish economy (Ps. cx.), argues the imperfection of the Levitical and superiority of the later order (v. 11, 12). The argument proceeds then in this manner. It is certain that our Lord is a priest, so the psalm declares; but it is certain too that he is not a *Levitical* priest, for he belongs to another tribe; viz., that of Judah (v. 12, 13). There is, then, in the Messiah a change of the priesthood, thus showing its inferiority; and there is moreover a change of the law, because the institution of the priesthood was an essential part of that law. The law itself, therefore, was imperfect, and was to be superseded by a better revelation. That law made men priests in outward form, and was a law of carnal ordinance. There now arises another priest—superior because another, and he is made priest by another law, which law is therefore superior to the former—as much *superior* as outward rites and ordinances necessarily connected with this perishing state are *inferior* to inward spiritual power, and to ordinances belonging to an indissoluble life. For Jesus being the realisation of that which was typified in Melchizedek, is a priest, “not according to a law of carnal ordinance, but according to the power of endless life.” Thus, the very fact of the Messiah being a priest after another order than that which the law recognised, involves “the superseding of the foregoing ordinance, because of its weakness and unprofitableness (for the law perfected nothing), and the introduction of a better hope, through which we draw near to God” (v. 18, 19).

There is yet another argument for the superiority of the priesthood of the King in Zion. He was constituted priest by an oath on the part of God (v. 21, 22), thus showing the high import and immense superiority of his priesthood.

And now, to sum up the whole, the writer reverts to what he had said before, though in a somewhat different view. The Levitical priests were ever changing, because they were mortal. The Antitype of Melchizedek is *in reality* what Melchizedek himself is *typically*—a priest *for ever*; and because of *his* remaining ever, his *priesthood* is unchangeable (v. 23). It is not to pass away like the Levitical institute. It cannot be superseded by a better economy. It has in it no element of decay, or of imperfection. It is complete. And thus the High Priest of our profession is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them” (v. 24).

It may perhaps be difficult for us, with habits of mind and modes of thought so different from those of the Jews, fully to appreciate the force of the whole argument here set forth. But in one point of view this very circumstance ought to enhance our conception of the fulness and glory of the Gospel. It had its origin amongst the Jews. That family of mankind were the appointed instruments of developing the glorious plan

of divine mercy from almost its first dawn till the Sun of Righteousness arose. Its forms and its phraseology are of necessity Jewish—Jesus himself was of the seed of Abraham—the first preachers of the Gospel and the inspired expositors of its principles were Jews—the first communities of Christians were Jews. All seems to be but the extension of a local religion. Yet there is in this new development of Judaism, existing in it as a part of its very essence, a mighty power that is able to burst through all limits imposed by race, caste, or age, and to become the religion of mankind. And this, too, not by trampling on Judaism, not by disowning it, but by giving to every part of it a deeper meaning, to all its shadows substance, to its carnal ordinances spiritual power and life, and to its types reality. And (what is most worthy of observation) these very types and shadows, which, whilst looked on as in themselves realities, seemed to confine the revelation and the favour of God to a single race and a single country, themselves indicate all this; and that religion, which to outward view is the most closely restricted and the most narrowly confined of all religions upon the face of the earth, contains within itself the germs of the renovation of the whole world. No doubt it was hard for the Jew to understand that his highly prized religion and forms of worship were to become but types of a religion that should spread through all the earth, and perhaps harder yet for him to be convinced that this took place in accordance with this very system of types, and was in fact its true end. But surely it is our part, to whom the richer blessings have come, to admire the manifold wisdom of God as it is thus displayed in making all things converge and centre in Jesus—in making all events tributary to his greatness. Why was Melchizedek made a type of Christ? Why does he stand forth as the first-named priest of the Most High God? Why does Abraham give to him a tenth of all and receive from him a blessing? And this too *before* the great promise had been given to the patriarch. Why, but that we might know and feel the greatness and extent of that promise more than even Abraham himself could, “In thy seed shall *all the nations of the earth* be blessed.”

We may fitly sum up in the language of the inspired writer himself, “Now of the things that we have spoken this is the chief. We have such a High Priest who sat down at the right hand of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle, which the Lord pitched, not man” (Heb. viii. 1, 2).

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### JOHN BAPTIZING IN JORDAN.\*

THE indications of the narrative point to a locality further north than the scene which the tradition of the Greek and Latin churches has selected, influenced, doubtless, in part, by the convenience of a spot near Jerusalem. “In the wilderness of Judea,” in “all the country about Jordan,” are the general expressions of the three first Evangelists, which would apply to the whole of the southern valley of the Jordan. St. John, however, with greater precision, adds, “in *Beth-abara* (the House of Passage)

\* From “Sinai and Palestine.” By the Rev. A. P. Stanley, Canon of Canterbury and Professor of Ecclesiastical History in the University of Cambridge.

*beyond Jordan*," which seems to confine the wilderness generally to the eastern bank, and the special locality to the more northern fords near Succoth, the same by which Jacob had crossed from Mahanaim, by which the Midianites endeavoured to escape in their flight from Gideon, and where Jephthah slew the Ephraimites. That it was this more northern spot is also confirmed by the mention of the time that it took for the return from the Jordan to Nazareth, apparently not more than a day, which might be possible from Succoth, but would certainly not be possible from Jericho. And on a subsequent occasion John is described as baptizing in Ænon ("the Springs") "near to Salem," which most probably was the same "Salem" as that near Shechem, close to the passage of the Jordan near Succoth, and far away from that near Jericho.

If this be so, the scenery of the exact spot of John's Baptism, though visited by two or three travellers, has never been described. This is, perhaps, of less importance, because the images, and even associations, of the whole valley are so similar, that what applies to one spot, must, more or less, apply to all. The "wilderness" or the desert plain, whether on the western or eastern side, is the most marked in the whole country, and never has been inhabited, except for the purposes of ascetic seclusion, as by the Essenes and the hermits of later times. Wide as was the moral and spiritual difference between the two great prophets of the Jordan wilderness, and the wild ascetics of later times, yet it is, for this very reason, important to bear in mind the outward likeness which sets off this inward contrast. Travellers know well the startling appearance of the savage figures who, whether as Bedouins or Dervishes, still haunt the solitary places of the East, with "a cloak"—the usual striped Bedouin blanket—woven of camel's hair, thrown over the shoulders, and tied in front on the breast; naked, except at the waist, round which is a girdle of skins; the hair flowing loose about the head. This was precisely the description of Elijah, whose last appearance had been in this very wilderness, before he finally vanished from the eyes of his disciples. This, too, was the aspect of his great representative, when he came in the same place, dwelling, like the sons of the prophets, in a leafy covert woven of the branches of the Jordan forest, preaching, in "raiment of camel's hair," with a "leathern girdle round his loins," eating the "locusts and wild honey" of the desert, the "wild honey" or "manna," which drops from the tamarisks of the desert region, and ceases on reaching the cultivated districts of Jericho and Judea. To the same wilderness, probably that on the eastern side, Jesus is described as "led up" by the Spirit, up into the desert-hills whence Moses had seen the view of all the "kingdoms" of Palestine, "with the wild beasts" which lurked in the bed of the Jordan, or in the caves of the hills, "where John was baptizing beyond Jordan."

If from the general scene we turn to the special locality of the river banks, the reason of John's selection is at once explained. *He came "baptizing;" that is signifying to those who came to him, as he plunged them under the rapid torrent, the forgiveness and forsaking of their former sins.* It was in itself no new ceremony. Ablutions, in the East, have always been more or less a part of religious worship—easily performed, and always welcome. Every synagogue, if possible, was by the side of a stream or spring; every mosque still requires a fountain or basin for lustrations in its court. But John needed more than this. He taught, not under roof or shelter of sacred buildings, but far from the natural haunts of men. He proclaimed repentance, not only to hundreds of men

here and there, but to the whole nation. No common spring or tank would meet the necessities of the multitudes "who from Jerusalem and all Judea, and all the region round about Jordan, came to him confessing their sins." The Jordan, by the very peculiarity of its position (which, as before observed, renders its functions so unlike those of other Eastern streams), now seemed to have met with its fit purpose. It was the one river of Palestine—sacred in its recollections—abundant in its waters; and yet, at the same time, the river, not of cities, but of the wilderness—the scene of the preaching of those who dwelt not in king's palaces, nor wore soft clothing. On the banks of the rushing stream the multitudes gathered—the priests and scribes from Jerusalem, down the pass of Adummim; the publicans from Jericho on the south, and the Lake of Gennesareth on the north; the soldiers on their way from Damascus to Petra, through the Ghor, in the war with the Arab chief, Hareth; the peasants from Galilee, with ONE from Nazareth, through the opening of the plains of Esdraelon. The tall "reeds" or canes in the jungle waved, "shaken by the wind;" the pebbles of the bare clay hills lay around, to which the Baptist pointed as capable of being transformed into "the children of Abraham;" at their feet rushed the refreshing stream of the never-failing river. There began that sacred rite which has since spread throughout the world, through the vast baptistries of the Southern and Oriental Churches, gradually dwindling to the little fountains of the North and West; the plunges beneath the water diminishing to the few drops which, by a wise (?) exercise of Christian freedom, are now in most churches the sole representative of the full stream of the Descending River.

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### SACRAMENTAL MEDITATIONS.

For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come.—1 *Cor.* xi. 26.

In this inspired exposition of the nature and design of the supper, which the apostle gives us by direct revelation (v. 23), we are taught three things respecting it. 1st, that it is commemorative; 2nd, that it is declaratory; 3rd, that it is prospective.

I.—It is a commemorative ordinance. Christ and his death are shown forth. We repeat the act performed by our Lord in company with his disciples on the night of his betrayal. We thus bring vividly before our minds the events of that night, of which this last meal with them formed so important a part. "Do this," he said, "in remembrance of me." We are apt to allow the remembrance of Christ and his love to be swept from our hearts by the rushing tide of worldly cares. This ordinance comes in powerfully and vividly to renew the impression which might otherwise be effaced. There is a tendency to substitute Christianity for Christ; to put the gospel in the place of the Saviour; to make our religion a matter of creed and doctrine, forgetting that it is founded upon facts, and has a living person for its centre. The ordinance of the supper corrects this tendency, teaching us, as it does, to commemorate the death of Christ as the great event around which all doctrines cluster, out of which they spring, upon which they depend. It leads back our thoughts to that Divine Person who is himself "the way, the truth, and the life." As often as "we eat this bread and drink this cup we do show the Lord's death;" "we do it in remembrance of HIM." Each part of the ordinance is designed to commemorate the event. The broken bread

reminds us of his body, bruised, broken, mangled for us; the wine recalls to our memory his heart's blood poured out for our redemption. All tends to set forth "Christ manifestly crucified." In thus desiring to be remembered by us, we may believe that our Lord had a twofold motive. He wished it for his own sake. Love seeks love. He who loves desires to be loved in return. Amidst the glories of heaven Christ does not forget or cease to love his struggling followers on earth. He remembers us with a peculiar and intense affection. The high priest who entered the holiest of all with the names of the tribes of Israel inscribed on his jewelled breastplate, only typified our great High Priest, who bears our names written upon his heart. Hence, loving and remembering us, he desires to be loved and remembered by us. How keenly does he feel our forgetfulness and ingratitude! He speaks of it as "crucifying him afresh, and putting him to an open shame," when those whom he loves and for whom he died, show by their lives that they have forgotten him. The treachery of Judas and the betrayal of Peter are repeated. He is *again* "wounded in the house of his friends." And, therefore, that we may be reminded of his love, which was "stronger than death," and be stirred up to love him with a corresponding ardour, he has instituted this memorial of himself.

But far more for our own sakes than for his does he desire that we should remember him. The loving grateful remembrance of Christ is the source at once of the life and strength of our religious character. In partial forgetfulness of him we grow weak; in total forgetfulness we die. Just in proportion as we "abide in him and he in us," are we strong and happy in the divine life. The graces of the Christian character can only flourish where the death of Christ is often consciously present to the mind and heart; hence the importance of such a memorial as this to recall our vagrant hearts to the cross, to bring us back to that great event whence are derived all our strength and joy.

II.—It is declaratory. "We do *show* the Lord's death." The word translated "show," means to publish or proclaim. It is often used of preaching the gospel, and frequently carries with it the additional idea of a joyful announcement, such as the proclamation of a victory. The same word is used by the apostle in Rom. i. 8., where he thanks God that the faith of the Roman Christians "*is spoken of* throughout the whole world." We may venture to translate the passage, "Ye do exultingly proclaim the Lord's death." The ordinance of the supper is not therefore a private, but a public rite; like preaching the gospel, it supposes the presence of those to whom the announcement is made. In the one case auditors, in the other spectators, are implied, to whom, in the language of words or of actions, we may proclaim the Lord's death. It is distinctly an act of confession—a confession of faith in Christ and his cross. Hence the stress which Paul lays upon its being "done decently and in order." We should remember that in the language of type and symbol "Jesus Christ is set forth evidently crucified among us;" that to one another and to spectators "who are without," we are "showing forth the Lord's death." This thought must surely lead us to diligent and severe self-scrutiny, lest we should be acting the part of hypocrites as we make this solemn confession. If under the old dispensation it was required that those "be clean who bear the vessels of the Lord," how much more urgent and imperative must it be upon those who are "showing the Lord's death," and holding in their hand the divinely instituted emblems of his body and blood! Ought we not to bear the

cross in our hearts, seen there only by the eye of God, if we thus in the presence of our fellow-men declare our faith in that cross? Can we dare to contradict in our daily and common life that testimony which we bear in the supper of our Lord? As here we show the fact, let us in our daily walk display its influence. Since an apostle teaches us what the Lord had taught him, that "as often as we eat this bread and drink of this cup we do proclaim the Lord's death," let us be very careful that our common life illustrate, and not disparage, the testimony we thus bear to our crucified Lord.

III.—Whilst it is thus commemorative and declaratory, it is no less anticipative. "Ye do show the Lord's death *till he come.*" We look backward to his cross, but we look forward too, "looking for and hasting unto the coming of the Lord." "Memory looks back to him and recollects what he said, and did, and was. But in addition to faith we have hope. Hope looks forward to him; for the apostle says that we are to do this 'till he come;' that is, the note of his second advent mingling with the note of his first—faith looking back, guided by memory, to a cross that was; and hope looking forward, inspired by promise, to a crown that shall be." This ordinance connects the first and second advent of our Lord; the "night on which he was betrayed," and the day of his return in "the clouds of heaven." We read that in the days immediately after his ascension "the disciples continued daily with one accord in the breaking of bread." In the darkest ages of the Church he has still "preserved unto himself a remnant;" a few pious, faithful souls, who "have shown the Lord's death," and waited for his coming; and until he return, shall this ordinance testify to the faith and hope of his Church. Scoffers may ask "where is the promise of his coming? for since the fathers fell asleep all things continue as they were." Others weary of waiting may "count the Lord slack concerning his promise," and begin to doubt or despair of it; unfaithful servants may yield to the influence of temptation or the suggestions of their lusts, saying, "My Lord delayeth his coming;" but whilst the "faith of some is overthrown," and "love of others waxes cold," his beloved and chosen ones will still stand leaning upon the past and hoping for the future, relying upon what he has done, and exulting in the confident expectation of what he is about to do. Through the ages that have already elapsed, and may yet elapse between his first and his second coming, his Church will still continue to connect the two by this ordinance; "*for as often as ye eat this bread and drink this cup, ye do proclaim the Lord's death till he come.*"

## SONNET TO MILTON.

MILTON! thou should'st be living at this hour:  
 England hath need of thee: she is a fen  
 Of stagnant waters: altar, sword, and pen,  
 Fireside, the heroic wealth of hall and bower,  
 Have forfeited their ancient English dower  
 Of inward happiness. We are selfish men;  
 Oh! raise us up, return to us again;  
 And give us manners, virtue, freedom, power.  
 Thy soul was like a star and dwelt apart:  
 Thou hadst a voice whose sound was like the sea:  
 Pure as the naked heavens, majestic, free,  
 So didst thou travel on life's common way,  
 In cheerful godliness; and yet thy heart  
 The lowliest duties on herself did lay.—WORDSWORTH.

## THE MOUNT OF OLIVES.

BY THE REV. N. HAYCROFT, A.M.

As mountains are the most conspicuous objects in a landscape, it is natural that the historic and religious legends of a people should be closely connected with them. Their giant forms have looked down upon the homes of men for many generations. At their base the battles of liberty have been fought. In their fastnesses men have sought shelter from the oppressor, and from their craggy sides a hunted people have descended as an avalanche upon the invaders of their soil. Classic mountains are to be found in every land, identified with the exploits of national heroes, or revered as the abode of the gods.

Many mountains of the East will ever be sacred with devout minds. There was Ararat, which received the survivors of the deluge, and became the second cradle of the race. There was Sinai, which looked upon the camp of Israel, heard the thunders of the Almighty, and witnessed the inauguration of the law. There was Carmel, where the prophet stood alone before a monarch and his people, defying the worshippers of Baal, and challenging a nation's faith in God. There was Pisgah, from whose summit the aged leader gazed with straining eyes on the land of promise, and then passed to his better home. These were all memorable spots, but they yield in interest to those mountains of Judea associated with the life of the Son of God. The Mount of the Beatitudes, the Mount of the Temptation, Tabor, which saw his glory, and Calvary, which sustained his cross, will ever be places of strong interest to the Christian visitor; but none transcend Olivet.

This mountain was immediately adjacent to Jerusalem, separated only by the brook Kedron and the Valley of Jehosaphat. Its summit rose 600 feet above the city; across it lay the path to Bethany; at its foot the Garden of Gethsemane. Of its olive trees a few yet remain, some of which are supposed to have been standing in the days of our Lord. At its foot Abraham had sojourned. Here the chosen people had fixed their metropolis, erected their temple, and consolidated their glory. Up this hill David had toiled, and many generations of Hebrew worthies. Here Elijah and the prophets had often come, and hither multitudes of the Jewish people were wont to resort. Space would fail us to depict the scenes of grandeur and misery which this mount has witnessed. "It saw the infant Jerusalem rise under the sway of Melchizedek, attain its glory under that of David and Solomon, and sink into ashes beneath the dark wing of the Roman eagle. It soon beheld another city rise on the same spot, to be scourged in turns by war, famine, and pestilence. How often has it seen the heights around glitter with the arms of invading foes—the Persian, the Saracen, the Crusader, the Turk; hosts mustering where prophets trod! It now beholds a servile and alien race living in 'the city where David dwelt,' and a mosque proudly seated on the mount where the Hebrew fathers worshipped. When the city was in its splendour, Olivet was gay with gardens and olives; but now that the city is desolate, the mountain wears a covering of sackcloth, and stands beside it a faithful and silent mourner."

This mountain derives its most sacred associations from its connection with the Redeemer's earthly life. It was trodden by his blessed feet, more, perhaps, than any other part of Palestine. It was immediately contiguous to the chief scene of his labours. He traversed it in visiting the family of Bethany, and in returning to his labours in the city. He "oft resorted

thither with his disciples ; ” it was the scene of his most intimate fellowship with them when at Jerusalem. It was the place of his private retirement and solitary devotion. It is consecrated as the scene of his bitter agony and deepest humiliation. From it he ascended to his kingdom. Let us in imagination follow the Lord Jesus when he “ went, as he was wont, to the Mount of Olives.”

I.—Olivet was the place of holy fellowship with his disciples. Jesus “ oftentimes resorted thither with his disciples.” Here he fully explained to them the parables addressed to the multitude ; here he favoured them with the friendship and converse they desired, but which was denied them amid the pressure of the crowd ; here they approached him as their beloved friend, and unfolded their perplexities and fears ; here his fidelity and tenderness sympathised with their infirmities, gently chid them for their fears and doubts, removed their lingering prejudices, instructed them in his kingdom, and prepared them for their missionary career. No part of Judea was so suggestive of topics in the religious history of mankind. To the east of the mount lay the Dead Sea, solemn scene of divine judgment and deliverance ; and beyond, the hills of Moab, where Moses viewed the land. Northward stretched the valley of the Jordan. On the west, at the very foot of the mountain, lay the city with its temple in all its gorgeous magnificence. The panorama would recall the history of Israel, the judgments and mercies of her God. Here, pointing to the city and temple, he delivered the predictions, recorded by Matthew, respecting its destruction by the Romans, and sketched the fearful drama of his second advent. It was while toiling up this hill, that he premonished Peter of his frailty. Here the disciples were at home with Jesus. Elsewhere they listened with wonder to his “ gracious words,” stood in awe of his works, and revered his claims ; but here they were his favoured companions, they sat at his feet, imbibed happiness from his smile, and, by a process they did not understand, were made partakers of his heavenly spirit. Here he would unite with them in worship ; their hymn of praise and his voice of prayer ascended hence to the mercy-seat of God. How every spot on that mountain would afterwards recall to the disciples some memory of their Lord ! Here they had walked in sacred communion, or had stood together gazing at the city, and picturing its destruction. There they looked on the site of the cities of the plain. Under those olive trees they had often sought repose. From that spot they had taken their last look at him. The grass on which they stood had kissed the feet of the Son of God. The flowers had bloomed under his eye. With far more truth even than Jacob at Bethel might they say, “ this is none other than the house of God, this is the gate of heaven.”

Have we no Mount of Olives to which we turn, as they did, to seek the Lord ? We cannot visit Olivet ; and how many have visited that hill, on whom its sacred associations have been lost ! but each of us may have a place of sacred intercourse with Christ.

II.—Olivet was to Jesus a place for prayer. There is much in a mountain that is favourable to devotion. The purity of the atmosphere relieves man of some of those physical influences which darken his brow, and oppress his heart. Its solitude turns his thoughts from the employments of the crowd to contemplate eternity and God. The feebleness of man and the transientness of his works are presented in contrast with the more stupendous and enduring works of the Almighty. On a mountain a man stands alone with God ; the universe above, beneath, and around him. If anywhere there can be devotion, it is here. In

Jerusalem Christ would have worshipped almost alone. Here he worshipped in company with the works of God, for all his works praise him, "mountains and all hills, fruitful trees and all cedars." If the purest minds have ever cherished the greatest fellowship with nature, and love for retirement, it is not surprising that the Perfect One should oft retire to worship alone. Everything in nature was in harmony with himself; it existed for his pleasure, it was subject to his rule, it silently hymned his praise. Olivet, contiguous at once to Jerusalem and Bethany, became the scene of his solitary devotions. Here he braced himself by the devotions of the night for the labour of the day; and hither would he return from his ministry at Jerusalem, to renew his communion with his Father, and implore blessings upon his adopted brethren. What prayers were his! Earth never witnessed devotions like those of Jesus! No need of forgiveness had he, no sins to confess, no sense of guilt to cloud the blest hour of fellowship with heaven; but having the weakness and dependence of a man, he had need like ourselves for prayer. What a mission had he undertaken! For what a baptism of suffering must he prepare! What a task had he to accomplish! On this mountain he often spent whole nights in prayer. His "meat and drink" were to "do the will of Him that sent him, and to finish his work." What an example has he left us that "men ought always to pray, and not to faint!" Strange, that we pray so seldom and so briefly, while he prayed so often and so long! He that needed it least sought it most.

We, too, must have our Mount of Olives, our place for prayer and intercession, where the world shall be under our feet, where we shall receive the refreshing dews of heavenly mercy, and where we may relieve our over-charged hearts in long intercession for the brethren.

III.—Olivet was a mountain sacred to pity. The only two recorded occasions on which Jesus wept occurred here: one was at Bethany, on the slope of the mount, when he sympathised with the bereaved sisters; the other was on the brow overhanging Jerusalem, when he deplored the city's approaching ruin. What a contrast was presented between his own emotions and the sentiments of the surrounding people! He was crossing the mountain toward Jerusalem in triumph, a multitude preceding and following with Hosannas; the more enthusiastic cast their garments in the path, and cut down branches of palm and strewed them in the way. Never was monarch more followed by the acclamations of the multitude; yet when he commenced the descent towards Jerusalem, and reached the point where the city was spread out like a map beneath his eye, he paused and burst into tears. At Bethany there were tears of friendship, to tell us he was man; here were tears for human sin, to tell us he was other than ourselves. What a crowd of mournful reflections must have rushed upon his mind to overwhelm him with such strong emotion! He thought of the multitude of the Jews in a few years passing into eternity with the guilt of his blood upon their heads, of the people swept away as by an avalanche from the land, the city beleaguered by the Romans, the horrible calamities of the protracted siege, the destruction of the temple, the centuries of desolation and ruin appointed for both land and people. He could not but contrast the Hosannas of the crowd with the execrations with which on the morrow they would imprecate his death. As he beheld the city and the people he might well weep for both.

But Jerusalem would only appear to him an emblem of the world. He would recall the number of our apostate race, the magnitude of our offences, the universality of our rebellion, the rejection of the Gospel by

successive generations, the tide of iniquity and guilt everywhere deepening on the earth, and the fearful results of impenitence in the world to come. As he thought of all this, he might well weep over it.

The spot where he wept was on the Mount of Olives. The place sacred to friendship and to prayer was the place consecrated to pity and sorrow for a ruined nation, for a doomed world. It was as if his impressions of the Divine benignity received on that mountain made him more sensitive to the misery and evil around him. It teaches us that the most devout minds will be the most solicitous for the spiritual good of others. True devotion is not a lofty communing with the invisible, which never descends into the region of common life, and is never conversant with the wants of man. Solicitude for others increases with the growth of piety. "Brethren," wrote Paul, "my heart's desire and prayer to God for Israel is, that they may be saved." If we pray for ourselves, we shall also weep over others.

IV.—Olivet was the scene of his bitter sufferings. Gethsemane lay at its foot, or rather on its slope. Rising from his intercessory prayer, he went, accompanied by his disciples, to the usual place of retirement. The hour of his mysterious agony was arrived. To no other spot could he so appropriately withdraw as to the place of prayer; there he had long been preparing for his coming sorrow. At the entrance of the garden, Jesus said to his disciples, "Sit here, while I go and pray yonder." The fit preparation for sorrow is prayer; it draws down heavenly comfort, and lifts the heart upward to the Father. He took with him Peter, and James, and John, and retired to a more secluded part of the garden. Grief shuns observation, desires to weep alone; it must not be gazed at by the multitude, and should be treated with reverence by the few. Here were the sufferings of the Son of God such as he had never yet known in all his life of sorrow. As he approached the middle of the garden, the weight of the curse was felt; "he began to be sorrowful and very heavy." As he felt that he stood the representative of a guilty race, and had undertaken to expiate our guilt, he cried, "My soul is exceeding sorrowful, even unto death." He separates himself from the three favoured friends; though they had been "eye-witnesses of his majesty," when they were "with him in the holy mount," they are not to be eye-witnesses of his agony. It was an arrangement gracious to themselves; the sight of his overwhelming anguish would have occasioned them the deepest distress. The appointment befitted the awful position he occupied: "he trod the wine-press alone." God has not permitted us to intrude on the sacred sorrow of Immanuel, he has drawn a veil over the awful secret; but the faithful disciples caught some of the sobbings and the groans, and they heard the bitter cry, "My Father, if it be possible, let this cup pass from me." So intense was the agony that the blood exuded at every pore, and exhausted nature would have perished but for angelic ministry. "He was wounded for our transgressions." "He was smitten of God and afflicted." This was the beginning of the expiation. The cup was nearly drunk. The "bitterness of death" was past; Olivet, that heard his prayers, saw also his agony, and witnessed its relief.

We are taught to prepare for coming sorrow by having a place for prayer, and to carry to it our deepest sorrows. Our weakness must flee for strength to an Almighty arm. We are not competent to bear our sorrows alone. Human sympathy is of little avail in the deeper griefs and intenser struggles of the soul. The "wounded spirit," the mind

stricken and crushed by sorrow, can "stay itself" only on God. How-  
 ever fierce the tempest, if it burst at the place for prayer, it will soon  
 pass away. There is light behind the darkest cloud, and it will break  
 through anon. The Father's ear listens for the crying of his child, and  
 rather than he fail, angels shall be dispatched to succour him.

V.—Olivet witnessed a scene of triumph. How changeful is human  
 history, and what a variety of events may conspire to consecrate one spot!  
 A short time after his agony in the garden, Jesus was led to crucifixion  
 on Mount Calvary. After a few hours of exquisite suffering, he expired  
 amid circumstances which created universal awe, and compelled the officer  
 who superintended the execution to acknowledge him "the Son of God." The  
 same evening he was interred by Joseph of Arimathea in his own  
 sepulchre, and left there in sacred slumber till after the Sabbath. Scarcely  
 had the first day of the week dawned, when the tomb was vacated, the  
 victim of death marched forth a conqueror, with the spoils of the foe, and  
 proclaimed himself the "resurrection and the life." During forty days  
 after his resurrection, the Redeemer held occasional intercourse with his  
 disciples, convincing them of his resurrection, completing his instructions,  
 and unfolding to them their mission. They were gathered once more on  
 the Mount of Olives. Not long before, they had witnessed his triumphal  
 descent to the city, and had heard his pathetic lamentation. The last  
 time they were with him here was on the evening of his agony, the night  
 of his betrayal. They followed him reverently now, as he led them up the  
 mountain steep, and their converse was now of the redemption, not of the  
 destruction of Jerusalem. They listened with strange interest to his  
 words. With more than the loving anxiety of Elisha, they followed their  
 Lord, prepared for some unwonted event, though ignorant in what manner  
 it would occur. While he was speaking, giving his last admonition, or  
 pronouncing a final benediction, he was "parted from them." His sacred  
 form rose with calm and gentle majesty into the air, and as they gazed  
 after him, with bewildered looks, as he floated silently on high, ere he  
 receded from their sight, a host of angels meet their ascending Lord,  
 encircle him as a cloud, and escort him to his throne. As the two angels  
 emerged from the cloud and addressed them in their wonderment, the  
 disciples seemed to hear the distant song of triumph, heavenly minstrelsy  
 falling upon the ear in this lower world, "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 disciples who  
 had witnessed his sufferings, now saw his triumph. Olivet, whose base  
 was bathed with his tears and blood, had its summit now illumed with  
 heavenly glory. The scene of the Redeemer's prayers, and tears, and  
 agony, was the scene of his final triumph. From the mount of sorrow he  
 passed to his unutterable reward.

We may learn that if we carry our sorrows to the place for prayer, they  
 shall issue in abiding joy. "Weeping may endure for a night, but joy  
 cometh in the morning." If sorrow be our only and our last companion  
 on earth, there is no need for despair; sorrow is not for ever. "God  
 shall wipe away all tears from off all faces." There is an ascension for us  
 from the place of prayer and grief. By-and-by, sorrow will be at the foot  
 of the mount, the struggle of faith will be over, the conflict past; from the  
 summit of the mount our emancipated spirit shall wing its flight to the  
 mansions of its Father, while a blessed convoy of angels shall meet us on  
 the way, to guide our course across the sea of worlds, and bring us to our  
 everlasting rest.

*Bristol.*

## Reviews.

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*Notes on the Principles and Practices of Baptist Churches.* By FRANCIS WAYLAND. 12mo., pp. 336. New York, 1857. London: Trübner & Co.

IF in passing along one of the great thoroughfares of the Metropolis, we were to stop all persons wearing *glasses* and form them into a fellowship or club, one would be puzzled to imagine the variety of characters, purposes, notions, and caprices included in an aggregate so strangely selected and classified. To some persons, it may appear probable that a church, or a denomination, associated simply on the ground of accordant views respecting *baptism*, would equally present the extremes of divergency, and, having no common principles, would prove incapable of united action. This is, however, far from being the case. More accurate observation recognises, amongst Baptists, on all vital questions, a similarity of sentiment at once gratifying and real. Just because cordial agreement in the Divine obligation of this self-denying ordinance as a method of classification, carries with it two great principles; one the individuality and spirituality of all true religion, as distinguished from all national or hereditary discipleship; the other, that the Scriptures alone, apart from the teachings of tradition, without reference to the prevalent fashions and customs of men, are the authoritative rule of creed and conduct. Lay these two principles at the basis, and it will appear less surprising that Baptists, without creeds, formularies, church courts, or any of the ordinary means by which unity of faith is secured, are really as much at one in doctrine and observance, as any of the most stringently incorporated sects on either side of the Atlantic.

In the work before us, Dr. Wayland undertakes to make us acquainted with the principles and practices of our brethren in the United States. As President of Brown University, he has long occupied a position affording the fullest opportunity for forming a correct opinion respecting his own denomination. By the constant application of his tacit rule—the spirituality of religion, the sole and supreme authority of Christ, in the kingdom of Christ—he estimates the fidelity of Baptists to their avowed principles, as held in former times, or in varying localities. Most happy are we to have the testimony of so competent a judge to the theological soundness of our Transatlantic co-religionists. Beside presenting a popular view of the distinctive belief of the Baptist denomination, it probably formed part of the learned author's design to exert an influence conservative of the best principles and methods of departed men; as well as to check the everywhere too prevalent tendency to adopt the forms and fashions of a light-minded and unspiritual generation. Still more obvious is his aim to urge forward those aggressive measures of denominational action, which appear to him specially required amid the rapidly increasing population of a new country.

The chief defects of the volume arise from the form in which it was first presented to the public. The fifty-two chapters were originally composed for *The Examiner* (American), an ably-conducted religious newspaper. Whatever subject Dr. Wayland discusses, and in whatever form, he leaves upon the mind a deep impression of his sterling common sense, his sincerity, and the weight and worth of his opinions. Yet, we are free to remark, that had the work been re-written, and these miscellaneous articles condensed into

ten or twelve chapters, presenting the several topics in logical order, the usefulness of the book would have been very materially enhanced. The view of doctrine is somewhat too brief and cursory : and matters of grave practical obligation, bearing upon the second great commandment, in respect to which we fear many American Christians must be held painfully delinquent, are wholly left out of view. Notwithstanding these exceptions, which we mention from regret that the influence of so thoroughly excellent a book should be in any degree impaired, we most cordially commend its contents to the attentive consideration of our brethren. Were many of its admirable counsels embodied in the life of our church members, we should hail the sign as the harbinger of a brighter day.

As a specimen of the work we may give the following extract :—

“ Another article of our belief, and the last that I will mention, is that the church of Christ is distinct from every other association of men, and is wholly and absolutely independent of the civil power. The authority we plead for this belief is found in the reply of Peter and John to the Jewish sanhedrim, ‘ Whether it be right in the sight of God to hearken unto you more than unto God, judge ye ; for we cannot but speak the things which we have seen and heard.’ We accordingly have ever believed that the state has no authority to legislate in matters pertaining to the conscience. When men violate the rights of man, the State may interfere and prevent or punish the wrong. But in matters which concern our relations to God, the State has no jurisdiction. It has no right to take cognizance of our duties to God. Hence it is guilty of wrong if it prohibit or annoy any form of religion, if it favour one more than another, if it restrict the exercise of any form of devotion, either public or private, or in any manner whatever interfere in the matter of religious belief or practice. Such was the view taken of this subject by Roger Williams, and hence when he established a commonwealth, the fundamental principle was perfect freedom in religious concerns ; or as he designated it, SOUL LIBERTY. No man of his age had so clear conceptions of the rights of conscience as the founder of Rhode Island, and no one had ever carried them so honestly to their legitimate conclusions. I go farther : no one has yet been able either to take from or add to the principles of religious liberty which he so simply and powerfully set forth. They stand as imperishable monuments to his fame, like the obelisks of Luxor, on which the chiseling of every figure is now as sharply defined as when, three thousand years since, they were left by the hand of the designer.”—P. 135.

The education of the ministry, always a question of the deepest interest, at the present moment engages the solemn consideration of many reflective minds. Every one, whose opinion is worth a thought, agrees that the ministry should be educated. But pious persons not a few, are disposed to doubt whether the course usually pursued at our colleges is best adapted to send forth duly qualified men for the work of the times. We have repeatedly heard the case of a justly celebrated young preacher, who has ascended the towering pinnacle of fame, adduced with an air of triumph against an educated ministry. Nothing can be more erroneous or uncandid. Let us discriminate. Education may be acquired by private efforts apart from college-training.

Again education, of the highest order, may be bestowed upon persons who were originally incapacitated for the public ministry, because whatever faculties they may possess, they are plainly destitute of an “ an aptness to teach.” Further, education may be such as to trammel and fetter the vigour of conscientious strength ; to beget nervous caution, and quench native fire, rather than add force and fervour to eloquent appeal. Or education may be such as to draw out the faculties to their full maturity, to enlarge the scope of mental vision, to invigorate sound judgment, to supply an ample fund of varied knowledge and bring all the powers into full play.

The question might well be amended. It is not whether ministers should be educated men, but what, on the whole, is the most *suitable* and *effective* education for Christian ministers, and by what methods may it be best secured. Every self-trained man, who has overcome immense difficulties in his honourable and onward course, will acknowledge that his progress might have been

amazingly facilitated, had he possessed the advantage of a guide and helper in his mental struggles. Now this guidance and aid may be given privately by an experienced minister, or more publicly within the precincts of a college. The education should vary with the character and attainments of the candidate; should be more limited or more recondite; more plain and practical or more elaborate, as may best bring out the usefulness of the man. There is need of every order of attainment. Whilst minds of the highest and most varied culture will not be found too learned for the requirements of the age, ministers who can adapt themselves readily to the habits of thought of the common people were never more in request. There is high service for the man who has sat at the feet of Gamaliel; nor must an eloquent *Apollos*, mighty in the Scriptures, be allowed to remain idle; meanwhile there will still be ample scope for the humbler agents, who in their retired spheres may teach the way of God more perfectly.

"God requires," says Dr. Wayland, "the labours of all, learned and unlearned, wise and unwise, and he makes some of all ranks the heirs of salvation. If all men of consistent piety, who were also apt to teach, felt their obligations to labour for God in the ministry, the proportion of able and educated ministers would be greater than it is at present.

"Of those who may, in various degrees, be useful in ministerial labour, but a few may be found who have the means or opportunity for entering upon a protracted course of education. Others with decided talent for addressing men have no disposition or ability for abstract study. They may be driven through it, but they derive from it but very small benefit. When God has designed a man for one kind of work, we cannot render him successful in another by any course of training. These plain truths should always be borne in mind in all efforts we make for the improvement of others."—P. 74.

Amidst much eminently to the purpose, the author zealously combats an error, into which he says all denominations are falling—that of leaving all spiritual work, all work pertaining to the conversion of sinners, to the ordained minister, whilst the great body of the brethren are occupied solely about things secular. His urgency of appeal for lay helpers bespeaks a heart deeply affected by the lack of gospel ministrations in many parts of the Union, and will awaken an echo in the consciousness of spiritual men in Australia, Canada, and, indeed, in many destitute districts of our own land.

"Jesus Christ taught us that one of the evidences of his Divine mission was, that to the poor the gospel was preached. If we do not preach to the poor as well as to the rich, we lose the badge of discipleship. Shall we then follow the example of a declining Christianity, or shall we tread in the footsteps of the Master?

"The fact is, if we must speak the truth, almost all our denominations are sinking down into the belief that all the direct work for the conversion of the world is to be done by the ministry; thus making a broad distinction between the clergy and the laity (I use these terms, not because I approve of them, but because they are so much in vogue.) We are coming to think the minister is to do the work of the Lord, and the business of the private brother is simply to pay him for it. I say we are *coming* to this belief; we have not yet exactly *arrived at it*. Our Sabbath schools form an exception. It is still held that the *uncommissioned* messengers of Christ may and ought to labour *here*. But these are conducted mainly by the young, especially by young women. But as the Christian advances in age he gradually leaves even this service, and thus this work really finds employment for but a small portion of the Lord's host."

"The fact is, our most intelligent, able, middle-aged, private brethren *have little to do, and they do little*. This broad distinction which has grown up between them and the ministry has reduced their effort for the cause of Christ to its minimum. . . . You have so long buried your talent in the earth that you do not know where to find it, and your whole spiritual nature is suffering on account of it. Let me ask you a plain question. Do you believe that Christ called you that you might go and bear fruit, or that you might be a branch that beareth no fruit, whose end is to be burned? Do you believe that he called you by his grace, that you might be a very respectable influential citizen, a kind and worthy neighbour, willing to attend church twice on Sunday, pay your pew rent, and subscribe to beautify your house of worship, and give perhaps the interest of your income to advance his cause, and has nothing more for you to do? And are you to excuse yourself for your disobedience to Christ by pleading that you pay your minister for labouring for souls, and that you are not in 'holy orders'?

“Brethren, beloved in the Lord, excuse my plainness in this matter. I write not to please you, but to do you good. I humbly hope that the ‘love of Christ constraineth me.’ Look abroad upon Zion; consider her desolation. Iniquity abounds. The love of many waxes cold. Our youth are growing up without any regard for religion, and are yielding themselves up to all the allurements of a soul-destroying world. The masses of our people are not under the influence of the institutions of religion. Multitudes among us, even at our doors, are pressing on to the judgment-day, as ignorant of the way of salvation as the heathen in India or in Africa. Foreigners by hundreds of thousands are landing upon our shores, the decided and avowed enemies of the cross of Christ. The governments of the world acknowledging the name, are the enemies to the power of the religion of Jesus. And at such a time as this are we all to sit down quietly, and satisfy ourselves with doing nothing for Christ, because we pay the minister’s salary that he may do it for us? No, the cause at this emergency requires the most active employment of every talent of every true disciple. The masses of the Church must be aroused, or the enemy will come in like a flood, and there will be neither faith nor power to raise up a standard against him.”—P. 85.

In one portion of these “Notes,” Dr. Wayland points out the partial departure from their distinctive principles, which has ensued amongst Baptists from their *imitation* of other Christian denominations. He instances especially the adoption of an inappropriate and incommodious style of architecture; and the various practices, which have perverted the glorious *service of song* from an act of spiritual worship to a mere performance. In both respects, his remarks may apply to tendencies manifest among ourselves.

In some parts of England, in many churches in Wales, and almost everywhere in the United States, the evil custom has grown up of committing the act of praising God to a few individuals who constitute what is called a choir; instead of being the individual and spontaneous outflow of feeling from the mass of the congregation. The choir-system when strictly directed to the great end of assisting the whole body of the people to express in melodious utterance their devotions, has nothing in it objectionable. But too generally its effect is to set aside—perhaps we might without uncharitableness say, set at nought—the congregation, and deprive them of their privilege: it then becomes a shameful intrusion. Composed as a choir usually is of the best singers available, and those most practised in the art of reading music, they can sing a much greater variety of pieces than the people at large. Perpetual thirst after novelty urges them constantly to introduce new tunes, with the additional advantage, as we have heard some choristers avow, that the fewer persons in the congregation who join, the more clearly the harmony of the choir will be heard; that is to say, the more completely it degenerates into a mere performance. The baffled congregation meanwhile look on listlessly, or with feelings bordering on disgust, at the assumption of a dozen or twenty persons practising this unjustifiable monopoly. And how much grander, nobler, more elevated and more spiritual becomes the service, when by familiar knowledge of a few tunes, the whole body of worshippers join heartily and universally in praising their Maker, than the feeble performance of a few, however abundant in variety, or however exquisite in point of taste.

Dr. Wayland again recurs to first principles; dwells on spirituality of Christian worship, pronounces singing that part of the worship that belongs peculiarly to the whole body of disciples, wherein with one voice they utter their confessions of penitence, the triumph of faith—the confidence of hope—and the deep solemn feeling of adoration; and then proceeds to deplore the altered state of things, through conformity to other denominations.

Referring to the congregational praises of former times, he says,—

“I do not pretend that in this singing there was any artistic excellence. When you hear a thousand Englishmen unite in the chorus of ‘Rule Britannia,’ or as many Americans join

in singing 'Hail Columbia,' you forget everything about chords and discords, but you are deeply moved by the common feeling, and can hardly refrain from leaping and shouting from deep emotion. So in religious music. The tunes employed were perfectly adapted to religious sentiment, and blended the whole audience in one consciousness of solemn worship. To use the language of Burns—surely a competent authority—

“ ‘They chant their artless notes in simple guise,  
They tune their hearts, by far the noblest aim ;  
Perhaps *Dundee's* wild warbling notes arise,  
Or plaintive *Martyrs*, worthy of the name ;  
Or noble *Elgin* fans the heavenward flame,  
The sweetest far of *Scotia's* holy lays.  
Compared with these, Italian trills are tame ;  
The tickled ears no heartfelt raptures raise,  
No unison have they with our Creator's praise.’

“ But a change has come over us. The Episcopal Church always have approved of the music of choirs. The Congregationalists imitated the Episcopalians, and we, of course, the Congregationalists. These singers have a professional character at stake. They must perform in such a manner as to promote their own reputation. They select their own music—music in which the congregation cannot unite. The congregation listen in silence to a mere musical performance, precisely as the audience at a concert or an opera. . . . We believe in spirituality of worship. We believe that God requires us to worship Him in Spirit and in truth. In how far such service corresponds with our principles, let every Christian judge.

“ I hope, however, that a reaction in this matter has commenced. Men of piety have begun to feel that it is wicked to substitute a mere musical diversion for the solemn worship of God. Men of correct taste, at least, acknowledge that congregational singing, and solemn and devout music, are alone appropriate to the service of the sanctuary.”

The space allotted to this article is more than expended, or we should like to present the professor's appeal to city Christians on the dangers that environ their spiritual life. His tone acquires the depth and solemn pathos of one of the old prophets as he warns against the intense absorption in things secular, and the limited opportunity men afford themselves in these days to live to Christ, and to labour for Christ.

Everywhere like the yearnings and strivings of a fretful and enfeebled infant, that knows not the seat of its disease, the Church, conscious of deep inward want, is craving after something that may remove the weakness and fill the aching void. She seeks it in learning, in talent, in eloquence, in architectural decorations, in gorgeous habiliments, in exquisite music, in adjusted polity ; but her “ hurt is not healed.” She is evermore thrown back in restless dissatisfaction, more bitterly to bewail her helpless destitution. Harmony, eloquence, taste, meet not the emergency of her condition. New life is her want—new love, new power, the Divine Spirit in the midst. Let her inarticulate moanings at length give place to the intelligent cry, *Come, Lord, Come*. Turning a clear full gaze upon Jehovah her healer, new life shall pervade her weary soul, and thrill to her humblest members ; then, revived, refreshed, amid pentecostal blessings and thronging penitents, shall she proclaim her need supplied, and attest with pious acclamations the presence of her Lord.

*Haverford West.*

T. B.

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*God against Slavery : and the Freedom and the Duty of the Pulpit to rebuke it, as a sin against God.* By GEORGE B. CHEEVER, D.D. New York : Joseph H. Ladd, 22, Beekman Street, Office of *The Independent*. 1857. Pp. 272.

We hail this book, just received, wet from the press, with unbounded joy. It is a manly and noble protest of a minister of Christ, of great eminence and reputation, against the legalization of the sin of man-stealing. The volume consists of the substance of a series of sermons, and some addresses, delivered in New York, last autumn, in the immediate prospect of the election of President of the United States, and in relation to the settlement of the question, Shall Kansas be a Free or Slave State ? The sermons and addresses created great excitement in New York, so that no publisher would undertake the responsibility of bring-

ing out the present volume. As our readers will see by the title-page, it was printed and published in a newspaper office.

Instead of writing an ordinary review of Dr. Cheever's work, we intend simply to arrange and connect extracts from it. We think it will be more interesting to our readers, and more just to the author, to make him speak for himself. It is impossible to give an adequate idea of this writer, unless his imagery, invective, and even argument, be placed before our readers in his own words.

Opinion in America is decidedly against any reference in the pulpit to the sin of slavery. In a country where free institutions are the glory of the people the freedom of the pulpit is suppressed. Hear the testimony of our author:—

"Already, over more than half the pulpits in our land, there hangs the ban of excommunication, if a single page of God's Word be applied against slavery; the thing must not be mentioned, and a political silence prevails; the drums of God's Word are muffled, and they beat a funeral march instead of a Gospel onset. Our conservative Christians have turned sextons—they are for burying the truth instead of publishing it.

"Again and again have faithful and beloved pastors been driven from their pulpits, just barely for giving a single utterance of God's word against the sin of slavery in the South. A man has been driven from his church simply for refusing to add his name to a commendation of the dastardly and murderous outrage in the senate of the United States. In Washington, a pastor has been recently dismissed for one single sermon against slavery. In Philadelphia the people have demanded and accomplished the resignation of a pastor for the same offence. Everywhere, almost, there is this attempt to muzzle the pulpit, this impious refusal to listen to God's Word on this one sin."

But the Dr. will not, dare not, observe silence.

"By the help of God, I, for one, mean to speak freely, fully, on this subject, at this most solemn juncture in our history. It is not from curiosity, merely, but by constraint, that we have to seek the light of God upon our present path of duty, personal and individual, in regard to this thing. It is no mere abstraction, and never was, but it has come to every man's door, every man's own soul, asking, What shall be done? what course are we to pursue, what opinion shall we maintain, and what would God have us to do, in such a crisis?"

His boldness commanded respect and achieved a great success.

"I commenced them (the sermons), much questioning the result, but determined to leave the consequences with God, and to proclaim, out and out, the whole truth in his Word in regard to the great reigning and destroying sin of our country. The event was, that instead of driving men away in anger, the assertion of the freedom of the pulpit, and the proof of it from the prophets and apostles, and the use of it in demonstrating the sinfulness of slavery, brought thousands on thousands to hear. They came, desiring to learn what God had really said in his Word in regard to slavery. The church could not contain the multitudes that thronged, night after night, to listen to a simple, plain exhibition of God's own truth in regard to the guilt of this iniquity in his sight, and the inevitable consequences of it, if persisted in."

He counsels and warns his brethren in the ministry:—

"It is beyond all possibility of doubt that the denunciation from the pulpit of such vast, creative, germinating, and accumulating wickedness, is pleasing in his sight. It is one object for which he has established the pulpit, and given it a sacredness in the opinion, and a hold upon the hearts and consciences of men. But let ministers beware how they lose that reverence, by yielding up the freedom of the pulpit to the fear of man, and suffering the hypocritical outcry of political preaching to prevent them from pouring the light of God's Word on political sin."

The Old Testament prophecies and history, after lengthened examination, are declared to show—

"The manner in which the responsibility and guilt of government and people may get inextricably involved and entangled, and unless there be in the people a conscientious resistance on behalf of God, they go to ruin together: that wicked laws are no authentication or excuse of personal wickedness, nor any authorization of disobedience to God. *They are not to be obeyed*, but on the contrary, *denounced and rejected*: and only by being thus faithful to God, can a people *keep their freedom*. And while all this shows that a people are on the high road to ruin who will suffer and obey wicked statutes, it also shows the terrific responsibility and wickedness of those who concoct and enforce such statutes, and who set the example of such iniquity. If there be a lower deep in hell than any other deep, such men will, beyond all question, occupy it, along with those who have put out or concealed the light of God's Word, and have put up false lights to lure men upon the breakers."

He passes from the consideration of "unrighteous law" in general, to the par-

ticular case of slavery. The sinfulness of the institution is demonstrated by several distinct lines of proof:—

“First, there is the law of love. Second, there are the laws against oppression. Third, there are the laws against man-stealing and man-selling. Fourth, there is the nature, the inviolable sacredness of the parental relation. Fifth, there are the recorded retributive judgments of God for the attempt to hold and use servants as property. Sixth, there is the providential argument of great power, the manifestation of God’s curse upon the established system of slavery in full blast, and the destruction of nations by it.”

Of the argument and illustration under each of the above six divisions, one extract will convey a just idea of the whole:—

“HE THAT STEALETH A MAN, AND SELLETH HIM, OR IF HE BE FOUND IN HIS HAND, HE SHALL SURELY BE PUT TO DEATH.” (Exodus xxi. 16.) God be praised for this law! It strikes through and through the vitals of this sin.

“*Man-stealing and man-selling* are almost the sole origin of slavery, and in the Old and New Testament these things are condemned as sins worthy of death. But if neither stealing a man and selling him, nor holding him, nor conveying him in any way to another, neither could the buying of a man, so stolen, *take away his right of property in himself*, or convey it to another. . . . The common law lays down this principle, in regard to a horse, which, if he be stolen and sold forty times over, neither the selling, any more than the stealing, can take away the right of the rightful owner, but whenever and wherever he appears, he can claim his property. Now a stolen man may have passed through five hundred hands, and the five-hundredth may have paid more for him than all the four hundred and ninety-nine put together, but the last purchaser has no more rightful claim over him, no more rightful property in him, than the first stealer. And if he purchased him with the knowledge of his being originally stolen, he is himself also a thief, a conspirator, a pirate, on the principles of common law and righteousness. And if he had not that knowledge, but made the purchase ignorant of the original theft, his ignorance cannot change right into wrong, cannot take away the man’s indefeasible and inalienable right of ownership over himself. The price of a world might have been paid for him, but he is still his own.”

Concerning the moral responsibility of each voter for his political action, our author utters words worthy the attention of all good men:—

“The question with us is, therefore, not merely national and corporate, but INDIVIDUAL, inasmuch as every man is called to vote, and to vote freely, according to his own opinion and choice. It is his highest moral responsibility, and most solemn action, as connected with the State. In forming his opinions, justly or unjustly, and in selecting his representatives or agents with reference to those opinions, and in voting for his rulers, he is himself the actor of the justice or the injustice. What a man does by his agent he does himself. *Qui facit per alium, facit per se*. If a man orders a broker to buy, *he buys*; if a man hires an assassin to murder, *he murders*. If a man votes for senator, representative, president, or governor, pledged to pursue a particular line of oppression and iniquitous policy, he votes for that iniquity, he sustains it, he transacts it himself, he will have to stand before God in judgment on that indictment. The vote is always a moral trust, but especially when a great moral question is to be determined by it. It is, of all others, a thing of individual responsibility, and a matter of conscience, a matter between the soul and God, a matter of religion, and not of mere politics; a matter in which every man ought to seek the instruction of God’s Word, and in which we are bound to proclaim God’s judgment.”

Upon the Fugitive Slave Law, our author makes excellent use of Deut. xxiii. 15, 16, as also of Paul’s words to Philemon, “Whom I would have retained.” The whole argument is successfully conducted, and is brought home to the conscience with unusual clearness and power. He concludes his sermons with the following eloquent passage:—

“You have even now the conscience of twenty millions under the light of God’s Word, against the conscience of three hundred thousand slaveholders drugged by self-interest and sophistry. The conscience of the twenty millions God will continue to stir up. He will make his word like a fire in the bones, and a fire in the heart, and a fire in the brain, and the whole Pacific Ocean could not put it out, nor all the mountains of profit and expediency keep it down. No small part of our country, thanks be to God, is all conscience on this subject—living conscience, outraged conscience, conscience burdened and agonised, and crying up to God. If you undertake to silence or to suffocate that conscience, you will have such convulsions, such volcanoes as the world never saw, and if you undertake to put down the volcanoes, then you will have earthquakes, and your institutions will roll and totter like a raging sea, as when God takes whole cities by their towers, and beats them one against another. When God and his justice are pledged against a nation in rebellion in this one sin, you cannot question who will conquer. God has thrown down the gauntlet against this wickedness, and at this late period of the world, the nation that dares to take it up will be blasted by the fury of his wrath, not less terribly than his peeled, scattered, and exterminated people of old.”

Oxford.

W. A.

## Brief Notices.

*Commentaries, Expository and Practical, on the First Epistle of Paul to the Thesalonians, the Epistle of James, and the First Epistle of John.* By ALEXANDER S. PATTERSON, D.D., Glasgow. Edinburgh: T. & T. Clark. London: Hamilton, Adams, & Co.

A SERIES of plain, sound, practical expositions of the portions of Scripture enumerated. The esteemed author will probably think it a compliment when we say that the volume is scarcely at all influenced by the labours of modern German scholars and commentators. Wherever he has made use of them he has done so most thoroughly in the temper and spirit of Scotch theology and exposition. Unimpeachable orthodoxy, strong common sense, fair scholarship, and earnest piety, have combined to produce a really useful volume. We have, however, yet to see a thoroughly adequate and satisfactory exposition of the First Epistle of John. The one before us is good, but the profound thought, the subtle transitions, and divine spirituality of "the beloved disciple" demand for their exposition a far higher power than has yet been applied to them.

*The Angel's Visit.* A Poem. London: J. Heaton & Son.

NOTWITHSTANDING a few limping lines and the occasional recurrence of prosaic phraseology, this is a pleasing little volume. The sentiment is always good, the turns of thought and expression often graceful, the rhythm agreeably varied and adapted to the various incidents described. It narrates the visit of an Angel to the earth on his ministries of mercy. In one place he takes away a beloved and idolized child, soothing, as he does so, the hearts of the bereaved parents; in another place he acts as the unseen instrument of bringing together a father and his long-lost son; here he heals the sickness of a fever-stricken sufferer, and there he gives a dream to a widowed mother, reconciling her to the death of her child. The volume gives a favourable impression of the refined taste and spiritual feeling of its anonymous author.

*The Christian Father's Present to his Children.* By J. A. JAMES. Nineteenth Edition. London: Hamilton, Adams, & Co. Price 3s. 6d.

WHEN a work has passed through nineteen editions, as this has done, it passes out of the reach of criticism. Eulogy is needless, condemnation is useless. A higher

court of judgment than ours has already passed sentence. It seems a mere piece of presumption and impertinence for us to ratify the verdict. We may, however, be permitted to say that even Mr. James, to whom the Church of Christ is so deeply indebted, has produced few books more fitted to be useful than this. A Christian parent could hardly put a more suitable present into the hands of his children.

*Dr. Oliver's Maid.* A Story in Four Chapters. By ELIZA METEYARD (Silverpen). London: Arthur Hall, Virtue, & Co. Berlin: Adolph Enslin. Price 1s. 6d.

THE perusal of this beautiful and touching little tale has moved us so deeply that we hardly know how to speak justly respecting it. The narrative purports to be the history of a maid-servant, who renders the greatest services to her master, and receives an abundant reward. There is nothing hackneyed and conventional either in plot or style. All is fresh, pure, and natural. The morality inculcated is high and noble. But there our praise must stop. The book is profoundly and intensely godless. Beyond a sneer or two at a certain "Little Bethel," and the Rev. Obadiah Turncock, its minister, in the course of the first half dozen pages, religion is not adverted to. Death, indeed, is euphuistically styled, "going to God;" but the phrase is evidently used as an agreeable mode of veiling an ugly reality. We exceedingly regret that a tale which contains such high excellences should labour under so fatal a deficiency. We are quite sure that the virtue here described can only exist as it is based upon, and supported by, religious faith. Hence the sense of unreality and falseness to the truth of living nature of which the reader is conscious. He admires, but feels that the object of his admiration is but a dream.

*Practical Hints on the Management of the Sick Room.* By R. H. BAKEWELL, M.D. London: John Snow. Price 1s.

THE subject of this book lies of course much out of our line; but having empannelled a jury of matrons, and secured the professional assistance of Mrs. Gamp, Mrs. Harris, and others of the sisterhood, we are empowered to declare that it is good and useful as far as it goes; that it contains many valuable hints; and that even experienced nurses may derive advantage from reading it. But we are instructed to add that a much more thorough and complete work on the subject is needed. The following

struck us as very true. We doubt not that many of our readers can unhesitatingly endorse it:—"But of all things distressing to a nervous, irritable patient, the worst is one of those good-natured, fidgetty women, who will wear creaking shoes, and walk on tip-toe, and ask the unhappy patient every five minutes 'whether he is comfortable,' and 'if there is anything else she can do for him.' In fact, of the two, I think a fussy nurse is worse than a lazy one."

*Directions for Daily Communion with God: in Three Discourses, showing how to begin, how to spend, and how to close every day with God.* By MATTHEW HENRY. London: Partridge & Co. Price 8d.

THREE admirable discourses by our great Nonconformist Commentator on the following texts: Ps. v. 3, "My voice shalt Thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up." Ps. xxv. 5, "On Thee do I wait all the day." Ps. iv. 8, "I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety." Of these sermons it will suffice to say that in style, method, and substance, they are just such as we should expect from Matthew Henry. They are characterized by the same excellencies which make his commentaries so valuable. We can wish nothing better for our readers than that they should begin, spend, and close the day as here directed.

*The News of the Churches and Journal of Missions.* Published Monthly. Price 6d. ONE of the most interesting and valuable of our religious publications. It gives an admirable *resumé* of the operations and agencies of the Christian Church throughout the world. The table of contents for the April number will suffice to show its character:—Essays on Book Hawking and Tractarianism; a survey of the various religious movements of Great Britain and Ireland during the preceding month; Communications from France, Belgium, Switzerland, Germany, Denmark and the Duchies, Turkey, Persia, India, China, Australia, the Fejee Islands, Western Africa, Southern Africa, America; Reviews of Books; and Obituary.

*The Annotated Paragraph Bible, with Explanatory Notes, &c.* Part 5. *The Four Gospels.* London: The Religious Tract Society. Price 3s.

WE gladly welcome this fresh part of the Annotated Paragraph Bible. The Old Testament was good, and received our warm commendation. The first part of the New Testament seems to us still better. The notes are brief but admirable. The most recent and the best expositions have been consulted. Wordsworth, Alford, Stier, the new edition of Robinson's Palestine, and other modern works of high character are quoted; whilst the older commentators, Augustine, Chrysostom, and Calvin have their due place. We cordially recommend this volume to our readers.

## BOOKS RECEIVED.

Letters by the Eminently Reverend and Godly Rev. S. Rutherford (from the original edition). Printed at the Bonmahon Industrial Printing School. London: W. H. Collingridge.

On Education in its Constituents, Objects, and Issues. By W. McCombie. London: Hamilton, Adams, & Co.

A Catechism of Popery. By W. O'Neill. London: Ward & Co.

The Ottoman Empire: the Sultans, the Territory, and the People. London: Religious Tract Society.

Wise to win Souls. A Memoir of the Rev. Zephaniah Job. By Sarah S. Farmer. London: Hamilton, Adams, & Co.; John Mason.

The Gathered Flower. A Memoir of Miss Susanna Bromiley: with Extracts from her unpublished Poems, &c.; and a Sermon preached at Kingsland Congregational Church, by the Rev. T. W. Aveling. London: Judd & Glass; John Snow.

The Sceptic Saved and Saving others; or, Memorials of Charles G. Townley, LL.D. By Samuel Martin, of Westminster Chapel. Nisbets.

Christ in the Wilderness; or, Practical views of our Lord's Temptation. By Luke H. Wiseman. London: John Mason.

Historical Tales for Young Protestants. Religious Tract Society.

The Paragraph Bible in separate Books. Samuel, Jeremiah, Lamentations, and John. Bagsters.

Fun and Read Library. The Convent: a Tale

founded on fact. The Star and the Cloud; or, a Daughter's Love. Simpkin & Marshall.

The Tent and the Khan: a Journey to Sinai and Palestine. By R. W. Stewart, D.D. London: Hamilton, Adams, & Co.

### PAMPHLETS, &c.

Mr. Spurgeon's Critics Criticised. Collingridge.

—Tracts. By Rev. S. Martin.—Charity Arguments, a Caution to Protestants. Arthur Hall & Co.—The Doctrine of the Atonement. By the Rev. J. B. Lowe. James Nisbet.—Bibliotheca Sacra and American Biblical Repository. London: Trübner & Co.—The Protestant Theological and Ecclesiastical Encyclopædia: being a condensed Translation of Herzog's Real Encyclopædia, with additions, &c. T. & T. Clark; Hamilton, Adams, & Co.—The Commentary wholly Biblical. Bagsters.—Evangelical Christendom. The Eclectic Review. Ward & Co.—United Presbyterian Magazine. Houlston.—News of the Churches. Groombridge & Sons.—A Letter to Lord Palmerston on the Revision of the English Bible. By the Rev. H. T. Day, D.C.L. Jarrold & Sons.—The Slighted Invitation. Benton Seelye.—A Short and Easy Catechism on Confirmation. B. Seelye.—Lectures in Vindication of the Rights and Duty of Dissent from the Church of England. By the Rev. T. Greenfield. B. L. Green.—The Herald of Peace. Ward & Co.—The Annotated Paragraph Bible. Religious Tract Society.

# Intelligence.

## NOVA SCOTIA.

THE state of our churches, as reported at the last meeting of the Convention, is presented in the following table:—

	East.	Central.	West.	Total.
No. of churches...	47	36	42	125
No. of members...	2350	3262	5910	11522
Baptized .....	120	176	386	682
Restored .....	7	97	13	117
Excluded .....	14	39	20	73
Died .....	38	40	63	141
Removed .....	20	130	37	187

Our clear increase is but a little more than three per cent.

It will be considerably greater, I think, this year. There have been revivals of religion during the last winter in many parts of the province. Brother De Mill has baptized seventy persons at Amherst; about the same number have been baptized by brother De Blois, pastor of the church in this place and of the third Horton church a few miles distant; fifty have been added to the church at Long Point, West Cornwallis, which consisted of only twenty-nine members at the last meeting of the association. Other places might be mentioned. I adduce these instances in order to show that a large increase is no uncommon thing among us at such times. In most cases it is the fruit of "protracted meetings." One is now going on in this place. It was begun last week, and will be continued through the present. We meet twice every day; at two o'clock in the afternoon, and at seven in the evening. The afternoon is devoted to prayer and conference. About six of the brethren pray, and as many or more deliver short addresses, the utmost freedom being given for that purpose. In the evening there is a sermon, which is also followed by a number of addresses. To stimulate languid piety, reclaim backsliders, induce the hesitating to come to a decision, and awaken sinners, are the objects aimed at, and kept steadily in view by the speakers. A blessing generally follows; indeed, it may be expected, that when religious truth is thus presented to the mind, and earnestly enforced, day after day, for two or three weeks successively, accompanied by much prayer, some good effects will be produced. As I mentioned, our meetings commenced last week. On Saturday six persons applied for admission to the Church, who were baptized on Lord's day morning. A number more will probably come forward this week; and many, who had fallen into disorderliness and neglected the means of grace, have confessed their faults, and renewed their dedication to God. The subsequent labour

devolving on the pastor in these times of revival is great, and much difficulty is felt in the performance, chiefly owing to the scattered state of the population. We have not yet attained, in this country, that completeness of Christian organization which distinguishes our brethren in Germany. There is too much reliance on the ministry, and the pastors' hands are not strengthened as they should be by the co-operation of the brethren. When we more thoroughly learn that in the Church of Christ all are members "one of another," our progress will exhibit an improved character, and will be marked by greater stability.

We have thirty-one students in Acadia College; twenty-two of them are going through the regular college course; seven are partial-course students; and two are resident graduates who are studying theology. It is a very gratifying circumstance that twenty-seven of them are professors of religion. The majority of them have been converted since they joined the institution.

There are nine students in the Theological Institute. That department is entirely in my hands, which is greatly to be regretted, but at present we are unable, for want of funds, to obtain additional help.

One of our brethren, the Rev. Isaiah Wallace, who studied here, and is now pastor of a church in New Brunswick, offered himself at the last meeting of the Convention as a missionary to Australia. He has since determined to remain at present in his pastorate, but expresses a desire to go to Australia, should an opportunity occur. Some of the brethren are anxious that we should engage in that enterprise, and a "Board of Australian Missions" has existed these two or three years. For my own part, I think our necessities are too urgent to allow of the employment of any of our labourers in that distant field. The number of pastors in Nova Scotia is not quite one-half the number of churches; I rejoice, therefore, that Australian Baptists are now likely to receive substantial sympathy and aid from England.

Our Foreign Missionary Board appropriated 100*l.* currency last year to our Missionary Society. As we have at present no missionary of our own, and no candidate for missionary service, the board judged it but right to make some use of the money in their hands. A like sum was appropriated to the American Baptist Missionary Union.

All sects are on an equality here. There has been recently a change of ministry. The Hon. J. W. Johnston, Attorney-Gener-

ral and at the head of the Government, and the Hon. Charles Tupper, Provincial Secretary, are Baptists; the former is a deacon of the church in Granville Street, Halifax; the latter is a member of the Church at Amherst.

We learn that Professor Conant has resigned his professorship in Rochester Theological Seminary, to take effect in July next, when he is expected to remove to the vicinity of this city, in order to devote his whole time to the work of revision; part of the time on the Old Testament, and part on the New Testament, as a member of the final College of Revisers. He is now awaiting the action of the Board on the subject. Much religious interest exists at present in the Plymouth Congregational Church, Brooklyn, Rev. H. W. Beecher, pastor. We learn that Mr. Beecher's discourse last Sabbath morning was especially addressed to those who have lately been converted under his ministry, and at its close he announced that the ordinance of baptism would be administered by *immersion* on the succeeding Sabbath, in the Pierrepont-street Baptist Church.\* We rejoice at this indication of the progress of Baptist principles among our Pædo-Baptist brethren.—*New York Chronicle*.

#### ANNIVERSARY AND OPENING SERVICES.

**MILLSTONE-LANE CHAPEL, LEICESTER.**—This place of worship has been re-opened by Mr. S. J. Chew, and a meeting has been held by his friends, to decide upon the best mode of securing his continued labours. A committee has been formed for this purpose, and it was resolved that the Temperance Hall should be taken for Sunday evening services.

**ABERDARE.**—The old chapel used for many years by the Welsh Baptists has been taken down and rebuilt by the English Baptists. It was opened for public worship on the 19th and 20th of April. The total cost was £617, of which some £300 has been raised by the congregation and their immediate friends.

**GREAT GRIMSBY, LINCOLNSHIRE.**—On 26th April, anniversary sermons were preached in the Baptist chapel, in Burgess Street, by the Rev. J. Tunnicliff, of Leeds, and on the following day a public meeting was held. The collections amounted to £21.

**LLANELLY.**—The Baptist chapel in this place, which had been undergoing extensive alterations and repairs, was recently re-opened. The whole cost of the improve-

ments and the erection of a schoolroom amounted to about £700. Of this, £318 have been raised by the friends connected with the place.

**HILL-STREET, PECKHAM.**—This chapel, after being closed for enlargement, was re-opened with a sermon, by Dr. Steane, and in the evening of the day, by a public meeting, at which the Rev. R. W. Betts presided. On the following Lord's day sermons were preached by Dr. Angus and the Rev. W. Barker, of Church Street, Blackfriars. The enlargement of the chapel, rendered necessary by the increase of the congregation under the pastorate of the Rev. T. J. Cole, has involved an outlay of about £250. The aid of Christian friends is earnestly sought to relieve the infant cause in this place from the debt thus unavoidably incurred.

**REGENT'S-PARK CHAPEL.**—The second anniversary of this place of worship was held on the 5th instant, when more than 600 friends connected with it assembled at a tea-meeting. At the public meeting which followed, Sir Morton Peto presided. He congratulated the minister and congregation on the gratifying results of their efforts, and expressed his surprise that at the end of the second year the whole expenses of the place should be defrayed by the congregation. The financial position of the church having been fully gone into, and shown to be most satisfactory, Mr. Landels gave some account of the spiritual results of his ministry. He stated that though the church was only formed a year ago it now numbered 300 members, 111 having been added during the year, of whom 85 had been received upon profession. The meeting, which was throughout of the most gratifying character, separated with feelings of deep thankfulness to God for the past and a humble resolve to go on in the great and good work so auspiciously commenced.

**COMB MARTIN.**—On the 12th inst. the sixth anniversary of the Baptist chapel in this place was held. After a sermon by the Rev. D. Thompson, a tea-meeting and public meeting were held. The services were of an unusually interesting and gratifying character, and were more numerous attended than on any former occasion.

**UXBRIDGE.**—The anniversary sermons in this chapel were preached to large congregations on the 19th inst., by the Rev. J. A. Spurgeon. On the following Tuesday, sermons were preached by the Rev. Dr. Bennett; the Rev. C. Stovel preached in the evening and the Rev. G. R. Lowden presided at the tea-meeting. On the 5th and 7th of May, the Rev. H. G. Guinness preached on behalf of the schools in the same place.

\* From the *New York Examiner*, of May 7th, we learn that Mr. Beecher baptized them himself.



Hope Chapel, Newport.

NEWPORT, MONMOUTHSHIRE.—The Baptist Church and Congregation meeting in Commercial Street, in this town, under the ministry of Rev. W. Aitchison, having found their former chapel too small for the increasing number of hearers, and also otherwise inconvenient, have erected a new structure on the same site, which will afford greater facilities and accommodation, and be more in accordance with the modern development of architectural taste. The new chapel now completed is in the Byzantine style, capable of seating about 1,000 persons. The chapel is entered from Commercial Street by a wide doorway, protected by a handsome portico, and the whole frontage is constructed of Bath freestone, and is richly carved. The interior has its galleries supported on coupled iron columns, and is lighted by the windows of a lofty clerestory, supported on arches of elegant form, and decorated. The iron columns are bronzed, and have capitals enriched with foliage. The orchestra and organ are situated at the back of the pulpit, and are open to the chapel by a lofty arch with columns, wreathed with vine-leaves and fruit. The pulpit is of stone, carved with open work and foliage, and the com-

munion rail of iron and bronzed. The pews are of modern construction; low, with leaning backs. The accommodation includes vestries, heating apparatus, and schools for 300 children. The total cost, comprising lighting, heating, and a new organ, will amount to about 2,300*l.* Of this sum about 700*l.* remains to be paid, the people having, chiefly by their own voluntary subscriptions, raised the residue. The architect is R. G. Thomas, Esq., Newport. The chapel was opened for divine worship on Wednesday, March 25th, when two excellent sermons were preached to large congregations, by Rev. J. Aldis, of Reading;—in the morning from Acts xvii. 23, and in the evening from John v. 2—9. Between these services a public dinner and tea were provided, which were well attended. Parts were taken in the various meetings by Revs. T. Thomas, D.D., President of the Baptist College, Pontypool; T. Gillman and F. Pollard (Independents), Newport; G. Howe, Cardiff; R. T. Verrall, B.A. (Independent), Cardiff; F. Leonard, LL.B., Ross; J. Penny, Coleford; J. Hill, and C. Short, M.A., Swansea; S. Young, Abergavenny, and W. Aitchison, pastor of the church. Also by Mr. Alderman Evans

(treasurer to the church); T. Nicholson, Esq., Lydney; Mr. Councillor Davies; and J. Harrison, Esq., editor of "The Star of Gwent." On the following Sunday, able sermons were preached to crowded audiences in the morning and evening by Rev. N. Haycroft, M.A., of Broadmead Chapel, Bristol, from 1 Kings vi. 14, and Luke x. 41—42; and in the afternoon, by Rev. T. Davies, President of the Baptist College, Haverfordwest, from Matt. xvii. 1—9. The proceeds of the collections, &c., at these services amount to about 100*l*.

MONMOUTH.—On Tuesday, May 12, the annual tea-meeting of the Baptist church here was held in the Market-hall. Thomas Nicholson, Esq., of Lydney, presided. The ministers of the town and neighbourhood, together with the Rev. J. Parker, the pastor, addressed the meeting.

YORK PLACE, SWANSEA.—The twenty-sixth anniversary of the schools in connection with this place was held on Sunday, May 10th. Sermons were preached by the Rev. Thomas Davies, president of Haverfordwest College, in the morning and evening; and in the afternoon a special service was held for the children. The collections were very good.

#### RECOGNITION AND ORDINATION SERVICES.

NEW-COURT CHAPEL, NEWCASTLE-ON-TYNE.—A most interesting service has been held in this place, to celebrate the settlement of the Rev. W. Lance as pastor. J. Fenwick, Esq., the senior deacon, occupied the chair. Addresses were delivered by the pastor, the Rev. T. Binney, of London, J. Cardwell, F. Stephens, and Messrs. Angus, Falconar, Sanderson, and Frost.

CHATHAM.—The Rev. James Coultts (late of Regent's-park College) has been publicly recognised as pastor over the church and congregation assembling in Zion Chapel. The services were conducted by the Rev. Dr. Angus, J. S. Hall, W. G. Lewis, T. Rose, and W. Ashby.

MORICK SQUARE, DEVONPORT.—On 12th inst. a tea-meeting was held in the Mechanics' Institution, for the purpose of introducing the Rev. J. Stock as the minister of this church and congregation. The hall was well filled. After tea, Peter Adams, Esq., took the chair, and, after some sacred music and devotional exercises, introduced Mr. Stock to the meeting. After a very interesting speech from the newly-settled pastor, addresses were delivered by the Rev. Messrs. Slater and Short, and the meeting was closed with prayer by the Rev. Mr. Brown.

#### PRESENTATIONS, TESTIMONIALS, &c.

GATESHEAD.—The teachers and friends of the Sunday school connected with Bewick-street Chapel have presented to Mr. H. A. Wilkinson a silver inkstand and a gold pencil-case, as a testimonial of their high esteem.

MELTHAM, YORKSHIRE.—At a tea-meeting in the schoolroom attached to the Baptist chapel in this place, the Rev. T. Thomas, who has been pastor of the church for twenty-eight years, was presented with a purse containing £92 10*s*., in attestation of the affection and gratitude of the church and congregation over which he has so long presided.

#### MINISTERIAL CHANGES, SETTLEMENTS, &c.

The Rev. JOHN HOCKIN, pastor of the first Baptist church, Cowl Street, Evesham, Worcestershire, for upwards of nineteen years, has informed the church and congregation that he intends to resign the charge at Michaelmas next.

Mr. EDWARD DENNETT, senior student of the Baptist College, Bristol, has accepted the unanimous invitation of the church and congregation meeting in Mount Zion Chapel, Greyfriars Street, Northampton, to fill the pastoral office for twelve-months, and commences his labours there on the first Sunday in June.

The Rev. E. JOHNSON has announced his intention of resigning the pastoral oversight of the church at Buckingham, at the close of the present quarter. His address, until October, will be as usual, namely, West Street, Buckingham.

The Rev. J. S. STANION has resigned his connection with the Wellington-street Church, Luton. Mr. Stanion's address is, Rev. J. H. Cooke, 7, Owen's Row, Goswell Road, London, or care of the Editors of "The Freeman."

The Rev. SAMUEL BARTON BROWN, B.A., late of the Baptist College, Bristol, has accepted the unanimous invitation of the church at Redruth to become its pastor, and commenced his labours on Tuesday, 3rd May.

The Rev. PHILIP CATER, of Battersea, has accepted the unanimous invitation of York-street Chapel, Bath, to again become its pastor, and purposes entering upon his stated duties Lord's-day, 5th July next.

The Rev. J. LIGHT, of Modbury, Devonshire, has resigned his charge at that place, and accepted that of the church at Penel and Llangwm, Monmouthshire. He commenced his labours on Sunday, April 4th.

The Rev. J. MARRIOTT, of Dewsbury

Yorkshire, has accepted an invitation to the pastorate at Inskip, Lancashire, and entered upon his labours on the 10th of May.

The Rev. T. SKEMP, of Chowbent, has accepted the unanimous invitation to the pastorate of the church, Dawley Bank, Salop, and enters upon his labours there the first Sabbath in August.

The Rev. WILLIAM WALTON, pastor of the Baptist church, Bampton, Devon, will close his ministerial labours in this town the first Lord's day in July next. The church is ready to communicate with a minister disengaged, of middle age, and without family, to become its pastor.

The Rev. ROBERT TUBBS will resign his pastorate of the Baptist church, Rickmansworth, Herts, at midsummer.

The following students of Horton College, Bradford, have accepted unanimous invitations to the pastorate from the undermentioned churches: Mr. Joseph Hasler, that of Neatishead, Norfolk; Mr. Richard Brown, that of Padiham, Lancashire; and Mr. Joseph Morton, that of Collingham, Nottinghamshire.

#### BAPTIST UNION.

The forty-fifth annual session will be held at Nottingham, on Thursday and Friday, June 25 and 26, 1857.

On Thursday evening a sermon will be preached at Derby-road Chapel, by the Rev. W. Landels, at seven o'clock.

On Friday morning, at seven o'clock, a prayer-meeting, conducted by the Rev. W. R. Stevenson, M.A., will be held at Broad-street Chapel. And on the same day, at ten o'clock, the annual session will be holden at George-street Chapel, an introductory discourse being delivered by the Rev. J. H. Hinton, M.A.

Dinner will be provided at the schoolrooms connected with Mansfield-road Chapel, at two o'clock; and tea at the schoolrooms connected with Stoney-street Chapel at five o'clock.

On Friday evening a public meeting will be held at Stoney-street Chapel, John Heard, Esq., of Nottingham in the chair; the chair to be taken at half-past six.

Ministers and other friends desiring accommodation, are requested to forward their names (not later than the 20th of June) to either of the following ministers at Nottingham: the Revs. J. Edwards, H. Hunter, W. R. Stevenson, M.A., and W. Jones.

EDWARD STEANE, }  
J. H. HINTON, } Secretaries.

#### RECENT DEATHS.

MARY ANN EASTTY.

By the Rev. J. Aldis.

MARY ANN, wife of Nathaniel Eastty,

and eldest daughter of Joseph Merkmán, late commander of the mail-packet *Vansittart*, on the Harwich station, died Feb. 4, 1857, aged sixty-one. In early life she was brought to the knowledge of Christ, and at the age of sixteen was united to the Independent Church in Harwich. A brief document, in the form of a covenant, written by her at the time, attests how simply and earnestly she dedicated herself to the service of the Lord. Here she enjoyed the ministry of the Rev. William Hordle, the early tutor of Thomas Spencer, of Liverpool, and Dr. M'All, of Manchester, whose addresses at the weekly prayer-meetings she was afterwards accustomed to recall with pleasure. She formed the habit of taking copious notes of the discourses she heard, and thus laid the foundation for that extensive and exact acquaintance with theology for which she was so remarkable. Her mind was soon directed to the subject of believer's baptism, and mainly by the perusal of Pengilly's admirable work was soon decided upon it. The remonstrances and arguments of her learned pastor, though freely and temperately urged, could not shake her convictions. With deep regret, therefore, she relinquished her connection with the church, though she maintained a constant and affectionate correspondence with its minister till his death in 1850. In her twenty-first year she was baptized, and added to the church at Walton, Suffolk, whence on her marriage, in 1818, she was dismissed to the church at Stoke Green, Ipswich, then under the pastorate of the Rev. James Payne. In the year following, she removed to London, and with her husband was received into the church meeting in Church Street, Blackfriars Road. In the year 1831, they removed their fellowship to the church in Maze Pond, to sit under the ministry of the Rev. Isaac Mann. In this place her husband was chosen to the deacon's office, and thus while new duties were imposed upon her, new elements of usefulness were placed within her reach. But few have discharged these duties better. By her kind attention to the poor, and ready sympathy with them—by her constant attendance and cheerful activity at the meetings of various societies—by her cordial yet unpretending hospitality—by her unflinching regard to the means of grace, and her generous appreciation of the ministry of the word, she not only set an example to others, and took the best method to enhance the opportunities which she enjoyed, but promoted the usefulness of her husband, the happiness of her pastor, and the prosperity of the church. She was the mother of a numerous family of sons, all of whom she was permitted to see settled in

life, and some of them members of the church. Few mothers have had so large a share of enjoyment in the affection of their children, harmonious with each other and respected by those around. This was the gift of mercy, yet it was the reward of diligence. She sustained the character and discharged the duties of a mother unceasingly. She lived for her children; there was no effort she would not make and no sorrow she could not bear to secure their welfare. Her love was vigilant, yet unsuspecting, and her conduct warm-hearted and indulgent, yet without caprice or extravagance. Alive to their happiness, she was, nevertheless conscious of their dangers, and though sensible of their advantages, yet not vain of their successes. And she early and always found that none cared for her so much as they. She lived for them, and they were willing to live for her. They have still great responsibilities and precious memories—may they redeem the one and cherish the other, so as to fulfil the holiest wish of her heart, to meet her in the realms of light! Many things subserved her usefulness. Hers was eminently a blameless life, and adorned by many virtues. Alike free from frivolity and malice, the law of kindness was on her lips, the spirit of holiness and love in her heart, and truth and goodness led her way. Distinguished by spirituality, religious conversation was natural and easy. If spoken to on the things of God, she was not suddenly checked as if something strange or unwelcome had crossed her path, nor did she alter her manner as if assuming a rare accomplishment to be displayed only in the sanctuary and in company with the redeemed. The love of Jesus and the hope of heaven were themes not only for the chamber of affliction, but for the most ordinary scenes of life. Her views of divine truth were more decided and systematic than those of the great majority of pious women, and were decidedly Calvinistic in tone. She had read much, and reflected more, so that her convictions lived in her understanding as well as in her affections. For some years before her death her health was greatly impaired. Repeated strokes of apoplexy at last brought her low. During her last illness, although generally unconscious, it was evident that her mind was kept in perfect peace. Repeatedly, in brief and broken sentences, she fully indicated the tranquillity of her mind. To her husband, who had recently passed through severe affliction, she remarked, looking earnestly at him, "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." To one of her sons she whispered, "Grace, eternal grace." She is not dead, but speaketh. These are lessons which

come more eloquently and forcibly from the silence of her tomb than as uttered by her living voice. May her living example, her dying testimony, and her fragrant memory be blessed to all who survive.

MR. THOMAS KNIGHTON, STONEY-STRATFORD.

Mr. Thomas Knighton, of Stoney-Stratford, was born at Stanwick, in Northamptonshire, in 1787. It was his privilege, while an apprentice at Dunstable, to sit under the ministry of the Rev. Wm. Anderson, afterwards the classical and mathematical tutor of the Baptist College at Bristol. He had no sooner embraced the truth than he sought admission by baptism into the church of Christ. In the year 1809 he removed to Stoney-Stratford, where, by truthfulness and integrity, industry and perseverance, he secured a competency, and was able to spend the latter part of his life in acts of usefulness to man and devotedness to God. He was the senior deacon of the church, and the steady friend of the minister, who can bear testimony to his invariable kindness. In the Sunday school, of which he was superintendent, he was always to be seen at his post. At the prayer meeting his place was rarely vacant. His regular attendance upon the means of grace was worthy of universal imitation. His views of divine truth were clear and decided. They were moderately Calvinistic. He was a great reader and admirer of Mr. Fuller's writings. Being naturally reserved and diffident in his disposition, it required time to find out his solid and sterling qualities. The light he diffused was not dazzling by its brightness and splendour, but mild and serene. He was respected by all Christian denominations in the town, where he took an active part in every benevolent project. He was the treasurer of the British School and of the Bible Society, and a liberal contributor to their funds. His family have sustained a severe loss in his sudden removal, which took place on the evening of the 26th February, 1857. The church of Christ with which he had been so long connected feel that they have been deprived of a sincere and warm friend and adviser. The pastor deploras the afflictive providence which has removed one who for twenty-two years acted towards him as a father. The solemn event of his sudden death was improved on the 8th March by two sermons; that in the morning by the Rev. John Ashby, in the Independent Chapel, from the words "To die is gain," and that in the evening, by the Rev. E. L. Forster, in the Baptist Chapel, to a very crowded congregation, from the words in Gen. v. 24, "He was not, for God took him." Our prayer is, that this afflictive providence of God may be sanctified to the eternal welfare of all acquainted with the departed.

## Correspondence.

### CHAPEL DEBTS.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Will you please to give publicity to the following notice.

“The system of making personal applications for the liquidation of chapel debts is felt to be very unsatisfactory, especially in our large towns, where they are most numerous. It compels ministers or others to travel from home at a considerable sacrifice of time and expense. The individuals upon whom they call have no adequate means of determining the merits of the cases submitted to them, and the applicant often meets with a response less cordial than is due to himself and to the cause he represents.

“With a view to remedy these evils, so far at least as Liverpool is concerned, meetings have recently been held there, under the presidency of the Rev. C. M. Birrell and the Rev. H. S. Brown, to consider and adopt some method which would at once elicit large contributions for the erection of places of worship, secure their wise appropriation, and put an end to the practice of personal applications in that town.

“The principle and operation of the Baptist Building Fund (the main feature of which now is, that it lends money on personal security without interest) was fully discussed, and unanimously approved of; and, after mature deliberation, it was resolved to establish an auxiliary to that useful institution.

“An influential committee has been formed to work the auxiliary, consisting of the foregoing ministers, and nineteen other gentlemen, by whom a subscription list has been commenced, which is now in progress in the various Baptist congregations in Liverpool and its vicinity.

“To prevent disappointment and loss, it should be observed that it is the intention of all subscribers to this auxiliary to discontinue contributing, on personal application, to chapel cases not connected with Liverpool or its environs. We are informed, however, that if brethren, elsewhere, who may have good reasons for anticipating help therefrom, will commit to writing the particulars of their respective cases, and transmit them either to the Rev. C. M. Birrell, or the Rev. H. S. Brown, or to the local secretary, Mr. S. B. Jackson, 21, Moss Street, Liverpool, they will receive the careful consideration of the committee;

and such cases as it recommends will receive due attention from the managers of the ‘fund’ in London.”

I am, yours very sincerely,

S. B. JACKSON.

### GOOD FRIDAY AND CHRISTMAS DAY.

*To the Editor of the Baptist Magazine.*

DEAR SIR,—The reply to the question proposed by W. J., as to the non-observance of Good Friday and Christmas day by Baptists, involves a much wider question, of which it forms only part—Has any ecclesiastical organisation authority to decree rites and ceremonies? We hold that all ordinances and church acts must be decreed by God or they have no validity. Almost all other bodies of Christians allow a measure of authority, more or less, to be exercised by the church. When the Baptists first took up their protest against saints’ days and holy days, vestment and ritual, they did so against a real and dangerous evil which was leading England back to Rome. Their protest consisted of two parts,—1st. They objected to the authority by which these observances were imposed. 2nd. They objected to the superstitious usages involved. They felt that, by setting up a merely ecclesiastical authority alongside with the Divine command they practically broke in upon the supremacy of God’s law. For instance, the Sabbath was enjoined by God—Good Friday was enjoined by man. By keeping the latter, as well as the former, they derogated from God’s supreme authority, by putting man’s day on the same footing with God’s. The principle was equally involved in small matters as in great. *Obsta principiis* was their rule. Should Tractarianism, or Catholicism, again attain influence in England, we may have to rue the day when we departed from the stern, unflinching testimony of our forefathers in these matters.

I am, yours very truly,

L. G.

### QUESTION ON BAPTISM.

MY DEAR SIR,—In conversation with a Pædo-Baptist the other day, he started an objection which somewhat perplexed me. In looking over one or two volumes on baptism in my library, I do not find it treated of. Perhaps some of your corre-

spondents may give me a little light upon it. His argument was something of this kind:—"You Baptists insist upon adhering strictly and rigidly to the letter of the New Testament in all Christian ordinances. You will admit of no change or modification from difference of climate or custom. Very well, be consistent and carry out your principles. You have three or four injunctions to the church to 'salute one another with a holy kiss.' Our Lord in the 13th chapter of John's gospel, expressly enjoins the disciples to wash one another's feet, as a mark of humility and mutual kindness. Why have you abrogated these ordinances which are at least as clear and authoritative as the mode of baptism? Why yield to altered customs and northern habits in one case and not in the other? Besides which, the

Lord's Supper was originally a substantial meal (1 Cor. xi. 20—34); you have reduced it to a morsel of bread and a drop of wine. What you have done in these cases we have done in another!" My reply was, "Our inconsistencies in some respects, are no warrant or rule of action for you." But this answer does not quite satisfy me. If you think the matter worthy of a place in your columns, and any of your correspondents will furnish me with a better reply, I shall be obliged.

Congratulating you and the denomination on the marked improvement of the Magazine and its steady progress toward signal excellence,

I am, my dear sir,

Yours sincerely,

AN OLD BAPTIST.

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## Notes on the Month.

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WHEN our last number came into the hands of our readers the annual meetings of our Missionary Societies were being held. Those who were present at them have long ere this carried down to their friends in the country an account of what was said and done. It would be simply ridiculous, so long after date, to attempt a description or report of the proceedings. But it may not be amiss to state the impression generally produced by them. In every respect, save one, it was most satisfactory and encouraging. The attendance has rarely been so good, the speaking was never better, the reports of work done and successes achieved read by the various Secretaries were unusually interesting and hopeful. What, then, was "the fly in the pot of ointment?" The financial statements were, we will not say discouraging, but disappointing. The Home and Irish Missions close their financial year in debt. The Foreign Mission is only saved from a very heavy debt by the gift of £2,000 from an unknown friend, who does not even belong to our denomination. We wish that the very solemn and earnest appeal made by Mr. Brock in the meeting of members at the Mission House could be repeated, just as he said it, in the ears of every member of our churches throughout Great Britain. From across the Atlantic a similar complaint reaches us. The various organs of our denomination in America are discussing suggestions as to the increase of income or the reduction of expenditure. One or other must be done to make income and expenditure meet. One proposition is, that there shall be a fusion of Societies—that the various Missions which now maintain each a separate organization shall be remodelled, so as to be managed by a single staff. It may be doubted how far this would be practicable or desirable in England; but the recent numbers of the *New York Examiner* contain very important communications, strongly urging a movement in this direction amongst the various American Societies. Other suggestions have been made deserving consideration. One of these is, a more efficient organization for the collection of contributions. It cannot be questioned, we think, that we suffer loss from defective organization. Most of our churches lack a thorough systematic plan, or indeed any plan at all, for raising pecuniary contributions. The collections are left very much to chance. There are a certain number of guinea subscribers, so many missionary-boxes, and one annual col-

lection. That is all. If, instead of this, a well-digested system of collecting were organized in each church, we cannot doubt that the contributions would be much increased. The large amounts raised by the Wesleyans are proof of this. Another suggestion is, that the churches throughout the country should be placed in direct communication with missionaries who are labouring among the heathen. We cannot doubt that this would cheer the hearts of our brethren abroad, and at the same time stimulate the zeal of our churches at home. But whatever method be adopted, we need hardly say that the true and only adequate remedy for the evil we all deplore is to be found in the infusion of a higher and more vigorous spiritual life into our churches. Every other suggestion offers a mere palliative, and deals only with symptoms. This would be remedial, and strike at the disease itself.

Simultaneously with the meetings of our various religious societies, the bishops and clergy have assembled in Convocation. Convocation is just now making very vigorous efforts to live, but without much success. It cannot get beyond the amount of vitality possessed by a galvanized corpse. Its babblings are really more deathly than utter silence would be. What a contrast must the bishops who appeared on the platform of the Bible and Church Missionary Societies feel between the living working energy of Exeter Hall, and the galvanic spasmodic struggles of the Jerusalem Chamber. The present Bishop of London seems to be about to abandon the *laissez faire* policy which has been so popular on the episcopal bench, and of which his predecessor was so devoted an adherent. *The Guardian*, *The Union*, and other High Church papers have long been clamouring for bishops who would really overlook the doings of their clergy and the affairs of their dioceses; overlook them, that is, in the active and not in the passive sense of the word. Having clamoured against King Log for so long, their hoarse petitions have been answered by a King Stork being sent among them—to their utter consternation. How willingly would they return to “the masterly policy of inaction” if they could! At present, however, his lordship only warns and threatens. It remains to be seen whether he will act. The tone of the Tractarian leaders and journals is somewhat less defiant than it was, and we should not be surprised to see Mr. Liddell and his coadjutors submit after all to the stern and terrible necessity of obeying the law.

We have just spoken of *The Union* newspaper. Do any of our readers see it? It is a curiosity in its way. It is almost more Romanist than *The Tablet* itself, though it professes to be the organ of a large party in the Anglican Church. The other day it gave a little advice to the Tractarians. It urged them to be more constant, steadfast, and fearless in their avowal of Catholic doctrines; to remember that “they could not too highly exalt the sacraments,” “whilst not ignoring repentance, they should earnestly exhort to penance,” “not forgetting the duty of contrition, they should constantly invite to confession,” with much more to the same purpose. Some clergymen are gravely rebuked for occasionally wiping the mouth of the communion cup with the sleeves of the surplice during the administration of the eucharist. They are charged with being guilty of a dreadful and impious profanation. Wherein? our readers ask. “The garment of the Christian priest is made wet with the blood which was shed for sinners, who thus out-Herod the sin of the soldiers upon whose garments the blood of Christ was spilt!” Comment would be needless.

*Apropos* of newspapers, we may mention the efforts now being made to establish a new first-class daily paper, to be named *The Dial*. Several meetings to promote this project were held during the past month, principally composed of ministers from the country who were in town. The design is to establish a paper which shall take up a position alongside with *The Times*, but which shall discuss events in a Christian spirit. The desirableness of such a paper no one can doubt. The present tone of our newspaper press is a disgrace to the Christianity of the country. The right is subordinated to the expedient. *Vox populi vox Dei* is interpreted and applied in a sense little intended by those who first uttered the phrase. Popularity is deified, success

is made the test of merit, the triumphant charlatan or scoundrel is applauded, the unsuccessful patriot sneered at. To establish a court of appeal in which righteousness should be supreme, would be a national boon. Therefore we wish well to the project and are glad to give it a good word. Its success as a commercial speculation is another matter, though the determination not to commence without a minimum of 20,000 shareholders, promises well for its success if started. Each of these shareholders would be an active and unpaid canvasser for the paper. There is nothing which secures such earnest and efficient co-operation as a pecuniary interest at stake.

Our denomination in America has sustained a serious loss in the death of Deacon Colgate of New York. Men of all shades of opinion, and papers from all districts of the country, concur in eulogizing his memory and deploring his death. He seems to have been a man eminently influential and useful. The *Tribune* concludes its notice of him by saying:—

“A good man has passed away from us to the possession of those joys that were so bright in prospect before him; a life so full of goodness in all its business and social relationships, so generous in its impulses for the elevation of man, and so zealous in its religious exercises, should secure a full and permanent record among the memorials of the just.”

A few days before his death he was conversing with Dr. Armitage on the affairs of the Bible Union. His parting words seem to us so valuable and weighty that we quote them here:—

“After weighing the whole matter in my own mind, it is impossible for me to suggest any improvement in view of the position in which God has evidently placed us. All our measures are well calculated to accomplish the work. Guard against debt and let the work be well done. Move slowly. Don't be in haste. It is a great work. Get the best scholars, and let them have time to do it well. Those who are not familiar with the difficulties may be impatient at the delay. But God always takes time for the accomplishment of a great work, and this is his cause. Take time. Be patient, and success will reward you. Do not follow the lights of expediency. Expediency will never satisfy churches. It would be acknowledging that King Jesus made a mistake in enjoining rigid obedience to his commands in matters of no importance. There is an expediency in the world popularly called ‘Charity,’ but it never amounts to anything. Experience has taught me that when I have leaned to such expediency things have come out wrong in the end. But when I have followed a ‘Thus saith the Lord,’ all has come out right. I wanted to say this to you, for my work is done. It is not likely that I shall meet with you again. I am ready to go. May God bless you. You may be sure that He will reward you; and the world, one day, will thank you, too.”

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## Editorial Postscript.

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The illness of the Rev. F. Bosworth, of Bristol, has prevented his completion of the survey of recent literature which we promised for the present number; we are therefore again obliged to postpone its appearance. As inconvenience and disappointment have often been occasioned by the announcement of articles for forthcoming numbers, we propose to discontinue making them except under special circumstances.

We are requested to make the following announcements respecting two of our societies:—

The Bible Translation Society have engaged the services of the Rev. Thomas Hands, formerly Missionary in Jamaica, and more recently pastor of the Church in Salisbury, as their travelling agent. It is confidently hoped that the churches will respond to the appeal made to them to support our versions in India.

With the view of reducing as far as possible the working expenses of the Home Missionary Society, the Rev. S. J. Davis has notified to the Committee his intention of relinquishing the travelling department of his work, hoping that by the adoption of a system of deputations and exchanges, the present income may be maintained at less cost to the Society.

# THE MISSIONARY HERALD.

## ANNUAL SERVICES.

THE introductory meeting for prayer was held in the Library of the Mission House, on Thursday, April 23rd. The Rev. G. Isaac, of Brighton, presided. The brethren Revs. Jos. Davis, W. W. Evans, B. C. Etheridge, and S. Pearce, engaged in prayer.

At the Annual Members' Meeting on Tuesday morning, April 28th, Rev. Dr. Acworth in the chair, prayer was offered by Rev. Thos. Welch. The Reports of the Committee and Treasurer were laid on the table; the digest of the minutes of proceedings for the past year was read; and the Treasurer, Secretary, and Auditors for the ensuing year elected.

The Revs. Drs. Angus and Steane were placed on the list of Honorary Members of the Committee.

A resolution was brought forward by Rev. Dr. Steane and carried, in relation to the reply of the Bible Society to the Memorial of the Committee. This document will be found in the Appendix to the Report.

On the report of the Scrutineers being presented, it was found that the following gentlemen had been elected to serve as the Officers and Committee.

TREASURER—SIR SAMUEL MORTON PETO, Bart.

### SECRETARIES.

Rev. FREDERICK TRESTRAIL.

EDWARD BEAN UNDERHILL, Esq.

### COMMITTEE.

Rev. JAMES ACWORTH, LL.D.	Bradford.	Rev. S. MANNING . . .	Frome.
Rev. JOHN ALDIS . . .	Reading.	Rev. C. J. MIDDLEDITCH . . .	London.
JOSEPH H. ALLEN, Esq. . .	Aston Clinton.	Rev. JAMES P. MURSELL . . .	Leicester.
J. L. BENHAM, Esq. . .	London.	Rev. ISAAC NEW . . .	Birmingham.
Rev. CHARLES M. BIRRELL . . .	Liverpool.	Rev. THOMAS F. NEWMAN . . .	Shortwood.
Rev. WILLIAM B. BOWES . . .	London.	Hon. and Rev. BAPTIST W. NOEL, M.A.* . . .	London.
Rev. WILLIAM BROCK . . .	London.	THOMAS FEWTRESS, Esq. . .	London.
Rev. J. T. BROWN . . .	Northampton.	Rev. T. POTTENGE . . .	Newcastle
Rev. J. J. BROWN . . .	Birmingham.	Rev. WILLIAM ROBINSON . . .	Cambridge.
Rev. W. P. BURCHELL . . .	Rochdale.	Rev. JOSHUA RUSSELL . . .	Greenwich.
RICHARD CARTWRIGHT, Esq. . .	London.	Rev. GEORGE STEVENSON, Esq. . .	Blackheath.
Rev. HENRY DOWSON . . .	Bradford.	Rev. CHARLES STOVEL . . .	London.
Rev. B. EVANS . . .	Scarborough	Rev. F. TUCKER, B.A. . .	London.
Rev. F. W. GOTOR, M.A. . .	Bristol.	W. H. WATSON, Esq. . .	London.
JOSEPH GURNEY, Esq.* . .	London.	Rev. JAMES WEBB . . .	Ipswich.
Rev. N. HAYCROFT, M.A. . .	Bristol.	Rev. T. A. WHEELER . . .	Norwich.
Rev. DANIEL KATTERNS . . .	Hackney.	Rev. B. WILLIAMS . . .	London.
Rev. W. LANDELS . . .	London.		
Rev. JOHN LEECHMAN, M.A. . .	Hammersmith.		

The Rev. W. Upton, of St. Alban's, closed the meeting with prayer.

The Annual Sermons of the Society were preached on Wednesday, April 29th, in the morning at Bloomsbury Chapel, by the Rev. Norman McLeod, of Glasgow, from Gal. vi. 14; and in the evening at Surrey Chapel, by the Rev. C. Vince, of Birmingham, from John xvii. 22. The devotional exercises were conducted in the morning by the Rev. S. Manning, of Frome, and in the

\* Joseph Gurney, Esq., and the Hon. and Rev. B. W. Noel, declining to serve, in consequence of inability to attend, the Committee will have to elect gentlemen to supply their place.

evening by the Rev. J. G. Oncken, of Hamburg, and Rev. Thomas T. Gough, of Clipstone.

The attendance at these services was unusually large, and the collections were somewhat in advance of the previous year. The spirit pervading the meetings was devout and earnest, and the effect of them will not soon pass away.

## ANNUAL MEETING, THURSDAY, APRIL 30.

THE Sixty-fifth Annual Meeting of the Society was held on Thursday, April 30, in the large room, Exeter Hall, under the Presidency of the Right Hon. the Earl of Shaftesbury. The audience was larger than usual, very few seats either in the body of the hall or the galleries being left vacant.

The Rev. H. J. Betts, of Southwark, gave out the Hundredth Psalm—

“Ye nations round the earth rejoice  
Before the Lord, your Sovereign King;”

and offered prayer.

The Chairman then rose and said: Ladies and Gentlemen,—In these remarkable times in which we live, there is nothing more consolatory and more full of hope than the institution of missions to the heathen. Our great and paramount duty, and the immense benefit to them and to ourselves, would, of itself, be a sufficient argument; but we will look at the institution of foreign missions, not only with reference to our duty, and their direct effect upon the objects of our compassion, but to the happy and beneficial influence which they produce upon the various branches of the Church of Christ, its several phases, localities, and denominations. Now, if any one conceive the notion, if it be put into his head by the grace of God to think of sending the gospel to nations that are sitting in darkness and in the shadow of death, the first thing that he does is to contemplate the vastness of the field before him, and to shrink with terror and dismay from the thought that, single-handed, he can produce any effect whatever upon such a mighty mass of created beings. He sees at once that it is too much for himself; that it is too much for any separate body; that it is too much almost for a nation; and that from nothing whatever but the combined energies of all who entertain the same views as himself, can he have the slightest hope of producing any perceptible effect upon the great field submitted to his view. Well, then, he will see that combination is the first step, and if combination, in our fallen nature, and in the various difficulties that beset us, is of itself not practicable in all its departments, in all its

forms, phases, and conditions, still, at least, we may come to this, that we may agree whenever we can, to give the right hand of fellowship; we may agree, whenever we can, to desist from controversy and opposition, and join hand in hand for the advancement of that great cause which tends so especially to the glory of God and the lasting welfare of the human race. Here is the grand distinction between Protestantism and Popery. In Popery they consent—for they have variations quite as much as we have, and to a far greater extent—but they consent to suppress their variations, and hold only to the one point of common unity—the headship of the Pope. We Protestants have our variations, and we agree to suppress them all, accepting as our common point of union the only headship of our Lord Jesus Christ. This is the great principle of action—this is the great commencement—this is the great end of Protestant operations. I will just call your attention to one other point. There are men who, unable to deny the statements we now make, but call them speculative, do deny that missions and missionaries have produced any practical results whatever upon the great mass of the heathen world. Now, without travelling over the vast space that has been occupied by this Society, let us look only to India, and that is alone sufficient to give a complete answer to all natural objections. I recollect perfectly well, when I first came into public life, and held an office in the Board of Control—now, perhaps, some thirty years ago—what was the state of India then, as compared with its state now. I remember at that time we talked of India, the religion of India, the prejudices of India, the superstitions of India, with bated breath, with fear, and with terror. We hardly dared to mention within the walls of the Board of Control the existence of such a thing as the suttee, and the objections that might be urged against it. Everybody said, Let it not be even once named that you even regard such matters; for, depend upon it, the tenure of your empire rests upon a

most tottering foundation, and if you touch these things the whole fabric will crumble into dust. But how is it now? Suttee is abolished; infanticide is suppressed; many of those cruel and degrading rites that form the hope and joy of the Hindoo population, are now nearly exterminated; pilgrim worship is greatly abated; and there are doubts whether Juggernaut will long remain. Look still further, and you see the marriage of the Hindoo widow is permitted, and you find many natives of eminent character themselves foremost in establishing systems of female education; and I might go through a still vaster field. But, I ask, is it not the fact, that all violent opposition is now abated in India; that all prejudice and superstitions seem to be cut up by the root, and that the field is open to march wherever you please, say whatever you like, and do whatever you can? And is there a man of common sense who can ascribe the change to anything else than the operations of missions and the advance of Christianity? I know there are some who will deny that; but then I know there are some people who are so besotted, that they will deny the law of gravitation, and that man is compounded of soul and body. But now, my good friends of the Baptist denomination, you have had your share in this great and blessed work. You have produced some of the most eminent, pious, devoted, and successful in that band of holy men—the missionaries of the Christian religion. We might specify many names, but they will readily occur to you. I cannot, however, omit to mention one of your denomination, because the service and sacrifices of himself and his excellent wife have been brought before me recently in such vivid colours, in his beautiful memoir, that I cannot but give vent to the feelings which actuate me, when I speak with reverence and affection of the name of Judson. I believe that name will long survive; and I trust it may, when all distinctions of creed shall have vanished, and even when the Anglo-Saxon nation shall have sunk into oblivion. It is in respect for such operations, in affection for such names, and in a hearty desire to be an humble co-operator with you in these great works, that I have come here to-day to testify, in the feeble manner that I do, to the reverence and affection I have for the work in which you are engaged, and the high esteem I have for all those who conduct it; and I hope I may say, for all the denomination of Baptists, who, heart and soul, by purse and energy, are contributing to the advancement of this great cause. Missions to the heathen are more than ever necessary in the present day. Something is necessary

to draw men out of themselves. Something must be done to make men feel that every human being in the world has claims upon him; that every created being in the sight of God is as good as another; that although there is now a difference in rank, intellect, and property, at the great day of account the blackest and the poorest will stand before Almighty God on the same equality of position as the whitest and the richest. Unhappily, it cannot be denied, there is in the present day, from a variety of causes, an immense tendency to desire the acquisition of wealth; and nobody will tell me that there is a proportionate anxiety in the right expenditure of it. There is an immense increase amongst all classes—and especially among the middle and poorer classes—of social luxury—luxury in everything, so far as I can judge, except the luxury of doing good. The expenditure upon good and holy things, in proportion to the enormous increase of the private income of the country, is nothing at all. The increase in the wealth of the country of late has been gigantic; and will anybody tell me that the increase of the resources of missionary, religious, and philanthropic institutions has been also gigantic? Indeed, I believe it is quite the reverse. I hope, therefore, and trust, that those who are in this selfish state of mind will give one moment for reflection upon the great operations in which you are engaged. Let them give but one hour to learn a lesson from your devoted missionaries, who are come from all parts of the earth to give you the narrative of their sufferings, their hopes, their fears, their failures, and their successes; let them take a lesson from these men; let them learn what is to be done, how to do it, how many there are in need, and how they can relieve that necessity; and let them learn, from the experience of the missionaries, the mighty happiness that will devolve upon every one who shall sacrifice his energies, wealth, and influence to the service of Almighty God; and then, perhaps, he may acquire—indeed, I am sure he will acquire—a practical knowledge of that which he has oftentimes theoretically learnt from the pulpit—that it is far more blessed to give than to receive.

Sir Morton Peto, the Treasurer, submitted the cash account, from which it appears, that the total income of the last year was £21,752 19s. 10d., and the expenditure £22,039 0s. 9d., leaving a balance of £286 0s. 11d. due to the Treasurer. The increase in the Society's income for the year is £2,065 2s. 4d.

The Rev. Frederick Trestrail, the Secretary, read the Report, which will be found at length in the "Missionary Herald" for May.

John Marshman, Esq., said:—The Report which you have just heard with so much interest affords a most gratifying exemplification of the progress which has been made in the diffusion of Divine truth, more especially among the people of India, under the auspices of this Society. The object of these meetings, which are annually held in this hall, is to take such a retrospect of past exertions as shall serve to give us a strong stimulus for future labours, and it is upon this ground that I have been requested to take as my subject for the few words with which I shall trouble you—India, prior and subsequent to the missionary enterprise. The subject has been already introduced to your notice in the happiest manner by your noble Chairman, and nothing is left for me except to give you some details of the progress of moral courage among the Governments of India, and the moral improvement among the people generally. It is befitting that, in the sixty-fourth anniversary of the Baptist Missionary Society, there should be a comparison instituted between the state and condition of India before the missionary enterprise commenced, and the condition which it now exhibits; and that not with any spirit of boastful exultation, but in order, from the comparison, to gather the strongest arguments for redoubling our efforts for its improvement. Before I advert to the improvement which is exhibited in the circles of native society in India, it is necessary, for a few minutes, to notice the great and beneficial change which has taken place in the views and sentiments of those who are appointed to govern the country. The first and most serious obstacle to the introduction of Divine truth into India lay in the prejudice of the India House, which was, at one time, as strong as those of the people against the reception of Divine truth. The first step towards improvement was to remove this prejudice, and to open the door for the introduction of the gospel into India on the part of those to whom Parliament had committed the interests of the country. It is delightful to reflect how these prejudices gradually melted away, and there cannot be a more gratifying contrast to us, whether as Christians or as Englishmen, than that which is presented between the prejudices existing among the public authorities of this country while this Society was in its cradle, and those sentiments of good-will by which they are now animated. The first reference which appears ever to have been made to the subject of evangelising the heathen, in the House of Commons, was during the charter discussions of 1792, when an illustrious individual, the sweet tones of whose voice have so frequently thrilled through

these assemblies, after having endeavoured to destroy the fetters of the slave in the West Indies, determined also to break the fetters of superstition in the East—I allude to the late William Wilberforce. He proposed the following resolution to the House:—"That it is the opinion of this House, that it is the peculiar and bounden duty of the Legislature to promote, by all just and prudent means, the interest and happiness of the British dominions in the East; and that, for these ends, such measures ought to be adopted as may greatly tend to their advancement in useful knowledge, and to their religious and moral improvement." To the surprise of all who took an interest in the welfare of India, this resolution encountered the strongest opposition in the Court of Directors and in the Court of Proprietors. It was then discovered for the first time that those to whom the administration of affairs in the East had been entrusted by Parliament had imbibed the opinion that nothing would so tend to damage British interests in India, and particularly the interests of the East India Company, as any attempt to introduce secular or divine knowledge among the people. The Court of Proprietors met in a frenzy of anxiety, and, with the exception of one individual, the first treasurer of the Bible Society (Mr. Thompson), they unanimously denounced and rejected the proposal, and drew up a petition to the House of Commons, deprecating, in the strongest manner, Mr. Wilberforce's resolution. The debate in the India House is amongst the most singular documents in our Indian history. In the Commons, Mr. Wilberforce was met by the same spirit of opposition; and Mr. Fox said he objected to the whole measure, because he considered all schemes of proselytism wrong in themselves, and productive, in most cases, of mischief. And he thought the present age far too enlightened to think of making proselytes. Such were the feelings entertained here in 1793, just at the time when Dr. Carey was embarking in the vessel which conveyed him to the shores of India. Unfortunately these feelings were too strongly reciprocated by the members of the Government in India. I will give you one instance of the interruptions to which the operations of the missionaries were subjected. In 1806, Sir George Barlow became Governor-General of India, by the death of Lord Cornwallis; and in that year the Serampore missionaries first ventured to preach in Calcutta. As soon as information of it reached the Governor-General, Dr. Carey was desired to attend the police, and the magistrate informed him that he was directed by the Governor-General to say, that, as the Governor him-

self did not interfere with the prejudices of the natives, he required that the missionaries should not interfere with them. The magistrate signified that the missionaries were not to preach to the natives, nor suffer the native converts to preach; that they were not to distribute religious tracts, nor suffer other people to distribute them; that they were not to send forth converted natives, nor take any steps to persuade the natives to embrace Christianity. At the same time the magistrates said they were satisfied with the character and deportment of the missionaries, against whom no complaint had ever been lodged. This, of course, put an end to the operations of the missionaries in Calcutta, but through the intervention of Mr. Brown and Mr. Buchanan, clergymen of the Church of England, the order was modified; but in the very next year, on the arrival of Lord Minto, the same course of annoyance and interruption was pursued; and although the missionaries resided under a foreign jurisdiction, over which the British Government had no control, they were obliged to submit every tract that was published to the revision and the censorship of the Governor's secretary before it was circulated. In the course of the year Lord Minto wrote to the Court of Directors, advising them to use still more strenuous means to prevent what he called the surreptitious resort of missionaries to India. You will be happy to learn that this state of things has been entirely changed. The Government of India now recognises that it holds that empire, not for any selfish purpose, but for the improvement of its inhabitants; and they find that in this career of improvement, the missionaries are amongst the most important of their auxiliaries. Let me give you one instance. You recollect that there was lately an insurrection in the east of Bengal, among the tribe called the Santals; the rebellion was put down and tranquillity was restored, but Government considered that as soon as those tribes were disarmed, it was their duty to prevent another outbreak, by introducing among them the principles of civilisation, and they could devise no better means than that of enlisting in this cause missionary agency. The whole of the Santal tribes have now been made over to one of the missionary bodies in India, with the most liberal offer of schools, and of all the other machinery of civilisation and conversion. Let me now refer to the effect which has been produced upon the minds of the natives, by the introduction of true principles among them. First, I would allude to the sacrifice of children at Saugor. From time immemorial, the natives had been in the habit of going thither and drown-

ing their children, in pursuance of superstitious vows. Lord Wellesley, one of the most illustrious men we have ever had in India, was resolved to put an end to this practice. At his request, Dr. Carey drew up a report on the subject; the effect was soon visible in the passing of a resolution in July, 1802, positively prohibiting the practice; and a body of Hindoo sepoys was sent to the place to see that the order was obeyed. The practice ceased immediately and for ever; and when this circumstance was brought forward afterwards as an argument for putting down the rite of female immolation, the natives had become so thoroughly ashamed of it, that the most influential and learned persons in Calcutta actually denied that such a practice had ever existed among them. But with regard to the practice of female immolation, this was one of the religious usages which Government did not then venture to touch. I believe the subject was first brought forward in 1805, in a memorial to Lord Wellesley. The Serampore missionaries laboured long and earnestly to suppress this custom, and at length, in 1830, after twenty-five years of agitation, that illustrious nobleman, Lord William Bentinck, by an act of the Government of India, put an end to it. Before the missionary enterprises, hundreds of widows were annually sacrificed upon the funeral pile; and by a refinement of cruelty, the torch was lighted by the eldest son; whereas, after the introduction of this enterprise into India, this rite, which had two thousand years of prescription to back it, has been absolutely prohibited. There is another rite, also, which has been gradually falling into disuse—I allude to the swinging festival, in which men in frantic devotion are swung round a pole with hooks in their backs, amidst the shouts of the mob; one of the most brutalising of Hindoo practices. Perhaps one of the greatest curses in India, and one of the greatest sources of crime, has been the law of the Shaster, by which the marriage of widows is absolutely prohibited. Through the growing intelligence of the upper classes, however, there has been of late a spirit of opposition to this time-honoured rite; and petitions have been sent to the legislative councils, numerously signed by the natives themselves, without any prompting, I believe, from Europeans, requesting that an Act should be passed to legalise the marriage of widows, and to endow their offspring with all the rights of succession. This Act was passed about twelve months ago; and since that time we have had the extraordinary spectacle in the capital of British India, of two marriages of widows in families of the highest social respectability. Thus it may be

seen, that we have, as it were, unfossilised the Hindoo mind, and given such an impulse of improvement to it as is likely to produce the most beneficial results. The last point to which I would refer is that of education, the rock on which, according to the statement of the standing council in 1792, the empire was to split. Since that time, we have been going on with all our sails set upon that rock, and the bark which contains the fortunes of British India has not yet split. Instead of considering the education and improvement of the people as one object which we should avoid, the Government now considers it as one of its most imperative duties. There has been lately an Order in Council to establish a university in Calcutta upon the model of the University of London; and we find in a long list of names the first functionaries of Government, the most learned and influential natives in India, and the chiefs of all the missionary institutions in Bengal, associated at the same council board. Moreover, those who had received an education at our colleges, whether Missionary or Government, have opened schools for the instruction of their countrymen, and hundreds of them are now receiving there the knowledge of European sciences and languages, which shall enable them to take honourable degrees in the university that has been founded. This impulse is now extended to the north-west provinces, which, with regard to Bengal, are generally considered in the same light as that in which Sparta stood to Athens. At Agra, about two years and a-half ago, a native of rank and influence determined to establish female schools. That which the missionaries had found the most difficult of all things this man undertook without any reference to external aid; and so successful was he, that there are now in the north-western provinces no fewer than ninety-five girls' schools, and under the energetic government of Mr. Colvin the greatest exertions have been made for the promotion of education among the people, who voluntarily submit to a school rate in addition to the sum which the Government has a right to demand of them. I will not say that all these improvements are to be traced directly to missionary efforts; but this fact is indisputable, that at an early period the Government of India, from a feeling of selfish timidity, was most strongly opposed to the admission of any knowledge, secular or divine, into the country. The missionaries were the first to venture there to establish schools, to print tracts, to preach to the people, and to do everything necessary for the introduction of Christianity. They met with the most determined opposition, but they continued to persevere

in their labours until, in 1813, chiefly through the aid of the missionary societies, Parliament was constrained to open the gates of India to the introduction of the Gospel. I say, therefore, that it is owing to the missionary enterprise that we are enabled to see that change in the views and conduct of the Government which is so gratifying in itself, and so productive of beneficial results.

Mr. E. B. Underhill then said: The topic on which I have been requested to dilate is, India as a mission field. I do not suppose that any one will agree in what appeared to be the opinion forty years ago, that India was given to the English crown in order to subserve the interests of the East India Company. I may say, indeed, that in my opinion the great things which have been done in that land in favour of civilisation and Christianity, owe none of their origin to the predominance of the East India Company. Missionaries will tell you that every step has been gained against the opposition of that company, and that it is a happy thing that it has been shorn of its strength, and that through the energies of Christian men, India is once, and for ever, open to the reception of the gospel. Neither do I suppose that you will agree with the statement of a Hindoo, made in my hearing, that India has become the possession of the British crown, because in some former state, in some transmigration of the souls of Englishmen, they had obtained so great merit that they deserved the authority they had acquired; or with another statement, also made in my hearing by a Hindoo, that in past ages, when some white man, from this little isle, showed great kindness to the wife of Ram, when borne away in exile to Ceylon, he was assured, in consequence of that act of kindness, a future dominion over India. I think there will be but one opinion, agreeing with my own, that India is given to England, not merely for the purpose of gain and commerce, but for far higher ends, for the introduction of a civilisation that shall elevate the people, and that the churches of this land may convey to the perishing millions of that country the bread of life, and give them the knowledge of Christ's redemption. Never in the history of the church has there been a field of such magnitude, and involving stakes so mighty and so tremendous; never before has the Christian church had opened to it no fewer than 150 millions of people, to whom to communicate the blessings of the gospel with the greatest freedom of action and freedom of approach. I have travelled over that country for a length of 1,400 miles, and a width of about 400 miles. In the remarks which I am about to make, it will be understood that they apply not to the whole of

India, but to the northern portion, known as Hindostan. I should have entered into some observations as to the island of Ceylon, which I also visited, and to some extent traversed, but that I understand our missionary, Mr. Allen, gave you a graphic description of that country at your last meeting. In that portion of India in which your missionaries labour, there are probably some sixty millions of your fellow-men. You are assisting there about thirty-five European missionaries, to which you must add three brethren acting as assistant-missionaries, and eighty-five or ninety native Christians, engaged in the great work of promulgating the gospel. All these brethren it has been my privilege to see and to have intercourse with; and let me say, in this public assembly, that they are a body of men of which the Christian church need not be ashamed; a body of men who have obtained the estimation, the love, and the regard of all who know them; not only among the English-speaking part of the population, but still more among their heathen neighbours. There are not a few amongst our Hindoo friends, who do not hesitate to trace to missionary influence, and to God's blessings upon their labours, all the privileges they now enjoy, whether of civilisation, morality, or Christianity. Perhaps you will allow me to recall some few incidents and scenes in which I have seen our missionaries labouring; I will not occupy too much time, but will endeavour to select a few examples, which may be illustrative of the whole. First, I may refer to what is dear to the hearts of us all—the work of itineracy in that great land. However it may be that some missionaries are engaged in other labours, such as translations, schools, and the like—all sacred occupations—by far the largest proportion of the missionaries of our own denomination in India are engaged in traversing that great country—its markets, its bazaars, and its desert places—lifting up their voices, and calling, "Prepare the way of the Lord!" Over the vast district of Eastern Bengal, there are three or four large countries, if I may so call them, in which no missionary is known to preach regularly the gospel of Christ, and it is to this district that our brother Bion has of late years frequently gone. It contains no less than 23,000 towns and villages, and a population of 3,600,000 human beings, who, for all the purposes of the communication of the gospel of Christ, are entirely dependent upon the labours of Mr. Bion. For the last few years he has occupied from five to eight or nine months in the year in visiting those regions. He generally goes in a large boat, which he has fitted up, and in which he sometimes takes his family. He is frequently exposed

to the greatest dangers, his boat being surrounded by crocodiles, in dangerous proximity to tigers, or exposed to the assaults of wicked men. Nevertheless, he has persisted in his work, and God has given him numerous proofs that his labour has not been in vain. In the district of Silhet, a young Mohammedan had gladly received the gospel on Mr. Bion's first visit. On his second visit he inquired for him, and found him in a most pitiable state of idiocy. He had begun to proclaim the gospel among his neighbours, and in order to prevent him from abandoning the worship of his fathers, a poison had been administered to him, the effects of which Mr. Bion witnessed. Some time afterwards he visited that part of the country again, and could not see the young man. On going, however, some way farther north, and on entering the market place of one of the towns, with his native brethren, who were preachers, they were suddenly accosted by this very man, who clapped his hands, and announced his joy at seeing them. Mr. Bion conversed with him, found that his intellect was entirely restored, and discovered an amount of Christian character which assured him that the word of God had not been in vain. He, moreover, ascertained that he was in the constant habit of proclaiming to the people the gospel of Christ, and communicating to them those treasures of knowledge and life which he had himself received. These itineracies are not always so productive of beneficial results as in the instance I have mentioned. The missionary distributes the Word of Life, and knows not whither those blessed leaves travel; and it may not be until many years are passed away, that he learns how great has been the harvest that God has been preparing. I will now refer to another kind of labour—labour in the city—let it be the labour of our brother Williams, whom I see on this platform, he having returned from Agra, the capital of the north-western provinces. The population there is a very mixed one, consisting of Mohammedans and Hindoos.—Just see us one morning before sunrise. We drive through the city, pass over the bridge of boats, to the other side, and walk a little way, to a place where two roads meet. We find under the trees, sitting upon the dry and sandy soil, a number of men waiting for the approach of the vehicles containing cotton and other merchandize for sale in Agra. They are too busy or careless to listen to the missionary's voice. They make no response to his words, or if they do, it is only to laugh or to sneer. We leave that spot, and retrace our steps, walking along the river-side, not "where prayer to God is wont to be made," but where the heathens are wont to congregate and to worship the idols which

occupy almost every building. Here are the various gods, smeared over with red paint, before which the people are presenting their offerings. As a stranger I stop and ask questions, and in a few minutes a number of persons are gathered about us, The Brahmin of a temple brings out a seat on which he directs us to sit down, whilst our brother talks to them about the things of God. I stay a few minutes and hear him address them. I remark the attention with which they listen to him, happy to feel that their ears are open to the message of eternal life. Not understanding the language, I leave him for a little while, and stroll a little farther. I look through a doorway, and see within two women circling round about a tree, as an act of devotion to obtain the favour of a god, that they may not be motherless, or that their children may be preserved from some evil eye. I look into another doorway, and see a venerable man with a long white beard, sitting upon the ground. Every now and then a native enters the door, and bows before him, and then sits down. At length he reads one of the Shasters; the old man is instructing them in the theory of their idol-worship. My brother soon joins me, and I direct his attention to what is passing. The old man is reading something about the creation of the world. I need not detain you with any description of the cosmogony of the Hindoos. It affords our brother an opportunity of speaking with the old man about the creation, as recorded in the holy volume of God's Word. An interesting conversation ensues, and the people listen in the presence of their Pundit, or Brahmin, to the words of eternal life. Let us take another city—Patna—in which dwell large numbers of Mohammedans, but not many Hindoos. Some years ago, a few godly men, with Mr. Start at their head, preached God's Word to the people there, but amidst great persecution. Passing through the city with several missionaries, one of them said to me, "I once stood under the eaves of that house, and brickbats were showered upon me." "What did you do?" he was asked. "Why," he replied, "I went to the place the same afternoon and preached again." It is in that way that a hearing has been gained in Patna for the words of eternal life. One afternoon we left our dwelling, four or five in number, and walked down the street of the town. Our brethren went to an open place, and a crowd of two or three hundred persons soon gathered and listened to one of the missionaries with marked attention. Presently another spoke, and the people maintained a breathless silence. He commenced by reciting two or three lines of one of their epic poems, and from these as a

text he began to proclaim the words of the kingdom. He was presently interrupted by a Mohammedan, who said, "Who is this Christ of yours?" "He is the Son of God." "But was he not the son of Mary?" "Yes." "How can God be born of woman?" So this introduced a short controversy, in which several Mohammedans joined, but they one after another turned on their heel and walked away amidst the laughter of the crowd. I afterwards said to the missionary, "Who was that man opposite you who was nodding assent to all your remarks, and doing all he could to maintain order and silence?" He replied, "He was once our strongest opposer in Patna; he has pelted us, and thrown the dust in our faces. I one day met him in the street, and he walked lamely. I asked him what was the matter, and he showed me his toe, which was in a gangrenous state. I told him to go home and I would give him something to cure him. I effected a cure, and he has since been our best friend; he will never permit a crowd to insult us or to interfere with our preaching." There was another man present about whom I asked, having observed the approbation with which he appeared to listen to what was said. He, I was told, was a Brahmin; he always went to hear missionaries, when they visited the place, but he could not yet see his way to profess the name of Jesus Christ. Let me now take you to the district of Barisaul, where Mr. Page and Mr. Martin are labouring together. It is a low country, the central part being occupied by an immense swamp; and here it is that our brethren toil. The people build their houses upon little mounds; fifty or sixty of them constitute a village. The first of these villages that I visited was Chhobikarpur, where there resides an excellent brother, named Shoron, who is often appealed to by the people in their disputes, and who exercises great influence among them. On one occasion, a man made a vow that if God blessed him with a live calf (his cow having given birth only to dead ones), he would make an offering of three measures of ghee to Shoron. It so happened that he had a live calf afterwards, and he kept his vow accordingly. It was in the chapel of this good brother that Mr. Page, Mr. Martin, and I, found ourselves one Wednesday evening, and soon after our arrival there a drum was beaten—for they gather the people to worship by a drum—and a congregation of some 150 people assembled to meet us. This good brother's congregation on the Lord's day varied from 150 to 200 when I was there; but the other day Mr. Page wrote me to say that it was greatly increased, that he usually preached on the Lord's day morning to

some 300. When I was there, there were some seventy persons in communion, and this good brother was in the habit, month by month, of administering the Lord's Supper to them. Since that time the church has increased, and I suppose that there are now not fewer than 100 of these native brethren sitting round the table of the Lord on the Sacrament day. We had a very interesting conversation with the people who were gathered together. So great has been the power of the gospel in that village, that whereas, when the preaching commenced, Christianity was in the minority, it is now in the majority. There are perhaps sixty or seventy families in the village, and, when I was there, there were not more than fifteen who remained attached to heathenism. Now, you must understand the value of the work in this way. These people have become attendants at the place of worship at the loss of caste and family connection. They are not what you would call true-hearted believers—many of them are not converted at all; and yet I can hardly call them nominal Christians, because Christians as they are in name, Christianity has cost them vastly more than a nominal profession of Christianity in this our favoured land. They therefore hold a species of intermediate position; and the great additions to the churches in the district of Barisaul are made from this class of persons, who have given up caste for Christianity, and to this extent have become attached to the gospel of Christ. I say, then, there is great gain, even in this respect. I dare not tell you what idolatry is. I can only say this much, that, take all the most painful descriptions of idolatry in the Word of God—nay, take any description that you can find in any language—and no language is too strong to express its criminality and its vileness—even then you can form only an imperfect idea of its abominations. So that it is a positive gain for Christ when any body of persons only cast that away, though they do not actually become converted. It is a great gain for humanity and for civilisation that there should thus be driven out of sight scenes shocking to human nature, and disgusting to the sensitive mind. The circumstances in which this chapel was erected are interesting. Our brother, Mr. Page, had proposed to build a chapel on that spot, but was immediately threatened that, if he did so, it should be pulled to pieces, and he and his people driven away. "Well," said Mr. Page, "we will try." Accordingly, he quietly collected the materials, gathered together the bamboos, and the mats, and the grass, and then, on a day he had agreed upon, he and his native teachers, and some fifty or sixty native

Christians, went in a body early in the morning to this spot. They immediately set to work, digging the holes and preparing for the erection of the posts. Of course, this could not go on without obtaining immediate notice, and, in a very short time, some 300 men were gathered together to oppose the erection of this house of prayer. Nevertheless, Mr. Page said, "Go on; I will help you and defend you;" and with his own hands he began to dig the holes, to set them an example. The morning passed away with many attempts to interrupt them till at last Mr. Page thought matters were getting too threatening, and it was time to interfere. He called upon the constables present immediately to take down the names of the people who were riotous; and no sooner did they find that he was determined to present them to the magistrate of the district, than very quietly they all slunk away; and these 300 men failed to prevent the erection of that house of prayer. It was in this chapel that we were gathered; the larger portion of those assembled were women, the men being busy about their rice harvest; and during conversation that day I had many interesting incidents of missionary labour told me. Here is one that I find I have recorded. On one occasion a lad belonging to the Christian community was called upon to give evidence in a court of law in a question of assault. Under the instigation of the attorney, and in his tremor at coming for the first time, into a court of justice, he swore that he saw the man beaten. In fact, he had not seen him beaten, but he saw him immediately afterwards with the marks of the blows upon his person. For two months this lad was continually sending to Mr. Page, to say he had something to tell him; and he used to spend hours mourning over the falsehood he had uttered; "For though," said he, "I was in some way constrained by the attorney, yet the guilt was mine"—a most interesting illustration of the power of conscience. But there was another sad tale I heard on the occasion, which I will just repeat to you. The wife of one of our native brethren was very near her confinement, and she was continually saying she should never get through it. All argument was in vain; she spent nights and days in weeping, and refused all comfort. At last she was urged by Mr. Page to give him her reason for her sad anticipation. After considerable entreaty she said that, in her heathen state, she had put to death several children belonging to herself and other people; in one instance actually cutting the infant in pieces; and now that she had the prospect of another child, she could not, she said, conceive that God would pass by her

crimes, but she was sure that he would take the life both of herself and her babe. The issue corresponded with her forebodings; her death was, indeed, sad, but was still not without marked and satisfactory tokens of that repentance which is unto life eternal. You see, brethren, in this incident just the character of the people; you see the state in which the missionaries find them, and you see the cruelties and the crimes that go on in heathen lands—how the very tender mercies of the heathen are cruel; and not once only has our brother had to interfere to save the lives of innocent children suspended on the branches of a tree, in order to avoid some evil, or to escape the results of some superstitious practice. I find that I have recorded: “Afterwards, in the evening, the native preachers present at the station came and sat down with us, and conversed with us as to the prospects and the spread of the gospel in this district. Their report is very encouraging. The heathen, they said, everywhere exhibit much interest in the preaching of the Word. The annual ‘poojahs’—that is, the annual worshipping festivals—are decreasing, both in the number of people present, and also in the offerings. At the various ‘melahs’—that is, the fairs where the people congregate on certain days—the offerings to idols are rapidly diminishing in value, and the Brahmins complain of the smallness of the people’s gifts. It is the conviction of the native preachers, that idolatry has no hold on the hearts of the people. The rites of idolatry are observed from custom. It is common to hear the people say that Christianity is too good, too holy for them, and that its commands are too pure for them to keep them. On preaching in a place for the first time, the native preachers usually commence by reciting and commenting on the Ten Commandments; they then proceed to proclaim the glad tidings of the Saviour, who is able to save to the uttermost every transgressor. When I asked them how the people received this sort of address, it was replied—and a very peculiar reply it was—‘They approve of the Commandments, but they feel the atonement.’” Mr. Page, in his preaching, would sometimes describe the life of a zealous Hindoo—how the Brahmins claim his property—how, even to the hour of death, they pursue him, and follow him after death in their demands on his descendants—and how, with all this, there is no hope of salvation, no pardon of sin. The people will listen with great interest to the recital, and frequently at the close will exclaim against the frauds of the Brahmins. This will suffice to show you the character of these brethren, and the work in which they are engaged. I remember

asking some of the people themselves their feelings with respect to the gospel. One man said:—“Before the gospel came we were under the *dhap*.” This very remarkable expression will be understood if I tell you that the *dhap* is the scum and the tangled roots of the weeds that float on the surface of the swamps in which they dwell. It is very thick—almost so thick that you can walk on it: and he said, “Before the gospel came we were under this *dhap*, in darkness and ignorance, and wanting the knowledge of eternal life.” One day I was going along a muddy path, across the swamp, feeling that if I slipped I should fall into a deep muddy ditch, when a man, a very active Christian boatman, interrupted me. He said, “Sir, before you sent the gospel we were like the tortoise, creeping in the mud below us, and we knew nothing; we were ignorant altogether of the way of eternal life.” I was much struck by the expression of one native Christian in Barisaul. He said, “Sir, the gospel has come, and we live by Christ Jesus; and now we ought to live to his praise, and to the extension of his glory.” These little incidents will be sufficient to show you generally the spirit of the people; and of all the native Christians which I met with in India, there are certainly none to equal the Christians of Barisaul, in their generosity, in their zeal, in their promptness to help and to aid. Why, brethren, during the seven or eight days we were crossing this district, obliged to take with us every particle of food we required, or to shoot it as we went along, every bit of bread, every article of clothing, and, in fact, all that we three persons required for our use and our comfort, had to be carried on men’s heads or shoulders, or in the little canoes pushed through the mud by men wading to their waist in it,—all this time there was not merely no complaint, but the people came from village to village to meet us; many a time was I hoisted in men’s arms, or on their shoulders, to cross the muddy swamps through which we went; and the whole of the labour was done without one farthing remuneration. But I find, that time will fail me to continue these reminiscences of my interesting journeys in that far-off, but beautiful and magnificent land; and I will only make one or two remarks, therefore, on the character of our native brethren, and on our native churches and pastors. Generally speaking, the native brethren have received comparatively little education; and yet, so remarkable is the character of the Bengali or the Hindoo, that he rapidly acquires an amount of knowledge, which, I think, the poor people in this country would hardly attain; and you would be surprised to hear

the shrewd and clever remarks often made by very illiterate men upon what they hear. The native brethren, however, are generally the shrewdest and best of the Christian population; and, for the most part, they are selected, not from any particular choice in the matter, but from the necessity of the case, from the higher castes. Many of these native Christians have had no instruction except in the Bengali, and the books for their instruction are comparatively few; and yet I am astonished at the ability with which they understand the Scriptures, and the instruction they give to the people around them. Our brother, Mr. Page, has a bi-monthly meeting of all his native preachers, and, on these occasions, they are accustomed to read various parts of Scripture, converse upon them, and receive from him instruction in the Word of God; and it is by these laborious means that they are prepared for carrying out the Word of Life, and presiding over the native communities which they teach. A large number of the native preachers are in a dubious sort of position; many of them act as pastors and as evangelists, while the missionary is still recognised as the true pastor of the people. Gradually, in many places, however, the native brethren are acquiring the power of administering the ordinances of the gospel; and in several districts, though the native churches are not independent, yet they are gradually in this way acquiring the qualities of independence, under the conduct of their native preachers. It may be satisfactory to you to know that the conduct of the churches under these native brethren is generally wise and prudent. Indeed, in more than one instance, I have found that the native pastor of a church was more strict in his discipline than the missionary was prepared to allow. I remember an incident which will illustrate this fact. It was not altogether an act of discipline, but it will show the way in which they carry forward the interests of their churches. We were down at a place called Luckiantipoor, sitting in our little bungalow with the native preachers, surrounded by members of the church, and various matters connected with the church occupied our attention. There was one man sitting amongst them who was very attentive to all that passed, and attracted my notice by the fineness of his countenance, and the intelligence of his eye. I said to him, as soon as I could, "Are you a Christian?" "Yes," he said, he hoped he was; and, through Mr. Pearce, a conversation ensued, which led both Mr. Pearce and myself to think that he was a truly Christian man. We then turned to the pastor of the church, and we said, "Why is not this man admitted into the church?" He hesitated to tell us. "How

long has he been attending the chapel?" "He has been attending five years." "Where does he live?" "He lives about three miles off." "And does he come every Sunday?" "Yes, all the year round; during the rainy season as well as the dry season that man is never absent." "And do you think that he is a Christian, a true disciple?" "Well, we think he is." "Then, why do you not baptize him, and admit him to the church?" This was the explanation:—"In the place where that man lives there lives also his father, separated from his wife. That father, one Sunday some time ago, went out fishing—fishing is the great means of livelihood of the people in that district—and obtaining the fish, he went to the nearest market and sold it, and with the produce purchased the food for their Sunday's meal. Now, we have reason to believe that man participated in that dinner; therefore it must have been known and approved of by him; therefore we do not admit him to the church." Of course it is unnecessary for me to say what was right or wrong in this; but it will just prove that these native brethren do exercise a great amount of shrewdness and ability in the administration of the trust committed to their hands. I am glad that the Society has permitted me to arrange the formation of a class for their instruction, in connection with Serampore College; and I rejoice also that the class is at present under the instruction of Mr. Pearce. They have made very considerable progress, and he speaks very highly of some of the young men that are in it. One young man is already at work at Barisaul, and Mr. Page is so fond of him, and so pleased with his ability and power, that he keeps him always by his side, wishing him to go with him everywhere, to assist him in his laborious work of itineracy through that great district. I would close, brethren, by a few remarks upon the results of all this labour. So far as our own mission is concerned, I find that there are in the churches about 1,200 or 1,300 native Christians; there are connected with these churches about 300 of the Europeans and East Indians. As I have already said, there are about 85 to 100 native pastors and preachers, who labour continually either as pastors of these churches or in itineracy throughout the country. Besides these results, our brethren, as you know, are largely engaged in the work of translation; and, perhaps, it is this work which is the most difficult of all to estimate and comprehend. Now, there can be no question that the effect of the translations already executed has been very great on the form of the literature of Bengal; that they have tended largely to purify the Bengali language of its offensiveness and

its impurity. Nor am I indisposed to think, that the great zeal which is now exhibited in Bengal, in the production of a native literature, both by Europeans and natives themselves, owes its spring and its origin to these missionary labours. Why, although the Serampore press, as a press, no longer issues missionary publications, though it continues to a certain extent to send forth works of education and the like, yet from that press there has sprung up in Serampore itself no less than six native presses; and all of these, I think, have two printing-presses constantly employed. I visited one of them one day with Mr. Long, of the Church Mission, and he said, "Just bring the books you have printed at this press," and they brought a large heap of books which were in general circulation. Now, you must not suppose that these books are pure in their character, that they are freed from superstition; nay, many of them are reprints or translations of the Shasters; many of them contain the impure stories and legends of Hindostan; but, nevertheless, they exhibit a mental activity which was totally absent when Missionary labours began. I remember that in "The Friend of India"—of 1820, I think—there was a list given of the Bengali publications, which consisted of somewhere about twenty books; and the writer of that paper, Dr. Marshman, I believe, said, "We may rejoice at this, that at least there is the beginning of a Bengali literature." Perhaps there has proceeded from the press in the first twenty years of the century, two thousand publications. But now, in Calcutta alone, there must be upwards of two hundred thousand copies yearly of various books issued by the native presses, so greatly has the excitement of literary study sprung up amongst the people. Then, again, with regard to the Word of God, it is very difficult to trace proofs of its power throughout the country, and some have thought that books were destroyed, and that they had very little influence over the minds of the people. Let me mention one or two facts that will show the contrary. Mr. Leslie told me this fact on the day that I left. He said: "Almost within a stone's throw of my house, I was one day called to visit a man who was dying. I went to his house, which was a shop in the bazaar, and found him near to death. He wished me to read the gospel and to pray with him. I conversed with him, and found that he knew the gospel well. He professed himself to be a Christian, and on further conversation, I learned from his lips, that for eleven years this man, in the secret of his household, in the bosom of his own family, had been daily habituated to read God's Word and

to have family prayer." And though this was within a short distance of the missionary's house, it had gone on for eleven years, and he did not know it till the man was brought to the very gates of the grave. Another incident occurred just before I left in Baraset. Our brother was passing down the street, when a man called to him, he conversed with him a little while, and the missionary found that he knew the gospel. He visited him on two occasions afterwards, and on the second occasion he brought Dr. Yates's New Testament with him; and as he left he said, "I am a Christian. I am not an idolator, but I have not courage to profess my attachment to the Saviour." These instances do not stand alone; there are hundreds such, you will be told by missionaries from all parts of Hindostan. One word with respect to schools. I shall not go into the controversy whether these are parts of missionary efforts or not; they exist, and have wrought great results. Especially is this the case in Calcutta and the other Presidency towns; and a most remarkable revolution of sentiment and of thought and feeling is manifesting itself amongst all the educated minds of India. We see the effects of that revolution in the changed opinions of the people; but we do not yet see the result in the changed character of their religious worship and devotion. And finally, brethren, with regard to preaching. I have given you some examples of the manner in which it is carried on, and we know, by the formation of those churches to which I have referred, its blessed and saving results. There is one thing, I would state, in conclusion, and to which I ask your most prayerful and earnest attention. Everywhere we found that the people knew somewhat of the gospel—not enough to lead them to cast away the bonds of superstition and of caste—not sufficient to lead them as sinners to the Saviour's feet, but yet sufficient to enlighten the eyes and to affect the mind. One of the most singular results of preaching has been, that it has not shown its effect yet. The multitudes are so vast that the word is rather diffused than concentrated in any particular spot; and it is because of the impossibility of concentration of labour in India that the immediate results are comparatively so few and so little obvious. Could our brethren in India work upon two or three thousand people, as missionaries in the Southern Sea have wrought, or could they gather about them fixed and settled stations, as in the West Indies, we might see more bright and shining results. They cannot do this; they go out and preach, and are listened to by hundreds and thousands; the crowds vanish away, but they carry with them some

portion of the truth they hear, and this accounts for that singular diffusion of divine knowledge all through the population, which is yet not enough to affect the daily habit and worship of the people. Now, brethren, this seed is widely scattered; it wants but the rain of heaven to fertilise and cause it to grow; and it is for this rain that the missionaries in India and the missionary societies at home appeal to you for your most earnest and fervent prayer. Many a time have I seen the land thirsting for rain in India; the blades of grass withering away, the very birds opening their mouths with thirst, and we have longed for the shower that should refresh the atmosphere and give us life. So, brethren, is it with the desert of India's moral condition. The word has been widely scattered; the seed is in the soil, it wants but the waters of heaven to fertilise it and cause it to fructify. Do you, then, Christian brethren, go to your homes and pray, earnestly pray, not only for more labourers in this great field, but that the Divine Spirit may descend on what has been sown, and the plant spring up to a ripe and early harvest.

The Rev. J. H. Hinton engaged in prayer, and a collection was made in aid of the funds of the Society.

The Rev. John Graham said: My Lord and Christian friends, the topic that has been assigned me to speak to is, "Christian Missions the Harbinger of Civilisation." Christian missions take the very line of action that the blessed Redeemer took; and they follow his example and his spirit. Jesus came into the world, and took little children into his arms and blessed them; and Missionary Societies have gone out, and taken children that would have been slaughtered by the hands of their own parents, and have taken them into their bosom, and blessed them, and extinguished infanticide. Jesus stretched out his hand to helpless widowhood and to weeping sisters; and wherever your Missionary Societies have gone forth, they have extinguished widow immolation, have raised the female character, and exalted it into its true position. So, likewise, as to the bodies of men. Jesus fed them; your Missionary enterprise develops the soil and feeds the bodies of men; while it feeds their souls, and everywhere spreads the effects of civilisation. I have sometimes thought I should like a dialogue with a scientific or a secular philanthropist, on this subject of the civilisation of the heathen. I should like to ask them what they would do that we do not do? As they look on the lands of the heathen, and see the savage, naked, and squalid, and wretched, I can conceive them saying, "We must at once organize

an association." Perhaps they would get it incorporated by royal charter, and then they would call it something like "The Royal Philanthropic Society for Sanitary Reform in Heathen Lands." We have been organizing such societies for the last fifty years, and they have worked effects among the heathen. I can conceive these scientific and secular philanthropists saying, We must have a "Royal Philanthropic Building Society for the Heathen." I can conceive them saying, We must have a "Royal Philanthropic Society for the Development of the Industrial Resources of Heathen Lands;" it is a pity that the soil trodden by savages, and possessing so much fertility, should not be cultivated. I can conceive them, as they look a little deeper, saying, The hearts of the men are as uncultivated as the soil; we must organize a "Royal Philanthropic Society for the Diffusion of Useful Knowledge among the Heathen;" for constructing their languages, and for writing them; for pouring translations of our own and the treasures of other literature into them. I think I could go on enumerating some fourteen societies that would be required by these philanthropists for the civilisation of the heathen. But, as we look upon them, we say, "We have been doing all this; and the only difference between your societies and ours is, that yours have no existence, and ours have." It reminds me of what an Irishman said to an Englishman. A number of Irish carmen were importuning him to hire a horse and car, and were expatiating upon the merits of their respective animals, when, at last, one poor fellow shouted out, "Oh, sir, take my horse, he is a very poetical animal." The said horse was an old creature that could not, apparently, carry his own skin. "Well," said the gentleman, "I will have your horse;" and as they were hobbling along as well as they could, he said to the man, "Why did you call your horse a poetical animal?" "Because," said the man, "it goes far faster in imagination than it does in fact." Now, I hear a cry from many of these secularists, perhaps from *The Reasoner*, or some other review, saying, "Take our chariot and drive into heathen lands." Like the Irishman's horse, I think it would go far faster in imagination than in fact, for I see no means in the hands of scientific philanthropists and secularists of carrying civilisation to the heathen. To give a more dignified illustration of the conduct of certain good philanthropists among us, it reminds me of what Huc and his companion tells us, in the memoir of their visit to Thibet, of a certain llama; he was only the representative of a large class, he was a great philanthropist in his way. A dreadful storm arose, and he said to Mr.

Huc, "I must go and send horses to poor travellers to-day." "That is a most admirable thing," replied the Jesuit missionary; "I hope you will have good speed in doing it." When he returned at night, after sending horses to the travellers, he brought back a few samples of them. They were a number of slips of paper with the figures of horses drawn on them. He had gone to one of the neighbouring hills, and had thrown these papers to the winds of heaven; and, having satisfied his philanthropy by this, he returned home, boasting how he had served the poor travellers, and sent horses for them. This appears to me very much like the philanthropy of these stay-at-home gentlemen, who profess so much sympathy for the heathen, and yet are doing all they can to undermine Christianity—the only thing which can benefit and civilise the heathen. Such men would curse the Puritans, and would slander John Bunyan. Ah! were John Bunyan here to-day, he might come upon this platform, and speak under the ægis of British liberty—that ægis which has been raised by the hands of sturdy, stalwart men, who were willing to give their life even unto death to erect the standard of liberty for us. I say, the conduct of some of these would-be-philanthropists really appears to me as ridiculous as the philanthropy of that poor llama who served poor travellers, as he conceived, by sending them these paper horses from the top of a hill in a storm. These philanthropists do raise the wind a little, and they sometimes do send out their paper scraps, and tell us that missions have done all but nothing; that they are a failure; that we had better give up the mission field, and come back. But we want to know who will take it in our place. It appears to me that there is no power at present in our community, or in any civilised lands, that would attempt to take the gospel, or rather civilisation—for we leave the gospel for the moment out of the question—except one spirit. I see there is the spirit of commerce—commerce will go to load itself with lion-skins and elephant-tusks; but how little does it care to sit down and busy itself among the obscure heathen to teach them the arts of civilisation? I see there is the spirit of scientific enterprise; but the men of scientific and speculative spirit generally like to speculate at home, and to publish the result of their speculations to those who are better able to appreciate them than the poor tribes of Central Africa, or of the South Seas, or India. I repeat it that there is no spirit but one that will attempt to take civilisation to the heathen. There is a spirit that can do it, and has done it; the spirit that brought the Son of God

from one world to another, from one nature into another nature, from one degree of suffering to another, until he reached the cross of a reputed malefactor, and went down into the grave and died for a perishing world; the spirit that animated Europe's first missionary, when, in answer to the cry of Europe's helplessness and wretchedness, he crossed the Bosphorus and preached in Philippi; preached salvation to the perishing Macedonians, and afterwards at Corinth and Rome; the spirit that animated the Moffatts, and the Williamsons, and the Livingstons, that are mentioned in this catholic report of this catholic society; the spirit that animated the Knibbs, and the Judsons, and the Careys, and the others whose names are in the Book of Life. But now, my dear friends, the whole of the collection to-day is not taken up. The Secretary came to me with a sufficiently earnest countenance, and said, "By all means speak, for we want that debt extinguished—make an appeal on behalf of it." Now, are you prepared to do anything to extinguish this debt? It will not take a great shower-bath of guineas to extinguish it. If there are some of you that have the spirit of that baronet who last night put a £50 bank-note in the hands of the Treasurer in behalf of this object, if you have the spirit of the noble unknown, the more noble for being unknown, who lately gave £2,000 towards this Society—I say, if you have anything of the spirit of these men, and give according to your ability to this that you acknowledge to be the cause of Jesus Christ and humanity, it will not be long till your debt is extinguished, and your Society put on a broad and solid footing. And if my feeble voice to them could reach the Baptist Churches of Great Britain, if it could reach the churches of the special and peculiar Baptists, or "Particular Baptists" as they, I believe, are called,—if it could reach the churches of the General Baptists, and if it could reach them at the table of our Lord, my voice would be this, "Be sure that you show before the churches the sincerity of your love to those of your sinking, your ever-sinking, and ever-to-be-sunken brethren of the heathen, except you interpose, or God stir up the heart of his people to interpose, and save them from sinking deeper." I would say, by your loyalty to the crown, by the moving of your heart before the cross, and by your awe in prospect of the judgment seat of Jesus Christ, do something for the heathen. It will react on your sympathies at home, and you will receive blessings into your own souls greater than that you have communicated to them.

The Rev. H. Dowson, of Bradford, said:

If I had not had entrusted to my hand the most important of all the sentiments upon the paper—the very sentiment of the day—I think I should have contented myself with reading it, and then sitting down. But looking at that sentiment, I feel that it would not be courteous to you, my Lord, occupying that position, nor to this great assembly, nor to the important and excellent Society, the interests of which we are assembled to promote, if I were not to make one or two observations upon it. The sentiment is this: “That the missionary enterprise is eminently promotive of love and concord in the church of Christ.” There is just one word in the sentiment to which I demur; that is the word “enterprise.” I would rather substitute the word “work,” because, in the popular sense of the word, “enterprise” supposes something of a hazard, a chance, a speculation. Applied to secular matters, and to some secular matters, we may indeed call them enterprises. But I would rather call our missionary engagements, the operations of this Society, a grand work, because there is no uncertainty about it. It is sealed by Heaven's decree, and confirmed by God's promises and prophecies, that whatever may become of other things, the Word of God shall prosper. “Love and concord in the Church”—a beautiful thing to look at—the reflex influence of all our missionary engagements upon the churches that contribute, the churches that sympathise, and the churches that pray. Without detaining you at any length, I may just remark that there is a beautiful analogy between nature and grace. In nature, that healthfulness may be continued, there must be activity. There is that stagnant pool, it only produces noxious life, and contains in its depths the elements of corruption and decay. But go to that gushing, ever-flowing, glittering fountain, and there is nature in her activity, nature in her healthiness, nature in her beneficence, nature in her grandeur and glory. Then there is another law of nature, that certain elements thereof must come together, must unite. If those drops of water that come down from Heaven's graciousness upon the thirsty earth, repelled one another, instead of, by a beautiful law, uniting with one another, they would produce no sufficient influence upon the face of the earth; but with this property of union or fellowship, they flow into those streamlets that rill through our valleys, and these into those rivers that wind their way to the mighty ocean—that ocean which is the very highway of the nations, and which instead of severing the countries of the world, does, indeed, unite together the kindreds and the people

of all lands. Now, we apply this to the gospel. We apply this to the operations of the missionary society. We apply this to our churches. A church without activity for the spread of the gospel is just like that stagnant pool. It may profess the highest orthodoxy. Would to God that all our churches, not only professed, but held it firmly, too! It may illustrate in practical operation the grand principles of the gospel. It may be exact and precise in its rules and discipline; and we cannot be too exact and precise, if we are borne out by the letter and spirit of Christ's gospel. But if it has no Christian activity, and no missionary spirit, then it is like that stagnant pool; and the breath of heaven's wind must come down upon it to stir its depths, and some purer source than its own must pour into it living waters; and its sluices and channels must be opened, in order that these waters may flow out and irrigate the land around. There must be activity; and, in order to this activity, there must be union. Our blessed Lord says, “That they may be one, as thou, Father, art in me, and I in thee; that they may be one in us; that the world may know that thou hast sent me.” The unity of the church is to confound the unbelief, and to inspire the confidence of the world in the great mission of our Lord Jesus Christ. Now, suppose any body of men engaged in any enterprise—I call it now an enterprise, because I am assuming it has a secular character—suppose this enterprise to require vast resources, great self-denial, and consecration on the part of the individuals—to be connected with the most important results, to extend to the interests of posterity, to be menaced and obstructed by the most formidable foe, led on by one of consummate wisdom and character that may inspire confidence in all his followers—suppose it to be an enterprise, not of fraud, but of truth—not of injustice and cruelty, but of righteousness and benevolence—the men engaged in this enterprise have a bond of union as soon as they pledge themselves to it, which nothing can disturb or destroy. Well, apply this, not to the missionary enterprise, but to the missionary work—our Father's great work—that upon which the eye of his infinite love and omniscience constantly rests—a work connected with the grandest results—a work which brought the Saviour from his throne—a work for which the resources of Omnipotent wisdom are pledged—a work which requires self-sacrifices and devotedness—a work not only connected with the interests of time but the destinies of eternity—a work led on, directed by the Son of God—I say all that are united in

such an enterprise as this have a bond of union that can never be destroyed. Suppose some usurper were to land on our shores, and stamp his iron foot on our seagirt island, menacing our liberties and our very faith, how would the political struggles of the times be hushed in the voice of general indignation! and mere strangers to one another before, or, perhaps, alienated in their minds, would forget all their differences in seeking a common union. If there be among any of our churches, as sometimes does unhappily arise, a little bitterness and dissension, sometimes between individual members, sometimes between the office-bearers and the pastor and the members of the church, here is your recipe—"Engage in Christ's cause; hold a special prayer for the heathen abroad; come together and consult how you may best spread the gospel around you; have a missionary collection; set your young people to work." It will be like oil upon the troubled waters; and, as you feel love to Christ and love to man warming in your hearts, instead of burnishing your weapons and brandishing them against each other, you will take the weapon and plunge it into the breast of the Prince of Darkness. Beat your swords into ploughshares, and your spears into pruning-hooks; work for Christ,—work for Christ, and then you will have peace. One thought more. If I meet a man in this dark world of ours who has the love of Christ in his heart, and who says, "I wish to do good in Christ's name; to spread his truth among men," I would "see eye to eye" with him in that work. There may be some matters of truth which I think I can grasp with a firmer hand than he—but what of that? It is the field of battle; the foe is before us; and I stand by his side, and will fight with him in the name of Jesus. He shall have my sympathies; he shall have my prayers; and then, when the battle-field has been swept and cleared of every foe, I will go up with him there, and wear the crown, and wave the palm with him before the throne, and we shall cast together that crown at Jesus' feet, and say, "Worthy is the Lamb that was slain." Now, expressing my unabated confidence in the operations of this Society, my love to its directors, and my love to all its agents, I leave this sentiment to your prayerful and believing thought.

Dr. Steane said: I think I should be but speaking the simple truth if I were to say that we have, for the most part, not been unmindful of the apostolic exhortation which enjoins upon us, "Honour all men." But I think you would equally agree with

me if I were to add, that, as a denomination, we have been as little distinguished as most by the honour we have paid to our fellow-men, on account of the high social position they may have occupied, or of the rank and aristocratic title by which they may have been known. But when we see them associated with Christian virtue and adorned with the graces of the Christian character, in the person of our noble Chairman, then I think we should be at once prepared to yield a cordial obedience to another apostolic injunction which requires that we should render honour to whom honour is due. It is not on this occasion alone that we have been indebted to a denomination to the great kindness of the Earl of Shaftesbury. He has not only identified himself with us on the ground of our missionary work to-day, but on the ground of religious liberty. He has taken an active part, and yielded most valuable service in the protection we have sought from foreign Governments for our persecuted brethren on the Continent. Dr. Steane related the part taken by his lordship as president of the conference at Hesse Homburg, and concluded by moving:

"That the very cordial and sincere thanks of this assembly be presented to the Right Hon. the Earl of Shaftesbury for his great kindness and courtesy in taking the chair to-day, and in presiding over the proceedings of this meeting."

The resolution was seconded by H. Kelsall, Esq., and carried with acclamation.

Lord Shaftesbury: Be assured that I thank you very sincerely, and from the bottom of my heart, for the vote that you have been pleased to pass. But, at the same time, I must say I think very little is due to me for having come here to spend two or three hours, to testify the deep respect and gratitude that I ought to feel, and that I do feel, for such great and blessed efforts in the cause of religion and humanity. There is no enjoyment greater to me, and if I may use the expression, no feeling of pride that I entertain more sincerely, than when I find myself joined with these hearty, respectable, and earnest fellow-citizens of mine in a great work, the issue of which is the glory of God and the welfare of mankind. I hope and trust that it will please Him to allow us to meet again to receive the narrative and records of triumph in the East, and to join together heart and soul in giving Him thanks for the past, and in putting up earnest and deep supplications for the future.

The doxology was then sung, and, after prayer by the Rev. James Edwards of Nottingham, the assemblage dispersed.

# QUARTERLY REGISTER

OF THE

## BAPTIST HOME MISSIONARY SOCIETY.

JUNE, 1857.

### ANNUAL MEETING.

The annual meeting of the Society was held on Monday evening, April 27th, in the Poultry Chapel; Peter Broad, Esq., in the chair. After singing a hymn, the Rev. J. Price, of Montacute, engaged in prayer.

The CHAIRMAN then opened the business by saying that they were assembled to commemorate the anniversary of a most important institution, which had existed for many years, and had been instrumental in diffusing great blessings through the length and breadth of the land. It was proper that intelligent Christians should act upon the apostolic precept—"Prove all things; hold fast that which is good;" and it was right that they should ask the question, "Was this society founded on the word of God—was the instrumentality employed such as the Bible pointed out?" If so, it should have the support of all Christians. They must remember the extent of the commission given to the disciples, and equally binding on all Christ's followers, "Go ye into all the world, and preach the gospel to every creature." Their commission, then, was as extensive as the world, and how was it to be fulfilled except by this and kindred institutions? In every town and village they found infidelity and atheism leaguely together for the purpose of counteracting the influence of Christianity and ruining souls; circulating tracts by tens of thousands weekly, that were calculated to destroy their fellow-creatures—and could Christians remain indifferent? They must bear in mind the difficulties their missionaries had to contend with. Those of them who lived in the metropolis and populous towns could form but a very inadequate idea of the obstacles to be overcome by their agents in the agricultural districts, or of the influences brought to bear against them. For himself, he was often surprised at the indefatigable zeal of these men in the midst of so many trials, and could only account for their ability to bear up under them and retain their ground, by referring it to the Divine sustenance which God alone could impart. He believed that the cause of the want of greater success was the want of real spiritual earnestness amongst Christians. If they did believe what God has revealed respecting themselves, and the world around them—that a spiritual influence was necessary to regenerate the soul of man—surely they would throw into societies like these such an amount of earnestness as would command a more abundant harvest. They had on former occasions been asked to support this Society by their prayers and contributions. Now they were asked for something more—let them become missionaries themselves in their own respective spheres, in their neighbourhood, in their houses—and so they would imbibe the true missionary spirit, and be ready to support more heartily this and kindred institutions. Let them not, then, be weary in well-doing, for in due time they should reap, if they faunted not.

The SECRETARY then read the report, from which a few extracts are given.

"In reviewing the proceedings of the past year, the committee are thankful to state that their report will, on the whole, be of an encouraging character. Most of the brethren assisted by the Society, both in the agricultural and in the manufacturing and mining districts, have pursued their self-denying labours steadily and

earnestly; and, although in some instances they have only met with discouragement, and have appeared to labour in vain, in many others their hearts have been cheered, and their hopes invigorated, by the measure of success with which the Divine Master has favoured them. In general their operations, as is well known, are not of a nature to warrant the expectation of anything brilliant and imposing. But in not a few instances dormant intellect has been quickened, gross ignorance has been removed, prejudice against Christian ministers and institutions has given way, and numbers have been induced to give themselves first to the Lord, and then to his people, according to his will. There is cause for gratitude and hope; and it would be wrong not to give expression to both. Notwithstanding their comparatively scanty resources, and their consequent financial difficulties, the committee have adopted several new stations. Many applications for assistance they have been obliged, most reluctantly, to decline; but in other cases, appeals for help to important places have been so urgent, that they have felt bound to respond to them.

"The number of central stations which had been assisted during the year was 97; 24 of them belonging to affiliated societies. The number of tributary stations was 113, making a total of 210. The number of Sunday schools was 99, with 1,000 teachers and 7,000 scholars. The places of worship would accommodate 27,000, and the number of weekly hearers was from 17,000 to 18,000; 239 were added during the year by baptism, and the number of members of churches was about 4,000 persons.

"Last year the committee were in debt £620. In the course of the month which preceded, and the month which followed, the annual meeting, they received towards the liquidation of the debt from liberal Christian friends, without any application to the churches, £500; leaving a balance of £120. During the past year they have had to borrow £120, leaving a balance due to the bankers of £240. Peter Broad, Esq., finding that his numerous engagements prevented his being present at the meetings of the committee, and from otherwise giving to the Society the time which its interests require, has retired from the treasurer'ship. George Lowe, Esq., has kindly accepted the invitation of the committee to succeed him. With the view of reducing the expenses of working the Society as much as possible, the Secretary has notified to the committee his intention of giving up, in the course of a short time, the travelling department of his office; hoping that, by the adoption of a system of exchanges and occasional deputations, which it is thought may now be effectively arranged, the ordinary income of the Society may be maintained.

"In conclusion, the committee would venture to remark that the necessity for varied, well-chosen, and well-sustained home missionary effort is not yet adequately understood and felt by the churches. The amount of ignorance, indifference, sensualism, and practical atheism which obtains, both in the agricultural and in the manufacturing districts, is most deplorable. There is but one sufficient remedy; and this, in order to prove effectual, must be applied wisely, earnestly, patiently, not only by home mission-

aries, but by all the the servants of Christ, according to their several ability—by their holy Christian life, even more than by their testimony to Christian truth, and in a deeply devout spirit of dependence on divine agency for success. If our countrymen are to be rescued from the moral and social degradation by which multitudes of them are now characterized; if they are to attain a manly intelligence, self-government, self-respect, and dignity; if they are to be brought under the control of reason, conscience, and the Word of God; if they are socially and politically to advance, and use their political advancement for their own good and the good of the community; above all, if they are to be rescued from perdition, reconciled to God, and become the subjects of the liberty wherewith Christ makes his people free;—the grand old truths of the gospel must be made known to them, not only in apostolic purity, but with apostolic wisdom, and life, and power. Happily, the prejudices of the working-classes have, in a measure, given way; their hostility is less violent; and, although a large amount of misapprehension still remains, and the aversion of the human heart to spiritual religion is as strong as ever, experience has proved that numbers of our countrymen, once regarded as almost inaccessible, are open to efforts for their enlightenment and recovery, springing from true Christian benevolence, and conducted with Christian wisdom and earnestness. Not only for the sake of those who remain at home, but for the sake of those who may go to distant lands, these efforts should be made. The unemployed are themselves drawing public attention to the subject of emigration. That large numbers, in the course of a few years, will emigrate, there can be little question; and if they are to go forth as a blessing, not as a blight; to aid distant missionary effort, not to neutralize and destroy it; to propagate, not the worst evils which characterize the parent country, but the blessings which, with all its faults, give it so high a place in the scale of nations;—they must be Christianized before they leave their native shores; and Christianized they cannot be but as in his own loving, earnest spirit, the churches carry out in relation to them the benevolent intentions of their Lord."

GEORGE LOWE, Esq., the new Treasurer, then read the financial statement, from which it appeared that the total receipts during the past year were £4,043 19s. 2d., leaving a balance of £5 5s. in the hands of the Treasurer on the current account, and a debt of £240 due to the bankers. Mr. Lowe, in a few brief remarks, expressed his friendly regards for the late Treasurer, Mr. Broad, and urged the meeting to pray for the outpouring of the Spirit. They all greatly needed an increase of warmth and zeal.

The Rev. T. HANDS, of Salisbury, then rose to move the first resolution, as follows:—

"That this meeting would be grateful to Almighty God for the measure of success which has attended the labours of their missionary brethren during the past year; that it regards with peculiar satisfaction their open-air preaching, and other special efforts, to interest the hitherto unreached masses of the population; that it would sympathize with them in the difficulties and discouragements incident to their work; and that the report now read be adopted, printed, and circulated, under the direction of the committee."

The Christian, if he thoroughly maintains the spirit of his Lord and Master, will not overlook the claims of his own neighbourhood, but will yet regard the whole world as the field of his operations. It might seem strange, that after the gospel had been preached so long and so faithfully, by so many Christian ministers, there should be such extreme ignorance in our country districts, and such a multitude of vicious outcasts, well denominated the Arabs of the city. It was the topic of daily complaint, that there

was a vast mass of outcasts whose existence endangered the very fabric of society; but even that did not seem to him to be the worst part of the evil they had to grapple with. Better see vice and be able at once to grapple with it, to meet it directly in the face, than have to meet evil of the kind they did meet with, cloaked by hypocrisy and fortified by formalism; and if they had only to depend on human wisdom and human strength, they might well despair of conquering it in this shape. Their missionaries were constantly brought in contact, both in the city and the village, with those who possessed the form of Christianity, but were utterly destitute of its power. If they went to the outcast and the destitute, they did find in them a conscience to which they could speak; but to such as he had been describing they spoke in vain, for their consciences were sealed up by superstition and vain confidence. Some said, you must educate the people. So said he. Let there be exhibitions, libraries, mechanics' institutes, amusements for the people, if you will,—everything to soften and humanize them as far as you can. But it did not seem to him that crime and immorality were confined to the uneducated portion of the people; it struck him they would find quite as large a proportion of immorality and wickedness amongst men who had a fair share of wealth and education as amongst those who had them not. To hear the advocates of education talk, they might suppose that poetry and sculpture, and painting and music, were but just born, and had never yet been tried in their effects upon the people,—as if those things which they were so anxious that the masses should see in their museums were not the very fragments of the art of bygone days—the mere remnants of that which was not able to save Greece from ruin nor Rome from destruction, and which existed in all its perfection, face to face with vice and corruption, at which even an atheist would blush now. If there was nothing but cheap literature, nothing but cheap amusements, to which they could look to stem the torrent of iniquity, nothing that would go deeper than this, then woe, woe, indeed to this country! What do we want, then? We want the grand old gospel; that was the only remedy. Nothing but the gospel would ever have an abiding influence upon the masses, or ever correct the evil principle in the human soul, or restrain evil passions, and change the degraded nature into one noble and pure. But it was not sufficient that they should possess the gospel; they must also have it properly applied, and he thought that this Society did employ the right sort of instrumentality. He only knew a few of its agents, but those that he did know, were assuredly the right men in the right place; and that was as necessary in the gospel ministry as in another ministry. They wanted men who would go and preach the gospel simply and earnestly. The woman of Samaria tried to entangle Christ in disputation, asking him to decide between the Jews and Samaritans as to where they ought to worship, by way of turning off the subject and evading his home thrusts; but Christ said, "Go, call thy husband," and thus refusing to dispute with her, he struck at once at her conscience. So the missionaries, with patience, simplicity, and humble dependence, should preach the gospel right out, endeavouring to stir the hearts of their hearers by the news of that Saviour who loved them and gave himself for them. He believed the agents of this Society were doing that. He was glad to see by the report that they were continuing open-air preaching, which, indeed, was becoming fashionable and respectable now, so that even bishops could engage in it. They had found out at last that men would not get mobbed if they preached the truth lovingly, and with warm and simple hearts. Success had attended the labours of this Society—let them look at the statements contained in the corre-

spidence given in the report, and they would find abundant reason for encouragement. He sympathized with the labours of the past, he rejoiced in the successes of the past, and he trusted that the means of this Society would be abundantly multiplied, until every village, as well as every town and city of the nation, might enjoy, by means of its agency, the faithful and simple preaching of the gospel, opposing itself not only to open sin, but also to all those false and spurious systems of Christianity which were amongst the greatest curses of the land, and strike an effectual blow at the root of vice and immorality.

The Rev. J. P. CROWN, of Bradford, seconded the resolution. There were many considerations why they should support such a society as they were that night met to advocate. First, there was the lamentable condition of those for whom it was adapted. The multitude of their chapels and their Sunday schools throughout the land was their glory; but what untold thousands there were whom these institutions never reached. Take the metropolis: here were the noblest examples of religious effort the world had ever seen. Yet, on their river-boats, in their crowded thoroughfares and parks, festering in their byeways—what multitudes were there who had never listened to the invitation of mercy, or felt the gentle touch of love. From under the very shadows of their places of worship, there went forth a heathenism, a Juggernaut of destruction, far more dreadful than idolaters had ever known. Their agricultural districts had many spots of which the poet might have said, as truthfully as of Ceylon—

“Where every prospect pleases,  
And only man is vile.”

Here there was a stolid insensibility, a cold and pompous formalism, instead of a pure living Christianity,—where christening, confirmation, and church-going were made the sum and substance of Christianity. Of these places, it might be said, that darkness covered them, and gross darkness the people. Did they turn to the manufacturing districts, there they would find a settled carelessness, indifference, secularism—robbing man of his dignity, the Gospel of its glory, and God of his divine perfections, and eternity of its importance. And they would find Mormonism, that vulgar farce and parody on the grosser features of Mohammedanism, sending its followers to a fools' paradise by the Salt Lake, instead of sending them to eternal life and glory; and Pantheism, looking everywhere for God, and befooling its disciples by discovering him nowhere. He knew that there was much misapprehension as to the manufacturing population; but he also knew that the work to be performed amongst those masses was perfectly overwhelming, and that something more than the ordinary appliances of the church was necessary. If their hearts were to be touched, and these dead souls stirred to life, there must be a cry like that of Christ to Lazarus of old; or, rather, like the trump of the Archangel, pealing through the realms of death and of the grave. It was, indeed, a valley of dry bones, and the valley was very broad, and the bones were very dry; but did they ask what they could do? They could send out prophets to prophesy to these dry bones, and call down the Spirit of God, and they should yet start up and live again. Let them not say we have provided chapels: that was not all the Church's duty. Out with you into the world,—not coldly nor formally asking them to come in, but *compelling* them by the love of your hearts and the eagle glance of your eye to come in, that the house may be full. This gospel is the only power that can be employed for the deliverance of these multitudes. There is no other name given under heaven whereby they can be saved than that of Christ. Worldly wisdom may try to bolster up their hopes; but no other foundation can any

man lay than that which is laid in the gospel. It is before Christ alone that the destroyer will fly, and by his power only can the evil spirits be cast out of society. It must be the preaching of the gospel also that must do the work. That stands foremost among all the evangelical means of usefulness. And it seemed to him that, as Baptists, they had an advantage in preaching. They, if any, could take the Bible unfettered and unencumbered as their text-book. With them it was the Bible, and the Bible alone. And they had their reason for every confidence that God would bless his own Word, and make it mighty to the pulling down of strongholds, and that God's glory should be seen amongst them. They had much reason to be thankful for what God was doing for them as a denomination. They had recently had chapels built in this great metropolis that were worthy of them, and had churches worthy of the chapels, and labourers worthy of the churches. Buildings famous as places of amusement were become far more famous for the preaching of the gospel; the Diorama and the Music-hall were now used for serious purposes, and were filled with congregations worthy of them. Never did the gospel shine more clearly and brightly amongst them than it did now; and he was confident that these bright indications would not be confined to the metropolis, but would spread, and bless, and fertilize the churches and all the country round. He wished to say, also, that the agents of the Society were worthy of far more encouragement and support than they received. Last autumn he preached in one of the chapels erected by this Society, in the midst of a densely populated district. It was crowded; and he knew that the missionary stationed there preached three times every Lord's-day, walking many miles to do so, and he never could preach otherwise than energetically, with both power and interest. He had Sunday schools to attend to, as well as many other engagements. He was labouring nobly and incessantly, not because he was petted and encouraged, but in the face of difficulties that would have crushed the life out of many men. His labours were badly requited, as far as this world was concerned, for he was not paid so much as many working men who lived within 100 yards of his own door. Yet, he delighted in his work, and was always cheered by the blessing of God. He did not single this instance out as a peculiar one; he believed the bulk of the Society's agents were as devoted and earnest as the one he had referred to. If there were any successors to the apostles in the world these were the men. They were the living voices out in the waste places of the earth; let them all unite in prayer and co-operation with these pioneers of the army of the Lord Jesus. This work at home was of infinite importance in its relation to the work abroad. They could not light up this spark in any village of England, but it should in its turn light up a flame in some spot in a far-off land. Once set this great fly-wheel in motion, and that impelled one hundred others and set the whole machinery in motion. England had often been compared to a ship; the success of her voyage depended on her cargo and her crew. Let them have on board a good cargo of gospel truth and principle, and a crew of hearty, earnest, God-fearing men, and every boat she sent out would be fraught with blessing to every land it touched. The whole world would be cheered and benefited by our influence, when once we were awake to our privilege and duty, as God grant we soon may be.

The Rev. CHARLES STOVEL moved the second resolution:—

“That, while this meeting would be devoutly thankful for what divine grace has accomplished through the agency of this and kindred institutions, it cannot but deeply deplore the ignorance and afflictive estrangement from God which still characterizes vast numbers of our countrymen,

and would urge the churches to seek more earnestly their evangelization, not only for their own sakes, but for the sake of their influence on our colonies, and other parts of the world, to which, in the course of a few years, many of them are likely to repair."

He said: As to the object you have in view, my impression is, that it derives its charm from that which gives import to the testimony of your message. The gospel becomes glad tidings chiefly on this account, that it tells us that God loves us, and that, by his great kindness, there is established a medium through which the love may be really enjoyed. To say the thing is easy; but to waken the conscience of man, and make him feel the thing, is quite another matter. When you have all the poetry of the gospel, and all the elocution which it supplies, and all the wondrous illustrations of its action, and all that you can find within your resources,—yet when these are all gathered up to your use, there is this strong fact that stares you in the face, men somehow are not easily to be convinced that God loves them. Nay, more, it is hard to tell why, but men do not like to hear that God loves them. Somehow or other, real, honest-hearted love is just that which, whether it comes from God or man, walks through this earth, but is never understood, or scarcely ever, but always seems as though it had some under purpose that must be felt out, some splendid fraud to play off upon the poor, famishing, guilty sons of earth. And this is the chief difficulty. To understand the extent of that difficulty you have to place yourselves in a position where the practical operation of any church may be lawfully studied. Those who pass in are many of them—we will call them—sincere converts to the truth; but how small a part of these come from the rugged, coarse masses whose condition we deplore. How small a part are gathered in from those circles of polished vice which stand amidst the educated classes of society. There are instances enough to tell us there is hope in our employment, but they are so few that they should make us humble, very humble, in the study of our services. And on the other side, walk through the range of our large families, indoctrinated with Christian truth, attended with all kinds of religious advantage, whether male or female, and mark how many there are who, near to the kingdom of heaven, are found tripping on its verge, rolling back into corruption, or covering with a flimsy profession the most obvious and fatal want of Christian character. The wrecks about our churches, I think, amount to an awful agreement with the number of our victories; at least enough to tell us there is something to be studied, revised, and perhaps amended, in our operations. If I have this as a fact before me, there comes, at once the question, what shall mend it? There is one sentence in your report, which says: "In general their operations (the operations of the agents) are not of a nature to warrant the expectation of anything brilliant and imposing." Well, that's just precisely as you begin to calculate it, that's all. They say that an officer on parade, with his fine feathers, his sash nicely arranged, his regimentals all on, is brilliant. Well, so it may be to some, but it is not to me. I had rather look at that fellow coming from the crash of war, with his sword broken, his regimentals all slashed and spattered, and bearing on his person the marks of the desperate struggle with which he held the breach or broke through the solid rank of an opposing foe. There is something brilliant in the man who snatches a laurel from the spot where

every other spirit would be expected to faint. Now, I think that some brilliancy is found amongst our missionaries, and lies well within the range of our Society. From Shotley Bridge in the north, down to Land's End, it has been my privilege to nurse my tastes very much indeed among the sympathies of the hardly borne struggles of our churches in adversity. I don't know that I should compare my knowledge with that of any other man at all; I only know it is enough to make me admire them wondrously. I have found a hardy spirit with thirteen Puseyite opponents; they wealthy, he poor; they well-educated, he scarcely taught; they respectable, he despised; they had thousands of attendants, some bought, some buying, he had few. But they had shams; he had substance—spiritual life, laying hold on the world to come. And though he had toils and sorrows at which they would turn away, and say, it is not respectable, yet he was "brilliant" in the hardihood of his spirit, and faithfulness to his Master. I understand much about London society, and live at what they call the unhealthy end of London. But even you West-enders—large-square people, and so forth,—you must go out of town in order to recruit your health. Well, select the air, of course, to suit your constitutions, but take the air where you like to take it; and I will say, that, in fostering some missionary's heart, and making him feel that, in the sphere of his labour he shall find sympathy, and that there are men who can find delight in standing by his side—you will find refreshment for your spirit as well as your body. I have a case of that sort now in my memory, of a gentleman from Manchester visiting one of the sea-side stations, and giving important nourishment to an interest there. And that affords an opportunity of illustrating the thought I was presenting to you in respect to this Society, that there are brilliant operations in connexion with it. Take Ely for an instant. It is worth your study: its old majestic cathedral, with little bits of its ancient plaster, just enough to tell you what it was; and those of you who love to study architecture, will thus catch a thing which may be illustrated and carried with you. When you go to visit old establishments of this sort, you will have to remember the tremendous spirit of death that prevails there. In those cathedral towns, choked with wealth, you find solid conglomerations of religious corruption, so tenacious, rank-like, and massive, that they seem to despise the hammer of God's word. Talk about India and Juggernaut, and the difficulties of preaching the gospel there.—I tell you it is not half so hard to bear the gospel there as in the face of the castled vice and criminality which stands rooted, built round, and barricaded by the worldly interests of our own land.

The Rev. S. A. TIPPLE, of Norwich, seconded the resolution (but declined to make a speech, in consequence of the lateness of the hour), and it was unanimously adopted.

The Rev. J. DAVIS, of Portsea, then moved, and the Rev. J. EDWARDS, of Nottingham, seconded the last resolution:—

"That the thanks of this meeting be presented to the officers of the Society, and to the committee, for their services during the past year; that George Lowe, Esq., be the treasurer; that the Rev. S. J. Davis, be the secretary; and that the following gentlemen be the committee for the year ensuing." [Names read.]

The resolution having been cordially adopted, the doxology was sung, the benediction pronounced, and the meeting separated.

## BAPTIST MAGAZINE.

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 JULY, 1857.
 

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## ON PREACHING.

BY THE REV. JOHN HOWARD HINTON, M.A.

It certainly will not be the fault of the press, if the ministers of the present day do not become better, or, as the phrase is, more powerful preachers. Very frequent notice has been taken by public writers of late years, if not of their excellencies, at least of their defects, which have come to constitute with some parties a staple, we may perhaps say a favourite—because an easy and popular—topic of animadversion. We do not suppose that we have to thank *all* these writers for much genuine sympathy with our difficulties, or for any sincere desire to promote our success; but we thank them nevertheless, for what is at least a tribute to the function itself which the preacher so inadequately performs, and may be a help towards his wished for improvement. Undoubtedly the preaching of the gospel holds the foremost rank among the means of disseminating Christianity, and effecting the conversion of mankind. As speech is man's principal mode of communication with his fellows, so is it naturally and necessarily his principal mode of making known the glad tidings of salvation. For ages it stood alone, and although now powerfully supplemented by the art of printing and the process of translation, it maintains an unquestionable priority in the order of adaptation and power. And far are we from thinking, either that the preaching of the gospel effects all that may fairly be expected from it, or that preachers of the gospel are all that they may fairly be expected to be. We think, however, that some mistakes are involved in the judgments which are passed on this matter, and we shall hope to render some little service by an endeavour to indicate them.

It is an error, we think, to identify the preaching of the gospel with "the pulpit." We place the phrase, "the pulpit," within inverted commas because we use it as a quotation, it being "the pulpit," or preaching as conducted in the pulpit, which constitutes the topic of critical animadversion. "The pulpit," however, taking the phrase in its widest sense, comprehends but a part—we may venture to say, perhaps,

but a small part—of the preaching of the gospel as instituted by Christ, and as actually subsisting among his disciples. It is without any authority from the Master, we suspect, that an official character has come to be given, either to the person of the preacher, or to the act of preaching. We acknowledge the divinely appointed offices of pastors and deacons, or, if the reader pleases, of bishops and presbyters; but we can find no trace of the institution of an order of ministers, or preachers of the gospel. The great commission, "Go ye into all the world, and preach the gospel to every creature" (Mark xvi. 15), was given, as we understand it, to the disciples of Christ at large, and in this sense it was clearly understood and acted on by the earliest professors of his name. The very phrase, "preach the gospel," has acquired an unnatural and infelicitous technicality, as though it expressed a thing which could be done only by a professional person, and in a professional manner; whereas the original might be much more fitly translated, "publish the glad tidings," and in reality indicates an act to which every disciple of Christ is both competent and obliged. It is the forgetfulness and disuse of this universal method which has, to a great extent, paralysed Christ's own machinery for the dissemination of the gospel, by silencing a multitude of voices while giving professional utterance to a few. Now the remarks in which the press of the present age delights are directed exclusively to the professional preaching of the gospel, or, as is truly said, to "the pulpit;" and they treat this as though it were the only means—the only oral means, that is to say—of the diffusion of Christianity. May we be permitted to remind public writers, that this professional ministration is no institute of the great Christian Master; that it is only a form, and in some respects a distorted form, into which the universal obligation and practice of publishing the glad tidings has, in the course of ages, developed itself; and that a large quantity of individual communication is still, notwithstanding the extensive paralysis of which we have spoken, going on, and constituting probably both the largest and the most influential part of the existing machinery for the conversion of mankind?

It is also an error, we conceive, to identify "the pulpit" with the preaching of the gospel. As there is much preaching which is not in the pulpit, so is there much uttered in the pulpit which is not the gospel. The pulpits of England are, indeed, to be reckoned by many thousands; but, passing over entirely the minor theological differences subsisting among those who may be generally called evangelical, it is a fact too notorious to need proof, that, in a very large number of them, the gospel, in the sense of the glad tidings of salvation, is not preached. Now it certainly can constitute no rational cause of wonder that such preaching should have small hold on the public mind, or that it should gradually lose what hold it has been accustomed to have. If anything may fairly be expected to be "the power of God to salvation," it must assuredly be the truth of God, and the truth as it is in Jesus. In whatever measure this may be unfaithfully or defectively preached, it is but reasonable to expect a deficiency of power; and where its vital element is wholly wanting, it is absurd to look for any power at all. On this ground it is clear that the animadversions of public critics fall with only a partial justice. It may be true that many thousand pulpits in England, and those comprehending some of the most magnificent and imposing, are without power; but so indeed, when we consider what is preached in them, is it quite natural that they should be. The only question in bearing is, whether pulpits in which the gospel is preached are without power also.

A third error seems to us to lie embodied in the remarks of public writers on the pulpit: namely, an assumption that preaching of a superior kind will certainly be successful, or, to use the current phrase, powerful. In setting down this assumption as an error, we are neither forgetful of the natural relation between means and ends, nor unwilling that the gospel should be preached with all the help to its efficacy which the most genuine eloquence can supply; but we firmly believe that not the best preaching possible, or conceivable, can ensure its own success. It is true, that speakers on other subjects—pleaders at the bar and debaters in the senate, for example—succeed according to the force of argument by which they endeavour to convince, and the power of motive by which they strive to persuade; but the preaching of the gospel is quite another thing, and is not to be judged of by such comparisons. Alienated from God as man's heart is, and at enmity with him, the messenger of mercy has to encounter a wilful blindness which defies all modes of conviction, and a depraved resolution which resists all efforts of persuasion. It is not that the state of mind is one which renders the appeal irrational, or that the arguments and motives employed are inferior in their natural weight to the influences with which they have to contend; but, by One who knows "what is in man," we are forewarned of the result, and made fully aware that no light will convince, and no motive will persuade, apart from the enlightening and persuasive power of the Spirit of God. This, it is true, is promised in connection with the preaching of the gospel; but it is not promised to all persons, nor is it promised in equal measure in all places and at all seasons. There is sovereignty in the dispensation of the Spirit, as well as grace. The gospel, even as preached by an apostle, was to some "the savour of death unto death." And as not all who heard apostles in the first age of Christianity were converted, so neither are we to expect that all who hear the gospel, however well preached, will be converted now. If we preached as well as Paul, nay, to speak with reverence, if we preached as well as Jesus Christ himself, the fruit of our labours might still be partial, and even insignificant.

And as, on the one hand, the very best preaching would have no persuasive effect *without* the influence of the Holy Spirit, so, on the other, *with* this gracious influence, preaching of a very humble kind, in relation to the elements of human adaptation, may be made largely successful. Many instances of this kind are recorded on earth, and doubtless many more have their record on high. When gentlemen of the press, therefore, blame us for want of power in our preaching, they blame us unjustly, for they blame us for that which is not fairly within our reach. Were it truly competent to human eloquence—as that of the bar, the senate, or the theatre, is competent to its objects—to win souls to Christ, then fault might be found with us for the inefficiency of our preaching; but since it is not so, the bolt of censure is launched in a false direction, and falls harmlessly at our feet. It may be that we preach badly, or it may be that causes analogous to those which have already notoriously operated in restraining the influence from above operate to restrain it still. In its time, no doubt, the outpouring of the Spirit will come.

An error, we further think, is committed in the estimate formed of the actual power of the gospel ministry. The pulpit, we are distinctly and strongly told, is losing its hold on the public mind; it has less power than it formerly had. This is easily said; but we really venture to ask whether it can be proved. If there ever was a time when the preaching of the gospel—we confine ourselves, of course, to evangelical preaching—

had greater power than now, when was it? We do not pretend to be sufficiently conversant with ecclesiastical history to determine this question, but our feelings inevitably impel us to raise it; and if we have done so in ignorance, our rashness can easily be rebuked. If the excitement of the days of Whitefield and Wesley be required, even that has re-appeared, although in an age much less favourable to its production. As to the comparison which is drawn by some writers between the waning power of the pulpit and the growing power of the press, it appears to us to be unjust, even to the absurd. The press is a new secular power which has grown up within these few years, and has at once taken the place which was wanting it, and to which it was adapted. In the presence of this new power, the pulpit has *apparently* less influence than it had; but it is not really so. Or if there be any measure of influence of which the press has shorn the pulpit, it is only that which it exercised because no more appropriate organ for it was in existence, and which it can well spare. As for any revival of pulpit eloquence bringing it back to the position it once held in relation to the press, the notion is absurd, and the thing undesirable. The two organs appeal to different parties on different subjects, and do not supply fitting elements of comparison.

Another error—and it is the last which we shall at present indicate—is to require in preachers of the gospel a large combination of high excellencies. It seems to be demanded that all preachers of the gospel should be deep thinkers, cogent reasoners, great orators. Now let us not be supposed to depreciate greatness of any kind, or to give other than a most cordial welcome to the noblest faculties into the service of religion. But to welcome them is one thing, to demand them is another. We think it may be laid down with certainty, that such a demand is not in accordance with the intention of the Master. The glad tidings of salvation were, according to his directions, to be published by all who knew and accepted them, and the professors of his name have in all ages been, generally speaking, of the humbler classes. Even with respect to the more professed preachers of the word, the large number of those required for the service of His kingdom must at all times have rendered it impossible for them to have been distinguished by eminent talents. We all know that eminent talents are rare, and far from falling to the common lot. They are rare on the stage, they are rare at the bar, and they are rare in Parliament—the eloquence of which last, with exceptions, is most unjustly and absurdly applauded: Parliament, however, wants but a few hundred debaters, the bar but a few score pleaders, the theatre but a few dozen actors, while the dissemination of the gospel in England alone employs, say, thirty thousand preachers. We venture to say, that, if either of the above celebrated bodies wanted as many men, their quality would not be superior to that of the existing ministers of the gospel as a whole. In a case like this it is quite impossible to suppose the possession of eminent talents to be necessary, and it is absurd to require them. The true qualifications for the work of the ministry are those of genuine Christianity and of common life; an experimental knowledge of the gospel, a love of Christ and of the souls of men, a spirit of laborious self-sacrifice, and aptness to teach. If God sends more, we welcome it; but with these and his blessing, we can do our work. Nor is the want of talent the great hindrance to the success of the Christian ministry. Much more would be done to increase its efficiency by withdrawing the endowments

which have tempted men destitute of religion into the pulpit, and kept them there, than by this insatiable demand for impossible talent.

Our preceding remarks will have been entirely misunderstood, if they have left an impression, or led to an inference, that we either think the pulpit—we use the word in a comprehensive way for the sake of brevity—as good as it might be, or have no desire for its improvement; we merely enter a *caveat* against the fault-finding of “unreasonable men,” and endeavour to moderate a little the current—we might almost say the torrent—which runs, as we think, too strongly, against the invaluable body of persons affected by it. At the same time, we readily admit that, with due care and effort, the work of the pulpit might generally be done much better than it is done, and we sympathise most heartily in every effort, guided by just views, and made in a kindly spirit, to stimulate preachers of the gospel at large, and especially the rising ministry, to the highest attainments of every kind by which the efficacy of their ministrations may be increased. Among efforts of this kind deserving a most cordial welcome, is a small volume from the pen of Dr. Leifchild,\* characterised by strong good sense, and enriched with the fruits of long experience. As a sample we take the following extract from the Appendix, which is, in truth, considerably larger than the Inaugural Address:—

“The spirit of the German philosophy is unfriendly to revelation in its very principle. It limits its cognizances to reason and human nature. It may not be a cold, cheerless scepticism, but rather a sublimation of thought into the regions of idealism; and by new terms investing old ideas, it cheats us with the supposition of wonderful discoveries which, thoroughly examined, are found to be either truisms or illusions. New modes of dealing with the consciences of men seem to be in request; but the grand interests of the human soul are not to be sacrificed at the shrine of a daring speculation, or attempts to appease the cravings of an insatiable desire for novelty. Something, indeed, may be conceded to the character of the age, which as the intellect becomes more generally and extensively cultivated, renders the multitude less likely to be affected by what addresses itself only to the sensitive and imaginative part of our nature. But though the garb of a beautiful form may suit one eye better than another, the form itself, if truly beautiful, will be the same in every age; and so it is with the perfect system of truth in the gospel. ‘The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like a fire? saith the Lord, and like a hammer that breaketh the rock in pieces?’ What advance has all this parade about philosophy made in the discovery of divine truth, or in the development of truth already known? The gospel of Jesus Christ is at present the ultimatum of religious truth. What philosophy can place us beyond that? It is at our peril to tamper with the truths of holy writ. They are not abstractions but living realities, and must ever be so regarded by us. In the faithful proclamation of them, they are the power of God to men’s souls, which can be said of no other. Never do they change or lose their appositeness to the conditions and requirements of man. If they fail it is not for want of power in them, but in us, to draw forth, elucidate, and apply their meaning. The rays of the sun are not shorn of their lustre, nor does the scenery of nature lose its beauty, when men avert their eyes or lose the power of vision. Some among us seem as if they would becloud the celestial light of revelation, and deprive the world of its truths, which they deem too antiquated, and therefore to be set aside as if they had become obsolete, or as if the world could do very well without them. But what other sun do they find to supply the place of the Sun of Righteousness? What but artificial lights of human origin, and of only human efficacy! All such lights are extinguished in the dark valley of the shadow of death, and throw not one ray beyond.”—Pp. 74—77.

While wise and judicious counsels are thus kindly addressed to us by

\* On Preaching and Preachers. The Inaugural Address, delivered October 16, 1856, at the Opening of the New Baptist College, Regent’s Park. With an Appendix, containing Practical Remarks on Preaching and Preachers. By the Rev. John Leifchild, D.D. London: Ward & Co.

some of our brethren, others are assiduously employed in teaching us by example, and, by the publication of discourses actually prepared for the pulpit, and delivered in it, are showing us, after their conception of it, how to preach. No less than three works of this class are now lying on our table, and they are of sufficient diversity and power to justify us in giving to our readers a specimen of each.

The lead in this path has been taken by Mr. Thomas, of Stockwell, in a periodical publication\* of which the fifth volume lies before us. The general idea of preaching brought out by this work is one mainly, we may say almost exclusively, practical, to the large, and nearly entire omission of doctrinal matter, even of the simplest kind. A single sentence gives it to us:—"Christianity presents itself under a twofold aspect: as the restorer of moral purity to the world, and as a revealer of a future state" (p. 87). And this sentence does but express a principle laid down by the editor in his preface—"Systematic theology is but a means to an end. *Spiritual morality is that end*" (p. 4). Accordingly he tells us, "the book has no polemical theology" (p. 3); he might as truly have said it has no theology at all. Our impression on this matter is painful and decided. Fully prepared to welcome all the "spiritual morality" which the volume contains, we feel sorely the absence of that gospel truth which it does not contain, and of that doctrine of *salvation* which it avowedly ignores.

The manner of the discourses here presented approves itself to us as little as the matter. It is throughout literate and cold, as is almost inevitably the matter with written discourses, which are on that very ground, as we conceive the matter, unadapted for the pulpit. Let our readers take for an example the following peroration of a discourse on the miracle at Nain:—

"Brethren,—There are some of us who ought to fear, but who do not—some who as yet untouched by the Saviour's grace and mercy, ought to tremble at the thought of God. To such we would only, in conclusion, say, that if a miracle be necessary to rouse their fear, they will one day see one. The hour is coming when the miracle upon which we have been meditating will be repeated before their very eyes, and on a scale of vastness and grandeur inconceivable. 'The hour is coming, in which 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.' Then fear shall take hold on them; then trembling and astonishment shall seize them! Ah! but it will then be too late to tremble."—P. 370.

The following, which concludes a discourse on Heaven, from John xiv. 2, "In my Father's house are many mansions," is no better:—

"In conclusion, remember, that to be an inhabitant of heaven, man, however pure and spiritual, must undergo an unknown change. 'For this corruptible must put on incorruption, and this mortal must put on immortality.' We must be partakers of a spiritual nature on earth. 'Flesh and blood cannot inherit the kingdom of God; neither can corruption inherit incorruption.' To be an angel in heaven, man must be little less than an angel now, or heaven would be to him but an unflowered wilderness. 'Holiness without which no man shall see the Lord,' is the inscription written on its portals and its throne."—P. 93.

The next of the works on our table to which we shall refer is *The Congregational Pulpit*.† Of the sermons here presented to us, the matter is,

\* *The Homilist*. Conducted by the Rev. David Thomas. Vol. V. London: Ward & Co.

† *The Congregational Pulpit*; containing Sermons from the Manuscripts of Non-conformist Ministers of the present day, etc. Conducted by the Rev. T. G. Horton. Vol. III. London: Judd and Glass.

generally speaking, more evangelical, and the manner more free, and on both accounts they are more acceptable to us. We give the following portion of an earnest peroration to a sermon on the "River of Life:"—

"Lover of pleasure, wanderer from God, unsaved man, whether are these things true or false? You cannot in the face of such evidence, you dare not, deliberately think or call them false. And yet you are acting as if they were; that is, you are acting unworthy of your immortal nature, ungratefully to your God, and ruinously to your best and eternal interests. Are you invited to drink of this river and enjoy eternal life? And yet you seek satisfaction in the comforts, excitements, possessions, and prospects of this life that now is and is passing away. Hear what God, your Maker, says of you—'Be astonished, O ye heavens, at this, and be terribly afraid; yea, be very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.'"—P. 165.

The following passage concludes a sermon on Romans v. 2, "The State of Grace:"—

"If you are not 'in the faith,' and are conscious that Christ is not 'in you' (2 Cor. xiii. 5), we would earnestly exhort you to improve your privileges, to know the things which belong unto your peace, and to press unto the state of grace. The land of salvation is Christ's; he purchased it with his own blood; he stands at the entrance to welcome every seeking soul. Behold his face! it beams with tenderest pity. Look at his form! it bears the marks of the nails and the spear. Listen to the voice! he says, 'I suffered this for you.' Whilst you thus gaze on him with wistful earnestness, you will feel the hardness of your heart to melt, the darkness of your mind to dissipate, and the gloom of your unbelief to be enlightened with faith. You will realise Christ as your own loving Saviour; and believing, you will 'rejoice with joy exceeding and full of glory.' Divine grace will beam upon you, and animate you with newness of life and fresh vigour of hope. Coming unto Him who is 'the way, the truth, and the life,' you will have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God."—P. 242.

We shall take now an extract from the third work to which we have referred above. We shall do so without, in the first instance, naming it, in order that it may be more strictly compared as to its quality with the passages already given, and we hope our readers will so far enter into the spirit of our proceeding as not to look for the title of the book until they have read the extract. It is as follows:—

"O Christian, keep thine eye on Christ; for out of him thou art no better than the damned in hell; there is not a demon in the pit but might put thee to the blush if thou art out of Christ. Oh! that thou wouldst be humble! Recollect what an evil heart thou hast within thee, even when grace is there. Thou hast grace—God loves thee; but recollect thou hast a foul cancer in thine heart still. God has removed much of thy sin, but still the corruption remains. We feel that, though the old man may be somewhat choked, and the fire somewhat damped by the sweet waters of the Holy Spirit's influence, yet it would blaze up worse than before if God did not keep it under. Let us not glory in ourselves then. The slave need not be proud of his descent. He has the brand mark upon his hand. Out upon pride! Away with it! Let us rest wholly and solely upon Jesus Christ.

"Now just one word to the ungodly—you who do not know Christ. You have heard what I have told you, that salvation is of Christ alone. Is not that a good doctrine for you? For you have not got anything, have you? You are a poor, lost, ruined sinner. Hear this, then, sinner: thou hast got nothing and thou dost not want anything, for Christ is all. 'Oh!' sayest thou, 'I am a bond slave.' Ah! but he has got the redemption. 'Nay,' sayest thou, 'I am a black sinner.' Aye, but he has the bath that can wash thee white. Sayest thou 'I am leprous?' Yes, but the good Physician can take thy leprosy away. Sayest thou 'I am condemned?' Aye, but he has got the acquittal warrant signed and sealed if thou dost believe in him. Sayest thou, 'I am dead?' Aye, but Christ has life, and he can give thee life. Thou wantest nothing of thine own—nothing to rely on but Christ; and if there be man, woman, or child here who can solemnly say after me with his or her heart, 'I take Christ to be my Saviour, with no powers and no merits of my own to trust in; I see my sins, but I see that Christ is higher than my sins; I see my guilt, but I believe that Christ is mightier than my guilt'—I say if any of you can say that, you may go away and rejoice; for you are heirs of the kingdom of heaven."

Now, without asking *whose* utterance this is, it is at least obvious that it is of a very different class from those which have preceded it. More feeling is expressed by it, and more feeling will be kindled by it. And after the testimony which experience has borne to its power, no hazard can be run by saying that it is the style of address best adapted to the pulpit. We now state that the extract is taken from a sermon of Mr. Spurgeon,\* and that it is simply characteristic of his ordinary manner. We are not now writing a review, and we shall not suffer ourselves to be diverted into any remark upon either the matter or the manner of Mr. Spurgeon's discourses, on both of which, under other circumstances, we might, of course, find something to say; we refer to him now simply as a preacher, and we cannot withhold our conviction that his sermons are better, much better, both in manner and in matter, than those of either *The Congregational Pulpit* or *The Homilist*. We think he is on the right tack, they on the wrong one. Far from insensible are we to his faults; but we are ready to say with Dr. Leifchild, "I can forgive a man almost anything if he have but roused my attention, and warmed my heart with emotions and sensibilities of a religious nature." At the same time we are no advocates for imitation. One reason why Mr. Spurgeon's preaching is powerful is because it is natural, and no man can, for himself, do better than follow out his natural bent. In the great system of morals, as well as physics, everything that is natural will find its position and its use. We would no more have Mr. Lynch try to preach like Mr. Spurgeon, than we would have Mr. Spurgeon try to preach like Mr. Lynch. But observation of others fitly supplies hints for the cultivation of our own powers, and may be particularly useful in assisting us to avoid and correct those many faults by which the most effective employment of them is so largely impeded.

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## THE DISCIPLES SCATTERED AND REGATHERED:

Matt .xxvi. 31, 32.

BY THE REV. S. S. PUGH.

A GLANCE at the circumstances which stand in immediate connection with these words of our Lord will best serve to indicate the lessons which they suggest. They were spoken immediately after the supper in which he had set forth his own approaching death for their redemption. But this revelation of truth and love was followed by a startling declaration. This act of self-sacrifice was to be consummated through the *treachery* of one of themselves. Nor was this all; whilst one of them should betray him, all should forsake him. Our Lord seems to say to them, Be not too hasty to congratulate yourselves on your superior faithfulness and attachment to myself; do not too confidently contrast your fidelity with his treachery; "all ye shall be offended because of me this night." "Ye shall be scattered every one to his own, and shall leave me alone." Startled, almost offended by this declaration, Peter gives expression to their common feeling—"Though all men should be offended because of thee, yet will I never be offended."

\* *The New Park Street Pulpit*; containing Sermons Preached and Revised by the Rev. C. H. Spurgeon. Vol. II. London: Alabaster and Passmore.—P. 470.

Yet this desertion, which they deemed so impossible, was that very night to take place, and he who seemed the strongest and most resolved of them all, was to add to that desertion the guilt of denial: and so, though they gathered closer around him after the betrayer had gone, as if the unfaithfulness of one had deepened their own love, as if his departure had removed some element of separation from between them and their Lord, though they were receiving from his hands the emblems of his mysterious sacrifice, though they were listening to his last words, his almost dying words; yet it was true of all those, true of the heroic Peter, true of the loving John, true of them all, that they should be offended because of him that night.

But in the truth of God the words of hope are never very far from the words of sorrow. Out of darkness springs the dawn. Out of death new and triumphant life. The Shepherd indeed must be smitten, and the sheep scattered; but the words which declare this to them, declare also a promise, which if they had understood it would have taught them an altogether different course of thought and action. True, he must suffer, die, but it was but a brief interval of darkness; "After he was risen he would go before them into Galilee." After he was risen! What words were these! Why did not their drowning hopes at once catch hold of and cling to them? Why did they not revive their courage and enable them to share, if need were, the suffering and shame of the cross? They alone can answer that question who have felt how strange and ineffectual in the time of deep sorrow, is any promise of coming deliverance or joy. The heart clings to its grief, and will not be comforted. So it was with these disciples. Their Lord was about to be crucified. All the grand structure of hope concerning him which they had been building—even up to the last they had been disputing who should be greatest—was vanishing away before their eyes. Judas had just gone to betray him; they themselves, he had just told them, should all be offended in him, and in the confusion and bitterness of their sorrow they could not heed the words of hope. They only came to understand them—as we do—after the sorrow was healed.

So understanding these words, what did they teach to them and to us? The first and most prominent lesson which these words taught was undoubtedly this, *that the meaning of his death was to be found in his resurrection.* This was the light that was being sown for them in their darkness. At first all their thoughts were engrossed with what he said about their forsaking him; afterwards they learnt to attach most importance not to the scattering, but to the regathering. His death should not be the destruction of their hopes; there was something beyond that death even for this earth and them. He was to meet them again. His manner of speaking left no doubt of that, and for that they must wait and hope. What new form that hope in him would then take, they could not indeed imagine. Their previous expectation of a temporal Messianism was well nigh extinct; it seemed hardly likely that this should be renewed, but there evidently was hope; the cross and the grave should not be the end of all. Death should be triumphed over, that was something. Yet, in their unbelief and hardness of heart, they understood not this saying. The resurrection itself could alone explain for them the mysteries of the cross. They felt in the presence of that that no words of promise were sufficient to awaken new hopes. With the feeling common to all cases of mental despondency, and which was even more strikingly illustrated in them when the women came and said

"He is risen," and their words seemed to them as idle tales, they felt that *words* were no consolation to them, did not reach, could not remove their doubts. They needed what we all need, what the gospel of Christ gives us, *facts*. They must see him risen, they must hear his voice; one of them must even put his finger in the print of the nails, before they can understand even the fact of the resurrection. And then, as they grasp that fact, and listen to him during those forty days, speaking of the things pertaining to the kingdom of God, new light begins to dawn upon them as to the meaning of his death. They have, indeed, no longer to think of death, but of life, life at the right hand of God for him and for all who belong to him, and of death as the way to life, and of life through his death. Here was the fact of which Christ had told them before he died; they had not understood his words then, but now they understood the fact, and by it they understood also his death. Had Christ died only, had his life of love and grace rested for ever from its labours in the tomb in the garden, then indeed their despondency might have settled into permanent despair. There would have been no message to the world of hope and salvation; their preaching would have been vain, our faith vain. They might indeed have spoken of him as teacher or martyr; they might, had they been capable of so doing, have written eloquent tributes to his wisdom, his gentleness, his virtuous purity; they might have hinted mystically at his miracles; but they could not have gone forth to tell "not with excellency of speech and man's wisdom, but with demonstration of the Spirit and with power" of "Christ, who died; yea, rather who is risen again." The mystery of the cross was revealed in the resurrection. He rose, for the Holy One could not see corruption: that was the meaning of that empty tomb. He rose, for the work of redemption was finished, and it was not possible that He, who was the prince of life, and who by his death had imparted life to a perishing world, could be holden of the bands of death. The reason of his death is seen in the fact that he ever liveth to make intercession. It was needful, that his participation in the lot of humanity might be complete, that the penalty of man's sin might be fully endured, that the law and the love of God might alike be fully vindicated, that he should die. And now that he is risen, and ascended to his Father and our Father, to his God and our God, we can see why he died, we can understand the mystery of godliness, God manifest in the flesh. We know that he was crucified in weakness that he might be raised in power: that having died as the representative of sinful man, he was received up into heaven as the representative of the new and glorified race of redeemed men. Ye, who marvel at the cross, as at first these disciples did, understand it as they did, in the light of the resurrection. See him who was made sin for us, and who bore our sins in his own body on the tree, living, and sitting on the right hand of God, mighty to save, the first-born among many brethren. The argument is complete, the assurance perfect. "Wherefore he is able to save, even to the uttermost, all that come unto God by him, *seeing that he ever liveth* to make intercession for them,"

These words, too, furnish us with a striking illustration of the *unchanging love of Christ to his disciples*, type of that un failing love which he bears for his own who are in the world now. And it is worthy of notice that the love of Christ to his disciples seemed to grow deeper and became more manifest immediately preceding his death. That which was to be the greatest witness of his love for them and for us was preceded by the

most tender and affectionate proof of that love. And this is the more striking, because it was with the perfect knowledge of their unbelief and hardness of heart. He sees before himself suffering and death, and knows that those whom he loves will in the hour of trial dishonour him and themselves by deserting him. He knows that when his heart, torn with anguish, shall crave most for human sympathy, the three whom he had admitted into the inner circle of his friendship will be unable to watch with him one hour, that Peter will deny him, and that all but John will forsake him; and yet his love cannot let them go. It shall retain a hold, even when they shall be offended because of him. They were but bruised reeds, but he loved them too well to break them. His heart should know no change toward them. Though the sheep should be scattered, they should not be lost. Though they should stumble and be bruised, he would heal them. Though they should wander, he would regather them. And so he would, as it were, bridge over the chasm which was about to separate them, by a promise which should tell them that his love was unchangeable, "After I am risen again, I will go before you into Galilee." No feelings but those of pity and love filled his heart. He knew that, when they understood him they would love him with a new and deeper love, and so he waited till the time of sorrow and death should be past and he should gather them again. And so he waits and is gracious now. How many times of scattering, how many times of offence does the history of even the best reveal! Yet it is still the Christian's testimony, "He restoreth my soul." He can still say, "of those whom thou hast given me, have I lost none." Still he manifests his love to us, not according to our deserts, nor according to our hopes, but above all that we can ask or think. He measures his affection for us not by our capacity for recognising or understanding it, but according to his own purposes of grace. How often have we been wounded by sin, and he has healed us; wandering, and he has gathered us! And just as his affection for his disciples remained unchanged, even when he knew they were about to desert him in the hour of his darkest trial; just as he chose that very time to give them the promise of re-union with him; so his unchangeable love to us, often most signally manifests itself to us, when we are most prone to stray.

Lastly, *in the scattering and regathering of these disciples, we have a type of the Christian's life.* Their scattering arose from their identification with him. They were his body, his friends, and might therefore expect to share in the obloquy and suffering which awaited him. The Shepherd smitten, the sheep could not but be scattered. It is quite right to view their conduct as culpable and cowardly desertion, but it is also true that they shared in their Master's shame. It was their first experience of "fellowship with his sufferings." But as they thus began to learn how rough and thorny was the path in which they would have to follow their Master, he also taught them another lesson, how through the destruction of their present hopes and a passing suffering, they should learn higher truths. Scattered and dishonoured by his death, they should in his resurrection be raised with him to a higher faith, a firmer courage, a nobler life; faithful type of how he now makes times of darkness and doubt, times of sorrow and scattering, means of preparation for a clearer knowledge and a purer faith. If we have fellowship with his sufferings, we shall share also in his glory. If we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection. That death was the type for all ages of how light springs out of darkness, joy

out of sorrow, light out of death. The dispersion of the disciples was in doubt, in darkness, in sorrow; the regathering was in confidence, light, and joy; and that which renewed their trust, gave them light for darkness, joy for sorrow, was, that they understood aright the meaning of that which had been the cause of all their sorrow.

Most of all shall this be true of our final gathering to Christ. When the dispersed and scattered of all ages shall be brought back to him, and the fulness of his love and grace be fully and eternally seen, what a revelation to us then, respecting the misunderstood trials of this life! What blessings will then be seen to have sprung out of apparent evil! what life out of death! what pure and simple trust out of doubt and darkness! what everlasting joy out of a few days or years of sorrow! What multitudes who here wandered alone in the unconquerable anguish of despondency, will then understand the mystery of his dealings with them! what songs of praise from lips which here moved to no strains but those of sorrow! what joy in the presence of Him whose face here seemed ever hid behind a dark cloud of sin and unbelief! Risen with Christ! Then will be known the meaning of the doubt and dispersion. "If we have suffered with him, we shall be also glorified together." One other thought, too, suggests itself in this connection; we have here a lesson about death, how its meaning is not revealed to us beforehand, but in the resurrection. "It doth not yet appear what we shall be;" we can believe, hope, imagine, but we cannot know; and before us lies that dark valley through which we must soon pass and pass alone. The tenderest affection can only lead us down to its entrance. Deep as may be the sympathy of those who stand around us there, they stand there only to bid us farewell; and though He is with us, yet we see him not in the depth of that gloom. Deeper and deeper grow the shades of the valley; and then!

"There lies the soulless clod—  
The day eternal breaks,  
The soul immortal wakes,  
Wakes with its God."

The mystery of death is revealed; we are like him, we see him as he is! As with these disciples, deepest sorrow was the last hour of night, into which the dawn was already beginning to break, so the last conflict, the fiercest trial is that which he has appointed to be the beginning for us of everlasting light and joy. Sorrow, doubt, death, must intervene between now and then, but his promise has been given, his prayer heard, "Father, I will that they whom thou hast given me, be with me where I am;" and he who met the disciples in Galilee with no mark of displeasure, no word of reproof, but with fullest love and gentlest teaching, shall then meet and welcome us.

"All our sorrows left below  
And earth exchanged for heaven."

## FRIENDSHIP.

FRIENDSHIP, like love, is destroyed by long absence, though it may be increased by short intermissions. What we have missed long enough to want it, we value more when it is regained; but that which has been lost till it is forgotten, will be found at last with little gladness, and with still less if a substitute has supplied the place.—*Dr. Saml. Johnson*, "IDLER."

## TRANSLATIONS FROM THE GREAT FRENCH PREACHERS.

## ON THE EIGHTH PSALM.

GREAT God! Sovereign Lord of the Universe! what spot of earth can I traverse where I do not find, beneath my feet, and on every side, the visible manifestations of thy presence, and reason to adore the grandeur and magnificence of thine holy name? If barbarous tribes can have allowed, the idea to be effaced from their souls which thou hadst graven there, yet all the creatures within their sight bear it written in characters so ineffaceable and radiant, that they are without excuse for their ignorance of thee. The godless man may well boast that he knows thee not, and that he cannot discover in himself any notion of thine infinite essence; it is because he seeks thee, O most Holy Lord! in a depraved heart, and in his passions, rather than in his reason. But only let him look around him, and he will discover thee; all the earth will declare to him his God; he will discern the traces of thy wisdom imprinted upon all creatures; *and his corrupted heart will find itself alone in the universe, the only being which does not proclaim and adore the Author of its existence.*

But what need, O my God! of vain researches and difficult speculations, to know what thou art? I have only to raise mine eyes on high, and behold the immensity of the heavens, "the work of thy fingers;" those orbs of light which roll in such order and majesty over our heads, and in comparison with which the earth is only an atom. Great God! what magnificence! Who has commanded the sun to emerge from nothing and to rule the day? Who has bidden the moon to shine and be the lamp of night? Who has given being and name to this host of stars which gem the firmament so resplendently, and which are so many mighty suns, each illumining its own especial world? Who is the workman whose omnipotence has been able to accomplish these marvels, which overwhelm and confound the pride of our dazzled reason? Who but thyself, Sovereign Creator of the universe, could have made them? Could they have emerged of themselves from the bosom of chance and of nothingness? And can the godless man be desperate enough to attribute to that which has no existence an omnipotence which he dares to deny to Him who inhabiteth eternity, and by whom all things were made.—*Massillon.*

## THE COURSE OF HUMAN LIFE.

Human life is like a road, whose termination is a frightful precipice, of which we are warned from our first step; but the law is fixed, and we must constantly advance. I would retrace my steps—but onward! onward! An irresistible weight, an irresistible force drags us along. We must incessantly advance toward the precipice! A thousand disappointments, a thousand difficulties, weary and disquiet us on the journey. Oh, that I could avoid this frightful precipice! No, no! You must still advance, still hasten on, so rapid is the flight of years! One may console oneself, however, since from time to time one meets objects which divert the thoughts—flowing streams and fading flowers; we wish to pause an instant, but—onward! onward! Meanwhile, we see everything which we have passed falling into decay behind us—frightful desolation, inevitable ruin! We console ourselves with some flowers plucked in passing, but we see

them fade in our grasp before nightfall; some fruits we find, but they perish as we taste them. Dragged ever onward, we approach the gulf. Everything begins to fade; the gardens are less flowery; the flowers less brilliant; the meadows less smiling; the waters less clear. All grows dark; all fades away. The shadow of death meets us. We begin to feel that the fatal gulf is near. One step more and we stand upon the brink. Already horror overwhelms the spirit; the head swims; the eyes wander. But still we must advance: we would turn back, but cannot! All is fallen, all vanished, all has passed away. I need not tell you that this road is—Life; that this gulf is—Death.—*Bossuet*.

#### CONFORMITY TO THE DEATH OF CHRIST.

Christians—true Christians, I say—living in the world and with the world, allow themselves to be insensibly encouraged by its example to follow their own wills, instead of obeying the stern and yet sweet voice of the gospel, which calls them to glory in the steps of their crucified Lord and Master. The flesh recoils from this daily crucifixion. We will not accept the cross, and we dare not reject it. We turn our eyes from it, that we may be freed from the alternative either of bearing or rejecting it, and the Christian life of the most of us is spent in a constant study to regulate itself with Christian fidelity, without being conformed to the death of Christ. We are not to seek the cross, but by the cross to seek the glory of the resurrection, which is found in no other way. The cross for the sake of the cross, never; the cross for the sake of Christ, always. But what have you done, then, I demand of this generation, so fond of ease and such an enemy to suffering—what have you done with this word of the Master?—"And whosoever doth not bear his cross, and come after me, cannot be my disciple." Your cross! Do you know, my brother, that you have one, a cross—a cross which is specially yours, as really assigned you by God, as was that of Golgotha to Jesus Christ?

Were I to characterise with a particular name the Christianity of the present day, I should be tempted to call it a *comfortable* Christianity. If the primitive Church in the days of its mourning and glory resolved the problem, as to the measure of suffering over which faith can triumph, the Church of the nineteenth century seems to have proposed to itself the contrary problem, as to the degree of feebleness to which faith can be reduced without ceasing to exist. Come, then, martyrs of past ages, victims of Christian and of pagan Rome, all ye who have taken the cross too much in earnest—come, learn of us the secret of serving the Lord without its costing you anything but a few poor pleasures, whose value one blushes to name; some worldly friendships, which we would not otherwise care to retain; or a little gold, which death will at last surely snatch from us!

Yes, my brethren, since the day that Jesus redeemed us upon the cross, everything which is great, powerful, beneficial, is serious, and all the seeds of life and regeneration are sown in suffering and death. If you would contribute your part in the regeneration of the Church and of society, know that you cannot do it without a life serious, humble, crucified. We need not the spirit of Jabez,\* who prayed to be kept from suffering, but the spirit of Paul, "bearing about in his body the dying of the Lord Jesus." Am I mistaken, my brethren, in thinking that more than one

\* 1 Chron. iv. 9, 10.

among you breathe in secret after this dying life, so bitter, but so strong? Let none take part in our holy enterprise who prefer ease to the cross, egotism to love, appearance to reality. But thou, people of tears, awake! In thy turn, sow in tears, that thou mayest reap with joy.—*Adolphe Monod.*

#### THE TEMPTATION.

The work of the Holy Spirit and that of Satan are closely connected; the first provokes the second. In the invisible world heaven touches hell. The work of Satan is necessary to complete that of the Holy Spirit, and nothing comes to perfection in this lower world in which the devil has not had a hand.

Jesus is tempted—and when? after what, and before what? After His baptism, after His fervent prayer, after heaven opened above Him, and the Spirit of God descended upon Him: after all this, and even, according to Mark, “immediately after.” This time of glory and spiritual benediction is chosen for the temptation: chosen by Satan, because the Son of God at this moment excited in the highest degree his anger and jealousy; but at the same time, chosen by God, because at this moment His Son is best fortified against all the assaults of the enemy.

Temptation is the lot of humanity, we say: extraordinary temptations, let us add, are the privilege of the most holy. They are tests which God reserves to those heroes of faith, whom no obstacle arrests and no difficulty alarms—to a Moses, to a Samuel, to a Jeremiah, to a poor Canaanitish woman, to a St. Peter, to a St. Paul. This is not all; he not only reserves these temptations for the strongest, but for the time of their greatest strength. God spares us these trials during the first years of our religious life, when we need to be sustained by the ardour of our first love; just as a touching law of Moses excused a man for a year from the burdens of war, that he might “be free at home, and cheer up his wife which he had taken.” But when this ardour of feeling has given place to a more disciplined and less visible strength, that of the faith which hopes against hope, then comes the time of fatigues and war, then the Lord calls His children to render combats, which arouse and develope their holy courage.

My brother, my dear brother, wage this warfare with confidence, with courage. You say, “Oh! if I was sure of conquering.” But you can always conquer in Jesus. If you are less strong than Jesus, your God is not less strong than the God of Jesus; let His rock be your rock, and His strength will be your strength.—*Adolphe Monod.*

#### INSPIRATION AND REVELATION.

FOR many ages the Church was perplexed by theories and controversies as to the mode in which the Son of God became incarnate in human flesh. Innumerable were the speculations—many of them very wild, many of them very abstruse, all of them very useless—to explain how “the Word was made flesh and dwelt amongst us.” Ecclesiastical history for many centuries records the names of multitudinous sects and heresies which sprang out of these discussions. And more than one Eastern Church maintains its isolation to this day on the ground of some peculiar doctrine as to the mode of the incarnation. Had Christ a human soul? Was his body composed of flesh and blood, or was it only an appearance? Did the two natures coalesce, or did they act independently, though in

concert? Did the Deity suffer? Did the humanity of Christ partake of the miraculous powers he possessed? Such questions, and a multitude more, were discussed with an almost passionate earnestness. The only result the discussions have left behind them has been the name of various sects who took sides or propounded theories in these controversies. Every possible variety of opinions was held between that of the Docetæ, who denied the humanity, and the Arians, who denied the Divinity of our Lord. The student of Church history becomes confused by the strange names and stranger doctrines of the contending parties—Nestorians, Eutychians, Theopaschites, Monophysites, Aphthardocetæ, Phthartolatri, Agnetæ, Monothelites, and a host of others who in their day bandied the charge of heresy to and fro, contended for their various dogmas with the conviction that they were defending the essentials of the faith, and who have now, together with their controversies, passed away and been forgotten. For the Church, after ages of angry debate and wire-drawn speculation, has been content to accept the fact of our Lord's incarnation, leaving the mode unexplained. The fact is certain, the mode inexplicable.

Ever since the Reformation a not dissimilar controversy has been going on as to the presence of the Spirit in the Word. For just as the Second Person in the Trinity became incarnate in human flesh and was manifested to us in human form; so the Third Person in the Trinity has, so to speak, become embodied in Scripture and is manifested to us in human language. Innumerable theories have been broached to explain and account for the fact of inspiration. Just as in the speculations upon the person of Christ there were those who affirmed the Deity and denied the humanity, and those who affirmed the humanity and denied the Deity; so in speculations about the presence of the Spirit in Scripture there are those who dwell upon the divine element to the exclusion of the human, and those who dwell upon the human element to the exclusion of the divine. Between these two extremes there are innumerable *media*, each of which finds its advocates and defenders. We read of the inspiration of supervision, of elevation, of suggestion, of dictation. Some extend the authority of scriptural teaching to the whole of its contents, science, history, ethics, and religion; others would exclude the first from the divine teaching and retain all the rest; others would exclude all but the last; others again all but the last two; and so on interminably. For ourselves, we have a firm, clear, unflinching conviction of the presence of the Spirit in the Word, of the divine authority of Scripture, and of the imperative duty of submission to its teachings, as being not human, but divine. But whilst the fact is thus certain, the mode we believe to be inexplicable; at any rate, to be as yet unexplained. But as in regard to the doctrine of the incarnation, so in that of inspiration, the certainty of the *fact* is not disturbed by the mysteriousness of the *mode*. Indeed, as Arnold has said, a well-regulated mind, having exhausted all its efforts to pass in a certain direction, and having gained sufficient proof that it cannot proceed farther, will sit down with the same satisfaction before an insoluble mystery, as before an ascertained truth.

We are not therefore about to risk another attempted solution of what we hold to be insoluble, or to add another failure to the many defective explanations of this inexplicable problem. But at the same time we believe that the inherent mystery of the subject has been increased, and that much needless difficulty has been accumulated about it by the ambiguous and equivocal use of the words Revelation and Inspiration. A

clear, distinct conception and definition of their meaning would do something to dissipate the haze which has gathered about it. And this is all that we now propose.

By revelation, then, we understand the unveiling or unfolding of something previously veiled or concealed. It implies that the thing revealed was previously hidden, but that the veil has been withdrawn, and the truth or fact disclosed. Hence it will be observed that, wherever the word is used in Scripture it is always in connection with some new truth or fact then for the first time made known. Not only is this the precise meaning of the English word "reveal," but of the Hebrew and Greek words it is employed to translate. Their original and exact meaning is to uncover, to make naked, to unveil.

By inspiration, we understand the breathing of the spirit into a living conscious agent. Clearly to perceive the connection and force of its present meanings we must attend for a moment to its history. In its original and physical usage it was applied to the process of respiration. This usage we still retain; in breathing we inspire and respire; a deep breath is a long inspiration. But from the paucity and poverty of language material phraseology has to be employed in a figurative sense, to express immaterial truths. Thus, the words which are originally allusive to breath, wind, &c., come to be applied to spiritual things; and so the same phrase is used to describe breath and spirit. All nations in their infancy have regarded the poetical or any other mental exaltation as due to and caused by a divine *afflatus* or inspiration. The Scandinavian Scalds were believed to sing under the exciting influence of Balder, the god of song. The early Greek poets invoked the help of Apollo and the Muses, and were regarded as under their direct influence. They were breathed into by the god—were inspired. This usage of the word, divested however of its superstitious and mythological associations, still lingers among us. We speak of the inspiration of the genius, of a man being inspired with a high purpose, of an inspiring theme. In using this phraseology we imply no opinion as to the origin of the mental exaltation, but simply to express the fact that it exists. But when we talk of the inspiration of prophets and apostles, we lay stress upon the Divine influence under which they acted. We mean that "they spake as they were moved by the Holy Ghost." The matters treated of by them may be new or old, may be "things in heaven or things on earth," may be human or divine, but they spoke of them not in the exercise of their natural and unaided faculties, but under the impulse and influence of the Spirit of God. As the body is filled and vivified by breath, as heathen bards were erroneously believed to sing under the influence and impulse of their fabled deities, so we know that prophets and apostles were filled, vivified, and influenced by the Spirit of God.

The primary and fundamental distinction then to which we wish to call attention is this, that revelation is of things, inspiration is of persons. We speak of a revealed truth, and of an inspired man, but not *vice versâ*. God has revealed facts and doctrines previously unknown. He has inspired his servants to report the revelation to us.

Now it is very evident that these two things have no necessary connection with one another. God may be pleased to make a revelation to a man whom he has not prepared by inspiration to receive it; or he may inspire a man to see all things around him in a new light and under fresh aspects, and yet make to him no new revelation. In fact these things

have existed apart from one another. The vision of Pharaoh and Nebuchadnezzar, the handwriting on the wall at Belshazzar's feast, the appearances of angels to Joseph, to Cornelius and others, the dream of Pilate's wife, were all cases in which there was revelation from God without inspiration. On the other hand, there has been inspiration without revelation. It would be a mere abuse of language to speak of most of the historical books as being revealed. The writers were inspired, and under that inspiration recorded what they, in common with their contemporaries, had seen or heard. The Books of Ruth, of Samuel, of Kings, of Chronicles, were unquestionably written by inspired historians, but what they wrote was history, not revelation. "They testified to that which they had seen." Those, however, are exceptional instances, and are only adduced in order to illustrate our assertion that revelation and inspiration are distinct and separable from one another. The ordinary rule of the Divine procedure is, that men are prepared by inspiration to receive a revelation from God, and to transmit it to others. They may transmit the narrative of other things besides the revelation. It may be necessary for the understanding of the revelation that other matters should be narrated. The revelation being made on earth, in time, and for men, it was needful that the historical and secular events amidst which it was imparted should be set before us. The inspired men, to whom "at sundry times and in divers manners God spake," have recorded both. Both are found in the Bible. We may therefore define the Bible as a record by inspired men of histories and revelations.

This distinction between revelation and inspiration may seem so clear that it is a needless labour to have pointed it out. We are sure however that it has been much overlooked even in scientific treatises on the subject, and much needless difficulty and perplexity have been occasioned thereby. In this case, as in so many others, the exact definition and rigid use of terms, though it may not solve the problem, will at least show us what the problem is, and will remove all *needless* ambiguity and vagueness from its discussion. The practical value of keeping the distinction in view may be illustrated in the following cases:—

1. In meeting that coarse form of infidelity which scoffs at the idea of Scripture as a revelation from God, on the ground that it narrates acts which are either criminal or trivial—the histories of Jael and Sisera for instance, or of Ruth. Now it may be fully and promptly admitted that these are not revelation, but it by no means follows that they are not written by inspiration, that is to say, by men inspired to act as historians. Whilst we may and must concede that all Scripture is not given by *revelation*, we may and do nevertheless maintain with the fullest confidence that "all Scripture is given by *inspiration of God*, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

2. In removing those difficulties which some Christian persons feel as to the contents of Scripture. They read such narratives as those just referred to, or that of Deborah, or Paul's request to Timothy respecting the cloak left at Troas. They are perplexed and confounded by their attempts to reconcile such passages of Scripture with the fact of its being a Divine book. Their fear seems to be lest by relegating such matters to their proper place amongst secular affairs, they should infringe upon the inspired character of the entire record. Now we are far enough from pretending that all the difficulties of the question are solved by the distinction we have pointed out. To very many persons indeed it will be trite and familiar. Still we believe that there are those who will find relief in

the thought that though they admit that some parts of the Bible were not given by revelation, they may yet maintain that all were written by inspiration.

3. It relieves the doctrine of inspiration of many difficulties and complications which systematic theologians have introduced into it. Thoughtful readers of the Bible feel that it is all valuable; feel, too, that it is not all of equal value. In the words of John Newton, "it is all precious, but some passages are silver, and some are golden, and some are of diamonds." We prize the books of Ezra, Nehemiah, and Esther, but we set a very different value on the Psalms, the Gospels, the Epistles. Writers on the interpretation of Scripture felt that those books, so different in subject, method, and value, must be placed in different categories. They therefore devised the theory of various modes of inspiration, that of superintendence, of elevation, of suggestion, and of dictation. This theory was never felt satisfactory even by those who accepted it. It was too complicated, artificial, and cumbrous. At best it was a mere hypothesis—a clumsy and unsupported one. The distinction we point out has at least the advantage of clearness and simplicity; it exists in fact; though it does not pretend to explain the problem, it at least simplifies it. That the Bible does contain the revelation of facts and truths previously unknown is evident; that it contains histories which are recorded by eye witnesses, who therefore received the knowledge of them not by revelation but by natural observation or inquiry, is no less evident. That the writers were inspired to record both histories and revelations we firmly believe. In what mode and to what extent they were inspired, whether literal, verbal, or general, we do not stop to inquire. Of the fact only do we speak. We think that the distinction enables us to put aside the very unsatisfactory and dangerous hypothesis of degrees of inspiration; that it allows for the different values of the several books, whilst it preserves intact and unimpaired the sanctity and inspiration of the whole.

## THE BAPTISM.

BY MRS. SIGOURNEY.

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

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

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

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

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

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

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

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

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

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

## GEORGE HERBERT.

BY THE REV. T. E. FULLER.

IN those terrible times, when parliament and king were in deadly conflict in the revolutions of 1645, and the country from Caithness to Cornwall was convulsed with civil and religious strife, there were yet peaceful scenes in old England, where a Christian pilgrim might stay to refresh his soul, as at some mountain hermitage. Not only did the times produce those stern patterns of Christian heroism, who, like the band of Nehemiah, kept their shields and spears hard by when they went to prayer; but there were gentle spirits too who, though they seemed as those born out of due time, shed a peaceful influence in quiet nooks; while there is evidence that the rough hearts of armed men and stern warriors were often softened by the heavenly grace which shone from their lives. A beautiful type of this class of character was "holy George Herbert," who, though he did not live long enough to be disturbed by the storms which swept over the land, saw them "brooding on the face of the waters." He entered on his work at the commencement of that period of eleven years, in which tyranny played its last grand game, and liberty, at leisure, sharpened its sword for a day to come. In the year 1630, George Herbert went, according to a custom in those days, to toll the church bell, at the quiet village of Bemerton, about one mile from Salisbury, on his introduction to the living. He stayed much longer than usual after the bell had ceased to toll, and one of his friends, alarmed at his absence, looked in at the window and found him prostrate at the altar in prayer. On this same night, according to his biographer, Isaac Walton, he declared that "the virtuous life of a clergyman was the most powerful eloquence to persuade all that see it to reverence and love, and at least to live like him; and this will I do, because I know we live in an age that hath more need of *good examples* than precepts."

Well indeed did he work out his holy resolutions. For five years the village of Bemerton was blessed with a ministry so self-denying, and with

an example so pure and gentle in its manifestation of Christian grace, that the memory of it is as "ointment poured forth." He made the most solemn regulations for the performance of his ministerial duties, which he has put into a little prose book called the "Country Parson." Twice every day, he with his wife and child, led the villagers to prayer; and every Sabbath afternoon questioned them on the verities of the Christian faith. His kindness to the poor will ever be remembered. There was not a cottage in the village or neighbourhood, where want and sorrow had found a home, that was not cheered by the visits of this holy man. He was passionately fond of music, and even when at college this was his chief recreation. Twice every week at Bemerton he was accustomed to walk to Salisbury for the sole purpose of hearing the organ, and on his return his soul seemed thrilled with ecstasy. A beautiful story is given by his biographer of one of these journeys. He met an old man, who with his horse had together tumbled on the road, and were unable to get on their feet again. Taking off his coat, George Herbert set manfully to work, and soon put them all right. He was, however, plastered with mud, and arrived in Salisbury with a most uncanonical appearance. On his friends noticing his plight, and asking an explanation of his mishap, he told them the story, adding that the thought of what he had done would prove *music to him at midnight*.

The great Disposer of all events often takes to himself very early those spirits who seem meet both for earthly and heavenly service. George Herbert only three years after his settlement at Bemerton, seized with incurable consumption, peacefully went to rest in the better world. About the time of his death, Jeremy Taylor was returning from the excitements of London life to the calm repose of "All Souls, Oxford," that he might "complete himself in those several parts of learning into which he had made so fair an entrance," while John Bunyan was then only a little boy of five, playing on Elstow green, and all unconscious of the dream that was to make his name glorious.

No one can regret that George Herbert was called away before the time of those terrible strifes, in which he would have been so ill at ease. His death was calm and beautiful. The Sabbath preceding it, he took his well-tuned lute and proceeded to play and sing:—

"My God, my God,  
My music shall find thee,  
And every string  
Shall have his attribute and sing."

On the day of his death he declared, "I am sorry I have nothing to present to God but sin and misery; but the first is pardoned, and a few hours shall put a period to the second." How beautifully does old Isaac Walton say, "I wish, if God be so pleased, I may die like him."

Before he breathed his last, he turned to a friend and said, "Sir, I pray you, deliver this little book to my dear brother Ferrar, and tell him he shall find in it a picture of the many spiritual conflicts that have passed between God and my soul, before I could subject mine to the will of Jesus, my master, in whose service I have now found perfect freedom." This book was the "Temple" of George Herbert, in the composition of which he had solaced many an hour during his short life, and which after many vexatious delays was given to the world. Perhaps there are very few of our readers who have not refreshed themselves by the quaint and rich spiritual verse which this book contains; and they have found one of its charms to be, that it contains songs not only written for the selling,

but the spiritual conflicts and pastoral life of George Herbert set to music. To give any precise account of the design of the poem would not be an easy task. All that can be said is, that it might very well be called, "Thoughts on and about the quiet Church at Bemerton." There is a song for all the various parts of the church furniture—the porch, the fretted floor, the lock and key, the windows, and the altar—all come in for a quaint verse or two. All that belongs to the spiritual temple is not forgotten. Every part of the service, and every varying mood of the worshiper is painted with a depth and power that makes us feel as if the good pastor had watched earnestly the changing faces and varying circumstances of his flock, and made a song of joy or consolation for each.

Perhaps a better description of the poem cannot be given, than by taking at random half-a-dozen lines from the index: "Jesu, Jordan, Joseph's Coat, Judgment, Justice, Lent, Life, Longing, Love, The Sacrifice, The Saint, The Size, The Sinner, The Sun, The Stars, The Storm."

The beginning of the "Church Porch" makes us picture to ourselves some gay cavalier, whom George Herbert has once seen "going to church" at Bemerton, and whose chivalrous bearing and pleasant mien is so captivating, that it makes the good man wish that other fires burned in his soul and kindled in his eye. He touches him on the shoulder at the porch, and walking arm-in-arm round the graveyard, thus sweetly sings to him:—

"Thou, whose sweet youth and early hopes enhance  
Thy rate and price, and mark thee for a treasure,  
Hearken unto a verser, who may chance  
Rhyme thee to good, and make a haire of pleasure;  
A verse may find *him*, who a sermon flies,  
And turn delight into a sacrifice."

Then follow twenty pages of wise and winning counsel, concerning the life that now is and that which is to come. A few verses may be given to show with what telling power he puts into verse proverbial truths, contrasting strikingly with the sounding, but empty periods of Mr. Martin Tupper:—

"Calmness is a great advantage! He that lets  
Another chafe, *may warm him at his fire*,  
Mark all his wanderings and enjoy his frets,  
As cunning fencers suffer heat to tire."

Or again, a little further on in the same poem:—

"Pitch thy behaviour low, thy projects high;  
So shalt thou humble and magnanimous be!  
Sink not in spirit: who aimeth at the sky  
Shoots higher much than he that means a tree.  
*A grain of glory mixt with humbleness*  
Cures both a fever and lethargickness.

Slight not the smallest loss, whether it be  
In love or honour; take account of all;  
*Shine like the sun in every corner*; see  
Whether thy stock of credit swell or fall—  
Who say, I care not, those I give for lost;  
And to instruct them 'twill not quit the cost."

Perhaps no poet has ever put more strong stuff into a single verse, or sometimes line, or half a line, than George Herbert. It is not the music

of the rhythm, or the even flow of the words that *generally* charms, but that each sentence seems like a sharp thrust, that pierces the innermost recesses of the moral and spiritual life, and very often the gleam on the weapon is most golden.

Perhaps no better illustration of this can be found than in this same "Church Porch," where the young cavalier is advised concerning meditation and prayer:—

"By all means use sometimes to be alone,  
 Salute thyself; see what thy soul doth wear;  
 Dare to look in thy chest; for 'tis thine own;  
 And tumble up and down what thou findest there.

When once thy foot enters the Church, be bare,  
*God is more there than thou*; for thou art there  
 Only by his permission. Then beware,  
 And make thyself all reverence and fear.

Sum up at night what thou hast done by day,  
 And in the morning what thou hast to do;  
*Dress and undress thy soul*: mark the decay  
 And growth of it."

Passing into the church, the muse of the poet leads him first to the altar, and there he pours out a strain, so touching and tender, on the Redeemer's sacrifice, that though it is a bold paraphrase of the Saviour's agony, yet it is not felt to be out of place, or unworthy of the mighty theme. Certainly no writer has ever portrayed the betrayal of Jesus in more plaintive or powerful strains than the following:—

"For thirty pence he did my death devise,  
 Who at three hundred did the ointment prize,  
 Not half so sweet as my sweet sacrifice.  
*Was ever grief like mine?*

Therefore my soul melts, and my heart's dear treasure,  
 Drops blood (the only beads) my words to measure;  
 O let this cup pass, if it be Thy pleasure.  
*Was ever grief like mine?*

Arise, arise, they come! Look how they run!  
 Alas! what haste they make to be undone!  
 How with their lanterns do they seek the sun!  
*Was ever grief like mine?*

Judas, dost thou betray me with a kiss?  
 Canst thou find hell about my lips? and miss  
 Of life, just at the gates of life and bliss?  
*Was ever grief like mine?"*

George Herbert, like all other great poets, has had his detractors, and it may be readily conceded that his verse contains many very poor sort of half puns and verbal quibbles. Yet when we remember to what an extent he lays under contribution the commonest things of life for illustration, we are not only not surprised at such occasional breaches of taste, but wonder that they are so rare. The verses on prayer contain a fair sample both of those questionable and beautiful definitions of which he is so fond. Prayer is described as the "soul in pilgrimage," "engine against the Almighty," and the "church bells heard beyond the stars."

Some of our readers will not forgive us if we close this paper without giving a verse or two from the beautiful hymn on the Sabbath. Those who have never seen it will thank us for calling their attention to it and to the "Temple" of George Herbert, and may rest assured that when-

ever they turn to it, they will find, if not hymns for the "heart and voice," yet always hymns for the *heart*.

#### SUNDAY.

"O day most calm, most bright,  
The fruit of this, the next world's bud ;  
Th' indorsement of supreme delight,  
Writ by his friend, and with his blood :  
The couch of time ; care's balm and bay ;  
The week were dark but for thy light,  
Thy torch doth show the way.

The other days and thou  
Make up one man, whose face thou art,  
Knocking at heaven with thy brow ;  
The working days are the back part,  
The burden of the week lies there,  
Making the whole to stoop and bow,  
Till thy release appear.

The Sundays of man's life,  
Threaded together on Time's string,  
Make bracelets to adorn the wife  
Of the eternal, glorious king.  
On Sunday heaven's gate stands ope,  
Blessings are plentiful and rife,  
More plentiful than hope."

*Melksham.*

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#### THE NEW CREATION.

THE new creation in Christ Jesus, says Father Luther, is a more wonderful event than the creation of a world. We are told that the angelic choir chanted a morning psalm when the heavens and the earth, at the fiat of the Almighty, sprang from the deep. Oh, I am sure the morning stars sing together, and all the sons of God begin to shout, yes, that a morning psalm resounds 'mid heaven's arches, when a poor sinner, through the new birth, becomes a child of God, a new citizen of the heavenly Jerusalem ! Inasmuch as a human soul, which bears the impress of God's image, is of higher value than heaven and earth, so must the birthday of a child of God be a greater event than the birthday of a world. The change was indeed stupendous, as the earth rose out of chaos, as the darkness disappeared, as the waters fled away, as the mountains looked forth, as the sun and all the stars looked down ; but is the change any less wonderful which occurs at conversion ? Repentance, this costly bath of tears for all men who have no Saviour, is a bath of joy and sorrow-tears mingled ; for if we Christians weep over our sins, we weep not only because we have rejected so great love, but do not our tears also flow from our faith and love ? Yes, the tears of penitence in the eyes of the Christian are raindrops, which form, in the rays of the Sun of Righteousness, the rainbow of peace. If one trembles, it is a trembling for joy ; the sand beneath our feet becomes a rock, night and twilight day, a foreign land our home ; the fetters of duty are changed into pleasure and love, the law into a joyful message, the lawgiver into a Saviour and Redeemer, earth into heaven. Oh, tell me, is there indeed a greater birthday than the day of conversion, when from the seed of the Divine Word, received in faith through the Holy Spirit, a Christian man is born ?—*Tholuck.*

## Reviews.

*Memoir of Eustace Carey, a Missionary in India.* By MRS. EUSTACE CAREY.  
London: Pewtress & Co.; J. Heaton & Son.

"THE Master is come, and calleth for thee," is a summons that has of late often sounded, *unexpectedly*, "in the believer's ear." Several striking instances will readily occur to the recollection of our readers. The late Dr. Andrew Thomson, of Edinburgh, a man of stalwart intellect and stern eloquence, at the close of a meeting where he has electrified his hearers, falters on the outer steps of his own doorway—drops—is reverently lifted, and the friends whom he had asked to dine with him, and are awaiting his arrival, gather round, only to look on "the face of the dead!" Dr. Chalmers retires to his bed-room in usual health, carrying with him sundry documents he shall require to-morrow when addressing the Commission of the General Assembly. The morning dawns—it shines on the speech—materials carefully arranged for delivery, but the lips on which myriads have often hung in rapture, are moveless for ever—"the eloquent orator" hath been "taken away!" The esteemed President of the Western College, Dr. Payne, preaches on the evening of Lord's day from the words, "God is love," with a seraphic fervour unexampled in all his prior ministrations. He expresses a wish to dwell on the theme with his dying breath. Exhausted, he reaches his home, and after domestic worship, and a little refreshment, he prepares for rest. The family wait his appearance next day at the usual breakfast hour. He fails to come. They enter his chamber only to find that, according to his desire, the Divine love had been proclaimed with his *dying* breath! The devoted and useful Mr. Pike, of Derby, meets his ministerial brethren on a Monday morning at their fraternal gathering. In the afternoon he goes into his study to write a few letters. The tea hour arrives, but he appears not. His loved form sits at the study-table, on which are some envelopes addressed, and a letter begun, "My dear friend, accept"—but the pen that wrote the words is cold in death! The well-known Dr. Beaumont enters a pulpit at Hull, and, with signal impressiveness, proceeds to read a hymn on the glories of celestial worship, when, as if in a moment, he rises to swell the symphonies of cherubim and seraphim! Charles New, Pastor of the Baptist church at Penzance, is, on a Sabbath evening, refreshing his memory with the truths he anticipates addressing to his congregation. The congregation assembles, but the sermon is heard in the solemn silence that broods over the pulpit which the preacher has vacated for his throne in the skies! The much-loved Eustace Carey, unexpectedly prevented from going to Bloomsbury Chapel, as was his custom on the Thursday morning, begins the preparation of a discourse for the following Lord's day, to be preached for the mission at Houghton Regis. He ceases to write. He reclines in his chair, and soon it is discovered that "he is not, for God hath taken him."

With these cases (and the more recent one of Mr. Swan, of Birmingham,) before us, we read the words, with chastened awe, "In such an hour as ye think not, the Son of Man cometh." We feel that there is something sublime in the sudden death of a Christian. "Absent from the body—present with the Lord." Amazing transition! glorious exchange! How, one is inclined to ask, does it affect him who has made it? Do the words of inspiration (Luke xii. 37, 38) indicate no *peculiarity* in his blessedness? In what order do his

thoughts arise, as he "looks back upon death?" What are the emotions of angelic minds on *such* an arrival in their midst? What the mutterings of demons as they contemplate his instant escape from all their snares? We cannot tell, but, in the absence of all reply from the spirit-world, we confess to more than ordinary interest in the previous course of every believer whose entrance into heaven so much resembles a translation. We feel as if another Enoch had left us, and as if we heard the words repeated, in majesty and music, "He being dead, yet speaketh." Anxious to catch the utterances, we fondly recall all we have known of the departed, and turn with affection to the pages that may have been written to perpetuate his memory. What mingled fidelity and love ought to characterise them! "You will be too partial," said the dying Ely to Winter Hamilton, his life-long friend and his proposed biographer, "our long friendship will mislead you." "Dearest friend," was the reply, "you always loved truth; and how much more will you love it in heaven! Think you not that I should shudder to write aught but truth of you, when I thought of your truthful spirit looking down upon me, and adjuring me to its holy severity?" A new era of memoir-writing would dawn upon us did such high-souled integrity always hold the pen.

The present biographer does homage, we are glad to find, to the principle so solemnly enunciated by Dr. Hamilton. "If," she says, "it should appear to any, that the colouring thrown over this portraiture of Mr. Carey's life is brighter than a hand less nearly united to his would have made it, it can truly be said, that it has been throughout the sincere desire to present that life as truthfully and impartially as possible; and that if this aim has not been realised, none will regret it more deeply than the writer." This ingenuous avowal demands our credit, and we not only cheerfully accord it, but cordially thank Mrs. Carey for the memorial she has furnished of her now sainted husband. It deserves a circulation wherever he was known, but beyond even these bounds it is sure to travel, to interest and to gratify.

The volume is gratefully and gracefully dedicated "to those Christian friends whose tender regard and hospitalities were, for many years, so abundantly bestowed on Mr. Carey." They cannot but feel attracted by his history. He was born on the 22nd of March, 1791. His birth-place was "Paulers Pury, a small and pleasant village in Northamptonshire, which was celebrated only for its obscurity until" it could claim "the great oriental scholar and missionary" as a native. Under the same roof in which Dr. Carey first saw the light, or in a house contiguous to the one in which he spent his leisure hours, Eustace drew his first breath. His uncle's garden and favourite trees were familiar to his childhood's eye. His father—Thomas Carey, the Doctor's brother—was a noncommissioned officer in the army, and "the red coat" fascinated Eustace, who retained through life an admiration for the military profession. "Martial music," he used to say, "always quickens my pulse." In infancy his health was feeble. His parents, sometimes, doubted whether he would reach maturity, but while the one was "far away on the battle-field," the other nursed her little boy with a tenderness and a love the recollection of which often thrilled his soul. "My mother's footsteps," said he, after attaining his sixtieth year, "and my mother's voice, as she sang her Wesleyan hymns, I shall never forget; they are as fresh in my mind as if I had heard them yesterday." It was she who, through Divine grace, awoke in his soul serious thoughts. After her removal to Northampton he became a frequent and welcome guest of Mrs. Hobson and Mrs. M. Carey, both sisters

of the Doctor, and—the fruit of that distinguished man's labours previous to his departure from India—eminent Christians. They lived at Cottisbrook, a village about eight miles from Northampton. From them young Eustace learned many golden lessons and received imperishable impressions. "In his esteem they were more like angels than aunts." These Cottisbrook visits have a charm all their own, unless exceeded in interest by those to Boxmoor, where the aunts eventually resided, and whither, after his return from the East, their nephew often resorted to cheer their hearts and read to his aunt Mary, as her sun was setting, from the identical Bible from which, when a boy, he read the sacred portion at Cottisbrook. In July, 1809, he was baptized by Dr. Ryland at Northampton. At the Sunday morning prayer meetings he commenced his early ministry. His delicate health induced an aged Christian, in passing him, to say, "Not long for this world." "But the fire of his eyes," said another, "looks like life—bless him; perhaps God has something for him to do." After spending three or four years under the tuition of the excellent Sutcliff, of Olney, he entered Bristol College in 1812. Dr. Hoby's sketch of his fellow-student's college-life is nicely drawn. His original intention to go out as a missionary, unmarried, was changed, for in December, 1813, he was united to Miss Mary Fosbrook, of Leicester. Her character shines with great loveliness in the recollections of surpassing interest supplied by her son, Mr. W. F. Carey. Her husband was set apart to missionary work at Northampton, in January, 1814. He was addressed by the Rev. Robert Hall, as only he could address him. The charge delivered on this occasion was one of the happiest efforts of the great orator. In the following February, the missionary pair sailed from Portsmouth. After a voyage full of interesting incident, they arrived at Serampore, on the 1st of August, in good health. Dr. Carey and his fellow-labourers gave them a cordial welcome. To the acquisition of the Bengalee Mr. Carey applied himself. Calcutta was his sphere. He was honoured to be the first resident European missionary in that "City of Palaces" belonging to the Baptist, or any other denomination, who was wholly devoted to the work. The Circular Road Chapel there owes its existence to his zeal, for he was the chief collector of the entire amount needed to defray the erection. The chapel, the fort, the gaol, the schoolroom, the hospital, and other localities, witnessed his love for souls. No missionary's journal has stirred within us more deeply the fount of feeling than his. The journeys he took—the exhausting visits he paid—the toils he endured—the *work he did*, in conjunction with his loved missionary colleagues, fill up a term of ten years' sublime employment in India. Highly he prized fraternal intercourse, and richly did he contribute to the joy of his brethren's hearts. Personal and domestic afflictions ever and anon were poured into his cup, but he quitted not his post until He who had called him to it summoned him home. With shattered health—"his bones piercing through his skin," and himself "a sort of transparent breathing shadow,"—he, accompanied by his endeared, suffering partner, left India, where four of their children had found their graves, in 1824. He carried with him the esteem and love (the Serampore difference notwithstanding) equally of "the senior" as of "the junior" brethren, the affection of the native converts, and the respect of all with whom he had mingled. "Farewell," said he, "until health returns, and the same Hand which now afflicts me shall lead me back to this country of my choice, this people of my love." He reached England *via* America on the 3rd of August. His health, though far from being restored, was much improved, and after paying

a few visits of private friendship, he commenced the "deputational work," in which he was privileged for thirty years to serve the Baptist Missionary Society with great efficiency. In 1829, Mrs. Carey died. After being some five years a widower, he was united to her who has with so much affection embalmed his memory in these pages. In June of 1834, his venerable uncle went to his large reward, and Mr. Carey wrote his life. He was frequently invited to accept a pastoral charge, both in England and in America, but he invariably declined. Though he deeply felt the removal of his name, in 1845, from the executive of the Society, his interest in its trials and its triumphs never declined. The former excited his sympathy, and the latter his joy, to the last. For a considerable period he was favoured with renovated health, but recent years witnessed him occasionally the subject of very serious attacks of illness. The final one was on the 19th of July, 1855. The intelligence of his death elicited expressions of profound regret throughout the wide circle of his acquaintance. His mortal remains were deposited in the beautiful cemetery at Highgate. There they will sleep until He, in whose "sight the death of his saints is precious," shall "come to be glorified" in their "rising again" to "meet him in the air."

The nearer view we obtain of Mr. Carey in this volume heightens our respect and love for his memory. His mental powers were far above *mediocre*. His knowledge of men and things was great. His almost constant travelling necessarily deprived him of the leisure which might otherwise have richly contributed to his intellectual treasures, but few men knew better than he how to husband time. He was always abreast of the literature of the day, and with singular fluency and lucidness could give his estimate of authors who had handled some of the most recondite themes with which the human mind can grapple.

As a speaker he was distinguished. His style was emphatically his own. We shall not soon forget the first time we listened to him after his return from India. His fragile form—his emaciated countenance—his dark, bright eye—his voice of music, and his evident love for souls, entranced us. His silvery eloquence seems yet to ring in our ears. We felt as if sitting under the utterances of some unearthly being. Whether on the platform or in the pulpit, he, at that period, took his hearers captive. Even in 1837, when he was called upon unexpectedly, and therefore unprepared, to address the meeting that had assembled in Finsbury Chapel to greet the Rev. W. H. Pearce on his arrival in this country, he spoke like one inspired. The tears of nearly the whole assembly confessed his power, while his loved missionary brother by his side afterwards declared, "Mr. Carey's speech has half-killed me." During recent years, however, we marked a decided change in his oratory—and in our opinion not to the better. His "fugitive life," as he called it, was unfavourable to the maintenance of the exquisitely polished and charming style of composition which at the commencement of his "deputational" career riveted all who heard him. He did not, indeed, fail to interest, but the interest was not of the delicate, refined, and exalted order he once excited. Instead of being struck with his command of words, one often sat looking at the platform, and marveling at the evident command which words had of him. Now, his thoughts seemed carried away in a verbal whirlwind; then, as if groaning under the loads of synonymes which he volubly and almost involuntarily piled upon them. A sentence begun appeared sometimes to awake the curiosity not only of the audience, but of the speaker, as to *when*, and *where*, and *how* it was to end. His elegant attitudes—his graceful marches—his courteous bowings—his win-

ning smiles—his colloquial utterances, and his sudden springs, operated as a magic network thrown over the assembly, from under which they looked delighted and wondering—frequently smiling and often laughing outright. Far be it from us, however, to affirm with one alluded to in this memoir that “Mr. Carey’s speeches tended to *destroy* seriousness.” The pleasurable excitement which his best friends acknowledge they often supplied, kindled a genuine missionary interest in some bosoms that would have failed to respond to graver appeals, and Dr. Hoby truly observes, that “few men so frequently before the public, so long retained their hold on the attention and affections of Christian assemblies,” while a Huntingdon friend justly “supposes there is not a missionary meeting in the kingdom that has not felt his death as a loss—nor one that did not specially claim him as its own. ‘Our Mr. Carey’ was always the word, and the word was the outcoming of the feeling.”

Large-hearted and catholic in spirit though every one knew him to be, he was nevertheless a thorough Baptist. When asked “what he thought of the proposed amalgamation of the Baptist and Independent denominations,” his answer was, “I should not like to be absorbed.” He loved all the disciples of Christ, but no one could administer a severer rebuke than he, when he witnessed apparently sentimental indifference to Heaven’s high command. “Mr. Carey,” said a lady, “I see adult baptism to be quite right, and yet I cannot make up my mind to submit to it. I am very unhappy about it sometimes; I suppose you would advise me still to pray about it, sir?” “I tellyou what I advise, madam. Go and *do* what you know to be right, and pray afterwards. Your prayers will then be likely to give you more pleasure.”

He was himself eminently a man of prayer. No one could be thrown into his society for even a short time without feeling that there rested upon him “an unction from the Holy One.” His letters breathe exalted devotion. His kindness of heart was proverbial. Mr. Morgan, of Calcutta, at present on a visit to England, hits the mark adroitly and beautifully when he says, “Mr. Carey, I am quite certain, is a *brother all over*.” His sympathy was deep and tender. We ourselves retain frequent recollections of the benignity of his manner in ministering the richest consolations in the sick room, and we doubt not his angel visits are treasured in the most grateful and genial region of many an invalid’s heart. But, while ever ready to “weep with them that weep,” his own sorrows he concealed, or if he ever lifted the veil it was in his family. There he was loved as only such a husband and such a father could be loved. Loving looks and loving words formed the sceptre he wielded as a parent. He was “gentle toward all men”—urbanity incarnate—but his amiableness never degenerated into weakness. When he felt it to be his duty to withdraw from the Serampore Fathers, he faltered not. Principle with him was everything. He “spoke the truth in *love*,” but still he *spoke it*. Zeal for Christ and concern for souls stimulated him in the “course” which he has now “fulfilled.” Never again shall we meet him on earth, but we join his biographer in affirming, that “long will his memory be cherished in the hearts and homes of thousands of the saints.” With mingled beauty and pathos she observes:—

“Some of the most painful emotions of which the human mind is capable are brought into exercise when separating from those whom we love on earth. While the daily exercise of the natural affections in ordinary intercourse, and in the common relationship of life, is like a spring or fountain of waters, ever new, ever varied, and ever pleasing, yet in what a high degree do those affections become refined and elevated when brought under the sanctifying influence of the Spirit of Christ! . . . We took sweet counsel together, and walked to the house of God in company. How suggestive this of the purest friendship.

But what heart in this cold and desolate world of ours knows not the full meaning attaching to the words, Farewell!—they accompanied him to the ship, sorrowing most of all for the words which he spake, that they should see his face no more! Yet is there even here this consolation, that those who part with the greatest difficulty are those who meet again with the greatest joy. 'I will see you again, and your heart shall rejoice, and your joy no man taketh from you.'

In the preface Mrs. Carey hints at the probability of future authorship. But for this we should have suppressed everything like critical remark. It will not, we trust, be deemed a violation of literary gallantry if, for a moment or two, we direct the attention of the fair writer to certain defects that have somewhat troubled us in the volume we are about to close. Speaking of some cases she says, "A parent has to be both judge and jury, to dispose of the evidence, and to be executioners of their own verdict," p. 20—of Mr. Carey at Bristol, "The draught which his college studies made upon him were the means," etc., p. 98; and in p. 542, "Of his social character a few remarks may be made." Moreover, we cannot appreciate the taste that represents a coat as *sinking into the heart*, p. 110; neither do we admire the figure in which idolatry meets us as a hydra-headed, amphibious monster, "entwining and coiling itself downward over the whole of man's fair form," and "*making him gay with its leoprous spots, and bright with its scales of Satanic fire.*" There is, besides, frequently such a diffuseness in the style, and such an obvious attempt at "fine writing," that the patience of the reader begins to fret, and he wishes that his conductor, instead of making so many poetie-prose excursions, would keep on the high road of simple narrative, and content herself with fainter beams and fewer flowers. While we think her homilies on several of the subjects she introduces might have been spared, we have, nevertheless, been much pleased with many of her observations, especially with her view of the relation which the Christian sustains to the world.

Though we shall welcome Mrs. Carey's proposed abridgment of her husband's life of Dr. Carey, comprising her "sketch of the rise of the Baptist Mission, and history of its founders," which she saw well to omit in this volume, we cannot conclude without asking our respected friend, J. C. Marshman, Esq., when we are to receive his memoirs of the illustrious trio, "Carey, Marshman, and Ward?" We have been looking for it these many years, and are still on the tiptoe of expectation. Will he suffer us to remind him of what a now sainted friend of his wrote to him nearly twenty years ago? "But now I come to what I am more interested in, the 'Lives of the Old Men, and the History of the Serampore Mission.' I pray God that he may enable you to complete it."

We must not forget to congratulate our publishers on the "getting up" of this beautiful volume.

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*The Cry of the Labourer; an Appeal to the Churches for the better Support of their Pastors.* By NATHANIEL HAYCROFT, A.M. London: J. Heaton and Son. Price Threepence.

VERY many applications have been made to us to give an article on the inadequacy of ministerial salaries. The need for our doing so is superseded by the pamphlet before us. Mr. Haycroft has written upon it so well, that it would be a work of supererogation for us to add anything to what he has said. We cannot do better than commend this little work to the perusal of our readers, especially of those who hold office in our churches. Exception may perhaps be taken to some of the statements as overstrained and exaggerated, but on the whole the argument is conducted so fairly and ably that it must carry conviction to every mind.

What is the average amount of ministerial income amongst us? Mr. Haycroft estimates it at "less than £80 a-year." We are inclined to think that £80 a-year would fairly represent it. This happens to be the average stipend of the curates—the working clergy as they are called—of the Establishment. The cases, however, are not parallel, since there are few candidates for orders in the Established Church who have not some private resources to fall back upon, and a very large proportion have the prospect of a snug living to comfort them during the years of their pauper curacy. This is far from being the case with candidates for the ministry among us. The members of our wealthy families rarely enter upon the pastoral office. Whether deterred by the difficulties which beset it, or by the smallness of the remuneration it offers, or by the feeling that they can serve God better in a secular business, we need not stop to inquire. The fact is evident that, with some exceptions, our pastors have little or no other resource than their ministerial income. That this is inadequate to the support of a family in decent respectability and comfort is plain. The better class of artisans receive much more, and their necessary expenses are much less.

The evils of this state of things are well pointed out by Mr. Haycroft. He shows how poverty tends to produce dissatisfaction in the mind of the minister, who sees the congregation for whom he is labouring living in the enjoyment of comforts or necessities from which he is debarred, and under the influence of this feeling zeal for their welfare must decline. Very frequently he is driven to seek eleemosynary aid from some of our charitable funds; a pittance of from £2 to £5 may be doled out to him, but he is sure to lose his self-respect and spirit of independence in thus stooping to ask for alms. Poverty, too, is a source of mental feebleness and incapacity.

"It prevents the purchase of books and discourages reading and study. Many young ministers lose the knowledge and habits acquired at college from want of the means of stimulating and improving them. When his small stock of books is exhausted, he is unable to purchase more; critical expositions of Scripture, valuable treatises of great importance to the teacher, are beyond his means; works of general literature are never thought of; a newspaper is out of the question.\* Not brought into collision with the intelligence and competition of large towns, and unable from want of books to retain familiarity with the best models, the standard of ministerial attainments which had been raised at college becomes depressed. As the natural effect, many of our preachers rather decline than improve after leaving college; many of whom high expectations had been formed at college subsequently fail; they start well, but they are the victims of an unfortunate position."

This witness is true. So is that which follows, though perhaps a little overstated:—

"A yet more distressing effect of poverty is the diminution of moral energy. No man can labour with a broken heart. The pastor's wife is, perhaps, an educated and delicate lady of exquisite sensibility, the fit companion of his mind and heart, but from childhood unused to privations and hardship. Perhaps she suffers from impaired health, and has several delicate children requiring assiduous attention. The minister cares not for poverty for himself, but his heart must often be pained at seeing the scanty meal for those beloved ones, and the impossibility of providing for them those humble comforts which the middle classes now deem necessaries. Retrenchment has been pushed to its utmost limits. Their table is not merely frugal, but supplied with the coarsest fare. Every self-denial is practised to provide little comforts for the sick child. The poor wife loses her health by the greatness of her domestic cares. A servant, though much needed, is dispensed with as an imposable luxury. . . . No minister can labour with earnestness and energy while his affections are lacerated by the privations of his family. True, he may bury these troubles in his own breast, but this only aggravates the evil; they are a corroding cancer in his vitals."

Mr. Haycroft then points out with equal clearness and power the evil influences of this ministerial poverty upon the churches themselves, and proceeds to the more difficult task of inquiring into the remedies for a state of things which all must deplore. Those which he suggests are, that the wealthy members of our churches should act more conscientiously upon the rule of

\* The following note forwarded to us for insertion may not be deemed inappropriate here:—"Rev. Sir,—An aged and beloved member of the Baptist church at Soham has paid for *The Freeman*, for one year in advance, for the benefit of his pastor; could not some others go and do likewise, and thus cheer the hearts of their pastors, and promote the circulation of so valuable a paper? Yours very truly, JOHN SPOONER, Soham, Cambs."

giving "as God hath prospered them," that a more complete organisation should be employed for collecting the free-will offerings of the poor, that an insurance of the minister's life should more commonly be effected on his behalf by the church; that where a regular and permanent increase of salary is unattainable, relief might be afforded by an occasional present, as is done by the American churches. The next suggestion we deem so important that we give it at length.

"There are some churches who strive to support a pastor adequately, but are unable. Where two or more of these are in the same town, or within a reasonable distance, it is desirable for them to unite, merging their minor differences in a regard for the general welfare. Union might enable them to support a pastor; good would result in the diminution of theological strife and the promotion of brotherly love; their combined efforts would be directed to the conversion of the ungodly, rather than to the aggrandisement of separate societies, whilst it would stimulate the more gifted members to aid the pastor in his evangelistic labours."

Where the churches are of the same faith and order this would be easily practicable. We know cases in which villages or small towns have two or three little Baptist congregations dwindling into extinction—poor, feeble, and dying; united, they might be vigorous and successful. What keeps them apart? What hinders their fusion? Nothing, perhaps, but the bitter remembrance of some old quarrel, a personal grudge or misunderstanding, wrong, unchristian at the time; ten times more wrong and unchristian now, since it ought long ago to have been forgotten. In such cases nothing is needed but the exercise of a little Christian forbearance and meekness, mutual explanations, apologies and forgiveness, which are dictated by the law of Christ and demanded by the interests of the church. Where the churches are of a different faith and order, as for instance, one Independent, the other Baptist, the case becomes rather more difficult. The administration of the ordinances introduces an element of perplexity into it. Yet, we think, that this need not prove an insuperable barrier. An arrangement might be made which would guard the conscientious scruples even of the most scrupulous, whilst it secured the advantages of united efforts in support of the ministration of the Gospel.

The next suggestion is, that affluent churches should assist the poorer ones of the neighbourhood. Having provided for the adequate maintenance of their own ministers, they should help in the support of others elsewhere. Here Mr. Haycroft glances at a subject we should like to see fully discussed—the needless multiplication of separate and independent churches, many of which are too weak to be self-supporting, and which might therefore with great advantage be treated as offshoots from or affiliated to the more powerful and wealthy church of the neighbouring town.

"It is far better for a poor church, until self-supporting, to consider itself an offshoot, or partially dependent on a larger one, than for its minister to apply to several quarters for alms. It would create in the larger church a healthy interest in the advancement of the Gospel, whilst sympathy and aid would stimulate the zeal of the weaker church and greatly encourage its minister."

After one or two more suggestions well worthy of consideration and discussion, Mr. Haycroft concludes his valuable pamphlet by an earnest appeal to our churches, to apply some prompt and practical remedy to the evil he has pointed out. We trust that his cogent arguments, vivid illustrations, and earnest appeals, will not be in vain.

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*Lectures on Great Men.* By the late FREDERIC MYERS, M.A., Incumbent of St. John's, Keswick. With a Preface by T. H. TARBTON. London: Nisbet & Co.

It is many years since this volume first came into our hands. It was then printed for private circulation only. Right glad are we to welcome it in the third edition of its published form. We speak advisedly, and after long acquaintance with it, when we say that we do not know any volume of biography of more signal and remarkable excellence.

Biographers fall under two grand classes—those who occupy themselves

mainly with the outer life of their heroes, and those who aim to penetrate and reproduce that inner life in which true greatness consists. We need not say that the latter walk of art is immeasurably the nobler and higher, and in this Mr. Myers chiefly excelled. We may liken the two styles of biography to the contrasted accounts which two men might give of some upland moor, the one of whom was content to describe its altitude above the level of the sea, its rude, craggy outline which violated his ideas of symmetry, and the masses of bare rock which everywhere cropped out upon its surface; and the other, endowed with true artistic insight to perceive how all these things enhanced the wild grandeur of the scene, or else, with scientific vision, should point out how they indicated the veins of mineral wealth which lay hid in the deep heart of the mountain. Just so with those mountainous men who tower above the dead level of society, and whose unsophisticated natures shock and offend the common run of biographers; till some one comes with the insight into character which sympathy or genius gives, and penetrates through the outer crust to the true and "hidden man of the heart." More than any other man of the time, perhaps more than any other man who ever lived, Carlisle possesses this power. Whatever faults or errors we may perceive in his writings, they possess this excellence in a pre-eminent degree. He does not set lay figures before us, but reproduces the living, breathing men, and makes us feel how great they were. What wonderful galleries of portraits are his volumes on Hero Worship, the French Revolution, and Cromwell. He shows us the men themselves. The same excellence, though of course in an inferior degree, must impress every reader of this volume.

Another characteristic, which has always struck us in these lectures, has been the wonderful variety and diversity of greatness which Mr. Myers recognised. We can all admire men after our own heart. Self-love slyly and stealthily indulges itself by praising those who are grander and nobler specimens of our own style of man. Strangely enough, too, party feeling projects itself into the past, and colours with its own hues persons and events which have passed away long ago. The histories of Greece, by Mitford and Grote, are not a little tintured by the Toryism of the one and the Radicalism of the other. We can form a very satisfactory conclusion as to the politics of the writer by reading a life of Cæsar or of Cicero. In a biography of Luther, Henry the Eighth, or Cromwell, we are at no loss to recognise the religious position of the biographer. The volume before us, however, is characterised by a remarkable freedom from prejudice and by a genial catholicity of sympathy. Men so different from one another as Cranmer and Cromwell, Luther and Ximenes, Washington and Peter the Great, Coligny and Xavier, are admiringly and almost lovingly portrayed. Beneath such strongly contrasted exteriors he finds the elements of true greatness. He writes of Cromwell as though he were a descendant of the Puritans, yet he finds much to admire and love in the gentle, pliable Cranmer. Washington is not too coldly and methodically correct, Peter of Russia not too rudely or roughly great to attract him. This breadth and catholicity of sympathy is not however without its attendant dangers. It often degenerates into mere latitudinarianism. The biographer, enamoured of his hero, is blind to his faults, or endeavours to hide them, or worse still, palliates, or even justifies, them. From this easily besetting sin of memoir writers we cannot say that Mr. Myers is quite free. There is but one series of biographies in existence which is exactly and impartially just—only one which gives a perfectly true and faithful delineation of character, "without partiality and without hypocrisy"—of course we mean the Bible. Perhaps there is no stronger evidence that its historical books were written by inspiration than this. Only men who judged and "spoke as they were moved by the Holy Ghost" could evince an impartiality so calm, unswerving, and judicial in narrating the lives of their national heroes, of their dearest friends, or of themselves.

In concluding our brief notice of this admirable volume, we ought not to forget the few pages of graceful introduction by Mr. Tarlton, the invaluable Secretary to the Young Men's Christian Association. Its closing words are

well worthy of quotation here. We commend them to the prayerful attention of our readers:—

"We may not be great men, but we may render great service by fidelity to Christ and to our brethren. 'The iris in the dewdrop is just as true and perfect an iris as the bow that measures the heavens and betokens the safety of a world from deluge.' We may not be apostles to the Indians, but, by GOD'S GRACE, we may be apostles of a household. We may not be reformers of churches, but, however limited our gifts, we may remember and imitate the deed of that poor widow of Iona, whose cottage stood on an elevated ridge of a rugged and perilous coast, and whose heart was melted by the sight of wrecked vessels and the wail of perishing human beings. She thought, might not her lamp, if placed by her window, prove a beacon light to keep some mariner off the coast? All her life after, her lamp burned at her window during the winter nights, and the blessing of many a fisherman came upon her who thus 'did what she could.' We too, like her, may have some light; may it 'so shine before men that they, seeing our good works, may glorify our Father who is in Heaven!'"

## Brief Notices.

*Modern Translations of the Vulgate and the Bible Society.* By C. E. STUART. Wertheim & Macintosh. Price 6d.

AN ably and temperately argued appeal to the Bible Society on the circulation of Roman Catholic versions of the Scriptures. It seems that many of the translations issued and circulated by that Society on the Continent of Europe, teach some of the most dangerous errors of the Papacy. Thus, "in De Sacy, we find countenance given to the idea of indulgences (2 Cor. ii. 10), and celibacy called a good work (1 Cor. vii. 37); bishops and deacons are spoken of as 'having had one wife' (1 Tim. iii. 2—12; Tit. i. 6); thus affording a plea for the celibacy of the priesthood." "If you refer to Psalm xciii. 5 (xcix. of our version), you will find these words: 'Worship his footstool for it is holy.' In Heb. xi. 21, it is stated, that 'Jacob worshipped the top of his staff.' It is obvious what use may be made of these errors, which arise in both cases from the omission of a preposition." Perhaps, however, the most serious mistranslation of the whole is that which renders repentance by "*Faire penitence*," which means to *do penance*. We are aware that attempts have been made to explain this away, but the authority of the Dictionnaire de l'Academie is final and decisive upon the point. This is a question of especial interest to us just now, from its bearing upon our translations in India. Upon what pretence can assistance be granted to versions which teach serious errors, and are confessedly mistranslations, whilst any measure of help is refused to our versions, which are of indubitable accuracy, and where exception is taken only to the rendering of a single word? The Bible Society puts itself in a position of gross inconsistency and unfairness by this course

of procedure. If it supports Catholic versions on the continent of Europe, *à fortiori*, it ought not to withhold assistance from our versions on the continent of Asia.

*Family Prayers for a Fortnight, with occasional additions, a selection of appropriate passages of Scripture, &c.* By H. N. CHAMPNEY. London: Wertheim and Macintosh.

To those who need such helps to devotion the prayers here compiled seem likely to prove acceptable. They are simple in expression, various in subject, earnest and devout in feeling. There is one peculiarity to which the writer calls attention in his preface, as distinguishing this volume from almost all others in use—that the children of the family are remembered in the daily devotions. We are not sufficiently acquainted with books of family prayers, to say whether it be true that the children are generally forgotten in them or not. If it be so, it is a serious omission, which is here well supplied.

*The Monument to Dr. Watts, in Abney Park Cemetery.* A Photograph. J. T. Pechey, Moorgate Street; Ward & Co., Paternoster Row. Price 3s. Free by Post.

THE readers of Mr. Kingsley's last tale—Two Years Ago—will remember the discussion upon the place and value of photography in art. We have long held the conclusion then arrived at—that it can never take a high position for portraits, but that it is admirably adapted for landscape. The best portraits are cold, rigid, and stony; they give but a single and momentary expression, the material outline is true, but

the sentiment, the spirit, the meaning of the face is artificial and false. In landscape the case is different. The minute and exact truthfulness of the delineation gives to the picture all the excellence and none of the exaggerations of the Pre-Raphaelites. The photograph before us is a very favourable specimen of the art as thus applied. The composition of the picture is excellent; the trees on the left with their light, feathery spray are exceedingly beautiful. The monument of our "sweet singer of Israel" stands up with an admirable clearness. We trust that this photograph will have an extensive sale, so as to encourage the publisher to favour us with more of a similar character.

*The Pastor's Prayer for the People's Weal. A Practical Exposition of St. Paul's Prayer for the Ephesians.* Eph. iii. 14.—21. By JAMES SPENCE, D.D. London: James Nisbet & Co.

THE portion of Scripture here expounded is one of those whose glory and grandeur at once attract and repel the preacher. Every clause, every word, is so full of meaning, that at first sight it seems the easiest thing in the world to prepare a sermon from them; but a little study shows that the meaning is so profound as to be unfathomable; in its own words, it has "a breadth, and length, and depth, and height, which pass knowledge. We suspect that there are few ministers who have not repeatedly attempted to prepare discourses from some or other of its clauses, and, for the time at least, given up the attempt in despair. We are quite sure that Dr. Spence himself would most earnestly disclaim any pretension to have fathomed all the depths or soared to all the heights of this inspired prayer. He has, however, given a simple, practical, and unpretending, but most useful exposition of this sublime passage, which we do very sincerely and warmly commend.

*Evenings with Jesus; a series of Devotional Readings for the Closet and the Family.* By the late Rev. W. JAY, of Bath. London: J. F. Shaw.

A SERIES of brief and pertinent illustrations of various passages of Scripture for every evening in the year. They are similar in style and manner to a volume published a year or two ago, entitled "Mornings with Jesus," and were prepared from the same sources, that is, as we understand it, from notes of sermons taken down at the time by Mr. Jay's hearers. In those scraps and fragments we miss many of the characteristic excellencies of "that prince of preachers," as John Foster styled him; but they possess at the same time so much that

is valuable, that we cannot hesitate to recommend the volume. The daily perusal of one of these meditations at family worship would, we are quite sure, be found both interesting and profitable.

*Handel's Oratorio of the Messiah.* Edited by JOHN BISHOP. The Festival Edition. Price 1s. 4d. London: Robert Cocks & Co.

THIS is surely the *ne plus ultra* of cheap publishing. The type is far more clear and legible than in many folio copies, the paper better than in many guinea editions, its careful accuracy has been strongly attested to us by those who have used it, its shape is remarkably convenient for holding in the hand, and, by the introduction of the words at the foot of the page, as well as between the lines, a great facility is afforded to those who wish to follow the words together with the music. And this for 1s. 4d.!

*Proposals for the Emendation of the Holy Scriptures.* By H. S. C. H. Second Edition. Benton Seelye.

AN angel is described as coming down to earth to invite suggestions for improving the Bible. Representatives of various sects come forward and request certain alterations to be made in it, so as to bring it into accordance with their own practices, except a moderate member of the Church of England, who professes his entire agreement with it as it stands. The angel smiles approval upon the good churchman, and looks with pity, wonder, and displeasure upon the heretics, who are very much ashamed of themselves, and evidently about to conform, when the writer awakes. We would advise him, before he dreams again, to acquire some slight knowledge of the views of those whom he misrepresents. He may, perhaps, find it more difficult to convict some of them of heresy, but he will save himself from exposing his own ignorance.

*The "Observing Eye" Series.*

*Plants of the Land and Water:* Short and entertaining Chapters on the Vegetable World. By MARY & ELIZABETH KIRBY.

*What is a Bird? The form of Birds, their Instinct, and Use in Creation considered.* By Mrs. WRIGHT. Jarrold & Sons, St. Paul's Churchyard.

IN our young days, *Consule Planco*, the birch was the plant sacred to Apollo and the Muses. The rod was kept constantly suspended over our heads ready for application elsewhere. To commit to memory, and to repeat by rote, a series of incon-

prehensible statements, or unpronounceable names, constituted the ideal of education. Remembering these things, we much envy the youngsters of the present day, to whom the path of learning has been cleared of so many of its asperities, and made so smooth and easy. Among the many pleasant books for children now issued from the press, we have seen few which have pleased us more than these. They convey the amplest information about plants and birds in the most agreeable and interesting manner. An observant child could scarcely receive a more profitable or acceptable present than these most instructive volumes.

*Letters.* By the Eminent Godly and Learned Rev. SAMUEL RUTHERFORD. (From the Original Edition.) W. H. Collingridge. Printed at the Bonmahon Industrial Printing School.

WE cordially welcome this admirable reprint of Rutherford's Letters. Its contents needs no commendation from us. The unctious, pathos, and earnest piety of the writer have made his name dear to all Christians. The Editor may well say, "What men call a prison was Rutherford's palace. Here the *Holy ones* gave him audience. Here they communed with him as a man would commune with his friend. Here he sympathized with Paul and Silas as they sang." These letters have made

the prison at Aberdeen only less sacred than that at Bedford. The fact that the volume before us was printed by the boys in the Bonmahon Industrial Schools will, we are sure, constitute an additional commendation.

*Christian Missions: their Divinity, Necessity, Past History, and Future Prospects.* A Sermon, by the Rev. GEORGE GILFILLAN. Edinburgh: James Hogg; London: R. Groombridge & Sons.

WE have so often had occasion to pronounce an unfavourable judgment on the writings of Mr. Gilfillan, that we are especially glad to have an opportunity of showing that we bear him no malice, by warmly commending this very eloquent discourse. Passages are not wanting; it is true, to which a correct taste may take just exception, but these are comparatively few, and the sermon deserves and receives our hearty recommendation.

*Morning Thoughts; or, Daily Walking with God. A portion for each Day in the Year.* By O. WINSLOW, D.D. July to December. London: J. F. Shaw.

A SERIES of brief meditations eminently characteristic of the esteemed writer. We have read few of his productions with more interest and profit than this.

#### BOOKS RECEIVED.

*Sermons on Special Occasions.* By the late John Harris, D.D. First Series. London: James Nisbet & Co.

*An Exposition of the First Epistle to the Corinthians.* By Charles Hodge, D.D. London: James Nisbet & Co.

*The City: its Sins and its Sorrows.* Being a Series of Sermons from Luke xix. 41. By Thomas Guthrie, D.D. Edinburgh: Adam & Chas. Black.

*History of Wesleyan Methodism.* Vol. I. Wesley and his Times. By George Smith, F.A.S. London: Longmans; John Mason.

*The Philosophy of the Bible; or, the Union between Philosophy and Faith.* By the Rev. J. W. Mailler, M.A. Groombridge & Sons; Jas. Hogg. The Library of Biblical Literature. Vol. V. Freeman, Fleet Street.

*The Sceptic Saved and Saving others; or, Memorials of Charles Goetling Townley, LL.D.* By Samuel Martin. London: James Nisbet & Co.

*The Observing Eye Series—What is a Bird?* By Mrs. Wright. Plants of the Land and Water. By M. and E. Kirby. London: Jarrold & Sons.

*Martin's Instructive Lessons.* Jarrold & Sons. *The Character of the True Gentleman.* By Clement Ellis, 1693. Groombridge & Sons; Jas. Hogg.

*A Book for Spare Moments. The Urn and the Page.* By H. Buckland. Groombridge & Sons; James Hogg.

*Plain Words for the Sick and Aged.* Being Nos. 1-74 of Plain Tracts in large type. By G. W. Mylne. Wertheim & Macintosh.

*Durable Riches; or, a Voice from the Golden Land; being Memoirs of the late S. S. Perry, of Melbourne.* London: Partridge & Co.

*Lectures on Great Men.* By F. W. Myers. With an Introduction, by T. H. Parlon. London: Nisbet & Co.

*The Congregational Pulpit.* Edited by T. G. Horton. Vol. III. Judd & Glass.

*Scripture Characters.* By Robert T. Candlish, D.D. London: T. Nelson & Sons.

*Life of John Kitto, D.D., F.S.A.* By John Eadie, D.D., LL.D. Edinburgh: Wm. Oliphant & Sons; London: Hamilton, Adams, & Co.

*Closing Scenes of the Life of Christ; being a Sequel to "Incidents in the Life of our Saviour."* By the Rev. A. L. R. Foote. London: James Nisbet & Co.

*Select Works of Thomas Chalmers, D.D., LL.D.* Edited by his Son-in-law, the Rev. Wm. Hanna, LL.D. Vol. XII. Edinburgh: Thos. Constable & Co.; London: Hamilton, Adams, & Co.

*Why weepst Thou? or, the Cry from Ramah hushed by the Voice from Heaven.* By the Rev. John Macfarlane, LL.D., Glasgow. James Nisbet & Co.

*The Book of the Prophet Isaiah, translated from the original Hebrew.* With a Commentary, Critical, Philological, and Exegetical. By the Rev. E. Henderson, D.D. 2nd Edition. Hamilton, Adams, & Co.

*The Last Judgment.* A Poem in 12 books. Longman, Brown, Green, & Longmans.

*My Parish.* By the Rev. Barton Bouchier, A.M. Second Series. John Farquhar Shaw.

*The Unprotected; or, Facts in Dressmaking Life.* By a Dressmaker. Sampson Low, Son, & Co. *Morning Thoughts; or, Daily Walking with God; a portion for each Day in the Year.* By Octavius Winslow, D.D. John Farquhar Shaw.

# Intelligence.

## ANNIVERSARY AND OPENING SERVICES.

**HORTON COLLEGE, BRADFORD.**—The usual examination of the students in this college, was held at the close of session. The examiners were Dr. Godwin, Revs. H. Dowson, B. Evans, C. Larom, and R. Brewer. The reports of these gentlemen have not yet been formally published, but they have expressed themselves as highly gratified with the thoroughness, accuracy, and variety of study pursued, and especially satisfied of the clearness and decision of the theological views held by the students.

**HAVERFORDWEST COLLEGE.**—At the anniversary of this admirable institution, the students were examined in classics and mathematics by the Rev. C. Short, M.A.; and in theology by the Rev. Maurice Jones. The reports of the examiners lie before us, and are thoroughly satisfactory. Mr. Short says, "with scarcely a single exception, all the young men gave decisive proof of accurate and diligent application to their studies." Mr. Jones says, "that the examination indicates a very commendable industry on the part of the students, and a progress in their attainments very hopeful in relation to themselves, and highly encouraging to the friends of the institution."

**ILFRACOMBE.**—The foundation stone of the new chapel, a woodcut of which appeared in a recent number of the *Magazine*, was laid, on June 2nd, by J. Darricot, Esq., of Appledore. The pastor, together with a considerable number of neighbouring ministers, took part in the service and at a public meeting in the evening.

**LANGWEN, MONMOUTHSHIRE.**—On June 1st, the friends in this place held their annual tea-meeting. Mr. Watkins presided, and the Rev. J. Light, late of Modbury, in Devonshire, the recently settled pastor, addressed the meeting. It seems that the congregation, who are few in number and poor in circumstances, have recently raised £80 towards paying off the heavy debt on the chapel, and now, having done their utmost, earnestly solicit help to enable them to throw off the incumbrance.

**SPENCER PLACE CHAPEL, LONDON.**—On Tuesday, June 2nd, being the anniversary of the settlement of the Rev. J. H. Cooke, a public tea-meeting was held in the above place, which was numerously attended. Rev. F. Wills, of Kingsgate Street Chapel, presided. The church is in a prosperous condition, and has had a large addition to its numbers during the past year.

**RYEFORD, NEAR ROSS.**—The Anniversary Services of this place were held on Whit-Sunday and Monday. Sermons were preached on Sunday by the Rev. J. Hall, of Gorsley, and on Monday by Dr. Brown, of Cheltenham. At a tea-meeting on Monday evening, addresses were delivered by ministers and friends from the neighbourhood.

**LOCKWOOD.**—The Baptist chapel in this place having been closed for two months for repairs, etc., was re-opened on the 11th inst. with sermons by the Rev. H. S. Brown, and on the following Sunday by Rev. B. Evans. The whole cost, about £340, was defrayed by subscriptions and collections at the opening service.

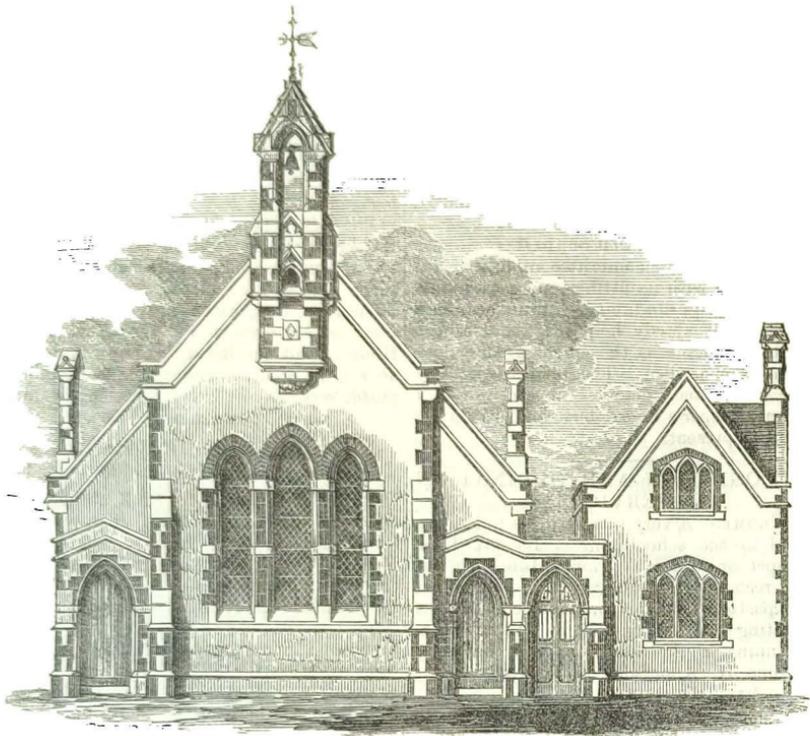
**SOUTHMOLTON.**—Ever since 1843, the date of its erection, the chapel in this place has been incumbered with a heavy debt. This the energy of the pastor, aided by the generous aid of friends, has succeeded in removing. Many noblemen and gentlemen of the neighbourhood have contributed liberally; amongst others, the Earls of Fortescue and of Portsmouth, and the Chancellor of the Exchequer. At the anniversary meeting lately held in the Town Hall, only £18 remained unpaid, and this has since been received. A large number of neighbouring ministers and gentlemen were present, and took part in the meeting, which was very numerously attended.

**SUDBURY, SUFFOLK.**—On Sunday, May 31st, sermons were preached in this place by the Rev. J. Webb, of Ipswich, and a public meeting was held on the following Wednesday evening. The sum of £250 had been expended in the erection of schoolrooms, galleries, etc. The debt which had been incurred was entirely cleared off.

**RIDGEMOUNT, BEDFORDSHIRE.**—On Tuesday, June 2nd, services were held to aid in liquidating the debt yet remaining on the schoolrooms and minister's house lately erected. £80 had been collected since the last anniversary; the present services realised £50, leaving only £50 now due.

## CROSS STREET CHAPEL NEW SCHOOL ROOM.

THE church and congregation of Cross Street Chapel, Islington, have erected at the rear of their chapel, with entrance from Halton Street, an elegant and commodious building for the purpose of day and Sabbath school teaching. On Wednesday evening, 3rd June, they held a social meet-



**Cross Street Chapel New School Room.**

ing in the room, which was well filled. The chair was taken at seven o'clock, by Acton S. Ayrton, Esq., M.P., and after devotional exercises, was most ably addressed by him. The Rev. Alfred C. Thomas, minister of the chapel, then read the report of the committee, from which it appeared that the committee had been charged by the church and congregation with the simultaneous effort of removing nearly £500 of chapel debt, making, together with the costs of the schools, inclusive of complete internal fittings, class-rooms, and new vestries, upwards of £1,600. Of this sum there remains to be raised nearly £400 by Christmas, the committee having received from the congregation, with little extraneous aid, in about fifteen months, promises to the amount of £1,260. During this period it is most gratifying to learn that all the institutions of Divine worship and Christian benevolence have been progressively sustained. The school is 77 ft. 6 inches, by 31 ft. 3 inches in the clear, with open-pointed roof, lighted from both ends and from the roof, and will accommodate, with comfort, about 400 Sabbath scholars. After reading the report, the first sentiment was spoken to by

George Hammond Whalley, Esq., and Rev. A. M. Henderson, of Claremont Chapel. It was as follows:—"Our day schools, may the education provided in them be increasingly of a character to fit the children for the secular vocations of life, and to imbue their minds with the deepest reverence for religious truth and moral principle, and may this combined result eminently distinguish the day schools about to be established in this building." The second sentiment, viz.—"Our voluntary schools, may they continue to afford evidence of the possibility of providing a thorough education in secular religious knowledge, without the aid and interference of Government on the one hand, and without infringing on parental obligation and independence on the other, and may the Cross Street Chapel Day School contribute to that evidence," was spoken to by Samuel Morley, Esq., and the Rev. Edwin Paxton Hood, of Offord Road Chapel. The evening being now advanced, the Rev. H. Allon, and Hugh Owen, Esq., very briefly introduced the third sentiment, viz.—"Our Sabbath schools, may their efficiency keep pace with the advances made in the character and provisions of general

education, and may the Sabbath School that will ere long meet in this building, greatly increase in numbers and in the highest forms of usefulness." The speaking throughout, was distinguished by unusual excellence.

A cordial vote of thanks having been given to the chairman, the meeting concluded with prayer. It is confidently hoped that this building may become the centre of great usefulness, not only to the children that may be taught in it but to their parents also. And as the committee are agreed not to proceed with its fittings and class-rooms until the requisite funds are promised, it is hoped that speedy help may be afforded them, inasmuch as the school must remain unused until then. The plan adopted by the committee, includes the erection of a chapel keeper's house, but this will not be built at present.

#### RECOGNITION AND ORDINATION SERVICES.

**FROME.**—A very interesting service was held in the schoolroom of Badcox Lane chapel on Monday evening, June 8th, for the recognition of the Rev. A. M. Stalker, as pastor. The pastor presided, and the meeting was addressed by the Rev. S. Manning, D. Anthony, and E. Edwards, of Frome, H. Anderson, of Bratton, and the deacons of the church.

**CARMEL, TWEEDYRHIN.**—On the 7th and 8th services were held in this place for the recognition of Mr. W. Jenkins, late of Haverfordwest College, as pastor. The congregations were large, and the discourses addressed to them effective and impressive. The services were conducted by the neighbouring ministers, and the Rev. T. Davies of Haverfordwest.

#### PRESENTATIONS, TESTIMONIALS, &c.

**HALIFAX.**—The schools connected with the congregation meeting in Pellon Street, have presented to their pastor, the Rev. S. Whitewood, an admirably-painted portrait of himself, as an expression of gratitude for his services during a period of 27 years.

**HIRWAIN.**—On the first announcement of the removal of the Rev. B. Evans from this place to Mill Street, it was resolved to present him with some expression of respect; accordingly, on the 25th May, a meeting was held, at which he was presented with a very handsome gold watch and chain.

**ABERAVON.**—On Tuesday, June 2nd, the Sunday schools connected with Ebenezer chapel, presented to the Rev. C. Griffiths some valuable books, in acknowledgment of his kind and devoted labours among them.

#### MINISTERIAL CHANGES.

The Rev. R. TUBBS, having received a second requisition from the church at Rickmansworth, urging him to continue his ministry amongst them, has yielded to their request, and consented to remain with them.

The Rev. J. W. KIBTON has resigned the pastorate of the Baptist church, Burslem, Staffordshire, and is open for an engagement.

The Rev. JAMES MALCOLM, of Aberdeen, has accepted an invitation from the church at Maze-pond, and commenced his labours there.

The Rev. A. G. FULLER wishes us to mention that his present address is Canonbury House, Quadrant Road, London, N., where he will be glad to receive applications for pulpit services.

#### RECENT DEATHS.

##### MRS. PEACOCK.

DIED, on February 14th, 1857, at her residence at Tavistock-terrace, Upper Holloway, Deborah, the beloved wife of the Rev. J. Peacock, formerly pastor of Spencer-place Chapel, Goswell-road, London. In childhood she received a religious education, but was first brought to a saving knowledge of the truth on hearing a sermon by the Rev. J. Knight, at Little Staughton, in Bedfordshire, from Gen. xv. 8:—"Lord God, whereby shall I know that I inherit it." She was united in fellowship with the church there in the year 1807. For half a century she was enabled to maintain a consistent profession. Her delight in the means of grace and in the society of the people of God, and her constant desire for usefulness in the cause of the Saviour, whenever her health and strength would permit, are well known to the church at Spencer-place. She was, however, one of those who are called to exhibit the power of religion, by enduring affliction with patience. For many years past her bodily sufferings were very severe, yet no one ever heard a murmuring word from her lips, whilst her continued cheerfulness was remarked by all who visited her. About six months before her death, her partner resigned his pastoral charge and they removed to Upper Holloway, hoping that the step might prove a beneficial one. The change gave her much pleasure, and she was often heard to say that if God would give her ease from pain, she thought she should be too happy. The last few weeks brought an increase in suffering, but the same placid resignation was manifested to the last. A short time before she died, she expressed great delight and comfort from the concluding verses of the 21st chapter of Revelations; and it is

humbly trusted that she now experiences the joys of that city of which the beloved Apostle wrote, "I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." She was buried in Highgate

Cemetery on the 20th February, a large number of persons being present, when the Rev. J. H. Cooke officiated, who also preached her funeral sermon on the following Sabbath evening, at Spencer-place Chapel, by desire, from the passage of Scripture above quoted.

J. H. C.

## Correspondence.

*To the Editor of the Baptist Magazine.*

MY DEAR SIR,—You refer in your "Notes of the Month" to some remarks of mine at the recent meeting of the members of our Foreign Mission. It is satisfactory to me to find that you deemed them worthy of attention and respect. I dare say that some other brethren were of the same mind with yourself; but, by a misfortune, not very uncommon, indeed at the meeting of our members year by year, their attention was diverted and the matter dropped. The settlement of such questions as ministerial breakfasts is not the object for which we gather, nor is it well for our missionary purposes that they should then be introduced. All that, however, just now aside, I do earnestly wish that the subject of my remarks could be brought and kept before our churches as its importance demands.

The comparison of our financial reports for some years last past excites my deep concern. Our income is ominously on the decline. It is not only getting actually less, but it is getting less at a time when new churches are adding to it every year, and when some of them are adding notably large sums.

How is this diminution to be accounted for? Some reasons may be assigned, I dare say, which would somewhat mitigate our anxiety. Heavy taxes have been imposed upon us for one thing, and money has been dear, and trade has suffered. No doubt, war is never much of an auxiliary to such a cause as ours. Let us once more have peace in continuance, and we may hope for the renewal of contributions which have been either lessened or given up.

One cause is there in my judgment of our diminishing income which should augment our anxiety greatly. To state it and to publish it may bring down upon me reproof from my brethren. I fear it will; but trusting to their general confidence in me, and assured of their sympathy with me in the main, I will incur the risk. No

reckless accuser would I be. Neither of the inconsiderate nor the dictatorial would I be deliberately guilty. Not intentionally would I offend another of the least of our Lord's brethren. This said in simplicity and godly sincerity, I venture to submit that the diminishing income of our Foreign Mission is attributable in part to the pastors of the churches. It has come to pass, I believe, that on the one annual meeting of the mission auxiliary everything depends for the communication of missionary information, for the unfolding of missionary principles, and for the invigoration of missionary zeal. And the dependence for all this is placed, in many cases, upon the deputation for the time being. The whole thing rests upon him or upon them.

Fully do I grant the value of a good missionary meeting; understanding, however, that it is good in respect to our actual missionary work of the different kinds. Not invariably, it is notorious, is this great work the topic of the sermon and the speech from the deputation. Although to their visit the pastor has been referring the duty of expounding and enforcing the topic all the year, there are instances, not a few, in which they leave it practically unperformed; so that the missionary meeting breaks up none the wiser or the better touching our obligation to preach among the Gentiles the unsearchable riches of Christ.

Presuming that such instances are the exceptions, I would always speak of our missionary meetings with sincere respect. By all means are they to be retained. Conducted by all parties concerned in them in consistency with our professions, they constitute a kind of help, with which we could not well dispense.

But to make everything depend on these meetings is obviously a mistake, and a fault withal. And here it is that I take the liberty of laying my complaint. To confine myself to one point out of several, which are occurring to me, will my brethren

let me say to them freely, that our missionary prayer meeting is not turned by us generally to anything like the best account? Its distinctive character is not maintained. Its need of perpetual renovation is not remembered. Its essential necessity to any other effective missionary action by the church is not realised and exemplified and enforced. I do not say that the prayers wholly overlook the subject of missions to the heathen. I do not say that the meeting presents no features in keeping with the occasion. I do not say that the pastor makes no use whatever of the "Missionary Herald." But I am moved to say from what one knows that the pastor does not always examine and select and group the contents of the "Herald" for the interest and instruction of the meeting which is at hand; neither does he, if the "Herald" of the month happen, as he thinks, to be somewhat less available than usual, make some other effort to refresh and stimulate the church. Many of us, I fear, must confess that we have never thought of doing anything of the kind. It has not been to us at all like the burden of the Lord to prepare for the missionary prayer meeting; neither has it been, from their assurance that we should be prepared, that the people have been glad when it was said to them that to such a meeting they were about to go. The older members of our churches have not been stirred up by way of remembrance, and the younger members have arisen into the midst of us without any gradual initiation into our missionary responsibilities or any congenial acquaintance with our missionary facts. The consequence has been inevitable. The older ones have become perfunctory and have not maintained their first love to our honoured Mission. The younger ones, undisciplined and uninformed, have become inspired with no sympathy. Their first love to the mission has yet to be induced. Hence, the diminution of our contributions.

They are not offered to us, as they should and would be, spontaneously; and when they are solicited they are begrudged, if not refused. There has been no previous preparation of the people's hearts. They have not been brought into the condition which asks—"Lord, what wilt thou have us to do?" The influences of an intelligent missionary prayer meeting have not been doing their naturally efficacious work upon them. The pastor has not been originating and sustaining, under God, those religious habitudes to which the heathen may always confidently appeal for help.

This, in brief, is what I mean by saying that our diminishing income is to be attributed in part to us the pastors of the churches.

An increase is, I feel assured, ready to

our hands, if we will address ourselves to the work in the strength of the Lord. The people are not become indifferent to the good cause where they are freshly and devoutly familiar with its claims. They only need awakening and stimulating as quiet pastoral and ministerial effort can alone awaken and stimulate.

To our information will they give heed, and to our exhortations they will respond. Impressed with our own solicitude for a world lying in wickedness, they will become solicitous. Perceiving, by unmistakable evidence, that we ourselves think, and give, and pray, they will have fellowship with us, and do the same. The old saying, "like pastor like people," will very gratefully come out true.

I do then beseech my brethren to cultivate their missionary prayer meetings; to try to make them realities; to begin with the one which comes next, in good earnest. This done and the preparation of the heart secured, we may well enough have recourse to schemes for organising associations and for applying for contributions. All that will come naturally, and will avail much then. The preparation of the heart, however, first,—in attempting which, as I have ventured to suggest, we may assure ourselves of grace to help in the time of need. God will not leave us without the witness of his approval. The silver and the gold will be forthcoming from cheerful givers. Not because they have been almost plagued with importunity, but because the love of Christ constraineth them, will all contributors maintain their generosity until they die, and new contributors successively arise to occupy their place.

I am, yours truly,

WILLIAM BROCK.

Gower-street, June 9th.

#### REPLY TO QUESTION ON BAPTISM.

DEAR SIR,—In conning over the pages of my Baptist Magazine, I observe a letter from an "Old Baptist," stating an objection to our mode of administering the ordinance, which has somewhat perplexed him.

That we, as Baptists, insist upon an exact adherence to the letter of the New Testament is true, in so far as the spirit of its teaching is involved.

As an evidence of our inconsistency, we are reminded that we do not literally obey the command to wash the disciple's feet. If that were a religious rite, we should not be justified in abrogating it, and if we were, then should we be excused not only for altering the *mode of administration*, but for altogether ignoring the ordinances of the Lord's Supper and Baptism, so that the

argument upon this supposition cuts both ways—making our objectors as inconsistent in insisting upon any observance at all of the sacraments, as we are in insisting upon any peculiar mode. But it is *not* a religious rite, and it is *not* so clear that the letter of the injunction is of equal authority with Baptism by immersion. Looking at the narratives of Luke and John, we shall find that a dispute arose between the apostles as to who should be greatest. Our Saviour rebukes this improper spirit by teaching them an impressive lesson of humility. This he did by performing an act usually left to menial servants—well-knowing that example was more powerful than precept, and that the remembrance of this would be much more vivid than an injunction could have been. The command which follows, to cultivate and evidence a humble spirit came home to them with greater force. As he had condescended to so menial an office—not as a mere form,—for in itself it was an actual boon, so they were to act towards each other; and as with a different climate and customs it would be no boon, but an empty ceremony, we are justified in ceasing to regard the letter of the law, while the spirit which should have prompted the action is still to be fostered.

The passages enjoining a greeting with a holy kiss, were not addressed to the church at large, but were evidently intended for the individuals composing the church, to whom the epistles were written. After doctrinal teaching, applicable to the church at large, the epistles close with salutations sent to prominent members of the particular church, by name; and then this general greeting, according to oriental usage, is sent to the body of members, and although it is a beautiful and instructive example of the spirit which animated the early Christians, and which should animate us,—the injunction “Greet ye one another with a holy kiss,” is no more binding on us than the injunction to “prepare me also a lodging”—“bring Zenas the lawyer,” or “salute Acquila and Priscilla.”

The ordinances of Baptism and the Lord's Supper are of very different import. They are religious rites, symbolical of important truths. The Lord's Supper is commemorative—in it we symbolise the breaking of Christ's body and the shedding of his blood for us. It matters not how great or small the quantity of bread broken, or the wine poured out—it still retains the symbol.

Baptism is a symbolical rite, wherein we signify that we have put off the old man and are dead to the world, and have risen into spiritual life through Christ. “We are buried with him by Baptism into death: that like as Christ was raised up from the

dead by the glory of the Father, even so we also should walk in newness of life.”

The Lord's Supper is not a parallel case, inasmuch as the quantity does not constitute any part of the symbol; but if we reduce the quantity of water in baptism, the symbol is certainly lost sight of—it becomes at once an unmeaning ceremony.

The letter of the law is all-important in this matter, for it involves the spirit of the command.

It might be added that we have no express command as to the quantity of the elements which *ought* to be used in the Supper; but in Baptism, the very word itself, which means immersion, implies the amount of water.

I am, dear Sir,

Yours very truly,

A YOUTHFUL BAPTIST.

[We have received many communications in answer to the letter by “An Old Baptist,” in our last. As the foregoing seems the most complete, we give it insertion rather than the others. Two additional remarks will, we think, render it quite satisfactory. 1st. It is far from clear that the Supper was originally a meal. It was at the close of, or after the supper that our Lord instituted the ordinance (Luke xxii. 20, with the parallel passages). Paul seems to correct the practice of making it a meal, as an abuse (1 Cor. xi. 22, 34). 2nd. The ordinary salutation amongst the Greeks and Romans was the kiss. The command is not that the kiss be given, but that it be “holy.” The mode of salutation is assumed; the temper and spirit of it is enjoined.—ED.]

*To the Editor of the Baptist Magazine.*

DEAR SIR,—Allow me a brief space for a few observations on a subject mooted in your “Notices to Correspondents,”—*Music for Children*.

If I understand your correspondent aright, he means to oppose the introduction into our Sunday Schools of melodies otherwise meritorious and appropriate, if they happen to have been used for secular purposes; an objection which, one would suppose, might with equal force be urged against the using of the Infidels' “Hall of Science,” as a place for the worship of Almighty God.

In either case the “law of association” would be pleaded as justifying an objection, as it would not be pretended that any tune is more sacred than another, *per se*, any more than one place is more holy than another, apart from the use to which it is devoted. But what is the strength of this objection to tunes “originally associated with frivolous or even profane words?”

Is a tune any worse as a composition, or as a medium of expression, because it has been put to an inferior use? If not, then why may we not redeem a good melody, and appoint it to nobler service? Rowland Hill is said to have once asked why Satan should be allowed to monopolize some of the best tunes?

Your correspondent would reply that an objectionable air may, from association with profane words, be rendered unfit for better

purposes. Suppose that we grant that, in a few rare instances, this may be the case; what follows? Simply, that such melodies are ineligible for our use. Then let the question hinge here, and let a tune be received or rejected on its own merits, but let us have no crusade against the introduction of lively and simple airs on the ground of previous secular use.

Yours most truly,

J. COMPTON.

## Notes on the Month.

A FEW days ago a leader in *The Times* set out by complaining that public affairs were so hopelessly dull and flat, that its writers were at their wits' end to find subjects upon which to expatiate, and in default of a better topic, the article proceeds to discuss Lord Napier's ball at Washington. Sir Michael Seymour is waiting at Canton for reinforcements. General Outram is waiting to return with his troops from Mohammerah and Bushire. The Maynooth Grant has been shelved for another session. The Bills for the admission of Jews to Parliament, and that for the Abolition of Ministers' Money in Ireland seem so safe that little further interest is taken in them. The Church Rate Abolition Bill is not yet come under review, and will probably try our patience for another year. The business of the session is being hurried through with a speed which will not allow time for the consideration of any difficult question. We are approaching the dog days, and members are unanimous in the desire to terminate their labours as soon as possible.

Recent discussions of Indian affairs have illustrated the altered position which the missionary enterprise has assumed in public estimation, to that which it held some years ago. Our readers have not forgotten the Velore mutiny when the Sepoys broke out into insubordination on account of some supposed interference with their religion. The press of this country at once became clamorous for the immediate deportation and permanent exclusion of missionaries from India. It was said that their presence was a standing and perpetual insult to the natives, that their preaching could not fail to excite the native troops to rebellion, and that to permit the missionaries to remain was to imperil our Eastern Empire. So strong became the pressure, and so loud the clamour, that government seemed on the point of yielding and ordering the expulsion of all preachers of the gospel, save the Company's chaplains. Now, however, a mutiny far more serious, more unmistakeably religious in its character, and more distinctly traceable to the spread of Christianity in India has broken out; yet no one dreams of imputing blame to the missionaries, or of interfering with their labours. Nay, so entirely has the position of affairs changed since the time when Fuller, Foster, Hall, and Ryland, had to bestir themselves in defence of our brethren labouring in India, that actually the missionaries have been able to assume the offensive in their relationships with the government. They draw up a Bill of Indictment against the authorities in Bengal, they force a hearing for their case in the House of Commons, the defenders of the Indian government plead guilty to every charge brought against them, and the only reason they can urge against issuing a commission of investigation is, "that the facts are so notorious that the period of inquiry has passed, and the time for action has now come!" We trust that pledges thus given of a thorough and searching reform may be honestly carried out.

Probably there is no greater proof of popular power than that of having given a word to the language. Spurgeonism seems likely to become as good English as Jesuitism or Calvinism. It has passed into the House of Lords, and whether "a sort of Spurgeonism" should be tolerated in the bosom of the Establishment has been debated by lay and episcopal peers. We will confess, that if we were members of the Established Church, we should feel some

scruples about the Exeter Hall movement. It is too obvious an imitation of Nonconformist practices. It follows too closely and ostentatiously in the wake of the Dissenters. Though fit and natural as an outgrowth from voluntary congregationalism, it is but an awkward excrescence upon an established episcopalianism. We should take exception to it the more strongly from the fact, that Westminster Abbey and St. Paul's offer all that can be required, in perfect harmony with the theory and practices of the Establishment. It is not for us, however, to complain of the approach thus made by the dignitaries of the Church toward our practices and principles.

Again the warning note against slavery comes to us from across the Atlantic. Ohio has planted itself in resolute opposition to the infamous Dred Scott decision. In New York, on the other hand, sixteen members and office bearers in Dr. Cheever's church have called upon him to resign in consequence of that series of noble lectures against slavery reviewed in our last number. To this dreadful, and disastrous, and ever-widening bane of American society we may apply the words of Victor Hugo in reference to another subject, "Yesterday it was a sore, to-day it is an ulcer, to-morrow it will be a cancer, eating into the vitals, gnawing at the heart."

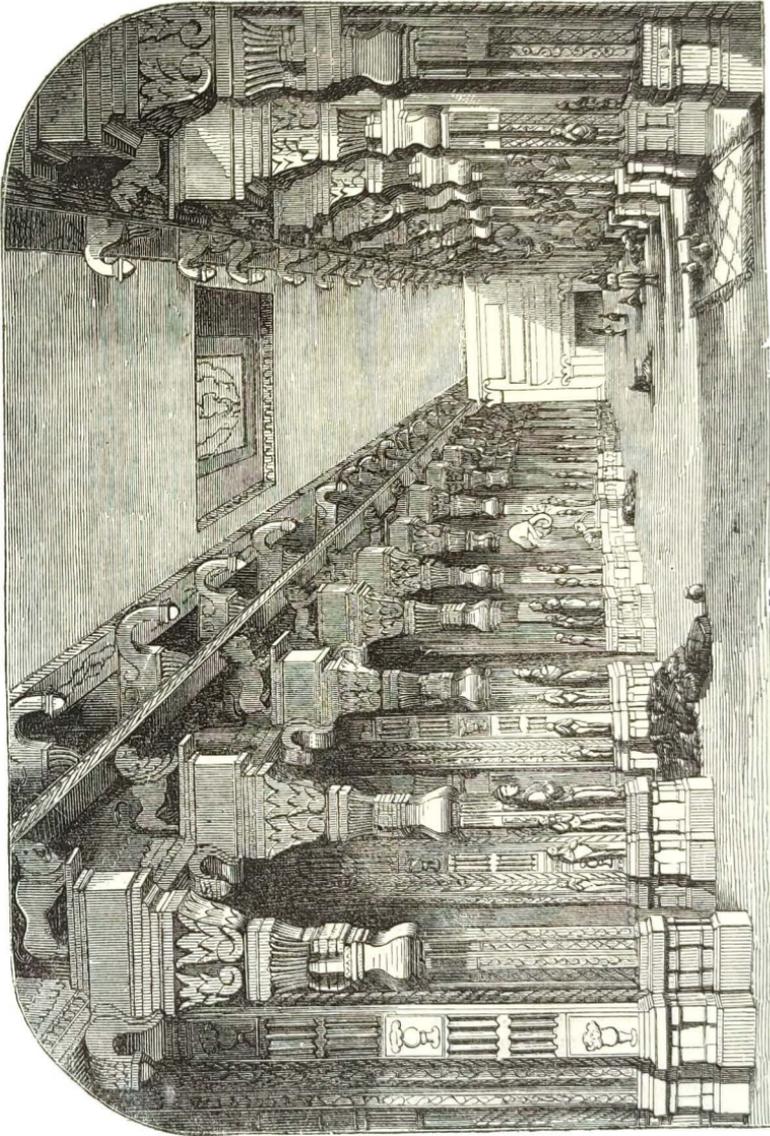
The inauguration of our Collegiate Institution in Holford House by a prayer-meeting in the ball-room, was commented upon at the time as a very significant circumstance. What shall we say of a prayer-meeting in the guard-room of Lambeth Palace, a convocation of Churchmen and Dissenters meeting under the auspices of the Archbishop of Canterbury, the highest dignitaries of the Church reciprocating expression of fraternal kindness with Independents and Baptists, beneath the shadow of the Lollards Tower, and where the walls once echoed with the shrieks and groans of tortured victims, the meeting commencing with prayer by the Bishop of London, and closing in the same way by the Rev. J. Bunting! We wonder whether the mind of the good Bishop went back to bygone days when he, a young Presbyterian student, competed for the Logic prize at Glasgow, with a young Independent named Halley, and with another young man named Leechman, from the Baptist College at Bristol. We cannot doubt that this early training is now bearing fruit to the utter confusion and dismay of Puseyites, and the delight of all spiritual believers.

## Editorial Postscript.

We owe an apology to the Executive Committee of the Baptist Association of Scotland for having so long neglected to call attention to their movement for the education of young men as candidates for the ministry. This neglect has arisen not from indifference to the object, but from a mere oversight. Our body has never held its rightful place in Scotland. We trust that the present movement may, by the blessing of God, be instrumental in raising it to a better position. The committee solicits, first, prayer "to the Lord of the Harvest that he would send forth more labourers into His harvest." Second, "that their friends throughout the country would look out and encourage young men of promising ability and unquestionable piety, that they may devote themselves to the work." Third, that funds may be forthcoming for the education of as many as are called of God to this important labour. We are quite sure that the committees of all our colleges will join in these requests. We cordially recommend the movement to the sympathy and support of our readers.

When the present number comes into the hands of our readers the meetings of the Baptist Union will be in course. We need not say how heartily we wish that the result of the present session may be a better mutual acquaintance and understanding between the two divisions of our body. When the two great divisions of the Presbyterian Church in Scotland have already united; when measures are being taken to blend the Free Church with that of the United Presbyterians; and when the scattered sects of Methodists are drawing closer to one another, there can be no time more suitable for a similar movement among ourselves.

# THE MISSIONARY HERALD.



CHOULTRY, MADUGA: A RESTING PLACE FOR PILGRIMS, ETC.

## REPORT OF MR. UNDERHILL.

By the direction of the Committee we have the pleasure of laying before our readers the following closing Report of Mr. Underhill, on his return from India:—

*To the Treasurer and Committee of the Baptist Missionary Society.*

DEAR BRETHREN,—The mission confided to me by your resolution of June 14, 1854, having been brought, in the Providence of God, to its termination, I now beg to lay before you, in addition to the six printed reports you have already received, a general report of the course I have taken in the discharge of the onerous responsibilities which, in accordance with your instructions, I had assumed.

And first, permit me to invite you to join me in an expression of gratitude to the God of mercies, who, in answer to your prayers and those of other Christian friends, has graciously preserved my life, and that of those beloved ones who have accompanied me in my numerous journeys. Many thousands of miles have been traversed by sea and land, the perils of a tropical climate have been encountered, exposure in desert and jungly places, amid races alike strange in person and speech, has been endured, and that with safety. In no one instance has there been interruption in the discharge of my duty. Through God's infinite loving-kindness I stand among you this day unharmed, with health and strength unimpaired, and with enlarged knowledge and experience.

Gratitude and joy are, however, usually tinged with sadness. They are to be found unalloyed only in heaven, and it is *there* alone that I can meet *some* of your number who were with us on earth when my journeys began. To one, more especially, may I be permitted to allude, whose handwriting appears at the foot of the Letter of Instructions with which you favoured me, and to whom this mission was a subject of the deepest interest. He is not here to receive the report of its accomplishment. Our late beloved Treasurer, Mr. Gurney, is now reaping the reward of his services on earth in the cause of our Lord and Master, to which, in life, he gave his best energies, and his ardent prayers. Personally I mourn the loss of his counsels, of his wide experience, of his prompt affection, and ever ready aid. The Society has been deprived of one of its chiefest men, alike wise in counsel and energetic in action. Often has he reanimated the hearts of the fainting in the hour of despondency, and by his liberality maintained the cause on which his heart was set. Others also have passed from your Council Board to the inner sanctuary, while some who had no part in the deliberations which led to this mission, now listen to the report of its accomplishment. So emphatically do the brief months that have elapsed since I parted from you teach that we "are not as yet come to the rest and to the inheritance" which the Lord our God giveth us.

In pursuance of your Letter of Instructions delivered to me on the 9th of August, 1854, I embarked at Southampton, on the 20th of September, accompanied by Mrs. and Miss Underhill, for Calcutta. After a safe and pleasant passage, we landed in India on the 2nd of November. A meeting of the missionary brethren in Calcutta a day or two afterwards, enabled me at once to lay before them the wishes of the Committee, and to confer with them on the best method and time for accomplishing the objects of my visit. I need scarcely say that I received a most cordial welcome, and as frank a response as could be desired to the frank explanation given of the views and plans of the Committee. Early in December was held a series of meetings of the Bengal Association of

Baptist Churches, at which many of the missionaries were present. This permitted me to make immediate arrangements for visiting the stations, and to fix the time for a Conference with the brethren in the following year. Before commencing my tour, arrangements were also made for the investigation of the affairs of the Press in the month of April, 1855.

JOURNEYS.—Dacca, in the east of Bengal, was the first of the stations visited. Thence I proceeded to Chittagong. Returning on my steps to Dacca, I next went to Barrisal, threading with the missionaries the complex network of streams which characterizes the delta of the sacred Ganges, and penetrating in their company the great swamp which occupies the entire central region of this district, but which is everywhere filled with a dense population, living on small patches of land rescued from the surrounding waste. Various places in Jessore were next visited. After a stay of a few days in Calcutta, I hastened northwards to Birbhoom and Cutwa, and closed the tour of this season by a journey to the villages lying southward of Calcutta. The only station in Bengal left unvisited was that of Dinagepore, which place could more easily be reached on my return from the North-west Provinces.

It is unnecessary to trouble the Committee with the numerous details of these visits to the scenes of our missionary labours. At every station diligent inquiries were made into the spiritual and social condition of the people, the state of piety existing among the converts, the various modes of labour adopted by the brethren, and their comparative value and success, into the facilities for missionary labour among the surrounding population, and the supply of gospel preaching afforded them, the state of the country, and the general effect produced upon the heathen by the promulgation of the Word of God. The information thus gained, and the observations made, were treasured up for use at the proposed Conference later in the year. It was my endeavour to avoid the formation of hasty conclusions. The peculiarities of the country require much experience before one can venture to form definite opinions. Generally, however, it may be stated that my inquiries led me to form a high estimate of the character and labours of the missionaries—that if success has not yet followed commensurate with our wishes and prayers, it is not owing to any deficiency in zeal, or want of industry on their part, but to causes affecting all missions in India alike, and to some peculiar to the semi-civilized and religious condition of the many nations inhabiting it. I could not but notice with regret how dependent the converts seemed to be upon the care and protection of the missionary, and how rare were the instances among them of a voluntary and ardent zeal for the extension of the blessings of the gospel to their perishing fellow-countrymen. This accordingly formed a frequent topic of discourse in the numerous meetings I had with them, and every occasion was seized to urge the duty of supporting the ministry of their native teacher, of providing for themselves the means of grace, and of communicating to others the knowledge of Christ. On the whole, however, I received favourable impressions of the piety of the converts. If the lamp burn feebly, it must not be forgotten how recently the people have emerged from a form of heathenism the most degrading and demoralizing the world has ever seen, and that they have to shake off the influence, and to be released from the shackles of superstitions which bind the whole nation as a child is bound in swathing bands. The means of instruction are few, books are rare, and in the country districts newspapers are entirely unknown. Internal communications can scarcely be said to exist, except in the rudest forms. Roads once made are often broken up, or intercepted by the rush and inundation of innumerable

rivers. The poverty of the lower orders is great, among whom converts only, with few exceptions, have been made; and their efforts to rise are perpetually crushed by the hard tyranny of their landlords, the griping avarice of the usurer, and the painful want of security for both person and property. The guardians and administrators of the law are, alas! too often the most cruel oppressors. Escape from police torture and extortion is almost impossible.

A visit to Ceylon occupied the months of May, June, and July. Immediately after the Bengal Conference, which was held in Calcutta in the months of August and September, I proceeded to the North-west Provinces. Agra was reached in November, and I finally left that important city, the capital of the North-West, an hour after midnight of the last day of the year 1855. From Agra excursions were made to Delhi, Chitoura, Muttra, and the cities famed as the arena of the licentious exploits of the god Krishna. Benares occupied a fortnight in January, 1856. On our downward journey a stay was made at Patna and Monghyr, and I closed my inspection of the Society's missions in Northern India, by a visit to Dinagepore. The profit and instruction of this widely-extended journey were greatly increased by the opportunities I enjoyed of intercourse with missionaries of other bodies, and the very cordial communication of their views, and plans, and experience, with which they frankly and kindly favoured me. Conferences similar to the one in Bengal were held with our brethren of the North-west Provinces at Agra, and with those labouring in Behar, at Monghyr. My missionary journeys were finally closed by a visit to Burmah in the months of September and October last, in which I had the pleasure of observing the successful labours of our American brethren among the Burmans and Karens, and the wonderful work of grace proceeding amongst the latter people.

It is but my duty that I should express my deep and grateful sense of the kindness with which I was everywhere received, both by the missionaries of our own body, and of all other denominations. Every opportunity I could desire was afforded me to gather information; and to a very numerous circle of friends were myself and family indebted for acts of hospitality and attention which memory will not soon forget.

THE CONFERENCES.—At the Conferences above referred to, the entire range of missionary labour came under consideration. On every topic of interest, ample discussions were enjoyed, and with a degree of unanimity in result that could scarcely have been anticipated. Indeed, it may be stated that on the *principles* which should guide the missionary in his labours, there was an entire agreement of opinion. It was in the practical application of them that occasionally dissent was expressed, but that in a few instances only.

PREACHING.—Your missionaries with one voice affirm, that in their judgment the oral preaching of the Gospel is the instrument appointed by the Lord Jesus Christ for the conversion of men, and the communication to the heathen of his message of love. Education, literature, science, commerce, the arts of life, may each and all have their appropriate sphere and value in the civilization of mankind; but it is by the "foolishness of preaching," that the divine power of God displays itself in the regeneration of the soul. It was, however, stated that the *direct* result of missionary preaching in the streets of towns, the bazaars of villages, the crowded markets, and on the roadside, had not been so obvious as might perhaps be expected. Converts have indeed, in considerable numbers, been made; but they would appear not to have been directly, except in a few

rare cases, the fruit of itinerant labours. Still it is not to be denied, that the oral preaching of the Word of God has widely diffused a knowledge of the gospel; that, in consequence of the general impressions thus made, numbers have sought the missionary, and through further instruction have yielded to the power of truth. Not a few have in secret cherished the seed, and sought gropingly after God, while the universal ignorance of the lower classes renders it impossible that in any other way they should become acquainted with the words of eternal life. Your mission in India has ever been prominently a *preaching* mission. With very few exceptions all your missionaries have been, and are, constantly engaged, as seasons and means of transit will permit, in itinerant labours. I know of none who would discontinue their labours, or who think there should be the slightest relaxation of labour in this direction. It is earnestly desired by all that more numerous labourers should enter on this department of toil, and that increased means should be placed at their disposal to visit the countless towns and villages which cover the soil, where dwells a population which scarcely without figure may be said to be as numerous as the sands of the sea-shore. In this work any number of missionaries may be employed. The Christian churches of England, of the Continent of Europe, and of America, have, up to the present moment, provided a most inadequate supply. At the present rate, generations must elapse before the 60,000 towns and villages of Bengal, to say nothing of other populous regions, can be *only once* visited by the messenger of salvation. There is every reason for increased zeal on our part. The country is everywhere open, and with little labour accessible. The people will hear. Open hostility is dying away. Caste is shaken, and many social customs and institutions are gradually yielding to the influence of ideas originating in missionary instruction. Commerce, and with it intelligence, is rapidly extending, while the native press is every day acquiring fresh extension and increased power. Preachers having the spirit and power of Elias are alone wanting to shake to its foundation the decaying fabric of Hindooism. These God will surely raise up in answer to the prayers of his people.

Various practical questions having reference to the efficiency of the preacher, and of his preaching, did not escape the attention of the brethren in Conference. Thus it was thought prudent to avoid crowds intoxicated with the excitement attending a religious festival or busy market, and on such occasions to choose the earlier and more quiet portion of the day. Too great eagerness to shame the Hindoos and Mohammedans, by remarks on the follies of their respective beliefs, should not be displayed, while the missionary should, on the other hand, avoid a vague and too general statement and application of religious truth. A fixed residence for the missionary has advantages in the influence his character thus secures, and in the ready access it gives to inquirers; but it would be most desirable that he should have the opportunity and means of settling for a time in other localities which Divine Providence may open before him. It is rare to find established congregations of heathen auditors. To attend regularly the means of grace, demands a neglect of caste and a very considerable advance on the path to Christianity, on the part of the heathen, which, in the present stage of missionary labour, cannot be expected or attained. It is, nevertheless, desirable that Christian worship should be within reach, and not, as is often the case, conducted in buildings far removed from the people we desire to benefit. Serious difficulties to itinerancy are presented by the seasons, the inundations of the lowlands, and the intense heats of a

tropical clime. Sometimes tents must be employed, at others boats are the only methods of traversing the country. The cost of travelling is heavy, and is increased by the necessity of taking food, bedding, indeed everything that the missionary can require. The efficiency of the missionary is much increased by the aid afforded by the native brethren. These converse with inquirers, assist in preaching in the bazaars, and form an easy medium of approach to the people on the part of the European instructor. The best methods of presenting the truth, the doctrines to be preached, the arguments most useful in controversy, and many other points, received the attention of the Conferences, and led to conclusions of a most helpful and instructive kind. The Committee are thus assured that every effort is made by their missionary brethren to secure the greatest efficiency in their evangelical labour of preaching the unsearchable riches of Christ.

Valuable and essential to the end in view as itinerancies and bazaar preaching confessedly are, it appeared to me that a closer appeal was wanted, a more direct bringing home of the truth to the consciences of individuals than those modes of missionary labour allow. With this view, I frequently urged upon the brethren, that, notwithstanding the difficulties presented by the social habits of the people, strenuous attempts should be made by domiciliary visits, or by availing themselves of the usages of politeness, to reach single persons, such as the heads of families, and shopkeepers, the middle and artisan classes; and, in the quiet intercourse thus obtained, press home with affectionate earnestness the truth as it is in Jesus. Few of these classes of individuals are found mixed in the idle crowds which gather in the bazaar, or at the ghat, or the temple gate, while, from their habits, they are likely to listen with less prejudice than others to the message of life. All great moral and spiritual revolutions have usually had their origin, or found their strength in those classes of a people which are removed on the one hand from the pressure of poverty, and on the other from the ambition and pride of the higher ranks and more instructed body of the wealthy.

## CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, from March 21 to March 31, 1857.*

*W. & O. denotes that the Contribution is for the Widows and Orphans' Fund; N. P. for Native Preachers.*

ANNUAL SUBSCRIPTIONS.				£	s.	d.			£	s.	d.
	£	s.	d.								
Allen, J. S., Esq. ....	2	0	0	Graham, T., Esq. ....	1	1	0	Payne, Mrs., Leather-	1	1	0
Baker, Mr. T. N. ....	0	10	6	Gray, Miss .....	1	0	0	head .....	1	1	0
Beddome, W., Esq. ....	1	1	0	Green, Stephen, Esq. ...	4	4	0	Peek, Brothers, Messrs.	1	1	0
Beddome, R. B., Esq. ...	1	1	0	Gurney, Joseph, Esq. ...	21	0	0	Pike, Rev. J. C., Quorn-			
Beeby, Mrs., Reigate ...	2	0	0	<i>Do.</i> , for <i>India</i> .....	10	10	0	<i>don</i> .....	0	10	6
Benham, J. L., Esq. ...	4	4	0	Gurney, Mrs. Joseph ...	5	5	0	Potter, Mrs. ....	1	1	0
Blacket, Mrs. ....	1	1	0	Gurney, Henry, Esq. ...	5	5	0	Powell, John, Esq. ....	3	3	0
Blackmore, Rev. S., Ear-				Gurney, Thomas, Esq. ...	5	5	0	Rippon, Mrs. Thomas ...	5	0	0
<i>disland</i> .....	1	1	0	Gurney, Mrs. Thomas ...	1	1	0	Russell, Mrs. ....	2	2	0
Bousfeld, J. R., Esq. ...	1	1	0	Hancock & Rixon,				Shaw, Mrs. ....	1	1	0
Bowser, W., Esq. ....	3	0	0	<i>Messrs.</i> .....	1	1	0	Smith, Eusebius, Esq. ...	1	1	0
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Burris, Miss J. ....	1	1	0	Hassall, Mrs. ....	1	1	0	Smith, Mrs. W. L. ....	1	1	0
Collins, W., Esq. ....	10	10	0	Hobson, Mr. G. ....	0	10	6	Smith, Miss. ....	1	1	0
Cozens, Mrs. ....	1	1	0	Jones, C., Esq. ....	2	2	0	Steinkopff, Rev. Dr. ....	1	1	0
Deane & Co., Messrs. ...	1	1	0	Kitson, Wills, Esq. ....	2	2	0	Stone, N., Esq. ....	1	1	0
Denham, Mrs. ....	1	0	0	Maliphant, G., Esq. ....	1	1	0	Trestrail, Rev. F. ....	3	3	0
Dyer, Miss, Leatherhead	0	10	0	Marshall, J. C., Esq. ...	1	1	0	Underhill, E. B., Esq. ...	3	3	0
Eames, Miss .....	1	1	0	Martin, T., Esq. ....	1	1	0	Vines, C., Esq. ....	5	5	0
Gingell, J., Esq. ....	1	1	0	Meredith, J., Esq. ....	1	1	0	Walkden, J., Esq. ....	1	1	0
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				Overbury, Mr. B. ....	1	1	0	Whitehorne, J., Esq. ...	2	2	0

	£	s.	d.
Williams, Mrs., Brighton	8	0	0
(Under 10s. ....)	0	5	0
	180	11	6
Less received too late ...	1	15	0
	158	16	6
<b>DONATIONS.</b>			
Bible Translation Society, for Translations .....	400	0	0
Byles, Mrs., Ipswich, by Rev. Dr. Steane .....	1	0	0
Conran, Major .....	5	0	0
Gray, Miss .....	5	0	0
Hoby, Rev. Dr., for India .....	10	0	0
Peto, Sir S. M., Bart., for India .....	350	0	0
Sprague, John, Esq., Exmouth .....	5	0	0
Tiddy, Misses, collected by, for N. P. ....	0	10	4
Trotman, Mr. ....	0	12	0
<b>LEGACY.</b>			
Kettle, Robert, Esq., late of Glasgow, Balance ...	53	10	1
<b>LONDON AND MIDDLESEX AUXILIARIES.</b>			
<b>Battersea—</b>			
Collections .....	5	11	0
Contributions .....	31	16	4
Do., Juvenile .....	4	15	1
Do., for N. P. ....	1	7	1
	43	9	6
Acknowledged before, and expenses .....	7	5	3
	36	4	3
<b>Bell Court, Milton Street—</b>			
Sunday School, by Y. M. M. A., for Ogulboda School, Ceylon ..	0	12	0
Blanford Street .....	10	0	0
<b>Bow—</b>			
Contributions .....	4	3	0
Do., Sunday School ..	2	1	2
<b>Brentford—</b>			
Contributions .....	0	14	0
<b>Brixton Hill, Salem Chapel—</b>			
Collection, &c. ....	22	1	3
Contributions .....	10	2	0
Do., for Serampore College .....	1	1	0
<b>Camberwell—</b>			
Contributions .....	123	16	10
Do., Juvenile .....	2	4	0
Do., Crawford Street Sunday Schools and Young Friends at Loughborough Park, Brixton, by Mr. W. Dicks ..	12	10	0
Camberwell, Cottage Green—			
Contributions .....	3	7	10
Do., Sunday School, by Y. M. M. A. ....	3	2	0
Do., do., Elder Girls' Class, by do. ....	6	3	2
<b>Camden Road—</b>			
Cartwright, R., Esq., A.S. ....	5	5	0
<b>Clapham, Park Crescent—</b>			
Sunday School, by Y. M. M. A., for Ceylon Schools .....	1	0	0
<b>Claremont Chapel—</b>			
Contributions, by Master Jas. Welton ..	3	5	0
Commercial Street .....	19	18	4
<b>Devonshire Square—</b>			
Contributions .....	20	2	8
Do., for N. P. ....	0	19	0

	£	s.	d.
Edmonton, Lower—			
Bacon, Mr. J. P., boxby Fox and Knot Court—	3	9	5
Sunday School, by Y. M. M. A., for Ceylon Schools .....	1	16	11
<b>Hackney—</b>			
Collections .....	14	4	7
Contributions .....	30	9	6
Do., for Serampore College .....	2	2	0
Do., Ann's Place Sunday School, by Y. M. M. A. ....	2	10	0
<b>Hammersmith—</b>			
Collection .....	8	13	2
Contributions .....	32	0	1
Do., Juvenile .....	16	13	5
	55	11	8
Acknowledged before, and expenses .....	26	5	4
	29	8	4
<b>Harlington—</b>			
Collections .....	10	0	0
Sunday School, for N. P. ....	0	10	0
Henrietta Street .....	5	0	0
<b>Islington, Cross Street—</b>			
Collections, Missionary Prayer Meetings ...	8	6	0
Contributions .....	17	1	4
Do., for N. P. ....	2	14	7
Do., Sunday School, by Y. M. M. A., for Ceylon Schools ...	3	6	7
John Street .....	36	11	7
Kensal Green—Collection	1	10	0
<b>Keppel Street—</b>			
Contributions, Juvenile, for Grand Pass School, Ceylon .....	17	11	0
<b>Kingsgate Chapel—</b>			
Collection .....	6	0	0
Contributions .....	7	6	8
<b>Maze Pond—</b>			
Contributions .....	33	17	3
Do., for Serampore College .....	5	0	0
Do., for Mrs. Allen's School, Ceylon .....	2	10	0
<b>New Park Street—</b>			
Contributions .....	6	15	6
Do., for India .....	1	10	0
Do., Juvenile, for Mrs. Allen's School, Ceylon .....	35	0	0
Harvey, James, Esq., for ditto .....	35	0	0
<b>Regent's Park—</b>			
Collections .....	53	11	1
Contributions .....	77	14	3
Do., for N. P. ....	9	9	2
Do., Sunday School, by Y. M. M. A., for Rev. T. Evans' School, Muttra ...	6	9	0
	147	3	6
Acknowledged before ..	21	3	11
	125	19	7
<b>Regent Street, Lambeth—</b>			
Contributions .....	1	2	8
Do., Sunday School, for Benares School ..	5	0	0
<b>Salters' Hall—</b>			
Contributions .....	6	10	6
<b>Shaoklewell—</b>			
Collections .....	5	4	2
Contributions .....	7	0	2
Do., Juvenile .....	12	13	11
Shouldham Street .....	8	8	6

	£	s.	d.
Spencer Place .....	3	9	0
<b>Tottenham—</b>			
Collection .....	5	1	8
Contributions .....	17	18	3
Do., Sunday School ..	1	10	6
	24	10	3
Less expenses .....	0	13	6
	23	16	9
<b>Walworth, Arthur Street—</b>			
Contributions, for N. P. ....	0	10	1
<b>Walworth, Lion Street—</b>			
Sunday School, for Gahalaya School, Ceylon .....	10	0	0
<b>Westbourne Grove—</b>			
Collections .....	14	13	5
Contributions .....	2	12	0
Do., Sunday School, by Y. M. M. A., for Cameroons School ..	18	0	0
<b>BEDFORDSHIRE.</b>			
<b>Amphill and Maulden (moiety) .....</b>			
	5	16	8
<b>Biggleswade—</b>			
Collections .....	8	4	8
Contributions .....	12	4	2
Do., for N. P. ....	0	19	0
Do., Sunday School ..	1	1	9
	22	9	7
Less expenses .....	0	15	0
	21	14	7
<b>Blunham—</b>			
Collection .....	0	13	4
Contributions .....	0	1	11
Do., Sunday School ..	0	4	5
<b>Dunstable—</b>			
Collections .....	11	10	11
Contributions .....	14	3	11
	25	14	10
Less expenses ...	0	11	8
	25	3	2
<b>Gamlingay—</b>			
Collections .....	9	5	3
Contributions .....	10	4	3
<b>Luton, Old Meeting—</b>			
Collections .....	13	12	0
Contributions .....	28	4	6
Do., Bible Class .....	0	16	0
Do., Sunday School, Pepperstock .....	0	3	0
	42	15	6
Less expenses ...	0	18	6
	41	17	0
<b>Ridgmount—</b>			
Collection .....	1	12	6
Less expenses ...	0	6	6
	1	6	0
<b>Sandy—</b>			
Collection .....	0	18	8
Contributions .....	1	3	7
<b>BREKSHIRE.</b>			
<b>Ashampstead and Compton—</b>			
Collections .....	3	19	6
Contributions .....	1	0	0
<b>Kingston Lisle—</b>			
Collection, &c. ....	3	14	0
<b>Newbury—</b>			
Collections .....	9	0	0



	£	s.	d.
<b>GLOUCESTERSHIRE.</b>			
Cheltenham—			
Contributions, for Mrs. Allen's School, Ceylon .....	27	8	11
Cambray Chapel—			
Collection .....	10	0	8
Contributions .....	10	3	4
Cirencester—			
Contributions .....	14	6	10
Less expenses .....	0	12	0
	13	14	10
<b>EAST GLOUCESTERSHIRE</b>			
Auxiliary—			
Arlington—			
Collections .....	3	7	10
Contributions .....	1	12	6
Do., Sunday Sch. ....	0	11	10
Bourton-on-the-Water—			
Collection .....	3	4	6
Contributions .....	12	14	10
Do., Sunday Schl., for N. P. ....	2	0	10
Burford—			
Collection .....	1	9	6
Contributions .....	2	18	7
Cutsdean—			
Contributions .....	2	0	5
Fairford—			
Collection .....	1	7	6
Contributions .....	3	14	6
Naunton and Guiting Stow-in-the-Wold—			
Collection .....	3	4	6
Do., for W. & O. ....	1	0	0
Contributions .....	0	7	0
Do., for N. P. ....	1	7	8
Kingstansley—			
Contributions, for N. P. ....	2	4	7
Lydney—			
Collection .....	9	19	6
Contributions .....	10	0	6
<b>HAMPSHIRE.</b>			
Portsea, Rev. C. Room's—			
Miall, Mrs., Southsea ..	1	0	0
Southampton, East Street—			
Collections .....	7	5	9
Do., Shirley .....	2	0	0
Contributions .....	2	7	0
	11	12	9
Less district expenses ..	2	4	3
	9	8	6
Southampton, Portland Chapel—			
Collection .....	9	2	0
Whitchurch—			
Collections .....	5	4	5
Contributions .....	3	7	7
	8	12	0
Less district expenses ..	0	10	0
	8	2	0
<b>HEREFORDSHIRE.</b>			
Peterchurch .....	15	0	0
<b>HERTFORDSHIRE.</b>			
Bishop Stortford—			
Collection .....	4	6	1
Contributions .....	4	15	10
Boxmoor—			
Collection .....	1	9	0
Contributions .....	1	11	0
Hitchin—			
Collections .....	16	12	6

	£	s.	d.
Contributions .....	22	0	10
Do., for <i>Intally</i> .....	4	0	0
Do., Bible Classes .....	2	1	10
Do., Sunday School, Girls .....	1	5	0
	46	0	2
Less expenses .....	2	19	0
	43	1	2
Markyate Street—			
Contributions, for N. P. ....	1	11	4
Royston—			
Contributions, by Mr. Thomas Goodman...	6	2	0
<b>St. Alban's—</b>			
Collections .....	12	13	9
Contributions .....	12	9	6
Do., for <i>African Schools</i> .....	3	3	0
Do., for N. P. ....	1	10	5
Do., Juvenile .....	3	14	1
Do., Sunday School .....	1	5	9
	34	18	6
Acknowledged before, and expenses .....	21	0	0
	13	16	6
Tring, New Mill—			
Collections .....	9	0	0
Contributions .....	12	3	5
Do., Sunday School .....	1	19	3
<b>Watford—</b>			
Collections .....	15	17	11
Contributions .....	17	14	2
Do., for W. & O. ....	3	18	0
Do., Sunday Schools .....	1	18	2
	39	8	3
Acknowledged before, and expenses .....	10	12	6
	28	15	9
<b>HUNTINGDONSHIRE.</b>			
Bluntisham—			
Collections .....	9	7	7
Contributions .....	22	4	4
Do., Sunday School, Pidley .....	0	3	2
Chatteris—			
Collection .....	9	0	0
Fenstanton—			
Collection .....	2	12	7
Contributions .....	2	10	0
Do., Sunday School .....	0	11	4
Houghton—			
Collection (moiety) ...	2	0	6
Contributions .....	8	1	0
Huntingdon—			
Collection .....	5	15	6
Do., Godmanchester ..	1	15	0
Do., New Church .....	1	3	2
Do., Institution .....	1	18	5
Contributions .....	13	0	1
Proceeds of Tea Meeting .....	1	5	0
Kimbolton—			
Collection .....	4	19	2
Contributions .....	0	6	0
St. Ives—			
Collection .....	1	2	6
Do., Independent Chapel ..	5	2	10
Do., Public Meeting, do .....	3	2	3
Contributions .....	7	16	6
Do., Sunday School .....	2	1	7
Proceeds of Ladies' Bazaar .....	12	10	0
Do., of Tea Meeting...	4	0	0

	£	s.	d.
St. Neots—			
Collections .....	7	8	6
Contributions .....	7	19	3
Do., Sunday School .....	1	1	9
Spaldwick—			
Collection .....	2	0	1
Contributions .....	2	16	1
Woodhurst—			
Collection .....	1	8	7
Contributions .....	2	10	8
	147	13	5
Acknowledged before, and expenses .....	144	9	8
	3	3	9
<b>KENT.</b>			
Birchington—			
Collection .....	3	5	0
Contributions .....	3	11	4
	6	16	4
Less expenses .....	0	3	4
	6	13	0
Broadstairs—			
Collections .....	2	12	6
Contributions .....	8	12	0
Do., Sunday School .....	9	0	0
	20	4	6
Less expenses .....	0	4	6
	20	0	0
Canterbury—			
Juvenile Association .....	26	16	0
Sunday School .....	0	7	10
Faversham—			
Contributions .....	2	4	6
Lewisham Road—			
Contributions .....	13	18	6
Maidstone—			
Contributions .....	13	17	4
Do., for <i>Translations</i> ..	5	0	0
Do., for <i>Jamaica Institution</i> .....	0	10	0
Do., Juvenile .....	2	10	0
Margate—			
Collections .....	9	12	10
Contributions .....	28	5	0
Do., for <i>Africa</i> .....	0	10	0
Do., for <i>Mrs. Allen's School, Ceylon</i> .....	1	2	6
Do., Sunday School .....	0	10	0
	40	0	4
Less expenses .....	0	14	0
	39	6	4
Ramsgate—			
Collections .....	8	7	9
Contributions .....	19	14	7
Do., Sunday School .....	0	9	9
Proceeds of Tea Meeting .....	1	13	0
	30	10	1
Acknowledged before, and expenses .....	10	10	0
	20	0	1
St. Peter's—			
Collections .....	3	9	2
Contributions .....	5	14	1
Do., S. Sc., for N. P. ....	0	7	0
	9	10	3
Less expenses .....	0	4	0
	9	6	3

Staplehurst—		Tottlebank—	£ s. d.	NORFOLK, continued—	
Contributions, by Mr.		Collection .....	0 16 0		£ s. d.
Jul .....	5 3 6	Contribution .....	1 0 0		262 11 8
		Do., Sunday School,	0 16 0	Acknowledged before,	
		for N. P. ....		and expenses .....	204 8 10
<b>LANCASHIRE.</b>					58 2 10
Ashton-under-Lyne—	£ s. d.	<b>LEICESTERSHIRE.</b>		<b>NORTHAMPTONSHIRE.</b>	
Collection .....	3 2 2			Haddon, West—	
Contributions .....	17 12 6	Leicester—		Contributions .....	1 1 0
Do., for Rev. C.	0 5 3	Contributions, for		<b>Kettering—</b>	
Do., Sunday School,	3 18 3	Mrs. Allen's School,	5 0 0	Collections .....	19 18 1
for do. ....		Ceylon .....		Contributions .....	12 9 5
	24 18 2	Charles Street—		Do., Bible Classes ..	1 8 10
Less expenses .....	0 15 6	Harris, R., Esq., for		Do., Sunday Schools ..	2 10 0
	24 2 8	Rev. G. Pearce's	15 0 0	Do., Broughton .....	0 6 6
<b>Bootle—</b>		N. P., Alipore .....			36 12 10
Contributions .....	8 10 11			Less expenses .....	3 8 10
Do., Juvenile .....	1 17 3	<b>NORFOLK.</b>			33 4 0
Do., Sunday School ..	0 8 7	Attleborough—		<b>Stanwick—</b>	
<b>Liverpool—</b>		Collection .....	2 11 0	Collection (part) .....	1 6 8
Great Crossball St.—		Ayisham—		Contributions .....	1 10 0
Contribution .....	1 0 0	Collection .....	4 4 0	Do., for N. P. ....	0 6 0
Pembroke Chapel—		Buckenham, Old—		Do., Sunday School,	
Contributions .....	165 10 5	Collection .....	0 15 7	for do. ....	0 6 0
Do., Sunday Schl.	2 17 3	Buxton—			
for <i>Intally</i> .....		Collection .....	2 4 10	<b>NORTHUMBERLAND.</b>	
	168 7 8	Contributions .....	5 3 6	Newcastle-on-Tyne—	
Less expenses .....	3 9 0	Do., Sunday School ..	1 2 0	Bewick Street—	
	164 18 8	Carlton Road—		Collection, for	
<b>Manchester—</b>		Contribution .....	0 10 0	W. & O. ....	0 10 0
Collection, Public		Costessey—		Contributions for	
Meeting .....	8 3 0	Collection .....	2 15 5	N. P. ....	0 10 0
Do., United Juve-		Contributions .....	3 0 0	Newcourt—	
nile do. ....	3 11 8	Dereham, East—		Collections .....	12 9 0
Contributions .....	5 11 6	Collection .....	2 19 6	Do., for W. & O. ...	7 4 0
Granby Row—Collection	3 1 6	Contributions .....	8 5 5	Do., Juvenile .....	1 18 9
Great George St., Salford		Diss—		Contributions .....	3 15 4
Collection .....	6 13 7	Collection .....	5 12 6	Do., for <i>Transla-</i>	
Sunday School .....	5 14 3	Do., for W. & O. ...	0 16 0	tions .....	1 0 6
Grosvenor Street—Col.	4 10 6	Contributions .....	8 4 11	Do., for Schools ..	0 10 6
Union Chapel—		Do., for N. P. ....	0 10 10	Do., for F. E. ....	0 10 0
Collections .....	168 17 4	Do., Sunday School ..	0 2 9		
Do., for W. & O. ...	13 3 4	Downham Market—		<b>North Shields—</b>	
Contributions .....	224 4 0	Collection .....	3 12 6	Collections .....	6 2 6
Do., for N. P. ....	18 14 8	Contributions .....	5 9 6	Contributions .....	7 2 6
Do., Sunday School ..	9 14 5	Ellingham—		Do., for Schools .....	1 10 0
Do., do., for <i>Intally</i> ..	10 0 0	Collection .....	4 17 0	Do., Sunday School ..	1 17 0
<b>York Street—</b>		Do., Juvenile .....	0 17 4		16 12 0
Collection .....	7 19 6	Contributions .....	1 9 1	Less expenses .....	0 12 0
Contributions .....	7 15 6	Fakenham—			16 0 0
	467 14 9	Collection .....	1 11 6	<b>OXFORDSHIRE.</b>	
Acknowledged before,		Contributions .....	16 16 11	Oxford—	
and expenses .....	277 12 0	Foulsham—		Collections .....	6 9 4
	220 2 9	Collection .....	1 3 0	Contributions .....	21 12 10
<b>NORTH LANCASHIRE Auxiliary—</b>		Contributions .....	2 4 3	Do., for N. P. ....	1 6 0
Accrington—		Ingham—		Do., Sunday School ..	0 8 7
Collections .....	23 6 3	Collection .....	5 0 0	Do., do., Headington ..	0 4 7
Contributions .....	20 11 11	Contributions .....	20 18 5		30 1 4
Proceeds of Tea		Kenninghall—		Less district expenses	2 3 1
Meeting .....	1 4 10	Collection, &c. ....	10 0 0		27 18 3
Bacup—Collection .....	11 6 6	Neatishead—		<b>Rollright, Great—</b>	
Burnley—Collection .....	8 2 0	Collection .....	1 14 6	Contributions, for N.P.	0 17 0
Cloughfold—		Contributions .....	2 0 0	Do., Sunday School,	
Collection .....	19 11 2	Do., Sunday School ..	0 10 0	for do. ....	0 10 10
Contributions .....	2 11 1	Necton—			
Colne—Collection .....	7 1 8	Collection .....	3 12 6	<b>SHROPSHIRE.</b>	
Haslingden, Ebenezer—		Contributions .....	17 3 0	Oswestry—	
Collection .....	12 6 5	Do., Public Meeting ..	11 17 9	Contributions .....	4 11 6
Contributions .....	17 13 9	Contributions .....	44 11 0	Do., Ellesmere .....	0 10 0
Padham—Collection .....	1 0 0	Norwich, St. Mary's—			5 1 6
	124 15 7	Collection .....	17 3 0	Less expenses .....	0 7 9
Acknowledged before,		Do., Public Meeting ..	11 17 9		4 13 9
and expenses .....	122 8 0	Contributions .....	44 11 0		
	2 7 7	Norwich, St. Clement's—			
		Collection .....	10 2 9		
		Contributions .....	16 2 7		
		Norwich, Providence Chapel			
		(Sproston)—			
		Collection .....	1 13 6		
		Swaffham—			
		Collection .....	4 1 10		
		Contributions .....	10 2 2		
		Worstead—			
		Collection .....	5 0 0		
		Contributions .....	9 16 10		
		Do., Bacton .....	0 18 6		
		Do., Juvenile .....	0 10 4		

	£ s. d.		£ s. d.		£ s. d.
<b>SOMERSETSHIRE.</b>		Contributions.....	3 6 2	Bradford, First Church—	
Bath—		Do., Sunday Schools	0 12 4	Collections .....	23 13 2
Collections .....	7 5 6			Do., Public Meeting	12 4 5
Do., Twerton .....	1 19 7	Less expenses .....	10 13 10	Do., Juvenile .....	3 8 5
Do., Reform Wesleyan Chapel,				Contributions.....	17 12 11
Quiet St. (moiety) .....	5 8 9			Bradford, Zion Chapel—	
Contributions.....	23 19 2	Norwood, Upper—	10 0 0	Collections .....	12 14 5
Do., Juvenile, York Street .....	7 0 7	Contributions— .....	21 5 6	Contributions.....	17 3 6
Do., do., Somerset Street .....	3 12 2	Do., Sunday School .....	0 8 8	Do., Juvenile, by Y. M. M. A., for Rev. J. Gregson's School, Benares .....	15 0 0
		Proceeds of Lecture .....	2 5 2	Proceeds of Breakfast .....	1 17 0
Less expenses .....	49 5 9	<b>SUSSEX.</b>		Bramley—	
	1 0 0	Forest Row		Collection .....	4 4 8
	48 5 9	Contributions, additional .....	1 10 0	Contributions.....	5 7 1
<b>Yeovil—</b>		<b>WARWICKSHIRE.</b>		Brearley—	
Contributions, additional .....	3 0 0	Leamington—		Collections .....	5 4 0
<b>STAFFORDSHIRE.</b>		Collections .....	13 6 2	Contributions.....	3 11 0
Hanley—		Do., Sunday Schools .....	2 9 8	Do., Sunday School .....	1 5 0
Collections, &c .....	5 10 5	Do., Bible Class.....	0 10 4	Burlington—	
Contribution .....	1 0 0	Rugby—		Collections .....	9 9 1
Proceeds of Bazaar .....	10 1 7	Collection .....	2 9 4	Contributions.....	3 5 4
Leek—		Contributions.....	4 10 1	Chapel Fold .....	2 7 6
Contributions.....	3 0 0	Do., Sunday School .....	0 14 9	Cowling Hill—	
<b>MINING DISTRICT AUXILIARY—</b>		Less expenses .....	7 14 2	Collection .....	1 3 1
Bromwich, West—			0 8 2	Cullingworth—	
Collection .....	3 10 1		7 6 0	Collection .....	0 16 0
Coseley, Providence Chapel—		<b>WESTMORELAND.</b>		Dewsbury—	
Collections .....	5 1 7	Kendal—		Collection .....	0 16 4
Contributions.....	0 14 0	Contributions.....	12 0 0	Contribution .....	0 9 0
Coseley, Darkhouse—		Less expenses .....	0 12 11	Driffeld—	
Collections .....	6 5 0		11 7 1	Collection .....	5 1 1
Contributions.....	4 16 6	<b>WILTSHIRE.</b>		Contributions.....	0 7 0
Do., Sunday School .....	0 4 2	Melksham—		Earby—	
Cradley—		Collections .....	6 5 0	Collection .....	2 10 4
Collection .....	2 12 2	Salisbury—		Contribution .....	0 10 0
Netherton—		Collections .....	9 15 0	Farsley—	
Collection .....	2 0 0	Do., Village Stations .....	0 14 4	Collections .....	6 13 7
Contributions.....	4 0 3	Contributions.....	7 12 0	Contributions.....	7 5 2
Do., Sunday School .....	1 6 0	Do., Sunday School .....	16 16 3	Do., Juvenile .....	2 11 3
Princes End—		Less expenses .....	34 17 7	Gildersome—	
Collections .....	5 17 0		1 4 6	Collections .....	2 5 9
Contributions.....	7 7 0		33 13 1	Halifax, Trinity Road—	
Less expenses .....	43 13 9	Shrewton, Zion Chapel—		Collection .....	10 5 4
	5 9 9	Sunday School .....	5 0 0	Haworth, First Church—	
	38 4 0	<b>WORCESTERSHIRE.</b>		Collection .....	6 11 7
<b>Walsall—</b>		Blockley—		Contributions.....	8 4 0
Gameson, Mr. T. ....	2 12 6	Contributions.....	4 0 0	Haworth, Second Church—	
<b>SUFFOLK.</b>		Do., for N. P. ....	2 0 0	Collections .....	1 0 8
Lowestoft—		Evesham, Cowl Street—		Hull—	
Collections .....	10 18 6	Contributions, for N. P. ....	1 2 3	Collections—	
Contributions.....	3 5 0	<b>YORKSHIRE.</b>		George Street .....	16 7 8
Do., Sunday School .....	1 18 11	Baldersby, Boro' Bridge and Dishforth—		Salthouse Lane .....	11 15 0
Less expenses .....	16 2 5	Collections .....	7 10 0	Public Meeting .....	11 0 0
	1 9 8	Contributions.....	8 18 2	Contributions.....	25 7 0
	14 12 9	Barnsley—		Do., Sunday School,	
<b>Sudbury—</b>		Collections .....	3 7 10	George Street ...	1 1 6
Collections .....	4 14 3	Contributions.....	5 0 3	Hunmanby—	
Contributions.....	7 8 2	Beverley—		Collections .....	3 13 10
Do., Sunday School .....	0 19 2	Collections .....	11 3 0	Contributions.....	6 9 8
		Contributions.....	5 6 0	Idle—	
Acknowledged before, and expenses .....	7 12 7	Do., for Schools .....	0 3 0	Collections .....	1 15 2
	5 9 0	Bingley—		Keighley—	
<b>SURREY.</b>		Collection .....	1 10 0	Collection .....	3 4 11
Kingston—		Contributions .....	0 10 0	Kilham—	
Collections .....	6 15 4			Collections .....	1 12 8



Soar—	£	s.	d.
Collection .....	0	11	0
Contributions.....	0	17	0
Less expenses .....	1	8	0
	0	2	6
	1	5	6

Zoar, Beaufort—	£	s.	d.
Collection .....	0	14	11
Contributions.....	0	14	6

CARDIGANSHIRE.

Aberystwith—	£	s.	d.
Contributions.....	6	14	0
Do. for N. P.....	5	8	6

CARMARTHENSHIRE.

Aberduar—	£	s.	d.
Collection .....	0	17	0
Contributions.....	0	10	6
Do. Sunday School.	2	0	0

Bwlchgwyn—	£	s.	d.
Collection .....	0	19	6
Contributions.....	0	16	6

Bwlchnewydd—	£	s.	d.
Collection .....	0	19	6
Contributions.....	1	12	6

Bwlchyrhw, Sion—	£	s.	d.
Collection .....	0	17	6
Contribution .....	0	2	6

Cwmfelin, Ramoth—	£	s.	d.
Collection .....	1	0	6
Contribution .....	0	2	6

Llanoverly—	£	s.	d.
Collection .....	1	14	4

Llanelly, Bethel—	£	s.	d.
Collection .....	1	0	0
Contributions.....	1	12	6

Llanelly, Horeb—	£	s.	d.
Collection .....	0	10	0
Contributions.....	0	3	0

Llangnog, Ebenezer—	£	s.	d.
Collection .....	1	3	0
Contributions.....	0	10	0

Llanstephan—	£	s.	d.
Collection .....	0	10	6

Pembre—	£	s.	d.
Collection .....	0	8	0
Contribution .....	0	2	6

St. Clear's, Sion—	£	s.	d.
Collection .....	3	18	6
Contributions.....	1	19	6
Do. for N. P.....	1	7	8

Salem Mydrim—	£	s.	d.
Collection .....	0	19	4
Contributions.....	3	3	6

Smyrna—Collection.....	0	8	0
Wannelynda—	£	s.	d.
Collection .....	0	5	6
Contributions.....	0	12	6

Whitland, Nazareth—	£	s.	d.
Collection .....	0	16	6
Contributions.....	2	3	6

Less expenses.....	33	6	10
	0	2	11
	33	3	11

GLAMORGANSHIRE.

Aberdare, Calvary—	£	s.	d.
Collection .....	2	16	4
Contributions.....	5	14	9
Do. Sunday School.	1	4	8

Aberdare, Heolyfelin—	£	s.	d.
Collection .....	4	2	2
Contributions.....	8	11	8
Do. Sunday School.	0	16	2

Less expenses.....	13	10	0
	0	5	6
	13	4	6

Berthlwyd—	£	s.	d.
Collection.....	1	7	0

Canton, Landaff—	£	s.	d.
Collection.....	0	14	8
Contributions.....	3	0	0

Less expenses .....	3	14	8
	0	0	6
	3	14	2

Cwmavon—	£	s.	d.
Collection .....	3	3	4
Contributions.....	0	12	6

Cwmbach—	£	s.	d.
Collection .....	1	13	6
Contributions.....	0	7	6

Dowlais, Caersalem—	£	s.	d.
Collection.....	1	9	6
Contributions.....	2	5	6

Dowlais, Moriah—	£	s.	d.
Collection.....	1	5	11
Contributions.....	1	12	6

Less expenses.....	6	13	5
	0	0	9
	6	12	8

Hirwain—	£	s.	d.
Collection.....	2	7	4
Contributions.....	9	18	8
Do. Sunday School.	1	14	3

Less expenses .....	14	0	3
	0	7	6
	13	12	9

Merthyr Tydvil, Ebenezer—	£	s.	d.
Collection.....	1	13	1
Contributions.....	6	12	6

Less expenses.....	8	5	7
	0	3	7
	8	2	0

Neath, Tabernacle—	£	s.	d.
Collection.....	2	12	2
Do. Sunday School.	1	3	5

Less expenses .....	3	15	7
	0	0	7
	3	15	0

Paran—	£	s.	d.
Collection .....	0	17	0

Swansea—	£	s.	d.
Contributions.....	2	1	0

Bethesda—	£	s.	d.
Collection .....	8	0	1
Contributions.....	10	2	6

Mount Pleasant—	£	s.	d.
Collection .....	9	6	5
Contributions.....	9	17	6

York Place—	£	s.	d.
Collection .....	6	0	0
Contributions.....	1	6	0

Less expenses.....	46	13	6
	1	0	0
	45	13	6

MONMOUTHSHIRE.

Blauavon, Ebenezer ...	£	s.	d.
Collection .....	0	8	0

Caerwent—	£	s.	d.
Collection.....	0	11	9

Castletown—	£	s.	d.
Collection .....	2	13	7
Contributions.....	4	7	6
Do. Sunday School,	5	7	11
&c.....			

Less expenses.....	9	0	0
	0	8	6
	8	11	6

Chepstow—	£	s.	d.
Collection .....	3	7	0
Contributions.....	2	12	2
Do. for N. P.....	3	0	10

Less expenses.....	9	0	0
	0	8	6
	8	11	6

Ebbw Vale, Nebo—	£	s.	d.
Collection .....	1	1	3
Contributions.....	2	7	6

Zion—	£	s.	d.
Contribution .....	0	10	0
Do. for N. P.....	1	4	0

Newport, Temple—	£	s.	d.
Collection .....	1	5	3
Contributions.....	2	12	6
Do. Sunday School.	0	4	6

Risca—	£	s.	d.
Collection.....	1	12	4
Contributions.....	1	17	0
Do. Sunday School.	2	16	1

Less expenses.....	6	5	5
	0	6	0
	5	19	5

St. Bride's—	£	s.	d.
Collection .....	2	0	0

Victoria—	£	s.	d.
Collection .....	0	6	0

PEMBROKESHIRE.

Broadhaven.....	£	s.	d.
Collection .....	0	12	2
Galilee .....	0	6	2

Groesgoch and Trevine—	£	s.	d.
Collection .....	2	0	7
Contributions.....	5	5	1
Do. Sunday School.	0	11	10

Haverfordwest—	£	s.	d.
Collection .....	25	0	0
Contributions.....	85	7	0
Do. Juvenile .....	9	10	7
Proceeds of Lecture...	5	13	6

Less expenses.....	125	11	1
	0	11	1
	125	0	0

Honeyborough .....	£	s.	d.
Collection .....	0	8	11
Marloes .....	0	4	5
Sandy Haven .....	0	14	5
Sardis .....	0	8	0
South Dairy .....	0	11	6
Sutton .....	0	11	6

RADNORSHIRE.

Rock—	£	s.	d.
Collection, for W. & O.	1	1	0

SCOTLAND.

Aberdeen (208, George-	£	s.	d.
street).....	4	0	0
Aucheucairn—	£	s.	d.
Copland, Nickolas, the	0	10	6
late, for N. P. ....			

Ayr—	£	s.	d.
Collection, Public Meet-	0	15	3
ing, Free Church ...			



	£	s.	d.
Eldon Street (on acct.)	15	12	7
Hackney—			
Collections	30	0	0
Hammersmith (on acct.)	12	12	0
Collection, Juvenile	1	10	0
Sunday School, Starch Green	0	13	3
Hampstead—			
Collections	2	0	0
Hawley Road—			
Collections	10	9	0
Contributions	6	3	0
Henrietta Street—			
Sunday School, by Y. M. M. A., for <i>By-amville School, Ceylon</i>	1	15	0
Highgate—			
Collections	5	0	0
Islington, Cross Street—			
Collections	20	2	8
Do., Juvenile	1	4	0
Keppel Street—			
Collections	7	0	8
Contributions	4	3	0
Maze-pond—			
Collections	12	10	6
Sunday School, by Y. M. M. A., for <i>Rev. J. Gregson's School, Benares</i>	10	0	0
New Park Street—			
Collections	82	1	2
Poplar, Cotton Street—			
Collections	4	17	3
Regent Street, Lambeth—			
Collections	10	16	3
Romney Street—			
Contribution	0	2	6
Spencer Place—			
Collections	6	0	10
Tottenham—			
Collections	8	8	10
Twickenham—			
Collections	2	15	0
Contribution	1	0	0
Vernon Chapel—			
Collections	5	12	6
Walworth, Lion Street—			
Contributions, Female Auxiliary (on acct.)	24	0	0
<b>BEDFORDSHIRE.</b>			
Bedford, Bunyan Meeting—			
Contributions (moiety)	26	14	9
Cotton End	6	3	6
Cranfield—			
Collection	1	2	10
Contributions	1	16	2
Heath and Reach—			
Collections	2	7	0
Contributions	0	6	1
Houghton Regis—			
Collections	9	8	8
Do., Sunden	0	13	6
Contributions	19	17	10
Leighton Buzzard—			
First Church—			
Collections	9	10	10
Do., Ledburn	0	5	1
Do., Burcott	0	5	5
Contributions	9	18	2
Do., for <i>Africa</i>	0	6	0
Do., for <i>Schools</i>	3	0	0
Do., <i>Sun. School</i>	2	13	4
Second Church—			
Contributions	1	10	0
	27	8	10
Less expenses	2	9	3
	24	19	7

	£	s.	d.
Linton, Union Chapel—			
Contributions (moiety)	33	8	6
Smith, Mrs.	10	0	0
Sharnbrook—			
Collection	3	0	0
Contributions	0	5	10
Shefford—			
Contributions, for <i>N.P.</i>	0	11	8
Steventon—			
Collection	2	2	1
Contributions	1	2	11
Thurleigh—			
Collections	3	9	0
Contributions	1	11	0
Wootton—			
Collection	2	2	0
<b>BERKSHIRE.</b>			
Bourton	0	14	4
<b>BUCKINGHAMSHIRE.</b>			
Swanbourne	0	8	0
<b>CAMBRIDGESHIRE.</b>			
Wisbeach—			
Contributions	1	1	0
<b>CHESHIRE.</b>			
Congleton—			
Beales, Robert, Esq., M.D.	1	0	0
<b>CORNWALL.</b>			
St. Austell—			
T. S.	2	0	0
<b>DEVONSHIRE.</b>			
Ashburton—			
Collection	2	13	0
Contributions	2	12	0
	5	5	0
Less expenses	0	3	0
	5	2	0
Bovey Tracey—			
Collection	2	10	0
Contributions	2	7	6
	4	17	6
Less expenses	0	5	0
	4	12	6
Devonport, Morice Square—			
Collection, &c.	2	16	3
Contributions	1	5	0
Exeter, Bartholomew Street—			
Collections	10	2	5
Contributions	6	11	6
Do., Sunday School	5	7	3
	22	1	2
Less expenses	2	6	6
	19	14	8
Honiton—			
Nichols, John, Esq.	5	0	0
Modbury—			
Contributions	0	19	6
Do. for <i>N.P.</i>	0	16	10
Newton Abbott—			
Collection	1	19	4
Contribution	1	1	0
	3	0	4
Less expenses	0	10	0
	2	10	4
<b>DORSETSHIRE.</b>			
Gillingham	6	10	0

	£	s.	d.
<b>DURHAM.</b>			
South Shields—			
Imeary, Mr. (2 years)	2	2	0
Sunderland—			
Bethesda—			
Contributions	1	0	0
Sans Street—			
Sunday School	4	2	0
<b>ESSEX.</b>			
Romford—			
Collections	7	14	1
Contributions	1	0	0
Do., Sunday School	0	19	2
	9	13	3
Less expenses	0	6	0
	9	7	3
<b>GLOUCESTERSHIRE.</b>			
Eastcombs—			
Collection, for <i>W. &amp; O.</i>	0	7	0
<b>HAMPSHIRE.</b>			
Beaulieu—			
Burt, Rev. J. B.	1	1	0
<b>HERTFORDSHIRE.</b>			
Breachwood Green—			
Collection	7	8	0
Hitchin, on account	10	0	0
Contributions, for <i>Serampore College</i>	4	0	0
<b>KENT.</b>			
Crayford—			
Collections	3	5	0
Contributions	2	3	0
Do., Sunday Schools, by Y. M. M. A., for <i>Ceylon School</i>	3	17	0
Dacre Park, Blackheath—			
Collections	4	0	0
Lee—			
Collections	5	4	9
Do., Juvenile	0	14	7
Lewisham Road—			
Collections	8	2	11
Contribution	0	10	0
Meopham—			
French, Mr. & Mrs.	1	1	0
Sydenham—			
Collections	4	13	2
Woolwich, Queen Street—			
Collections	6	8	8
<b>LANCASHIRE.</b>			
Liverpool, Pembroke Chapel—			
Ladies' Evangelical Continental Society, for <i>Rev. J. Jenkins's Schools, Morlaix</i>	10	0	0
Sunday School, Walnut Street	2	10	7
Sabden—			
Foster, George, Esq., for <i>Jamaica Institution</i>	20	0	0
Do., for <i>Serampore College</i>	20	0	0
<b>LEICESTERSHIRE.</b>			
Foxton—			
Hackney, Mr. Samuel, Ilston-on-the-hill	1	15	0
<b>NORTHAMPTONSHIRE.</b>			
Aldwinkle—			
Amory, Rev. E.	1	0	0
Bythorne—			
Collection	2	6	3
Middleton Cheney—			
Contributions	1	14	0
Do., Sunday Scholar	0	4	6

	£ s. d.		£ s. d.		£ s. d.
Ringstead—		SUFFOLK.		YORKSHIRE.	
Collection .....	3 15 7	Hadleigh—		Leeds, South Parade—	
Contributions .....	4 18 2	Contributions .....	1 5 0	Contributions, Juvenile .....	10 0 0
Do., Sunday School .....	2 19 6	Do., for W. & O. ...	0 10	Do., for N. P. ....	2 0 0
Rushden—					
Collection .....	3 4 6	WARWICKSHIRE.		NORTH WALES.	
Contributions .....	0 13 9	Birmingham, on account,		ANGLESEA.	
Do., Sunday School .....	0 12 7	by Mr. J. H. Hopkins 220	0 0 0	Silo—	
Thrapston—				Morgan, Rev. W. ....	2 0 0
Collections .....	7 14 0	WILTSHIRE.			
Contributions .....	9 12 11	Bromham—		TUNBRIGHSHIRE.	
Do., Sunday School .....	1 9 2	Collection .....	1 6 0	Denbigh—	
	18 16 1	Contributions .....	6 13 0	Collection (two-thirds)	2 3 3
Less for Baptist Irish		Calne—			
Society and expenses	3 12 6	Collection .....	2 8 0	SOUTH WALES.	
	15 3 7	Sunday School .....	0 14 9	BRECKNOCKSHIRE.	
Woodford Collection ...	1 6 1			Llanely .....	1 12 6
		Less district expenses	3 2 9		
SOMERSSETSHIRE.		1 16 2	1 6 7	CARMARTHENSHIRE.	
Bourton .....	8 10 0	Corsham—		Cwmfelio, Ramoth—	Collection, for W. & O. 0 10 0
Bristol—		Collection .....	2 10 0		
Contributions, balance 1856-7 .....	154 19 1	Do., for W. & O. ...	1 0 0	Rhydwlwym—	
Do. on account of 1857-8 .....	300 0 0	Contributions .....	3 0 0	Contributions .....	2 7 8
Countership—		Do., Sunday School, &c. ....	2 12 2	Do., for N. P. ....	1 17 5
Contributions .....	70 3 1	Corton—		Do., Sunday School	2 17 8
Do., for N. P., Ceylon .....	10 0 0	Collection .....	0 16 0		7 2 9
Do., for Rev. G. B. Lewis's N.P. Calcutta .....	11 0 0	Crockerston—		Less expenses .....	0 1 1
Pithay—		Contributions .....	1 4 7		7 1 8
Collection for W. & O. 3	0 0 0	Damerham and Rockbourne .....	5 0 0	GLAMORGANSHIRE.	
Clifton—		Devizes—		Hengoed—	
Contributions, by Mrs. Hawkins, for Mrs. Allen's School, Ceylon .....	6 6 0	Contributions .....	20 1 3	Collection .....	1 15 6
		Do., for W. & O. ...	10 4 2	Contributions .....	2 18 0
		Do., for W. & O. ...	9 2 1	Pentyrch .....	1 7 0
		Do., for W. & O. ...	39 7 6		
		Less expenses .....	0 15 0	MONMOUTHSHIRE.	
			38 12 6	Blaenavon, Horeb—	
		Melksham, on account, by R. Smith, Esq.,	20 0 0	Contributions .....	0 12 5
		Penknapp—		SCOTLAND.	
		Contributions .....	4 6 1	Elgin—	
		Contributions .....	1 10 6	Russell, Miss .....	1 0 0
		Do., Sunday School .....	2 17 11		
				FOREIGN.	
		Less expenses .....	8 14 6	AMERICA.	
			0 1 0	Quebec—	
			8 13 6	Wenham, Joseph, Esq.	3 0 0
		Trowridge—			
		Contributions, balance 1856-7 .....	1 10 0	AUSTRALIA.	
				Melbourne—	
		Warminster—		Contributions .....	35 12 6
		Collection .....	6 17 5	Do., Albert-street ..	22 7 6
		Contributions .....	9 1 3	Do., do., Sunday School .....	1 5 0
				Do., Brighton .....	5 1 0
		Less expenses .....	15 18 8	Do., Collins-street ..	27 10 4
			0 9 0	Do., do., Sunday School .....	2 0 0
			15 9 8	Do., Emerald-hill ...	1 10 0
		Westbury Leigh—		Do., Fitzroy-square	5 0 0
		Collection .....	1 15 3	Do., Kew .....	4 6 0
		Contributions .....	5 10 11	Do., Frahran .....	4 0 0
		Do., Sunday School	0 13 11		
		Wootton Bassett—		Less expenses .....	108 12 4
		Mackness, Mr. J. ....	1 1 0		2 3 6
					106 8 10
				TASMANIA.	
				Launceston—	
				Contributions, by Rev. Henry Dowling .....	8 17 6

# IRISH CHRONICLE.

JULY, 1857.

THE question is sometimes asked, "What progress does the Gospel make in Ireland?" and this again is followed by the inquiry, "Are any of the Roman Catholics brought to a saving acquaintance with the Gospel of Jesus Christ?"

The following communications afford pleasing answers to these inquiries.

The Rev. R. H. CARSON of TUBBERMORE gives an interesting narrative of the conversion of a Roman Catholic, and of his admission to the Church under his pastoral care:—

ON looking over the list of members in the Church here, I find to my regret that we have no *clear* increase to show for the past year. Our number in communion this time twelve months was 168. The statistics of the body just now stand thus:—

Admitted.....	9
Dismissed.....	4
Excluded.....	3
Restored.....	1
Died.....	3
Present number.....	168

We are thus, as you will see, in point of numbers, just as we were one year since. But, though in this respect we have not progressed, I am far from saying we are otherwise at a stand-still. The want of a clear increase has been owing more to the somewhat extensive losses we have sustained than to the want of success in the reception of new members. Besides, the additions of the past season are, many of them, cases of the most marked and striking interest. Four of the nine new members came out from the Presbyterian, and *one* from the Roman Catholic Church—all more or less in the face of persecution.

The last mentioned is a young lad whose early training was of the very worst description. His parents, who are bigoted Romanists, sought by every means in their power to instil into his mind, even from infancy, a hatred to the Scriptures, and to everything Protestant. But being obliged when about fourteen to go out to service, he was removed from under their care, and brought into contact with one of our aged sisters. From this dear disciple, a timid female, and one, too, in the lowest walks of life, and with scarcely any education, he heard first of the love of Jesus. When she feared to ask his attention to the Holy Scriptures, she would repeat to him, from memory, those sweet portions that speak of a dying Saviour, and invite to the cross of Christ. Her Christ-like efforts were not lost, for though at the time no fruit appeared, he has since confessed that the lessons of old Nancy G—— were never

altogether forgotten. Shortly after this he entered the service of a hearer at our chapel, and from the instructions of this friend he seemed to reap much good. By him he was taught in a great measure to read, and though the readings at *first* were conducted in the Romish version of the Scriptures, *soon* this was thrown aside, and our own put in its place. By his kind master he was likewise in a little time prevailed upon to attend our Sabbath-school, and then the worship in the chapel. And though his place of abode was after this changed, he did not cease to attend both school and reading. Nor had he long persevered in this course, when his mind, which by the grace of God had been undergoing a gradual change, arrived at the point when Christ must be confessed. Now was the day of our young brother's hottest contest. He had, indeed, suffered all along, but this last bold step every one felt would be one of fearful trial. When engaged one Lord's day morning at our chapel in conversation with another candidate, the door of my room opened, and Thomas C—— stood before me. Knowing his previous history, and guessing his errand, my whole soul was moved within me. I could not refrain my tears, and had I been alone I could have wept aloud with joy before the Lord. My heart said, "Here is one of the poor deluded sons of my dear native land, delivered from the abominations and idolatry of Rome, and brought as a poor sinner to the cross of Jesus." Oh, my brother! no tongue can tell how I felt at that moment. I would not have exchanged that joy for the entire income of your Society. Oh, did the friends of poor Popish Ireland only feel as I then felt, it would stimulate their exertions, and give point and energy to their prayers for the salvation of my beloved land. With my young friend I at once entered into conversation, and soon it became evident that his whole soul was the Saviour's. The gospel plan he understood as clearly as the alphabet, and with eyes suffused he confessed his abject and

lost condition, but felt that as a worthless sinner he had come to Jesus. I then put the question, at which, alas! I have found some born into a happier lot hesitate and stumble, "Thomas, have you counted the cost, and are you prepared for the consequences?" With a voice firm as a rock, but with eyes still flowing, he instantly rejoined, "Yes, Sir." "Then, my brother, I shall commend you to the Church;" and this I did with all my heart and soul. His baptism and admission to fellowship, together with those of two other dear young brethren, took place on the following Sabbath, and a more interesting season we perhaps never enjoyed. Oh, it was a delightful scene! Our house was crammed

with attentive hearers, and the Lord helped me to tell them the whole truth. But most of all in interest was the baptismal scene and the Table of the Lord. At the former, three new soldiers of the Cross, from directions the most diverse, were openly enlisted. There stood the sons respectively of a Baptist, a Presbyterian, and Roman Catholic, now happily united under the same banner, and *that* the Cross.

Then, again, when the Table of the Lord was spread, before that table these three young recruits sat down to feast with the people of God on the emblems of the Saviour's love. It was a sweet season, and from the hearts of those who enjoyed it the impression will never be removed.

Miss CROSBIE bears testimony to the manner in which her labours are received by many of the Roman Catholic inhabitants of CORK:—

The Schools, Sabbath and week day, continue steadily progressive and very interesting pleasant work they furnish, and not only affords cause for grateful praise, but nerve for renewed and persevering efforts, to feel assured that our God is blessing the humble enterprise. Parents and pupils vie with each other in expressing their thankful appreciation of benefits received.

One large Roman Catholic family has recently left for Australia, carrying their Bibles, and much Bible truth with them. The eldest daughter, who for seven months attended our school, hopes to obtain a situation as teacher there, and requested I would correspond with, and advise her. Two more have removed to England, and another to Dublin. Three I have recommended as nursery governesses, and seven others to fill various responsible situations, having received gratifying accounts of all.

We have got pretty well established; every Tuesday evening, in a gentleman's lodge nearly opposite, given with good-will for the purpose, a very profitable meeting, at which *many Romanists* now attend.

After praise and prayer, a portion of God's word read and briefly commented on, questions are asked to elicit their views of the passage; introducing conversation in a free and friendly manner, so that all present may take part. This occupies about an hour, when we close with devotional exercises. Once or twice, *intelligent Romanists* have spontaneously acknowledged, after a strenuous advocacy of some peculiar tenet suggested by the Scripture read, that they had no argument left to adduce, except their church's authority, unsupported by the Divine word.

My niece and I have been accompanied by a remarkably interesting young woman, twenty six years of age, a friendless orphan, and sincere convert from Popery—nay, far better, I have reason to believe a new creature in Christ Jesus. She some time ago came a long way to seek a home and refuge with us from persecution, and is apparently deriving from our public ministration and simple domestic worship, that solid comfort which the strictest observance of Popish penances could never impart.

Another instance reported by two of our Agents affords additional proof that evangelical truth is gaining some converts from the superstition of Rome. We purposely omit the names of persons and place.

A young man who had been educated in the Church of Rome, and who had received instruction in the classics from the priest of a convent, had become teacher of a school. By reading the Word of God he was convinced of the errors of Romanism, and was brought to an unreserved reliance on the all-sufficiency of the Redeemer. He has resolved to cast in his lot with the people united in Christian fellowship at one of our stations, and though he has had to relinquish his situation, with no other provision before him, he is about to own the Saviour in baptism, forsaking all to follow him.

CONTRIBUTIONS,

Received on account of the Baptist Irish Society, from April 16 to June 20.

£ s. d. £ s. d.		£ s. d. £ s. d.	
London—		Friend	0 2 6
By W. L. Smith, Esq.—		Friend's Wife	0 2 6
Half-year's dividend on		Friends at Rochelle	0 2 0
Mrs. McDonald's Lega-		Gill, E.	0 4 2
cacy for Schools	6 9 9	J. L. C.	0 2 6
Bowser, A. T., Esq.	3 0 0	Mainsergh, Mrs.	0 2 6
Eros	1 0 0	Ormond, Miss	0 6 5
Leonard, Rev. H. C.	0 10 8	Rogers, K., card by	0 4 9
Pillow, Mr. T., Jun.	1 1 0	Vellenoweth, Miss	0 8 0
Postle, Mrs.	1 0 0	Wallis, Mr. C., quarterly	0 2 6
Annual Sermon at Devon-		Missionary box	0 9 6
shire Square, April 24,		A willing, though unworthy	
1857	11 9 11	Servant	0 5 0
Annual Meeting at Kings-			3 10 0
gate Street Chapel, April		Corsham—	
28, 1857	16 13 3	Contributions	1 10 0
	—31	Devonport, Morice Square, by Rev.	
Bacup, by Mr. S. Howorth—	3 2	J. Stock—	
Howorth, Mr. S.	1 0 0	Collection	2 0 0
Howorth, Miss	0 5 0	Stock, Rev. J.	0 10 6
Ormerod, Miss	2 0 0		2 10 6
Whitaker, Mrs.	0 10 0	Dublin, Collected by Miss Curtis—	
	—3	Bewley, H., Esq.	2 0 0
Beaulieu—	15 0	Bewley, S., Jun., Esq.	1 0 0
Burt, Rev. J. B.	1 1 0	Curtis, Miss	0 10 0
Berwick-on-Tweed—		Cannick, White, & Co.,	
Friends at Eyemouth	0 6 0	Messrs.	1 0 0
Birmingham—		Ferrier, Pollock, & Co.	
Beilby, Mr. T.	1 0 0	Messrs.	2 0 0
Brown, Miss Lucas	0 10 0	Forester, Lady Maria (don.)	2 0 0
Butler, Mr. E. A.	0 10 0	Guinness, Son, & Co., Messrs.	2 0 0
Coney, Mr. J.	0 10 0	Haliday, A. H., Esq.	1 0 0
Daniel, Mrs.	0 5 0	Kiernan, Miss	0 10 0
Davis, Mr. Joseph	0 10 0	Moses, Marcus, Esq.	0 10 0
Doraige, Mr. R.	0 5 0	Purser, J. T., Esq.	1 1 0
Friend	0 2 6		13 11 0
Griffiths, Mr. T. F.	1 0 0	Fifield, near Maidenhead, by Mr. Reynolds—	
Hopkins, Mr. J. H.	1 1 0	Irish Mission box	0 10 0
Hopkins, Mr. Joshua	0 10 0	Halifax, by Rev. S. Whitewood—	
Laing, Mr.	1 1 0	Abbott, J., Esq., two years	1 1 0
Lawden, Mrs.	0 5 0	Browne, G. Buckstone, do.	1 1 0
Lawden, C., Esq.	1 1 0	Clay, Mr. J.	0 5 0
Lawden, T. T., Esq.	1 1 0	Edwards, G., Esq.	0 10 6
McCardie, Mr. J. H.	0 10 0	Fawcett, Mr. S., two years	0 10 0
Middlemore, W. Esq.	1 0 0	Haigh, Mrs. T.	0 5 0
Montgomery, the Misses	0 10 0	Hebblethwaite, Mr. T., two	
Moorsom, Rear-Admiral	0 10 0	years	0 5 0
Perry, Mr. J. C.	0 7 8	Holland, Mr. A., do.	1 0 0
Pearson, Mr. E. (donation)	0 7 6	Hoyle, Mr. James, do.	0 5 0
Phillips, Mr. W.	1 0 0	Hoyle, Mr. Richard, do.	0 5 0
Reeves, R. G., Esq.	1 1 0	Tate, Miss	0 10 0
Roas, Mr. J.	0 10 0	Walker, Mr. J., do.	1 1 0
Shaw, Mr.	0 10 6	Walker, Mrs. J., do.	0 10 0
Showell, Mr. T. (2 years)	0 10 0		7 8 6
Sturge, Joseph, Esq. (don.)	1 0 0	Hammersmith, by Rev. J. Leechman, A.M.—	
Sturge, Charles, Esq. (do.)	1 0 0	Collected by Miss Otridge.	2 0 0
Sturge, Edmund, Esq.	1 0 0	Harlow, by Mr. Lodge—	
Southall, Thomas, Esq.	0 10 0	Contributions	1 4 6
Southall, Mr. W.	0 10 0	Ipswich, Turret Green, by Rev. I. Lord—	
T. J.	0 5 0	Collection	4 6 0
Wade, Mr.	0 10 0	Bayley, W., Esq.	1 1 0
Walters, Mr. J.	0 5 0	Bayley, W., Jun., Esq.	0 10 0
Wright, H., Esq.	1 1 0	Corbyn, Mr.	0 2 6
Watson, Miss	0 5 0	Gill, r. G.	0 5 0
Woodhill, Mr.	0 10 0	Gill, Mr. G., box	0 4 0
Zair, Mr.	0 5 0	Lord, Rev. I.	1 1 0
Collection at Cannon Street,		Lord, John William	0 4 4
by Mr. J. H. Hopkins	9 0 6	Peck, Mr. J.	0 10 0
	—31	Ridley, Mr. Frederick	0 10 0
Camberwell—	9 5	Squirell, Mr.	0 2 6
Morris, Miss (donation)	0 5 0		8 16 4
Cork, by Miss Crosbie—		Keppel Street, by Rev. S. Milner—	
Boyd, Mrs.	0 10 0	Ashlin, Miss	1 1
Buckley, A.	0 1 2	Small sums	1 3
Campbell, Mr., card by	0 6 6		2 4

		£	s.	d.	£	s.	d.
King Stanley, Collected by Miss Ellen King—							
Alder, Mrs.	...	0	5	0			
Heaven, Mr.	...	0	5	0			
Hoare, Miss	...	0	5	0			
King, Mrs. J.	...	0	5	0			
King, Miss	...	1	0	0			
King, Miss Elizabeth	...	0	10	0			
King, Miss M., two years	...	0	10	0			
King, Miss E.	...	0	5	0			
Scovey, Rev. P. G.	...	1	0	0			
					4	5	0
Leicester, by James Bedells, Esq.—							
Collection at Belvoir Street Chapel	20	0	4				
Milton, by Miss Dent—							
Part of Collection	...	1	10	0			
Newcastle-upon-Tyne, Bewick Street, by Rev. T. Pottenger—							
Collection	...	7	0	0			
New Park Street, by Mr. Olney—							
Collection by Rev. C. H. Spurgeon, one fourth part	...	25	0	0			
Nottingham—							
Ashwell, Mr. T.	...	0	5	0			
Bradley, J., Esq. (Mayor)	...	1	0	0			
Burton, Mr. John	...	1	0	0			
Friend	...	0	2	6			
Ditto	...	0	5	0			
Ditto	...	0	5	6			
Goodliffe, Mr. A.	...	0	5	6			
Hallam, Mr. S.	...	0	5	0			
Heard, John, Esq.	...	2	0	0			
Henson, Mr. R. B. (don.)	...	0	10	0			
Hill, Mr. William	...	0	10	0			
Lomax, Mrs. (donation)	...	1	0	0			
Mallet, Mr. H.	...	0	5	0			
Manning, Mr. J. (don.)	...	0	5	0			
New, Mr.	...	1	0	0			
Rainbow, Mr. John	...	0	10	0			
Stocks, Mr. and Mrs.	...	0	2	0			
Toller, Mr. A.	...	0	10	0			
Vickers, W., Esq.	...	1	0	0			
Walker, Mr. B. (donation)	...	0	10	0			
					11	10	0
Perth, by Mr. Laurence Pullar—							
Collection	...	6	0	0			
Reading, by Rev. J. Aldis—							
Aldis, Rev. J.	...	0	5	0			
Brown, Mr. G. (don.)		0	5	0			
Champion, Miss	...	0	10	0			
Collier, Mr.	...	0	5	0			
Cooper, Mr. F. O.	...	0	5	0			
Davies, Mr. J.	...	1	1	0			
Davies, Mr. P.	...	0	7	6			
Day, Mr.	...	0	2	6			
Deane, Mrs.	...	0	10	0			
Desormeaux, Miss	...	0	5	0			
Elisha, Mrs.	...	0	5	0			
Gostage, Mr.	...	0	5	0			
Holloway, Mr.	...	0	5	0			
Leach, Mr.	...	0	5	0			
Lovejoy, Mr.	...	0	5	0			
Manning, Mr.	...	0	5	0			
Moss, Mr.	...	0	2	6			
Nicholson, Mr.	...	0	10	0			
Noon, Mr.	...	0	5	0			
Salter, Mr.	...	0	2	6			
Collection	...	8	8	10			
					14	14	10
Ramsgate, by Rev. B. C. Etheridge—							
Collection	...	4	4	8			
Knight, Mr.	...	0	10	0			
					4	14	8
Sheepshed, by Mr. Benjamin Christian—							
Christian, Mr. B.	...	1	0	0			
Christian, Mr. J.	...	1	0	0			
Stubbs, Mr. J., sen.	...	1	0	0			
Stubbs, Mr. J., jun.	...	0	5	0			
					3	5	0
Thrapstone, by Rev. J. Cubitt—							
Contributions	...	3	0	0			
Wallingford, by Rev. J. Bullock		3	17	4			
Walworth—							
Edwards, R., Esq.	...	1	1	0			
For the Debt—							
Barker, Rev. W.	...	1	0	0			
Bowser, A. T., Esq.	...	2	0	0			
Hirons, Rev. J.	...	1	0	0			
Lowe, G., Esq., F.R.S.	...	2	0	0			
Pewtreess, T., Esq.	...	5	0	0			
Pillow, Mr. Thomas, Jun.	...	1	0	0			
Todd, Rev. J. W.	...	1	0	0			
Tritton, Joseph, Esq.	...	10	0	0			
					23	0	0

The thanks of the Committee are presented to two unknown friends for a parcel of books, and three volumes of magazines.

If any friends who are accustomed to collect for the Society, think that their labours would be facilitated by collecting cards or boxes with addresses suitable to circumstances, and will communicate with the Secretary on the subject, they shall be promptly supplied. Copies of the IRISH CHRONICLE are sent monthly where desired. ADDITIONAL COLLECTORS ARE ALWAYS DESIRABLE, AND EVERY ASSISTANCE WILL BE GIVEN THEM IN THEIR WORK.

Contributions to the Baptist Irish Society, which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be obliged by a note to that effect.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTEESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, or the London Collector, Mr. W. F. Carey, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal towns.

The Secretary will be obliged to any persons who will furnish him with copies of the Society's Reports for 1848, 1849, 1850, or 1854.

## BAPTIST MAGAZINE.

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 AUGUST, 1857.
 

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## JOHN CALVIN.

It is not our design in the present article to deal with the history of Calvin in its whole extent. Interesting and instructive as such a topic might be, we propose to restrict ourselves within much narrower limits, and treat only of that portion of his life and those aspects of his character which are illustrated by the volume named at the foot of the page.\* We may be allowed in passing to say that the letters are admirably selected, admirably edited, and admirably translated. The volume is creditable to all concerned in it: Dr. Bonnet has filled up a very serious gap in a manner perfectly satisfactory. Messrs. Constable and Co. have left nothing to be desired by the English reader who wishes to avail himself of the labours of the Genevese editor.

As many of our readers may be but imperfectly acquainted with the life of the great theologian of the Reformation, it will be desirable to give a very brief sketch of his early history, down to the period when these letters commence. He was the son of a notary at Noyon, where he was born in the year 1509. His education was carefully attended to, first in the neighbourhood of Noyon, then at Paris, Orleans, and Bourges. Though he took orders, received preferment in the church, and preached occasionally, yet his studies were specially legal, and the profession of the bar was that for which he was eventually designed. At Bourges he acquired some slight knowledge of Greek, and his teacher imbued him with the principles of the Reformation. At twenty-three years of age his father died, and young Calvin, now his own master, determined to abandon the study of law and devote himself to theology. With this object he proceeded to Paris, and entered the Sorbonne. Here a curious incident happened which has never been fully explained. Nicholas Cop had been appointed rector of the University, and in that capacity had to

\* Letters of John Calvin. Compiled from the original manuscripts, and edited, with historical notes, by Jules Bonnet. Vol. II. Translated from the original Latin and French. Edinburgh: Thomas Constable and Co. London: Hamilton, Adams, and Co.

deliver an oration. This oration was written for him by Calvin, and to the horror of the whole university, it proved to be a thorough outspoken proclamation of the sufficiency of Scripture, and of the doctrine of justification by faith alone. The whole Sorbonne was up in arms. Cop had to fly to Basle to escape indictment; and young Calvin, whose share in the transaction had become known, had very speedily to follow his example. After many adventures and perils, in the course of which he published the first edition of his "Institutions," with a preface addressed to Francis I., written when only in his twenty-sixth year, he found himself once more at Noyon. His brother had died, and he visited his birthplace by stealth, in order to arrange for the disposition of his family property; having completed this, he set out for Switzerland, where he intended to settle. Basle was his destination; but the direct road thither through Lorraine was now blocked up, and he was compelled to make a circuit so as to pass through Geneva. He intended only to remain in the city a single night, and to proceed to Basle next morning; but Farel, who had introduced the reformed faith into the city and canton, hearing of his arrival, found him out, and after many importunities induced him to take up his abode there. In the history of the world there have been few conjunctures more obviously and remarkably providential than this. Calvin at once found a centre and sphere of action from which he could influence all Christendom. From Geneva he wielded a power over Europe comparable to that of the Pope, and gained for the city the title of the Protestant Rome. His position and influence from this period are well described by Dr. Schaff in a recent number of the "American Biblical Repository:"—

"Calvin belongs to a small number of men, who have exerted a moulding influence, not only upon their own age and country, but also upon future generations in various parts of the world; and not only upon the Church, but indirectly upon all the departments of political, moral, and social life. The history of Switzerland, Germany, France, the Netherlands, Great Britain, and the United States, for the last three centuries, bears upon a thousand pages the impress of his mind and character. He raised the small republic of Geneva to the reputation of a Protestant Rome; he gave the deepest impulse to the Reform movement, which involved France in a series of bloody civil wars, furnished a host of martyrs to the evangelical faith, and continues to live in that powerful nation, in spite of the horrid massacre of Saint Bartholomew and the revocation of the Edict of Nantes, the Dragoonades, and exile of hosts of Huguenots, who carried their piety, virtue, and industry to all parts of Western Europe and North America. He kindled the religious fire which roused the moral and intellectual strength of Holland, and consumed the dungeons of the Inquisition and the fetters of the political despotism of Spain. His genius left a stronger mark on the national character of the Anglo-Saxon race and the churches of Great Britain than their native reformers had done. His theology and piety raised Scotland from a semi-barbarous condition, and made it the classical soil of Presbyterian Christianity, and one of the most enlightened, energetic, and virtuous countries on the globe. His spirit stirred up the Puritan resolution of the seventeenth century, and some of his blood ran in the veins of Hampden and Cromwell, as well as of Baxter and Owen. He may be called in some sense the spiritual father of New England and the American republic. Calvinism in its various modifications was the controlling agent in the early history of our leading colonies; and Calvinism is, to this day, the most powerful element in the religious and ecclesiastical life of the western world."

Whilst he was entering upon this wonderful career of wide-spread and lasting influence, he devoted himself with intense ardour to effect a thorough reformation of life and manners in Geneva. The city had only recently escaped from the ecclesiastical slavery and loose morality of the Papacy; and now to the vices inherent in that form of corrupted Christianity, there had been added those of an almost anarchical and

uncurbed licentiousness. Calvin, with Farel, and their colleagues, insisted upon the maintenance of a religious discipline. Mistaking, as we think, the true province of government, they endeavoured to repress not only crimes, but vices and sins, by inflicting heavy penalties upon them. "In their zeal," says Mr. Dyer, in his admirable life of the great reformer, "they frequently overstepped the bounds of discretion, and confounded what was really innocent in the same anathema with what was fundamentally vicious. Cards, dancing, plays, were absolutely prohibited; all holidays, except Sundays, were abolished, and that was observed with the strictness of the Jewish Sabbath. Marriage was ordered to be solemnised with as little show as possible; if the bride or her companions adorned themselves in a fashion contrary to what was *evangelised*, they were punished with imprisonment. The church bells were dismantled and cast into cannon; the citizens were ordered to attend sermons and to be at home by nine o'clock in the evening."

Police regulations of this kind would have been found oppressive anywhere; in a city inhabited by a French population, accustomed to the license of Catholicism as it exists in the south of Europe, they proved insupportable. Calvin and his coadjutors refused to yield in a single point. The result was that on May 22nd, 1538, sentence of banishment was pronounced against them; and they left the city, "shaking off the dust from their feet for a testimony against it," and saying that "they would obey God rather than man."

The next three years were spent by Calvin in banishment. During a great portion of the time he lived at Strasburg, where he was pastor of the French Protestant church, and professor of the theology in the university. Here he published the second edition of his "Institutions," in a very expanded form, a treatise on the Eucharist, and a commentary on the *Épistle to the Romans*. Here, too, occurred that singular courtship and marriage, of which we gave an account some months ago. If the strict and rigid discipline instituted by Calvin had been found hard to bear, the confusion, dissoluteness, and disorder which succeeded it proved absolutely intolerable; and so early as October, 1540, the Council of Geneva invited him to return. For a long time he refused; at length, on the 13th of September, 1541, he re-entered the city in triumph. It was shortly after this time that the letters in the present volume were written. They extend from 1545 to 1553, and are addressed to correspondents in every rank of life and in all parts of Christendom.

Indeed, there is nothing in this correspondence which more forcibly arrests attention than the intense, unwearied activity by which he was able, as it were, to multiply himself, and to act in all parts of Europe at the same time. The following extracts, taken at random from the index, will suffice to illustrate this, showing how numerous were the persons to whom he wrote, and how various were the topics on which he corresponded with them:—"To M. DE FALAIS.—Exhortation to glorify God amid poverty and persecution. To MADAME DE FALAIS.—Congratulations on the constancy manifested by her in the midst of trials—Salutations from the suffering Idelette de Bure. To THE PROTECTOR SOMERSET.—Duties imposed on the Protector by the high office he holds—Plan for a complete reformation in England—Preaching the pure word of God—Rooting out of abuses—Correction of vices and scandalous offences. To A FRENCH SEIGNEUR.—Exhortation to come to Geneva, that he might there serve the Lord faithfully. To BULLINGER.—On a revival of the formulary of worship—Persecutions in France. To M. DE FALAIS.

—On the misconduct of one of his servants. To THE FRENCH CHURCH IN LONDON.—Exhortations to harmony—Is it lawful to call Mary the Mother of God, and to pray for the Pope? To CHRISTOPHER FABRI.—On his approaching marriage. To MELANCTHON.—On the controversies excited by the publication of the “Interim”—Brotherly reproofs. To CRANMER.—Agreement to proposal for assembling a general synod for the more close union of the Reformed Churches. To KING EDWARD VI.—Dedication of a new work, and Christian exhortations. To THE FAMILY OF BUDGÈS.—Consolations on the death of one of its members. To FAREL.—On the sad state of Geneva—Discouragement of Calvin.” These extracts, taken indiscriminately from the list of 200 letters, which are here collected after the lapse of three centuries as having been written during eight years of his life, will show, more satisfactorily than any words of ours could do, how numerous and multifarious were his epistolary labours. He, more perhaps than any man who has lived since the days of the great apostle of the Gentiles, might speak of “that which cometh upon me daily,—the care of all the churches.”

These, however, were but the smallest portion of his toils. In one of his letters he gives some account of his ministerial and pastoral work. He preached every day in each alternate week; every other day he delivered lectures on theology; every Thursday he presided in the Consistory; every Friday he took a principal share in a meeting held for Scriptural discussion. He constantly and regularly took part in the house to house visitation which he instituted throughout Geneva; in the course of which every household was periodically visited, and every individual catechised as to his doctrine and mode of life. As chief pastor of Geneva, he was appealed to on all occasions to reconcile strifes between individuals, to adjust disputes, and to arbitrate between contending parties. His letters are full of allusions to engagements of this kind. To this we must add his literary labours. His works form a library of themselves, consisting as they do of sixty large volumes; and most of them were written at this period of his life. Writing to Farel on the 15th November, 1550, after speaking of some commentaries on Isaiah and the Epistles which were about to issue from the press, with a dedication to our Edward VI., he goes on to say—

“In truth the commentary on Acts and on Genesis of which you remind me, can scarcely be said to have any existence yet. I am ashamed of my slow progress with the Acts; and the third part, which has been completed, will, I expect, make a large volume. I was compelled to lay Genesis aside for a time; the revisal of the New Testament has kept me busy for four months. I am dragged also into a considerable part of the Old Testament. Some time also has been expended on the French version of *De Scandalis*; but I am annoying you without purpose with these trifles. I can truly affirm this, however,—that it was not without shame that I read that part of your letter in which you laud my industry, being abundantly conscious of my own sloth and tardiness. May the Lord enable me, creeping along gradually, to be in some measure useful!”

Whilst engaged in these herculean labours, literary, epistolary, and ministerial, his health was so infirm that his death was constantly reported. It is true that he ascribes these rumours to the malice of his enemies, who either believed that he was dead because they wished it, or said that he was in order to annoy him and discourage his friends. But it is not less true that such reports would never have been circulated and received had they not possessed some measure of probability. And throughout this volume we find him constantly complaining of serious indisposition. He declines an urgent invitation to visit Farel at Neuf-

chatel, because he cannot bear the journey thither. He is unable to conclude a letter to M. de Falais, and has to employ an amanuensis, because "before I have concluded a cough has seized me, which hits me so hard upon the shoulder, that I cannot draw a stroke of the pen without acute pain." He thanks Bullinger for his courtesy and generous indulgence in excusing his long silence, whilst others wrung letters from him by importunity or by charges of indolence; adding, "I am indeed so much exhausted by constant writing, and so greatly broken down by fatigue, that I frequently feel a positive aversion to writing a letter." To M. de Falais he says, "I thank you for the care which you have of my health, anxious that I should not overburthen myself in straining a point to write to you when I am not in a fit state to do so. As regards health, I was much more feeble when I wrote to you awhile ago than I am at present. But though in a good state of general bodily health, I am tormented unceasingly with a heaviness which suffers me not to do anything. For except the sermons and lectures, there is a month gone in which I have done scarce anything, in such wise that I am ashamed to live thus useless. But if it please God, of His goodness, to make use of me, He will relieve me, and allay this ill which holds me so fast that I cannot set about any labour of importance to employ the leisure He gives me. Nevertheless he does not cease to exercise me by some means or other, in order that I may not grow rusty through laziness. If, however, He does not graciously restore me to a better condition, I am not likely ever again to get on horseback; indeed, I could not stir out of the house in such a state." Such allusions as these are very frequent, and tend to increase our admiration of that indomitable energy of will which could not merely influence all Christendom by its single might, but could make a frail and feeble body the instrument of achieving such vast and varied labours.

We have not yet completed the account of these labours. It would have been well for Calvin's character and reputation if we had. Misled by a mistaken theory of the province of government in relation to religion, he, as senior pastor, took upon himself duties equivalent to those of chief magistrate and superintendent of police at Geneva. These domiciliary visits, of which we have already spoken, were virtually affairs of the police rather than of the pastorate. Whatever vice, crime, heresy, or violation of the sumptuary laws, was discovered, formed the ground of a proceeding before the magistrates, and was severely punished. These prosecutions were sometimes ludicrous, sometimes terrible. Of the former class we may adduce the case of the slashed breeches. It seems that Calvin had procured an edict prohibiting the use of breeches slashed in the style then fashionable, and indeed universal among noblemen and gentlemen of other countries. In a letter to the French Protestants, addressed—"To our very dear Lords and Brethren who desire the advancement of the Kingdom of our Lord Jesus Christ;" and beginning "The electing love of God our Father and the grace of our Lord Jesus Christ rest always upon you by the communion of the Holy Spirit," he proceeds to say, after some exhortations to steadfastness, and remarks upon the state of things in Germany—"The state of our young people is very corrupt; so that when we will not allow them every license, they go from bad to worse. Of late they were sorely enraged under cover of a small matter. It was because they were not allowed to wear slashed breeches. Not that we would make over much of this, but because we see that by the loopholes of the breeches they wish to bring in all

manner of disorders. We have protested, however, that the slashing of their breeches was a mere piece of foppery, which was not worth speaking about, but that we had quite another end in view, which was to curb and repress their follies. During this little conflict the devil has interjected others, so that there has been great murmuring." In a letter written to Viret about the same time he says, "We have had some little trouble here lately about slashed breeches. When the *two hundred* had been summoned, we were all present. I made a speech, which in a moment extorted from them what they had eagerly swallowed; for I discoursed about corruption in general, premising that I was not speaking against these trumperies. They fell into a rage, and gnashed with their teeth, as they did not dare openly to shout. They learned, however, what they had not supposed to be the case, that the people are on our side."

This investigation into the wearing of slashed breeches led to a very terrible affair. Amongst the opponents of Calvin were the Captain General Amy Perrin, and the Syndic of City, Corna, with their families and friends. We gather that they were sincere Protestants and patriots; that they were opposed to anything like dissoluteness or excessive license, but that they were averse to the extreme strictness which was now enforced. On one occasion they were accused of having danced in a private house. "*It is ordained,*" so says the Register of 12th April, 1546, "*that they all be imprisoned.*" The wife of Amy Perrin, who seems to have been somewhat light of tongue as well as of heel, answered Calvin insolently, and refused to name her accomplices in the dance. She was ordered to find security for her future good behaviour, in addition to imprisonment. Her husband fled to escape the sentence, but was incarcerated on his return. Corna, who had been deposed from the Syndicate, acknowledged his fault, and was speedily liberated and restored. The father-in-law of Perrin, who was also imprisoned, became suspected of adultery, was convicted and beheaded. His daughter, the wife of Perrin, not unnaturally thought her father innocent, and unjustly executed. She charged the ministers with having slandered him, and was again imprisoned; she, however, contrived to escape, and fled from the city.

"Next day," writes Calvin to Viret, "a paper is found in the pulpit, threatening us with death unless we remain silent.\* The senate, startled by such audacity, order a rigid inquiry to be made. The investigation is committed to few. As many suspected Gruet, he was immediately arrested. It was, however, written in a different hand; but on examining his papers much was discovered that was not less capital. There was a humble petition which he had designed to present to the people in the Assemblies, in which he contended *that no offence should be punished by the laws but such as was injurious to the state*; and that there was danger, while this city submitted to be ruled by one man of melancholy temperament, of a thousand citizens being destroyed in the event of any outbreak. Letters were also found in some of which he named me; in others he enveloped me in figures of speech so clumsily contrived that any one could lay his finger on what he meant to conceal. There were, besides, two pages in Latin, in which Scripture is laughed at, Christ aspersed, and the immortality of the soul called a dream. I do not think he is the author of it; but as it is in his handwriting he will be compelled to appear in his defence, though it may be that he has thrown into the form of a memorandum what he has heard from others."

The unhappy man having been tortured twice a day for a month, at

\* The paper was rather a warning than a threat. It states "that the ministers had gone far enough in the course of punishment; and that if they persisted in their course the people would come to regret the downfall of monachism, and that they must take heed," &c.

length confessed that he had placed the paper in the church, but to the last refused to discover his accomplices. He was sentenced to death, and was beheaded July 26, 1547. About the same period a child was beheaded for striking its mother; and another, condemned to the same punishment for attempting to do so, with difficulty was let off with a public whipping; there were some men imprisoned for reading "*Amadis de Gaul*;" some young people were excommunicated for playing a twelfth-night game; blasphemy was, in most cases, a capital offence, and it was deemed blasphemy to speak against the foreigners who had taken refuge in Geneva for the sake of religion.

Severity like this of necessity raised up opposition, and there were frequent tumults and riots in the city. The correspondence is full of allusions to those outbreaks, and on his death-bed, in his farewell to the ministers who gathered round him to receive his parting words, when urging them to firmness and discretion, he declared that he had, by God's help, prevented three thousand disturbances from taking place in Geneva. On all these occasions he bore himself bravely and heroically. One such scene he describes in a letter to Viret, on the 14th December, 1547:—

"Yesterday the *two hundred* had been summoned. I publicly announced to my colleagues that I would go to the senate-house. We were there before the hour of meeting. We went out by the gate that is contiguous to the senate-house. Numerous shouts were heard from that quarter. These meanwhile increased to such a degree as to afford a sure sign of an insurrection. I immediately ran to the place: the appearance of matters was terrible. I cast myself into the thickest of the crowd, to the amazement of every one. The whole people made a rush towards me. They seized and dragged me hither and thither, lest I should suffer injury. I called God and man to witness that I had come thither for the purpose of presenting my body to their swords. I exhorted them if they designed to shed blood to begin with me. The worthless, and still more the respectable part of the crowd, at once greatly relented. I was dragged through the midst into the senate-house; there fresh fights arose, into the midst of which I threw myself. All agree that a great and disgraceful carnage was prevented through my interposition. My colleagues meanwhile were mixed up with the crowd. I succeeded in getting them all to sit down quietly. God, indeed, protects myself and my colleagues to the extent that even the most abandoned declare that they abhor the least injury done to us."

We here see the source whence Puritanism flowed. It was the child of Calvin. Adamantine, inflexible, unrelenting, the slave and victim of an audacious and unflinching logic; following out its premises with unflinching hardihood to their ultimate results; crushing all and everything which opposed its course; fearless for itself, and pitiless for others; admitting of no compromises; knowing nothing of expediency or favour, or allowances for human infirmity—it supplied the raw material out of which heroes are to be made; it did the work of John the Baptist, that stern puritan of Judea; it contained elements and embodied truths which it behoved the Church to learn; it constituted a phase through which it was needful Protestantism should pass; but because its truth was partial and its Christianity incomplete, its reign could not be lasting. It compelled respect whilst it lived, it demands our gratitude now that it has passed away; but it never could have won our love. We see it in all its good and evil, in all its strength and weakness, in the character of its founder. Calvin was the model puritan.

We have yet to trace the history of the execution of Servetus, as it is illustrated by the volume before us. We hope speedily to return to the subject, and complete our sketch of the Life and Character of Calvin.

## EXPOSITION OF ISAIAH, CHAP. IX., VERSES 1 TO 7.

BY THE REV. JOHN STOCK.

THESE seven verses, and the connection, are among the most difficult portions of Holy Writ. We submit a few remarks, with a view to their explanation. The prophecy of which these verses form a part, commences with the 7th chapter, and closes with the 7th verse of the 9th chapter. Let the reader then first carefully read through the 7th and 8th chapters in conjunction with the first seven verses of the 9th chapter, and as he peruses this article, *verify* each reference as it occurs. The occasion of the utterance of the prophecy was the formation of a confederacy against Judah, by Rezin, the King of Syria, and Pekah, the son of Remaliah, King of Israel. Isaiah is sent to meet Ahaz, the King of Judah, who was terrified with the news of this adverse confederacy, and to comfort him by an assurance of deliverance (7th chapter 3rd verse). Moreover the monarch is told that within sixty-five years from that time, Israel should cease to be a kingdom, though now it was plotting the destruction of the sister kingdom of Judah. This prediction was fulfilled by Esar-baddon, who removed *the last remnant* of the Israelites from Samaria, and planted foreigners in their place (2 Kings xvii. 24; Ezra iv. 2—10).

Isaiah's prediction is treated by Ahaz with incredulity (vii. 9). Hence he is rebuked with the words, "If ye will not believe, ye shall not be established." Moreover the prophet challenges the king to ask for a sign to confirm his faith, seeing that he will not believe the bare word of God (vii. 10, 11). But Ahaz peremptorily refused to ask for any such signs, most probably because he had no faith in God, but was relying upon the help of his new ally, the King of Assyria (vii. 12).

Hereupon the prophet bursts into an indignant reproof of the impiety of the King (vii. 13), and proceeds to announce a sign which God himself will give. Isaiah's former wife was dead, and he was now betrothed to a virgin, to whom he was shortly to be married (vii. 14); this young female, on becoming Isaiah's wife should bear a son, and should call his name Immanuel, which means "God with us," as an indication of God's presence with Judea to preserve it (vii. 14), and before this child should be able to distinguish good from evil, both the King of Israel and the King of Syria should be slain (vii. 15, 16). This again was fulfilled, for within two years of this time Rezin, the King of Syria, was slain by the King of Assyria (2 Kings xvi. 9), and Pekah by Hoshea, the son of Elah, who reigned in his stead (2 Kings xv. 30).

But this prophecy has evidently a more recondite reference to the Messiah, as is proved by Matthew i. 23—25. In him we have the true Immanuel, the pledge of our deliverance from eternal ruin, of whom the Immanuel born to Isaiah was but a type (viii. 18).

But the prophet, while giving to Ahaz this sign of deliverance from the confederated Kings of Syria and Israel, proceeds to announce to him *the ultimate destruction of his own kingdom by the very power on which he was then leaning, and whose assistance he preferred to the help of God.* Yes! the King of Assyria was to destroy Judea, and the arm of flesh on which Ahaz was reposing his hopes was to be the ruin of his empire! (vii. 17—20).

The country was to become so desolate that agriculture should be abandoned; ploughed fields were to be untilled pastures for flocks; the

flocks themselves should be thinned; butter and honey should be almost the only food of the people remaining; the most valuable vineyards should be overgrown with thorns and briars; lands once cultivated with the spade should be allowed to go back to their original wildness, and oxen and sheep should feed there undisturbed (vii. 21—25). Thus Ahaz and his people were taught that, "Cursed is the man that trusteth in man, and maketh flesh his arm; and whose heart departeth from the Lord" (Jeremiah xvii. 5). He who rejects the proffered help of Jehovah for the aid of a mere creature, shall find that creature become a curse instead of a blessing. Judea and her king leaned upon the King of Assyria rather than upon God; and by the King of Assyria Judea was eventually destroyed.

But the narrative proceeds:

Isaiah takes to himself his betrothed, and faithful witnesses are summoned to record the union, and the prophecy based upon it (viii. 1, 2). The child to be born is now ordered to be called by an additional name, Maher-shalal-hash-baz, which means, "In making speed to the spoil, he hasteneth the prey." This name was prophetic of the ruin of Syria and Israel; as the name Immanuel was prophetic of the safety of Judah. Thus the same child was a pledge of both, and his two names indicated this fact. In due time the child was born, and received his two names (viii. 3 and 8), and again the prophecy was repeated, that, before he should be able to speak distinctly, both Israel and Syria would be invaded by the King of Assyria (viii. 4).

But the prophet turns to his own people again, and denounces them for refusing the mild and merciful reign of Jehovah, symbolised by the waters of

Siloa's brook, that flowed  
Fast by the oracle of God

(viii. 5 and 6). He reprobates their love of foreign alliances in preference to trusting in their own God, and tells them that as they refused the waters of Siloa, representing the gentle reign of Jehovah, they should have the waters of the Euphrates, representing the power of the Assyrian king (vii. 7 and 8). The waters of this great river should be like a flood in the land; the armies of Assyria should overflow the country; and the land of the child Immanuel, or Maher-shalal-hash-baz, the type of the true Immanuel, Jesus Christ, should be overrun with these hostile gentile hosts (viii. 7 and 8). Though the country was to be secured from invasion by Rezin and Remaliah, as God had promised, it was to receive a terrible punishment from *other* hands, namely, from the Assyrian king.

The prophet now indulges in a vehement apostrophe to the enemies that were confederate against Judea, denouncing against them the utter failure of all their projects. Ironically he calls upon them to pursue their way, but with the assurance of defeat; for, saith he, "*God is with us*" (viii. 9 and 10). He further assures his countrymen that God had forbidden him to sanction the confederacy which Ahaz had just formed, or was now forming, with the King of Assyria (viii. 11 and 12). He recalls them to trust in Jehovah of Hosts, and not in a gentile king (viii. 13), and tells them that Jehovah of Hosts will be to those who trust in him a sanctuary of defence, but to those who despise him a stone of stumbling and a rock of offence. This was to be the case *then*, but would be so most emphatically *when* the antitypical Immanuel should appear, and Jehovah of Hosts, in the person of the Eternal Word or Son,

should be in their midst (viii. 14 and 15 ; Luke ii. 34 ; Romans ix. 32 and 33).

And now Isaiah is commanded to fasten up the roll of this particular prophecy as being complete, and to hand it over, properly secured, to the sons of the prophets, his disciples (viii. 16). The people generally were infatuated. The truth they would not receive. Then let the prophecy be carefully preserved as a testimony against them. "As for me," says the seer, "I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him" (verse 17).

Meanwhile, he adds, let my countrymen know that both I and my children are veritable signs from the Lord of Hosts, and reproofs of their unbelief (viii. 18) ; and when the men of Israel are asked to consult wizards and witches, let them answer, Shall we not rather go to our God for advice and direction ? Is it rational to consult the dead respecting the affairs of the living ? (viii. 19). Let us go to the divine law and testimony ; for this is the only infallible rule, and whatever contradicts this must be false (verse 20).

But men who refuse to look to God, and who consult false guides, such as necromancers, shall pass through life miserable and wretched ; they shall blaspheme the name of the true God, for his punishment of their rebellion (verse 21) ; and when they look around them upon this earth, they shall find it overshadowed with a cloud of darkness, caused by the curse of God (verse 22). And now the seer utters a most glowing and jubilant prophecy, of the results of the appearance of the true Immanuel, the incarnate Word of God, the glories of which he sees arising in the midst of the gloom that was about to settle upon his country.

"Nevertheless the obscurity shall not be like the oppression which befel her in the former time when *He brought into contempt* (לְקַטֵּן) the land of Zebulun, and the land of Naphtal, [by letting loose against those districts the invading armies of Tiglath-Pileser, and others (2 Kings xv. 29, and 1 Chron. v. 26) ] ; but hereafter *He will make glorious* (יְקַדְּשֶׁנָּה) the way of the sea beyond Jordan, Galilee of the Gentiles" (ix. 1). Yes ! this district, so often ruthlessly ravaged, shall be made glorious above all Palestine, for it shall be the principal scene of the labours, and preaching, and miracles of God, manifest in the flesh.

"The people that walked in darkness have seen a great light, and those who dwelt in the land of the shadow of death, a light hath dawned upon them." In those dark regions shall Immanuel diffuse the light of his instructions ; there shall the principal time of Christ upon earth be spent ; the shadow of death shall be dispelled by the presence of Him who is the resurrection and life, and immortality be brought to light by his gospel (ix. 2). See Matt. iv. 13, 14, 15.

"Thou hast multiplied the nation, thou hast made great its joy [אֲבִי, "not," should evidently be read according to the אֲבִי-לֵךְ, "to him" ] ; they rejoice before thee according to the joy in harvest, as men rejoice when they divide the spoil." The church of God shall increase in numbers ; the spiritual kingdom, commenced in Galilee shall spread to the remotest parts of the earth ; the faithful seed of Abraham, the true brethren of Immanuel, shall be gathered from the four winds of heaven, and in this glorious brotherhood shall be joy, great joy ; believers shall be happy, thrice happy in the Lord (ix. 3).

"For the yoke which was his burden, and the staff which was on his shoulder, the rod of his oppressor, thou hast broken to pieces, as in the day of Midian." The yoke of wood on the neck was worn by *slaves*, as a

badge of servitude. The prophet declares that Christ shall free his people from their bondage to the world, to sin, to Satan, and to the law. Just as Gideon broke the bonds of Midian from the shoulders of his countrymen, so shall the son of God destroy the spiritual bondage of his disciples, and shall make them the Lord's freedmen. "If the Son make you free, ye shall be free indeed."

"For every battle of the warrior is with tumult, and garments rolled in blood; but this shall be with burning, with fuel of fire." The emancipation of the believer effected by Jesus shall not be accomplished by the tumults of war, by the slaughter of myriads of men, but by our Lord's personal submission to the burning wrath of God against sin, by his voluntary yielding of himself to be as fuel to the fire. All the great empires of the earth have arisen by slaughter and oppression. Whole hecatombs of victims have been slain in order to their establishment. It was so with the Assyrian, the Persian, the Macedonian, and the Roman empires of antiquity. It has been so with the powerful kingdoms of more modern times; as, for instance, with our own East Indian empire, millions of men having perished in the several struggles by which that empire has been consolidated. But in setting up his kingdom among men, our blessed Lord shed *no blood but his own*; his own cross was the basis of his throne; the Son of Man came not to take away the lives of *others*, but to give *his own life* a ransom for many. He laid the foundation of all his victories over error and superstition and sin by submitting to be made a curse for us. When wrath consumed him, *then he triumphed*; and all his subsequent victories are but the *working out of this one grand achievement* (verse 5).

"For unto us a child is born; a son is given to us; and the dominion is upon his shoulder; and his name is called Wonderful, Counsellor, God the Mighty, Father of Eternity, Prince of Peace" (verse 6.) This is the mysterious Being who is to achieve the glorious triumph mentioned in the preceding verse. He is the conqueror who shall pass through the burning ordeal of atoning for our sins, and shall thus achieve a splendid victory over all the enemies to our salvation. In his person are seen combined the attributes of humanity and Deity. He is the child born, the son given, and at the same time, though not in the same nature, God the Mighty, and the Father of Eternity. Godhead and manhood are to be combined in his incomprehensible person. The Creator and the creature, heaven and earth, are in him to be indissolubly united, and this wonderful combination shall be the secret of his power and success in conflicts with the spiritual enemies of man. As the God-man he shall single-handed achieve a complete triumph.

"To the increase of his dominion, and to his peace shall be no end, upon the throne of David and upon his kingdom, to fix it, and to establish it, in judgment and in righteousness from this time and for ever; the zeal of Jehovah of Hosts will do this" (verse 7). This shall be his reward for all his mediatorial toils and sufferings. He shall have a throne, of which the throne of David was but a dim type, the throne of universal dominion. Having made his soul an offering for sin, "he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." He shall reign over all God's works; but especially over men. Here in this fallen world he shall be revered, and loved, and served, and his dominion shall be an ever-increasing one, increasing until it overspreads the entire world. Moreover, it shall be a peaceable kingdom, spread by the use, not of carnal weapons, but by the simple proclamation of his gospel

of peace, and producing peace in the world instead of discord and war and bloodshed. The diffusion of peace and of his kingdom shall be coeval—the spread of the latter shall involve the advancement of the former; and thus he shall prove to be in very deed the *Prince of Peace*. Moreover, in the advancement and government of his kingdom, he shall act with judgment and with righteousness; that is, in harmony with the principles of his Father's moral government, and with eternal equity. He shall reign by indisputable right. His sovereignty shall be honourable to the Godhead which he represents, and to the moral law which rules the universe. His dominion shall be conducted with equity to all parties. His subjects shall ever find him faithful to his royal word; and even his enemies and despisers shall never be able to accuse him of injustice. Those who will not have him to reign over them shall only receive the righteous reward of their crimes. And his throne he will never vacate. From his investiture with sovereignty he will reign eternally—"from the present time and for ever." He will never descend from his elevated rank. Heaven itself will be "the everlasting kingdom of our Lord and Saviour Jesus Christ;" and the sceptre which he sways shall never be wrenched from his grasp.

But shall these prophecies in very deed be fulfilled? Shall Messiah thus reign? Shall his dominion thus advance and extend? Shall it continue to progress until the whole world is subdued? Shall the gigantic difficulties which lie in the way of the setting up of such a universal monarchy be really surmounted? Shall opposing superstitions be indeed destroyed? Shall religions, hoary with the flight of centuries, and supported by physical force and political power, fall before this Prince of Peace, with his bands of mere preachers and proclaimers? Yes! assuredly yes! for *the zeal of Jehovah of Hosts will do this*.

The zeal of the Eternal Father for the advancement of his own honour and praise, for the glory of his well-beloved Son, for the salvation of the Church, and for the well-being of the universe, render it certain. Jehovah's simple volition is sufficient to secure the accomplishment of any purpose; but what can stand against *the zeal of Jehovah of Hosts*? Let the reader imagine what this comprehends, if he can. If the Eternal God be zealous in any matter; if, so to speak, he throws his whole heart and soul into its accomplishment, if he consecrates without reserve his unbounded resources to its attainment, *it must be done*. When Jehovah of Hosts is zealous in a cause, its failure is an infinite impossibility! The zeal of Jehovah of Hosts will do this!

Here this vision ends. The next verse, the 8th, commences a new prophecy, which again terminates with the 11th verse of the 10th chapter; the subject of this new prophecy being the punishment, *not of Judah, but of Israel*. Isaiah's book would be much more intelligible to the great bulk of readers, if its divisions into chapters were more correct. We hail the prospect of a new version of the Holy Scriptures, because it will rectify these defects in our existing one.

In giving the above brief exposition, the writer has not encumbered his article with a formidable array of discordant interpretations, and the learned names which may be quoted in favour of this interpretation or that. He has examined these, but does not wish to weary the reader with them. He has preferred to go straight on with what appears to him to be the correct translation and exposition. The only verse about which he has felt any doubt is the fifth verse of the ninth chapter. The reader will doubtless give the suggested interpretation of that verse a fair

and candid examination;\* if he does not approve of it, he will bear in mind that doubt as to the particular reference of that very difficult verse does not obscure the import of the prophecy *as a whole*: that remains perfectly clear.

*Devonport.*

## TRANSLATIONS FROM LUTHER.

### THE MESSAGE OF THE ANGELS.

LUKE ii. 10—15.

WHEN one of several brothers becomes a great lord, how all the others rejoice! How greatly they comfort themselves! just as Joseph's brethren, when he reveals himself to them. Why, then, do we not rejoice at the unspeakable honour and glory, which God confers upon us, in assuming our nature? Why do we not, from our hearts; thank and praise Him, that the Son of God has become flesh and blood, and now sitteth on high at the right hand of the Father, Lord over all?

We should, indeed, be moved to great joy and holy pride, by the thought, that we are so honoured above all creatures, above angels; that we can boast, My own flesh and blood sitteth at the right hand of God, and ruleth over all. Such honour no other creature, no angel can boast. The thought of it would make us leap and dance for joy, if we could only lose sight of all inferior honours. But, as I have said, the wicked devil sends his temptations. We hear this truth in the churches, then go away and forget all about it. He spoils our joy with other thoughts and cares, in order that we may not keep the image of Christ in our hearts, as we should. The thought of this honour, which God has conferred upon us, should indeed be as a crucible, which should melt all our hearts in one, and kindle such a fire among men, as would make us heartily love one another.

But not only do we rejoice in thy honour and glory, but far more in the truth, that this little child Jesus will be our Saviour. To *you*, says the angel, is this Saviour born; to *you*, who have hitherto been the prisoners of the devil, you, whom he hath tormented with water, fire, pestilence; and who can count all your misfortunes, but the Most High, who knows this eternal misery, sin and death? The devil tyrannizes over you poor men. He ensnares you with lies, which are infinitely more hurtful than any pestilence ever can be. Not only has he plagued soul and body here upon earth, but he has also plotted your eternal ruin. To *you*, now says the angel, to you, who are in helpless captivity to this bad, dangerous, poisonous spirit, the prince and god of this world, is this Saviour born. Yes, this little word *you*, ought to make us joyful. For, he says, not to us angels, but to *you* is He born. He has become a man like unto you.

\* We confess that we are far from satisfied of the correctness of the interpretation given by our esteemed correspondent. We should rather render it, "They [*i. e.* the weapons and garments of the warrior] shall be for burning and fuel of fire." The prophet thus foretells the cessation of war under the government of the child Immanuel. In this view, the passage may be compared with that in the Psalms, "He makes wars to cease unto the ends of the earth; he burneth the chariots in the fire." Conscious, however, of the difficulty of the passage, we have thought it best to let Mr. Stock's rendering stand intact.—(*Vide* "Hengstenberg's Christology," and "Henderson's Commentary" *in loc.*)

Shall we now longer doubt the grace of God, and say, St. Peter and St. Paul may rejoice in this Saviour, but I dare not. I am a poor sinner. This noble, precious treasure is not for me. Beloved, to whom, then, does He belong? The angels do not need Him; the devil does not want Him; but we need Him, and for our sakes He has become man.

This little child, the Son of God, is your Saviour; therefore receive Him. It is, indeed, of itself a glorious thing, that God should become man, but how much more glorious, that He should be our spiritual and eternal Saviour! Whoever really believes this truth, can tell us what real joy is. Yes, if his heart was filled with faith, he could not live long because of his great joy. His heart would break; just as it is unable, you know, to endure great grief, so that many die from fear and anguish. But, as I have said, we are not able here upon earth, entirely to accept and comprehend this message of the angels. This life is too contracted, our hearts are too cold for it. If, indeed, it were possible, for a heart perfectly to realise this truth, it would never more be sad.

Where, then, shall I find comfort and health? Come hither, says the angel, listen to what I tell thee. I bring thee tidings of great joy. To this word alone, thou must cleave. I tell thee not, what thou must do to obtain reconciliation with God and His favour, but that to thee a Saviour is born. This word Saviour brings it to thee, for it says *your*, that is, thy Saviour, and the Saviour of all men. You are condemned and lost, and need a Saviour. The holy angels are pure, blessed spirits, therefore he says, not our Saviour, or to us born, but to *you* and *your* Saviour; you, who must acknowledge yourselves sinners.

There is, then, nothing better, for a troubled heart, than that it look, not upon its own sins, fears, and weaknesses, but only upon this little child, lying upon a virgin's breast, or in a manger, and by this sight, and through these words: To you a Saviour is born, be filled with comfort, as it may.

#### THE OLD ADAM.

And if even the devil could not harm thee, yet thou hast ever an enemy in thy own bosom. For thou hast a preacher ever with thee, thine own flesh, or the Old Adam. He eats and drinks, sleeps and wakes with thee. Thou takest him with thee to bed; he rises up with thee, and lies down with thee again. He preaches to thee without intermission. With masterly skill he holds on, until thou art completely in his power, so that thou growest ever duller, ever colder, and at last so lazy and stupid, that thou entirely forgettest the Lord Jesus Christ, and His gospel, and seekest Him no more. This the preacher does, I say, who hangs upon thy neck, who fills thine ears with his preaching, so that thou only thinkest how thou canst become rich and great in the eyes of the world, and findest no time to-day, or to-morrow, or the day after, to attend to the sacrament. Art thou cold and dull to-day? To-morrow thou wilt be still colder. This is the work of thy daily preacher, the old deceiver, who so trains thee, that if thou hearest every day the Word of God, nevertheless, thou thinkest upon other things, and troublest thyself with other matters. For, tell me, where dost thou find a man, who has become weary of avarice; one who has a disgust for it? Yes, one becomes every day more eager, more persevering, more skilful in the pursuit of accursed avarice and gain. Thus thy Old Adam preaches to thee, until at last thou dost revel in sin.

Whilst thy Old Adam thus preaches to thee of gold, goods, and power,

the Lord Jesus Christ longest that thou would let thyself be drawn to the sacrament, and enter upon a new life; that thou wouldst think upon the Redeemer, who died upon the cross for thee; that love to Him should be kindled in thy heart, until weary of this life of sin, and longing to be with Him, thou shouldst exclaim: Ah, Lord! I see that I cannot cease to sin; I cannot become weary of the bad. Therefore, I beg Thy help, that I may learn to hate the world, and to love and delight in Thee.\*

#### THE MYSTERY THAT CHRIST SHOULD SUFFER.

The greatest wonder ever on earth is that the Son of God died the shameful death of the cross. It is astonishing that the Father should say to his only Son, who by nature is God, Go, let them hang thee on the gallows. The love of the everlasting Father was immeasurably greater towards his only begotten Son than the love of Abraham towards Isaac; yet was he cast away so lamentably, like a worm, a scorn of men, and outcast of the people.

At this the blind understanding of man stumbles, saying, Is this the only begotten Son of the everlasting Father,—how then deals he so unmercifully with him? He showed himself more kind to Caiaphas, Herod, and Pilate, than toward his only beloved Son! But to us, true Christians, it is the greatest comfort; for we therein recognise that the merciful Lord God so loved this poor condemned world, that he spared not his own Son, but gave him up for us all. They who are tormented with spiritual temptations, which every one is not able to endure, should have this example before their eyes, whenever they are in heaviness of spirit, fearing God's wrath, the day of judgment, and everlasting death, and such like fiery darts of the devil. Let them comfort themselves that though they feel such intolerable sufferings, they are yet not rejected of God, but are of him better beloved, seeing he makes them like unto his own beloved Son. Let them believe that as they suffer with Him, He also will deliver them. For such as will live godly in Christ Jesus must suffer persecution; yet one more than another, according to every one's strength or weakness in faith: "for God is true, who will not suffer us to be tempted above that we are able to bear."

#### GOD'S GREAT BOUNTY.

No man can estimate the great charge God is at only in maintaining birds and such creatures which are comparatively worth nothing. I am sure that it costs more, every year, to maintain only the sparrows, than the whole revenue of the King of France comes to. What then shall we say of all the rest of his creatures.

God could be rich readily enough, if he were more parsimonious and denied us the use of his creatures. Let him for ever so short a while deprive us of the sun and prevent its shining, or shut up from us air, water, or fire, how willingly should we give up all our wealth to be able to enjoy them again. But since God so freely lavishes his gifts upon us we claim them as of right; let him withhold them if he dare! The infinite multitude and variety of his benefits rob him of the gratitude of believers, much more of that of the ungodly.

God gives to us sun, moon, stars, fire, water, air, earth, all creatures, all manner of maintenance, fruits, grain, wine, whatever is good for us, either for preservation or comfort; yea, more, he gives us his all-saving

\* From the "New York Examiner."

Word; yea, gives us himself! But what gets he thereby? Truly nothing, save to be wickedly blasphemed, and his only Son despised, rejected, and crucified; his servants plagued, banished, persecuted, and killed. Verily this world is a goodly child to its Father! Woe unto it!

## THE AMBITIOUS FISHERMEN.\*

BY THE REV. J. WATSON.

LATELY it happened that seven fishermen put off in their yawl from a Scottish port to pursue the herring fishery, and as the take was very considerable the boat got so heavily loaded that in proceeding homewards, with a stiff breeze, it capsized and sank. Parties on the shore who witnessed the disaster, put out to the rescue of the drowning men, but six of the seven had sunk to rise no more.

Doubtless this affecting calamity must have awakened deep sympathy for the families of the sufferers in the neighbourhood where it happened. This adventurous and laborious class of men, who are so often overtaken with disaster in the prosecution of their dangerous occupation, ought to have a large share of the kindhearted compassion of the community to whose comfort and benefit they so materially contribute.

But the writer's object, mainly, is to take up the case just related in another light—to improve the catastrophe to the spiritual good of numerous classes of society.

It is easy to see the occasion of the above distressing casualty. Had the fishermen been content with such a load as the yawl could safely carry, all had gone well, but their cupidity prevailed over their judgment—hence the melancholy tale now recorded. Greedy of gain, they took on board the treasures of the deep much beyond what their frail bark could safely bring to shore, thus at once losing their property and their lives.

These unhappy men are, however, but the type of numerous classes of society, and their mournful fate may well read a lesson to many an ambitious spirit, toiling among the gains and the pleasures of this busy world of ours.

Here is one who by many years of honest well-doing, had established himself in a thriving trade. He was gradually rising in the world, yet not so fast as he wished, and when the railway mania sprang up, he withdrew his capital to invest it in the bubble speculation, lost his all, and died of a broken heart. This was the ambitious merchant who overset his boat and perished!

Another embarked in many more undertakings than he could manage. His eye was wherever money could be made, and his heart in every enterprise that promised increase; there seemed no end to his lucrative engagements; many envied him, and many followed his example, but the time came when the very number and weight of his enterprises proved too much for him; he, too, overset his boat and went down in the sight of multitudes.

\* "The Ambitious Fishermen," as a Tract for distribution, may be had of *Pewtress and Co.*, 4, Ave Maria Lane, and *J. Heaton and Son*, 21, Warwick Lane, London.—Price 2s. per 100.

An ardent student starts in the race of literature. He aims not at usefulness but distinction. He exhausts mind and body too in climbing to the giddy eminence on which he would plant his foot, but, alas! his ambitious soul prematurely wears out its feeble casement, and he who exulted in the prospect of filling a large space in the public eye now fills an early grave.

The glutton or the drunkard may be seen on every hand, who, not content with the temperate use of creature comforts, rushes wildly to the guilty work of overloading his vessel. Vast numbers of this description are daily overtaken by unexpected gusts on the ocean of human life and perish in a moment.

The ambitious fair, too, may be seen most earnestly devoting her days and nights to the task of winning the smiles of the gay circle she desires to adorn. She shuts out reflection. She consults not her Bible. She seals her ear to reproof. She never seeks God. She never comes into contact with things solemn and eternal. Emulous of distinction, impatient of a rival, flushed with the hope of superiority and applause in the walks of fashion, she has time for *one* thing only, namely, to do homage to the idol, self. For this she eats, and sleeps, and dresses, and walks, and lives; she flutters in the gale of popular admiration till the insidious invader of health and beauty, in an evil hour, dissolves the dream, and wraps her in the shroud! *Ambition* was her ruin.

The wide world has but recently seen the monarch himself in the story of the fishermen. Raised to the highest pinnacle where mortal foot may stand—surrounded by impregnable fortresses and huge armies, he contemplated, apparently, universal dominion, and entered on the desperate game, flushed with highest hope, when a fit of common sickness, induced by racking cares and distractions of all kinds, swept him into the deep sleep of the grave, to the astonishment of Europe. This was the ambitious Czar.

But of all the craft that navigate these seas none seem more confident of perfect safety than those which are deeply laden and sunk down to the water's edge with gold. The pains in acquiring, the care in retaining, the fear of losing any portion of the valued cargo, so swallows up all thought of danger, that words of caution and alarm on any other subject are unheard. Ah! how loudly do these sentences ring in human ears to little purpose, "they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which DROWN men in destruction and perdition."

"Children, how hardly shall they that have riches enter into the kingdom of God." Few, O how few, have any sense of DANGER IN WEALTH!

Now, great numbers of these glide joyously along to the end of the voyage; they are greeted as they pass by many an applauding spectator, and without apparent casualty of any sort disappear! "there are no bands in their death." But, ah me! whither, whither have they gone? Guided by a light which shines from afar on the dark and troubled scene, we behold the ambitious rich, whose confidence was gold, upset and lost for ever! They had a prosperous fishing; they fished for gold and they took on board a large amount; they set their hearts upon it, and to die rich, "the loudest laugh of hell," was their darling ambition. They became surfeited with the love of it, the care of it, the admiration of it. They had everything when they had it—they went to it as a god—they threw themselves upon it and hugged it in their bosom—they gloated with idolatrous affection on the words "Worth so much!" but, alas, alas! it was too much

for the frail vessel to get into port with. It sank like lead in the mighty waters!

Reader! beware of ambition; beware of cupidity; beware of the love of this present evil world. This is a sin which goes without reproach among men. If it were ugly, as drunkenness; loathsome, as sensuality; repulsive, as atheism; or horrible, as murder, professors would hate it,—there would in truth be less need of warnings against it. But it is far otherwise. On the contrary, ambition, with its train of glittering attendants—pleasure, honour, finery, and display—is hailed by the world—the world wonders after it, and in its bewitching shadow men and women repose with perfect ease. Many, it is to be believed, pass among the religious and devout as worthy of Christian respect, whose secret and damning sin was neither dreamt of by others nor themselves! It was too subtle, too pleasing, too reputable a thing among men, to be rich, to allow the glance of censure to fall upon the opulent. It was, in short, too comfortable a thing for a fleshly mind to condemn and cry out against; hence, in a crowd of unseemly things on which anathema was breathed forth from pulpit and press, and which all men agree to denounce, covetousness—ambition—usually escaped censure. But, reader! remember these words; O do write them on your inmost heart, and that, whether you be rich or poor, (for the passion is the same, whether it be fed or not, in all hearts not purified by faith and kept clean by the presence of the Holy Spirit): “**NO COVETOUS MAN—NO AMBITIOUS MAN—WHO IS AN IDOLATER, HATH ANY INHERITANCE IN THE KINGDOM OF GOD.**” Know of a truth that your poor heart has not room enough in it for more gods than one; God and gold cannot be worshipped in the temple of the soul. One of them must be cast out if you would reach glory’s shore; I need not say which: “Thou shalt have no other gods before me.” You must do with the many wares with which you have overloaded yourself as Paul’s company did with the overloaded craft, “they lightened the ship and cast out with their own hands the very tackling.” From your poor soul, surfeited and sunk down with cares, pleasures, and the good things of this life, the love of the world must be ejected; *must be*, or you perish! It is quite true—don’t stare with surprise as if you heard some strange thing, the ravings of insanity, or the declamation of enthusiasm; no, indeed, these are the true sayings of God: “If any man love the world, the love of the Father is not in him.” Of course that same world will hold in contempt the sentiment, just as the wealthy Jews “derided” our Lord who uttered it. You could expect no other—you could not imagine that the men of the world would approve the sentence of condemnation breathed forth against them and their idol. Yet so it is, “it is written,” and “the Scripture cannot be broken,”—God cannot lie. Wherefore, dear reader, if you have any sense of danger—and it will be marvellous mercy if you have—as you would not perish and be lost to all eternity, cast overboard that, whatever it be, and how much soever it cost you, which threatens you with exclusion from God and blessedness. **EXPULSION OF THE INHERENT EVIL BY ADMITTING THE ETERNAL GOOD.** Jesus Christ, the true and proper Son of God—the Father’s express image—the brightness of his glory, most lovingly submitted himself to death in our room; he bare our burden, drank our cup, satisfied justice for us, and obtained a sentence of acquittal from the Righteous Judge in behalf of all his people. Think of this—consider this, for a clear understanding and true belief of it will so fill your heart as to “crucify the world to you”—the world will become as a dead body to you—its glare, and glitter, and pomp, and circumstance, yea, and its very

golden treasure, all—all will be eclipsed by the transcendent worth of the "true riches." Voyager for eternity! be entreated to take on board *this*—count all things loss for Christ—your voyage shall be safe and your landing glorious.

*Edinburgh.*

## PRAYER.

### FEAR AND LOVE.

WHEN thou on bended knees thy soul dost pour  
 By secret door,  
 Think thou art let into heaven's palace hall  
 At his dear call,  
 Where cherubim and seraphim do stand  
 On either hand,  
 And mid the silence of that angel choir  
 And pausing lyre,  
 Thy feeble voice before the eternal throne  
 Is heard alone.  
 Thus thou in prayer to heaven's door shalt draw near  
 In holy fear,  
 For thus thy words, through veils which Christ hath riven  
 Do sound in heaven.

But when earth's weight the wing of prayer doth hold  
 And love grows cold,  
 Think, He who holds the stars within his hand  
 Like countless sand,  
 Is lowly laid within a manger wild,  
 A helpless child,  
 While howling winter sings his lullaby  
 Dark hurrying by.  
 Think that, as now thy heavenward thoughts grow faint  
 With sorrows' plaint,  
 He shows His dying wounds and pleads thy suit,  
 While heaven is mute;  
 So fear and love may clothe thine offerings  
 With angel's wings.

I. WILLIAMS.

### THE PASTOR'S DIFFICULTY SOLVED.

LOVE cannot reach him, arrows of Despair,  
 And Hope, and Fear, fall from him, hedged in scale  
 Of wild obduracy, like iron mail!  
 But, Pastor, hast thou left no weapon there,  
 In thy heaven-furnished quiver! It is Prayer  
 Winged by Faith's pure resolves—Prayer shall prevail;  
 It hath the promise. Into life's dim vale  
 Prayer doth the golden gates of help unbar;  
 To good of noblest aim that rugged brow  
 May turn; love o'er the rock his tendrils throw;  
 As when upon the world's first wakening morn  
 The Spirit came descending, on the thorn,  
 Woke by that sacred touch, the flower was born,  
 And bird new made sang on the new made bough.

IBID.

## MISSIONARY DEPUTATIONS.\*

It has become the established practice of our large societies periodically to send deputations into all parts of the country, in order to diffuse information and stimulate liberality. Whatever opinions be held respecting the plan itself, its efficiency within certain limits is proved by the measure of its success. In most respects the system has not failed, and in many it would be difficult to devise a better. In the infancy of any new movement something of the kind is inevitable; the Christian public can rarely be aroused without it. Though the facilities given to appeals by the press might seem to render the old plan less needful now, it is found that general interest can with difficulty be awakened except by the living voice. The printed statement is read cursorily, the appeal is cold, the distant claim is not realised as urgent in the presence of numerous others immediately at hand, difficulties arise, and questions are suggested which the mute eloquence of the paper cannot solve, and it is congenial with indolence to decline further consideration of the subject; indeed, all persons find it easy to ignore a printed appeal, and most are disinclined to read it; but the visit of a stranger who has mastered the details of the question awakens interest, importance is attached to the object by the labour which a disinterested man is bestowing upon it, opportunity is furnished for examining the merits of the claim, and the persuasive eloquence of an earnest heart creates a generous response. With new societies, deputations are essential, if a deep and general interest is to be aroused. It is a different question whether the system should be pursued with societies of established position and character—whether it is with them equally necessary, equally wise, and good; and looking at the system as it is actually worked, it may be questioned whether it has not been carried to an extreme, whether its true character and end have not been sometimes forgotten, and whether it has not often been allowed to supersede the spontaneous action of the churches. Yet it does not follow that the system should be abandoned as worthless, or effete. It may be a good system, but ineffectively administered. New life may need to be infused into it. Perhaps too much has been expected from it. Perhaps the limits of its usefulness have not been clearly defined. In some cases functions have been assigned it to which it never pretended. In many cases every thing has been left to it, and it has been condemned as a failure where the expectation of success was unreasonable. It may be valuable as an auxiliary, but useless as a substitute for independent action. The system may have been sometimes abused, and sometimes too highly valued. Yet on the whole, we may not be able to substitute a better, and might, with other arrangements, render it more effective.

It is admitted that in many places deputations are unnecessary; the pastors, deacons, and churches are alive to their responsibility, and generously perform their duty. The contributions from these churches are large and regular, and would be unaffected by the visit of a deputation. Some of these churches rarely receive a deputation, while others provide for them periodically, in the belief that they tend to strengthen the mission-

\* The following article has been contributed to our pages by a minister of high standing among us, whose name, if given, would be a sufficient voucher for the accuracy of his statements. He prefers, however, that it should be withheld, but he has assured us of the literal truthfulness of each fact. Difference of opinion will, of course, exist as to many of the points touched upon. We shall be glad to open our columns to the discussion of any of those questions.

ary spirit. Such churches must be left to follow their own judgments. The receipts of our beloved mission would be greatly augmented if all the churches were equally interested in the work. It is admitted also that the system of deputations is costly; many on this account are disposed to relinquish it; but its expense has been exaggerated, and its result has amply justified the outlay. It is well known that in very many congregations there would be neither collections nor subscriptions without this arrangement, and the existence of the society would be almost unknown. The system has not failed in keeping up the income of the mission to an average amount, though it has not been so successful in enlarging it. The receipts of the Baptist Missionary Society for the last three years exhibit on the whole an advance. From twenty-three English counties, from both divisions of Wales, from Scotland, Ireland, and foreign parts, there has been a steady increase, and there has been a diminution in only fourteen English counties. With a large number of churches in country districts, deputations will, in the healthiest condition of systematic benevolence, still continue necessary and valuable. Many of those churches rarely enjoy the visit of a stranger. There is a tendency to stagnation in their religious movements. Their course of feeling and action becomes monotonous. The visit of a stranger gives a salutary impulse to their religious life. The chariot-wheels no longer drag heavily. In many instances the visit of a missionary, or a city pastor, has been hailed as a festival.

It is a fact that, with the exception of two or three individuals in each, very many churches are slenderly acquainted with the operations of our mission, and not *deeply* interested in it. This has often arisen from thoughtlessness, while it has partly resulted from their social position. Where activity of mind is not great, where habits of reading and reflection are not cultivated, the narrow circle of home claims and duties absorbs all the attention. Beyond a few individuals, nothing is known, and therefore no interest elicited. The visit of a deputation supplies all the information they receive, flashes a little light upon the darkness; but all that can be given in a single sermon or speech is necessarily meagre. In such churches there is still much apathy about missions to the heathen. The magnitude of the enterprise, and the obligation to discharge the great commission, fail to be appreciated. Whether this arises from stagnation of intellect, a cramped theology, or lowness of the religious life, it may often be difficult to say, but many esteemed ministers who have visited certain parts of the country as deputations testify with sorrow to the reality of the evil. The cause in such cases lies in the churches themselves. The most able speakers can give but a temporary charm to the missionary theme. The hearers may be galvanised to a momentary movement, but when the electric stream has been diverted, they resume their rigidity and torpor.

It sometimes happens that men have been employed as deputations whose abilities are inadequate to the task. While these brethren deserve cordial gratitude for the self-denial and readiness with which they give their services, those who invited them to the work have done neither them nor the churches a kindness in engaging them on a mission beyond their powers. No man is so welcome or so effective a deputation, as a returned missionary, with a heart of fire, and a store of missionary intelligence; but it has sometimes occurred that feeble health has rendered him unfit for the work, and it was cruel to allow him to engage in it, or he has had no "gift of utterance," and feeble health, and a "stammering

tongue" have given but a poor impression of the noble band whose labours he represents. Sometimes the pastor of the large town proves on the platform dull and uninteresting. If deputations are employed, they should consist of well-qualified men, or more harm is done than good. Interest in the mission invariably declines. Ministers, when serving on this work in the country, are often told by the deacons, "We have not done much this year, and shall have a poor attendance at the meeting, for last year's deputation did not interest the people." When the deputation has been sufficiently able, they have sometimes failed to awaken the interest of the churches, from an inadequate appreciation of the functions they have undertaken to discharge. The churches of Christ, and the Missionary Society owe a heavy debt of gratitude to very many ministers, who, at great inconvenience, self-denial, and labour, give their occasional services so readily to this work. It is therefore the more to be regretted that any of them should inadvertently be the cause of their own want of success. While many do the work under a deep sense of responsibility, pleading for nigh three-fourths of the race, representatives and advocates of a perishing world, some, it must be confessed, have not entered upon it earnestly, nor brought to it their whole minds and hearts, as to one of the most important engagements of their lives. Estimable deacons and pastors have sometimes complained with regret, that the speeches of the deputation have given no information, furnished no facts, contained no appeals. Topics far removed from those of a missionary platform have occupied all their time; that they were representatives of a Missionary Society could with difficulty be discovered from their remarks; and no wonder that the interest has been small, and the collection unproductive. Such cases, it may be hoped, are rare, but it is well known that they occur. Ignorance of the operations of the society, and a coldheartedness in the theme, are the greatest conceivable disqualifications for the work of communicating information and stimulating interest. No man should undertake the work who is not earnestly intent on discharging it to the best of his ability.

Cases have occurred in which the deputation has been eminently qualified, where failure in awakening the interest of the people has arisen from the thoughtlessness of the pastor. In two instances in a recent missionary journey the pastors found the visit of a stranger a convenient time for taking a holiday, and thus became absent from the missionary anniversary. In another case the pastor allowed the deputation, consisting of two ministers, to conduct the meeting by themselves, remaining at home during the meeting, as there were "sufficient speakers without him." The moral effect of the visit of the deputation is in such cases destroyed. Another pastor warmly complimented his people on the sum they had contributed, while he afterwards acknowledged to the deputation that four-fifths of the amount were given by persons not connected with the chapel; that there was only one subscriber among his flock; that the only public collection they made was at the annual meeting on a week-day evening, and that there was not a missionary-box or card in use among them. Such utter thoughtlessness and stupidity, to say the least of it, as these cases represent, we believe to be rare, but if four such instances have occurred in the experience of only two ministers, there are probably others in sufficient number to justify advertence to the subject.

In very many instances, far too great dependence is placed on deputations, and their proper character is not understood. Many churches never do anything for the Missionary Society, except when a deputation visits

them. Some of these have subscribers whose contributions would be regularly sent, but many of them have none. In five pages taken at random, of this year's report of our own mission, sixteen churches are recorded as sending some contributions, but no public collection; and fifteen others, as sending a collection only. With a large number of churches, if the deputation can attend only one service on the Lord's day, a collection is made at that service only; if he can only visit them on a week-day, a collection is made on the week-day only; and if a deputation do not visit them, no collection is sent that year. The visit of a deputation is thus converted into a collecting tour, and a prejudice is raised against it by associating it so strongly with an appeal for money. In one district of the country at least, home and foreign missions are united in one collecting organisation, the collections and contributions are given to the joint object; but as the domestic claim relates to their own neighbourhood, it naturally obtains the lion's share, and the magnitude of the foreign claim is not felt because not distinctly and separately kept in view. It is no pleasant task to drag all these facts into the light, but since they are facts, they ought to be known, and must be estimated at their proper value. The visit of a deputation cannot be of much use if it be the only time and way in which a church is willing to show its liberality. A stranger interested in the mission may be able by a casual visit to give information, may animate to renewed effort, may draw the churches into closer fellowship with the society which expends their contributions, may refresh the spirits of pastors and deacons by fraternal and devotional intercourse, may suggest new plans and new motives to action, may arouse the lethargic, provoke the indolent, and melt the selfish, but more it can rarely accomplish. Missionary appeals are now a familiar thing, and present few points of exciting interest. The time when chapels in flames, missionaries in prison or in peril of their lives, slaves struggling for freedom, aroused the enthusiasm of the religious world of England, is not likely to return; but such topics, should the occasion arise, would again convulse it to its centre. Such appeals are not to be relied on for permanent utility; they are transient in effect, and awaken only a spasmodic liberality. Benevolence sustained only by stimulants will soon collapse; the constant application of the spur will soon destroy the noblest steed. In the happy absence of such topics the support of missions is left to the steady action of Christian principle, which can be efficiently brought out only by proper organisation and continuous effort within the church itself.

It is of the last importance that pastors and deacons should be careful that the missionary spirit be sustained by the diffusion of missionary intelligence, and by making the necessities of the world and the claims of Christ a frequent topic of discourse and prayer. Whatever be the cause, and without pretending to distribute the blame, if any be due, it is a fact that in very many churches little is ever heard about efforts for the conversion of the heathen; missionary prayer meetings pass without missionary addresses, the claims of the heathen upon their sympathy are rarely alluded to from the pulpit, and the whole thing has become one of lifeless routine. In very many places, pastors, deacons, and churches, though in other respects zealous and exemplary, preserve an untroubled serenity about the misery and guilt of the heathen; the cry of India and China, which ought to awake the dead, is scarcely heard, and elicits but a cool response; the interest of the people, which should be like the ocean lashed by the tempest, has settled down into a philosophic calm. The

effect of a visit from a deputation is in such cases momentary; like the casting of a stone into the waters, it creates only a slight commotion, whose undulations soon subside; or like the temporary impetus given to a machine, it scarcely overcomes the resistance of the friction and *vis inertia*, and that only while the pressure continues. Other churches there are where pastors are never weary of directing attention to the heathen, and with the happiest results. Not a month, and often scarcely a week, passes in which some new aspect of the work, or some fresh exhibition of the Saviour's claims does not occupy the thought and stimulate the interest of the people. The love of Jesus, and the guilt and peril of the race, are themes which never grow old and never weary the devout. In such churches the missionary interest never dies, while their own union and prosperity are supported. A general and resolute endeavour on the part of the pastors and officers of the churches to keep the subject of missions in perpetual agitation among their flocks, is the first requisite to augmented interest and liberality.

Systematic organisation for the collection of funds stands next in importance. There are many churches where much more might be readily obtained, if a vigorous canvass were instituted. At any rate, it is worth while for many churches to make the experiment, if our generous and self-denying deacons would give the subject their attention. In one church, about three years since, two of the deacons waited upon every seat-holder, requesting new or enlarged subscriptions to the Baptist Mission, and by this means the amount of annual subscriptions was doubled. After that, a number of female collectors waited upon every person not annual subscribers, who attended the chapel, to solicit weekly subscriptions; the amount obtained by this means was also doubled. In this case no pressure was exercised, refusal was rare, the utmost harmony and good feeling prevailed, and a far deeper interest has since been felt in missionary operations. Instead of the annual collection declining in amount, as had been apprehended, it proved larger than for several previous years, and has since continued to increase. With the majority of our churches, a similar line of conduct would be equally successful. There was another congregation which had long contributed about £5 annually to our mission, but which contained men of wealth and position, able to give far more, if their attention had been directed to it. A minister, who on one occasion visited them as a deputation, expostulated with the worthy but phlegmatic pastor, and the equally forgetful deacons, and after receiving their consent, waited upon several of the people, obtaining at once seven annual subscribers, securing the services of some collectors, distributing some missionary boxes, and raising the proceeds of the visit from £5 to £16, an amount which has not since declined, while the people were astonished that the work had not been done before. There are probably few of the churches which last year sent the mission a collection only, which might not have amongst them some annual subscribers, and some collectors of weekly contributions. Juvenile and Sunday School societies have been very successful in some congregations. Family missionary boxes are in some places in general use. In the case of three Christian families known to the writer, who not long since were induced to take boxes, contributions are placed in the box at domestic worship on the Lord's day morning. Each of these households subscribed annually before, but to their great joy the amount of their gifts has by this means been nearly doubled. All this kind of organisation must spring up in the church itself; it comes not from without, it is the

putting forth of the life within. The church itself must feel the importance of the work, and set about its discharge. This is the true hope of the mission. This alone will secure the augmentation and perpetuity of its income.

These hints are respectfully commended to the pastors and deacons of those churches where systematic organisation has not been established, or where its completeness is impaired, and its activity is declining. There are young people around them who would take pleasure in the work of collecting, if started under proper auspices. The effort would rarely prove a failure, and if it totally failed, the attempt would have been in many respects a gain. Shall not the attempt in every case be made? It cannot be that the claims of the missionary enterprise are declining; they were never greater than now. The world's population is rapidly augmenting, the facilities for preaching the gospel are becoming more numerous, wide fields are everywhere opening to the missionary; there are labourers ready to go forth "into the harvest," but the means are wanting wherewith to send them. The Baptist Missionary Society has only three or four more agents in India, than when three years since it proposed to send out twenty. Men are offering themselves for the work, but the additional funds are not supplied. The directors of the mission feel their position a burden and a care. India cries to them for help in vain. To initiate new movements which must end in embarrassment and debt, is not the part of prudence or principle in the individual, and cannot therefore be right in a committee. They must not incur liabilities by sending out and sustaining new missionaries, while their probable resources are inadequate to meet present expenditure. The means must be forthcoming as well as the men. It should be matter then of grave anxiety with those churches whose collecting organisation has been neglected, whether the time has not come for them to discharge more fully their debt to the heathen world. Even as we write, thousands are passing into eternity without having learnt the tidings of salvation. Nearly the whole earth is open to the Gospel of Christ. The resources of the Christian world have not diminished. Opportunity of assisting in the great work is rapidly gliding away. The obligation of the church is not ignored. The deep sympathy of the church in the Master's work has not declined. Benevolence has at home multiplied her agencies, and enlarged her sphere. The whole church is alive to the claims of the heathendom in England. What is wanted then as to foreign lands is the directing attention more effectually to the magnitude of the enterprise, and the institution of steady and systematic effort for the collection of funds. This would at least be a step in the right direction. Far more would follow from this initiatory movement than can now be foreseen.

Above all, there is need among many churches for more earnest prayer. Alas! the heathen are often forgotten, except in some stereotyped phrases which figure in public supplications. The promises of God must be believed in all their fulness and glory. The commands and love of the Master must be more adequately appreciated. The helplessness of all effort without God must be devoutly acknowledged. The promise of the Holy Spirit must be pleaded at the Throne of grace. The Church must both prophesy and pray. She must gird on the armour for the fight, but must derive her strength and her victory from God. On her banner in the field the motto must be displayed, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

REVEALED TRUTH ILLUSTRATED BY THE ANALOGIES  
OF PHYSICAL SCIENCE.\*

BUT there is one more view of natural phenomena which I desire most reverently to bring under the consideration of those who preside over the education of our people. "The invisible things of God, from the creation of the world, are clearly seen, being understood by the things that are made" (Rom. i. 20). We are thus authorised to look for analogies between these two classes of objects, and the similitudes and correspondences which we trace in material things, and which we so effectually employ to lead us from the known to the unknown amongst them, would alone induce us to expect their similar correspondence with spiritual things. What Christian is there who has not derived comfort and consolation, and confirmation of his faith, from the beautiful analogies of natural bodies with which St. Paul has illustrated the great doctrine of the resurrection of the dead? The fact had been "brought to light" by our blessed Redeemer himself, who confirmed it by his own resurrection; and yet his apostle did not deem it sinful or superfluous to reason upon it, or to compare it to the quickening of grain committed to the soil,—“it may chance of wheat, or some other grain.”

It is thus that the Almighty condescends to the weakness of man; and we cannot but remember that the confession of faith of the father of a child possessed of a deaf and dumb spirit, "Lord, I believe," accompanied as it was by the self-diffident prayer, "Help thou mine unbelief," was accepted by our Lord. The analogies of material actions to spiritual may serve as (and doubtless were intended for) such "helps to belief;" and the more we become acquainted with the forces which determine the former and bow our understandings to the authority which proclaims the latter, the greater will be the satisfaction we may hope to derive from the judicious comparison of the two.

Attempts have often been made to illustrate by analogy that great doctrine of the faith—One God in Trinity and Trinity in Unity. These have chiefly consisted of metaphysical speculations relating to the mind of man, or have been founded upon the body and soul and life; or the correlations of the three dimensions of a body in space; but little satisfaction can be derived from such subtleties. It is not without a sense of danger in such failures that I venture to suggest, with diffidence and humility and awe, that such a "help to belief" in this fundamental doctrine may, even by the believer in the all-sufficient authority of Scripture, be found in our recent wonderful increase of knowledge with regard to the operations of the electric fluid. Our illustrations will be founded not upon metaphysical relations but upon energetic physical forces.

In times of old, in the days of the fathers, the Almighty God seems to have selected this, the most wonderful of his created powers, as the emblem of his majesty and might. When he spoke to his people from Sinai "there were *thunders and lightnings*, and a thick cloud upon the mount." The voice of his holy patriarchs and prophets have adopted the same type of his glory and strength. "Hear," says Elihu, "attentively the noise of his voice, and the sound that goeth out of his mouth. He directeth it under the whole heavens and his lightning unto the ends of the earth. After it a voice roareth, he thundereth with the voice of his excellency." St. John, in that wonderful revelation of "things which

\* From an article contributed to the "British Magazine" for 1844, by the late J. F. Daniel, D.C.L., For. Sec. R. S., Professor of Chemistry in King's College, &c. &c. &c.

must shortly come to pass," "saw, and behold a throne was set in heaven \* \* \* \* and out of it proceeded *lightnings and thunderings*, and voices." The heart of what believer has not, even in these days, responded during the terrors of a storm to the hymn of David—"Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters?" The advance of knowledge which has been vouchsafed to us has diminished nothing of the awe and mystery of the power thus manifested, and "the voice of the Lord is still powerful, the voice of the Lord is full of majesty."

But the powers of electricity have been submitted to the investigation of man; and in their subdued state speak to us typically, in "a still small voice," of other mysteries of the Godhead.

Let us look to that which we designate as an *electric current*, and let us remark, first, the inaptness of the language by which we labour to describe and represent the nature of the forces which are beyond our comprehension. Fluids! and currents! and undulations!—what are they? Conventional forms of expression, derived from ponderable substances, which avowedly but ill and clumsily express the agencies of imponderable essences.

What do we understand by the electric current? It is represented as one undivided power, consisting of three essentially different forces, so inseparably connected that where one is there *must* the others be also with it. These are distinguished as the forces of affinity, heat, and magnetism, and they manifest themselves by actions so different that the imperfections of our intellect oblige us to separate them into three great branches of science, and to investigate them separately. In other language, they are represented as three imponderable fluids, the electric, the calorific, and the magnetic; and yet they are not three, but one electric current. If one force only be manifested, the others, I can satisfy the most sceptical, will be present, though in abeyance. It is equally impossible to divide them in their essence, or to confound them together.

The three forces of this wonderful triad are moreover so related that in action they are all equal, and the measure of the one is the measure of the others. We cannot assign any limits to their existence, for with a sunbeam we can call them into action; and who will doubt the similarity of the light of the fixed stars? No material medium is needed for its communication in acting upon distant bodies. A flash of lightning may produce magnetism in a needle of soft iron even when its thunder is lost in distance.

In this statement of faith in the particulars of a physical mystery, which all must hold who are acquainted with the subject, I purposely abstain from drawing a close parallel with the statement of the Scriptural faith. There might be a sound of levity about it to the unthinking, from which my mind recoils. But has not enough been stated to justify our saying to the Rationalist—who would insult our understandings with the arithmetical difficulty of three in one—in the reproving words of the apostle—"Thou fool!" thou canst not deny nor explain this triad of forces in one electric power; confess, then, upon thine own principles, that a trinity in unity, however above reason, is not contrary to reason! Thou art forced to admit in thy philosophy that by those co-related imponderable fluids matter can act upon matter through distant space, and canst thou doubt that the Almighty Creator of those powers can

act upon the soul of man by the influence of his Holy Spirit? Thou canst not understand the natural mystery, and thou art forced to believe; but because thou canst not understand the spiritual mystery, thou wilt not believe! In thine own view of the matter how irrational is this!

To those who with willing minds have embraced the true faith, upon the authority of holy Scripture, we would say, Fear not to make use of such "helps to belief" as the Lord has condescended to prepare for us in the analogies of material beings and actions. The example of an apostle justifies the use of secondary means. The mystery of the resurrection of the body could never have been brought to light by the contemplation of a grain of wheat; but our faith in the revealed doctrine may be confirmed by its contemplation. The mystery of the Trinity could not have been revealed by "flesh and blood;" but the faith being once received into our hearts, may we not rejoice in the increased steadfastness which it may derive from the consideration of such natural analogies as I have endeavoured to unfold?

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### DAILY LIFE OF THE GREAT COKE.

HE now steadily persevered in a laborious course, of which, in our degenerate age, we can scarcely form a conception. Every morning at three, in the winter season lighting his own fire, he read Bracton, Littleton, the Year Books, and the folio Abridgments of the Law, till the courts met at eight. He then went by water to Westminster, and heard cases argued till twelve, when pleas ceased for dinner. After a short repast in the Inner Temple Hall, he attended "readings" or lectures in the afternoon, and then resumed his private studies till five, or supper time. This meal being ended, the *moots* took place, when difficult questions of law were proposed and discussed—if the weather was fine, in the garden by the river-side; if it rained, in the covered walks near the Temple Church. Finally, he shut himself up in his chamber, and worked at his common-place book, in which he inserted, under the proper heads, all the legal information he had collected during the day. When nine o'clock struck he retired to bed, that he might have an equal portion of sleep before and after midnight. The Globe and other theatres were rising into repute, but he would never appear at any of them; nor would he indulge in such unprofitable reading as the poems of Lord Surrey or Spenser. When Shakespeare and Ben Jonson came into such fashion that even "sad apprentices of the law" occasionally assisted in masques and wrote prologues, he most steadily eschewed all such amusements; and it is supposed that in the whole course of his life he never saw a play acted, or read a play, or was in company with a player!—*Lord Campbell's Lives of the Chief Justices.*

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### THE BETTER LAND.

OUR relatives in eternity outnumber our relatives in time. The catalogue of the living we love becomes less, and in anticipation we see the perpetually lengthening train of the departed; and by their flight our affections grow gradually less glued to earth, and more allied to heaven. It is not in vain that the images of our departed children, and near and dear ones, are laid up in memory, as in a picture gallery, from which the ceaseless surge of this world's cares cannot obliterate them. They wait there for the light of the resurrection day, to stand forth holy, beautiful and happy—our fellow-worshippers for ever.

## Reviews.

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*On Education, in its Constituents, Objects and Issues.* A series of Essays and Lectures. By W. M'Combie, Author of "Hours of Thought," "Moral Agency," etc. Aberdeen: G. and R. King. London: Hamilton, Adams, & Co.

WHEN some years ago Mechanics' Institutions began to be formed in countless numbers throughout the land, it was believed that in the popular lectures which made part of the scheme an invaluable educational agency had been discovered. Lectures were to diffuse scientific knowledge in a mode at once pleasant and complete. They were to constitute a new *Organon*, not indeed for the discovery, but for the diffusion of truth among all classes. Experience has gone very far to dissipate such expectations. That any sound or satisfactory education should be afforded by popular lectures is now found to be out of the question. They are too brief, fragmentary, and discursive, to afford a complete view of any topic whatever. The lecturer who should attempt a thorough and searching investigation of his subject would soon find himself lecturing to empty benches, and the committee would inevitably decline his further services. We would not, however, do away with the present course of lectures in connection with our mechanics' and literary institutions. They have their use and value, though not the highest. They afford an innocent, rational, and to some extent profitable entertainment for a winter evening. They may thus vie with the concert, or musical lecture, as it is now the fashion to term it, in drawing away our young people from more questionable pleasures. They do unquestionably afford a slight smattering of information on the subjects of which they treat, and whilst they make some conceited sciolists, they stimulate others to research and investigation. They stir up to some measure of mental activity stagnant, inert, illiterate masses of the population, to which access is thus gained. But that is all. Of the myriads of lectures delivered year by year, we question whether a score achieve any higher success than this. And of the hundreds which are annually printed "by request of the Committee and members," we more than question whether there is one which is not injured by the form in which it was prepared, and which would not be more satisfactory and complete if it had not been written to meet the requirements of an audience and the exigencies of a lecture.

The lectures before us, though among the very best of their kind, are not free from the defects inherent in this mode of publication. Excellent and valuable as are these disquisitions, Mr. M'Combie would have produced a much better book had he written it for the press and not printed a somewhat heterogeneous series of essays and lectures, many of which are only remotely connected with education, and most of which are fragmentary and incomplete. The volume will amply repay perusal, though, for the reason assigned, we do not think it equal to others which have preceded it from his pen.

To justify this charge of incompleteness we will take that lecture, or portion of a lecture, in which he deals with "the obstacles to a more thorough education." He lays great stress here on the injurious and even disastrous results which have accrued from the suppression of small farmers and little tradesmen or manufacturers. In the fact that the peasant farmers of the last century have become labourers on amalgamated farms, and that small manufacturers

have been driven out of the field and reduced to the condition of artisans by the large capitalists, he thinks that he finds a very serious obstacle to the spread of a more thorough education. He goes so far as to say that even railways have acted injuriously in this respect, by doing away with "the conveyance of goods by carriers—each being the owner of one or two carts and horses. Now, Pickford is carrier to the kingdom—there are thousands of men employed to but one employer."

Again, he writes:—

"I press this point, because I feel it to be *the turning point of our social well-being*. Let us persist in the agrarian economy we have pursued for the last half century, and the social and moral elevation of the great body of the people will be impossible. Classes of men are led on to mental and moral improvement through having the means within their reach of improving their social condition. But we have shut out our rural labouring population from nearly all such means and opportunities. In many districts there is not a single holding, but of such a size, as that no farm servant could, by any measure of economy, save the money to become its occupant. What inducements has a man in such circumstances to seek improvement, unless he be one of those rare individuals who feel the impulse of genius, or who do it from a pure sense of duty? Yet many seem to feel as if the lower classes, of all others, ought to elevate themselves morally from this pure sense of duty, and are amazed at their wickedness and perversity because they do not.

"How many evils have accrued from diminishing the number of our rural homes and holdings!—how many advantages would result from their wise increase!" (Pp. 61, 62.)

Now we are by no means insensible to the fact, that this view is, to a certain extent, true and important; but it is insufficiently argued and incompletely stated; it gives but a single aspect of a many-sided question. If this statement contains the whole truth upon the matter, how comes it to pass that at the very time the change it deplores has been taking place, education has been extending in an unprecedented ratio? If the sole tendency of the social change described be to depress morality and to prevent education, the fact that morals have improved and education spread coincidentally with it, needs to be accounted for. In France almost the whole rural population consists of peasant proprietors, in Ireland of peasant farmers; the trades of Birmingham and Sheffield are of such a nature as to encourage a very large proportion of small manufacturers. Are the peasantry of France and Ireland better educated and more moral than those of England or Scotland? or the artisans of Birmingham and Sheffield more thrifty and industrious than those of Manchester or Glasgow? Mr. M'Combie in his other writings has proved himself so sound a logician, and so many-sided a thinker, that nothing but the exigencies of a lecture can account for his having overlooked the fact, that large factories and farms require the services of a greater number of educated and intelligent foremen at high wages, than did the old system of peasant farmers and artisan manufacturers.

Again, in his remarks upon the injurious influences of the factory system, we find a similar incompleteness. He assumes, without proof, that the dense masses of workpeople in our large manufacturing towns, and the population of "our rural districts, since they were subjected to the stir and impulses of modern 'improvements,'" are less moral and virtuous than a purely rustic and non-progressive community. We confess ourselves to be no believers in an Arcadian simplicity. We do not believe in the superior morality of the country to the town. At any rate the fact is so dubious and disputable, that it ought not to be assumed without proof; the more so as the charges brought in other parts of the volume against the old "bothie" system of Scotland, tell in the very opposite direction. Mr. M'Combie moreover seems to have overlooked one of the very greatest evils of the factory system—the early age at which children can earn wages at "the mill." This is the true barrier to their

remaining longer at school. It is not the payment of a few pence per week which leads the parents to remove their children, but the loss of from three shillings to five shillings per week which they might be earning. Nor does the evil rest here. Just at the time when parental control is most needed, the child has become independent of its parents, is earning its own living, and, in the majority of instances, actually pays its father for board and lodging. Under such circumstances authority is at an end, and if control is attempted the youth threatens to go and lodge elsewhere. So obvious and striking is this, and so disastrous too, that we wonder it should have escaped Mr. M'Combie's notice.

We should, however, give a very erroneous impression of the volume before us, if we were to make it appear that all is defective and unsatisfactory. So far from this, we think that there are few pages which can be read without advantage; this two or three extracts will show. There is no class of labourers in our Lord's vineyard whom we hold in higher honour than our Sunday School teachers; yet we are sure that the following definition and limitation of their true function is a correct one:—

“Let us have auxiliaries, by all means, to the teaching and influence of the fireside; but let us have a care that they are not converted into substitutes. This is the age of aggregates. Every thing is done by contract, by machinery, through large organisations; all our operations are on a scale of increasing magnitude. We have over 2,000,000 Sunday scholars, and I do not know how many hundred thousand Sunday School teachers. For the outcast—for those children whose parents are morally unqualified for, or neglect the duty of, attending to the religious instruction of their families—such seminaries are the readiest available means of supplying the deficiency. Where parental duty fails, Christian benevolence must do its best to take up the work. Of the value of Sunday Schools, so far, there can be no question; but, if any Christian parent thinks, that because his children attend a Sabbath School, or, mayhap a Bible class—where they are under the care of teachers well qualified to instruct them,—therefore he may hold himself absolved from any special attention to a duty which he thus gets performed by deputy, he could hardly fall into a greater or more fatal mistake. If the religious instruction and training of his family are felt by him as a task—appear to him as a thing of which he can be relieved—then it is high time for him to be inquiring what his religion is worth? what is its nature? and where are to be found the manifestations of its life and power? No, let every parent in whom the Christian life exists, however faintly—let every one who would not be thought to have forgone all claims to be regarded as a Christian parent, feel that he owes a duty to the souls of his children, which he can no more devolve on another, than he can transfer to another his natural relation to them. By God's appointment, he is charged with an influence over them which no other man could put forth. To him is entrusted the care of their spiritual, immortal nature; to him is addressed the injunction, ‘Train up a child in the way he should go,’ and to him is accorded the assurance that ‘when he is old, he shall not depart from it.’”

The truth thus expressed, important at all times, is doubly important now that so many influences are in operation to impair or suspend parental oversight and control. No substitute can be found to take the place of a father's authority and a mother's love. Wherever Sunday Schools stand instead of the home school, and are not used in subordination to it, they are thrust into a position they are not competent to occupy. Let no parent think that he can thus delegate his authority or his responsibilities to another. We thank the writer for his vigorous statement of this neglected truth.

The following passage, on a very different subject, is apt, original, and suggestive:—

“Among the great educational agencies belonging to the social state, which have come into play in modern times, emigration is entitled to rank as one of the most potent and conspicuous. Not an old grandmother in the remotest glens of our country can now limit her attention to the gossip of the parish. Not a child in our villages but is now familiar with the geography and characteristics of antipodal lands, whose very names were unknown a dozen years ago to the majority of adults. Few there are now but have in those countries son or daughter, brother or sister, cousin or uncle, neighbour or bosom friend. And every year is increasing the ties that cement us with the lands beyond the seas. How many now

feel an anxious interest in how their friends are faring over the water, who had before no particular interest in any spot of earth beyond that embraced within a few miles' radius round their own dwelling? With what unwonted zest and intelligence do we inform ourselves of the history, the topography, the climate, and the productions of those countries to which some of our dearest friends have gone, or where we ourselves purpose going! We become all alive to facts we would have dozed over, and features which would have passed unnoticed, where a personal interest lights up the scene. How much of anxious thought, to go or not to go! How much of moral education in parting from home, friends, and country! How much of humanising feeling and quickened affection in thinking of those that are far away! Then that letter-writing, by many to whom all penmanship, beyond the half-forgotten school exercise, was strange! Not the old stereotyped form, born of mental constipation and stupor, beginning, 'This leaves us all well—hopes to find you the same,' and ending almost ere begun with, 'I add no more at present;' but letters cram-full of news from the dear old country, in return for letters yet more full of living, speaking facts from the new. It is a great humanising process, binding the ends of the earth together, and raising man above narrow selfish interest, even when it may be selfish interest that mainly propels him to seek a home in lands where labour meets an ampler reward and adventure pursues a richer prize."

We cannot more appropriately close this brief notice than by quoting the conclusion of an admirable essay on individual character:—

"Ours is an awful destiny! Here before us is MAN, a being girt and equipped for the race of eternity—a being, to the range of whose powers and acquisitions there is no limit short of the infinite. It is the primary and great work with each of us, that of building up his own individual character, under all the lights and impulses which Christianity supplies. Here we build for eternity. It is the only human work over which time can have no power. No material catastrophe can touch the soul thus endowed and trained.

"The stars shall fade away, the sun himself  
Grow dim with age, and nature sink in years;  
But THOU shalt flourish in immortal youth,  
Unhurt amidst the war of elements,  
The wreck of matter and the crash of worlds."

That every reader may make it his business and object in life thus to build up and perfect his individual character is, we are quite sure, the earnest wish and prayer alike of the writer of this volume and of ourselves.

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*The Last Judgment.* A Poem, in Twelve Books. London: Brown, Green and Longmans. 1857. Crown 8vo. Pp. 336.

THE "Last Judgment" is an "adventurous" theme. And, in addition to its own difficulties, it necessarily suggests the "Paradise Lost;" thus rendering it as perilous as any ground on which a poet can possibly enter. Nothing but the highest genius can shield the man who attempts it from the charge of presumption. As if to invite the reference in the most unmistakable way, this production is a manifest imitation of the great epic. The measure is the same, the number of books is identical, the opening invocation is similar, and the quotations seem to us to be frequent—or, at least, phrases that are modifications of Milton's, and whose paternity cannot be concealed, even in the diluted form in which they are here presented. Such a theme abhors mediocrity—it demands "no middle flight"—and faint praise bestowed upon this "poem" is worse than utter condemnation.

There are, then, two sets of conditions which such a production would be required to meet—those which are supplied by Scripture as the source of our intelligence on this theme; and those which are supplied by our highest standard of epic poetry. We shall reverse the order, and look at the *æsthetic* before the *religious*. The writer differs from almost every poet of the modern school. The "Last Judgment" is not in the slightest degree a *subjective* poem. Every individual, every incident, every transaction is looked at from the outside. With this we have no right to find fault. But we have a right to expect that the painting should be from nature, and not from the most common-place and traditional conceptions. In this respect there is a lamentable want of imagination. Though occasional passages are powerful, and in a few

instances very vivid, yet we seldom catch a glimpse of a newer light or a deeper meaning than the current thought of rather ordinary society will supply. And we cannot help feeling that the "poem" might more truthfully be entitled versification.

And even in this respect the book is very susceptible of improvement. We could quote passages in which the mere art of versification is sadly blundered. To say nothing of bathos, we find four words marked by way of comment. These are, "halting, weak, tautological, and ungrammatical." Under which of these heads the following specimen should be introduced we will leave the reader to judge. It is (as will be perceived) the angel of the Apocalypse who appears:—

" With speechless awe mankind behold him stand,  
One foot on ocean placed, and one on land;  
And with his arm uplifted in the air,  
And solemn voice majestic, hear him swear  
By God himself, who lives for evermore,  
That time shall be no longer. The loud roar  
Of the seven thunders, peal on peal, still higher  
Rising, in dread reverberations dire,  
Responds terrific the profound Amen,  
Attesting Nature's end. . . . ."

We hear much of poetic license, but there are two blemishes that frequently occur in this poem that ought not to be sheltered under such a plea. The first has reference to the grammar of the composition. We believe that good poetry as well as good prose should be grammatically correct. And in neither one nor the other can a verb be dispensed with in a simple proposition. The second has to do with the abundance of expletives manifestly thrown in for no other purpose than to secure ten syllables in the line and a rhyme at the end.

We think that it is in the veracious narrative of Baron Munchausen we have the account of the wonderful effect of frost upon the horn of the postilion. When he attempted to play upon it no sound was forthcoming, but when it was hung up near the fire of the inn, the music thawed and continued to flow out to the astonishment and great delight of the company. Something analogous is described in Book I. at p. 14—the seraphic throngs in their flight breathe celestial music:—

" So swift their flight, that all their tuneful notes  
Are left behind. The music softly floats  
In space awhile, as though entranced; then flies  
Upwards, spontaneous, to its native skies."

There are a great many conceptions that have the same kind of novelty as in the passage just quoted. And in turning away from our consideration of the *poetry* of the book, we cannot but feel that it would be quite as well for the fair fame of the author if neither the theme nor form of his lays had necessitated a contrast with the master of English song.

As to the religious view of the question, it seems to us particularly desirable that no representation should ever be made of such events as the resurrection of the dead and the last judgment, calculated to detract in any degree from their grandeur and solemnity. The descriptions given of them in Holy Writ are elevated and sublime. Some details it is true are supplied, but for the most part the revelation consists of great facts that shall then take place. And we cannot but reprobate the departure that is made from Scripture truth in this poem, and in much of the popular theology respecting such subjects. Long descriptions, minute particulars, forensic scenes, are almost necessarily derogatory to the great occasion. We must confess to but impatience at the prosy transactions that take place in the court to which we are summoned by this writer. Any judicial bench would consider such a mode of doing business absurd. And are we to have the high court of the universe brought into contempt by such representations? We are glad to believe that the Scripture mode of treating these grand themes is far removed from the one we thus condemn. Weakness and mediocrity in their treatment do but dissipate solemn feelings, and destroy good impressions. We speak now of the general effect of the poem upon the mind. As one special illustration, however, we

may refer to the detailed representation of the resurrection of the dead, in which we have, among other sights, the following :—

“Limbs lost or wanting instantaneously grow.”

Who can tolerate such a travesty of the great revelation brought to light by our blessed Saviour? The author of “The Last Judgment” seems and doubtless is, a Christian man; let him be careful how he renders absurd, by his own imaginings, such solemn doctrines. No man ought to attempt a poem or an essay upon these great truths without a personal, careful, conscientious investigation of Scripture to ascertain its precise teaching; and the man who does so, cannot content himself with the statement of such trite conceptions as abound in the theology of this book.

P.

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*Prayer Answered in more than One Hundred Cases Recorded in the Old Testament.* By ELIZABETH GILLESPIE. Nisbet.

PRAYER is a power more wonderful than any other which man can use; one which, except in rare cases, has been little worked; but of which some future age is surely destined to witness the triumphs. There can be no reasonable doubt that prayer, as an instrumentality ordained by God for the use of man, is fitted to the constitution of things, like all the other powers which man can wield—like culture to earth’s productiveness, like study to mental development, like preaching to the renovation of souls. God’s plans provide for the exercise on man’s part of such efforts—prayer with the rest—and secure results graduated to the amount of *genuine* power employed. Prayer has, however, more than one genuine method of efficient operation; that is to say, two persons may be conceived of as equally possessing the power of prayer, yet with operations and effects widely different. In one it shall be a calm, settled life-long habit of devotion, occasioning daily tides of devotional feeling, and progressively elevating the character into the highest type of sublunary grace and purity; while there may be attending it no striking phenomena, no special instances of intercessory might. In another, the spirit of prayer may operate by overpowering impulses, felt at longer or shorter intervals, and prevailing with God so as to obtain direct and manifest results. Here the assimilating energy of prayer may be little realised; the character may be far from homogeneous; it may be rugged, storm-worn, and uncertain; nevertheless interpenetrated with a faith in God as the hearer of prayer, which being aroused, wrestles and overcomes. The Henry Martyns, Spencer Thorntons, and Mrs. Winslows, have their invariable hours of daily devotion, and in due time like angels walk the earth; the Luthers, the Bunyans, the Oberlins, the Whitfields, men of conflict and great purpose, have their times of agony in prayer for defined objects, and as the result they witness the Spirit descend, souls regenerated, the church enlarged, the adversaries subdued and scattered. These are giants, not unlike other men when in repose, but doing exploits when aroused.

The Scriptures abound in examples of “answered prayer.” It has been Mrs. Gillespie’s pleasant task to present in her volume those of the Old Testament. She gives the prayer and the answer at full length in the language of Scripture, appending illustrative or practical remarks, which are pertinent and judicious. We should have liked this part of her labour still better if it had embraced analogous instances from the lives of Christian heroes in past apostolic and recent times. We give the following as one of the briefest specimens of her manner :—

“MOSES.

“PRAYER—*When the water was bitter*—‘And he cried unto the Lord.’—Ex. xv. 25.

“ANSWER—‘And the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet.’—Ex. xv. 25.

“These were the waters of Marah, of which the people could not drink, ‘for they were bitter.’ In answer to the prayer of faith, Moses was shown a means by which to sweeten them; and at this day full many a draught of sorrow has its bitterness moderated in the

same way. There is no affliction so poignant, of which God cannot blunt the point, no cup so filled with gall, into which God cannot infuse an antidote. The means of relief may be close at hand—perhaps a text of Scripture; perhaps a soothing influence from above; perhaps some hitherto unmarked phase of the sufferer's case; perhaps even a dream—no matter, in God all fulness dwells. The universe is his storehouse. Only let the afflicted cry to Him, and He will supply and point out an alleviation for their case."

It is by the careful induction of instances that laws are to be ascertained and proved in the spiritual as well as in the material world. Whilst we believe in the efficacy of prayer, primarily and mainly, because God has revealed it, we yet gratefully welcome all such practical and experimental proofs, as tending to strengthen our faith, and to supply us with an argument against infidelity, which cannot be gainsaid. B.

## Brief Notices.

*The Run and Read Library. The Star and the Cloud. Real Happiness: or, the Philanthropist. The Convent: a Tale founded on fact.* London: Simpkin & Marshall.

AMONGST the many unexpected changes which railways have brought about, we may surely place the creation of a new literature. The old three volume novel published at the aristocratic price of a guinea and a half, is now to be purchased at almost every railway station in the kingdom, for a shilling or eighteen pence. Not a few of our most popular writers of fiction are engaged in catering for the demand which has thus sprung up, and the country is being deluged with a flood of tales, good, bad, and middling.

Of the literary merits of the "Run and Read Library," we cannot speak very highly. They are pretty good. Their moral and religious character, however, is admirable. To those who can read tales of only moderate excellence for the sake of a very excellent moral, we heartily commend this series of "tales for railways and steam boats."

*The Book of the Prophet Isaiah. Translated from the original Hebrew, with a Commentary, etc.* By the Rev. E. HENDERSON, D.D. Second Edition. London: Hamilton, Adams, & Co.

DR. HENDERSON'S translation and critical commentary has secured for itself a high position among the many expositions of the Book of Isaiah. Scarcely less learned than Lowth, he is far less rash, less addicted to conjectural emendation, and altogether more trustworthy. But his commentary is too well known to need any commendation of ours. We are glad to see that a second edition has been called for. Of the present edition, Dr. Henderson says, "The work, as a whole, remains substantially the same,

though it contains a few additions from modern research and such slight alterations as I have deemed absolutely needful."

*Durable Riches; or, a Voice from the Golden Land.* Being Memorials of the late Sarah Perry, of Melbourne, Australia. Edited by Rev. A. J. PERRY, B.A. London: Partridge & Co.

THE memoir of a lady of very earnest piety and considerable mental ability. A large part of the volume is made up of poetical remains, which possess no mean excellence. The following, from a piece entitled, "Press on," is a fair specimen of the whole:—

Press on!  
Though duty's path be lonely, dark, and drear,  
Much waits thee at its close to soothe and cheer,  
And all the way along thy God is near.

Press on!

Press on!  
From sunny youth to manhood's mid-day prime,  
And on for aye; in every place and clime,  
For life eterne, all glorious, all sublime,

Press on!

Press on!  
The sweetly pious walk and narrow way,  
Thy hand in his, "whom winds and seas obey,"  
And in whose presence darkness cannot stay.

Press on!

Press on!  
In holy energy of thought and deed,  
Nor suffer aught thy progress to impede,  
Till heaven is gained and thou hast won thy meed.

Press on!

*My Parish; or, The Country Parson's Visit to his Poor.* By the Rev. BARTON BOUCHIER, A.M., Second Series. London: J. F. Shaw. Price 4s. 6d.

A SERIES of narratives which, if not literally true, are exceedingly natural and probable; though somewhat churchified in style and phraseology, they are thoroughly evangelical; and though here and there verging on the prosy are yet, on the whole,

sufficiently interesting to carry the reader along without weariness. We think the little volume likely to do good, and we are sure that it would form a very acceptable gift book.

*Quiet Hours.* By the Rev. J. PULSFORD. Second Edition. Edinburgh: T. C. Jack. London: Hamilton, Adams & Co. Jas. Nisbet & Co.

SOME months ago we noticed, in language of moderate commendation, the reprint of a chapter from this volume, entitled "Jesus revealing the heart of God." Now that the whole work comes before us, we are able to give it fuller praise. Though passages are not wanting the orthodoxy of which is more than questionable, or against which we as Baptists must protest, it is yet full of rich, beautiful, and suggestive thought, glowing with devotional feeling, often strikingly original, always fresh and unconventional, the perusal of which cannot fail to benefit both mind and heart.

*Sermons on Special Occasions.* By the late JOHN HARRIS, D.D. First Series. London: James Nisbet & Co.

WE gladly welcome this first volume of the posthumous works of Dr. Harris. It more than sustains his reputation as a preacher, and raises high expectations of the succeeding volumes of the series. If the yet unpublished remains of the lamented Principal of New College are at all equal in excellence to this first instalment, they will form a very valuable addition to our theological literature. As we purpose, before long, to treat somewhat fully of the character and genius of Dr. Harris, we for the present content ourselves with calling attention to the volume before us in this brief and cursory way, and very cordially commend it to the notice of our readers.

*The Ottoman Empire: The Sultans, the Territory, and the People.* London: Religious Tract Society.

WE are less satisfied with this volume than with most of the histories which have been issued by the Tract Society. It bears evident marks of having been written by one who had no special acquaintance with his subject, but who has *crammed* and read up for it. Ottoman history has been studied in order to write the book, instead of the book being written because the author was full of information about the Ottoman empire. The result is, that the volume is composed of scraps and fragments picked up here and there, and put together without much sense of their relative value and importance. There is too, no due proportion between the various parts of the work.

The history of the last century occupies as much space as the previous 500 years. A trivial and dubious anecdote is narrated with as much detail as the taking of Constantinople or the siege of Vienna. Whilst we are grumbling, we may as well point out a fault in many recent histories, and of which the volume before us offers another instance—though anonymous, the authorities are not cited. The unknown writer may be as ignorant as the compilers of the *Universal History*, or as learned as Gibbon. Under these circumstances, the reader cannot tell what amount of credence to give to any dubious or disputable assertion. In order to form our judgment upon the narrative, we need either the authority of the writer's name, or the evidence for the statement made, or both. Volumes which, like the one before us, give neither, leave the mind in a state of incertitude and doubt. Notwithstanding these defects, the volume contains much valuable information.

*An Exposition of the First Epistle to the Corinthians.* By CHARLES HODGE, D.D. London: James Nisbet & Co.

THE value of this commentary is very seriously diminished by a fundamental error of plan. It is based upon our English version, which it follows verse by verse, discussing each separately. We are at a loss to imagine what could be the author's motive for adopting a method so incompatible with any satisfactory exposition. The train of thought is broken up into fragments instead of running on continuously and connectedly. The great merit of a commentary is that it shall present the writer's meaning as a whole. This can scarcely be even attempted by the present plan, whilst it affords no compensating advantage, except that of facility of reference. Apart from this mistake of plan and method, the commentary strikes us as sound and sensible—as indeed anything from Dr. Hodge's pen was sure to be.

*The City; its Sins and Sorrows.* Being a Series of Sermons from Luke xix. 41. By THOMAS GUTHRIE, D.D. Edinburgh: A. & C. Black.

WE are inclined to place these sermons amongst the most eloquent we have ever read. They are characteristic specimens of the oratory of Dr. Guthrie, consisting of a succession of pictures so intense and vivid that they seem to live before the eye. Their object is to expose the manifold evils of intemperance, and to urge the claims of temperance societies upon the Christian Church. Even those who question the propriety of the remedy he proposes, must

join him in his lamentation over our great national sin, and must approve of these graphic exposures and eloquent denunciations of it. It is only just to say that his vehemence never betrays him unto uncharitableness, and that he is never intemperate in his condemnation of intemperance. He writes in sorrow, not in anger; and in his appeals to those who differ from him as to the treatment the case requires, he never uses a harsh or unkind word.

*Historical Tales for Young Protestants.*  
London: Religious Tract Society.

THE Religious Tract Society have published few books for the young more likely to be acceptable and useful than this. The incidents are well selected and well described; the illustrations are numerous and excellent; the moral and polemical design is

not offensively obtruded but suggested and implied throughout the narratives. Altogether it is a volume to which we can give our hearty commendation.

*The Eclectic Review. A Critical Journal of British and Foreign Literature.*  
Ward & Co.

OUR old friend the "Eclectic" still holds on its way honestly and steadily—too steadily, some may whisper—a little more lightness and gaiety might do it no harm. But for thorough conscientious articles, written with a fulness of information, and with a sincere desire to know and to proclaim the truth on every subject dealt with, it still, as always, commands our respect, and for these essential qualities deserves and receives our warmest commendation.

## BOOKS RECEIVED.

Wonderful Adventures of Mrs. Seacole. London: James Blackwood.

A Manual of Church History. By Henry E. H. Guericke, Doctor and Professor of Theology in Halle. Translated from the German, by William G. T. Shedd. Edinburgh: T. & T. Clark; London: Hamilton, Adams, & Co.

The Spirit of Love; or, a Practical and Eregetical Commentary on the First Epistle of John. By the Rev. W. Graham. London: Benton & Seeley, Seeley & Jackson Halliday.

Leaves from a Journal of Prison Visits. By Maria Shepherd. London: Ward & Co.

Gotthold's Emblems; or, Invisible Things understood by Things that are made. By Christian Scriber. Translated by the Rev. Robt. Menzies. Edinburgh: T. & T. Clark; London: Hamilton, Adams, & Co.

1. The large print Paragraph Bible, in separate Books: the Acts. London: S. Bagster & Sons.

2. The large print Paragraph Bible, in separate Books: Ezra, Nehemiah, and Esther. London: S. Bagster & Sons.

3. The large print Paragraph Bible, in separate Books: Revelations. London: S. Bagster & Sons.

The Sabbath made for Man; or, the Origin, History, and Principles of the Lord's Day. By the Rev. Micaiah Hill. London: J. F. Shaw.

Who are really Happy? Eight Cottage Lectures addressed to Those who are Seeking but have not Found real Happiness. London: Benton Seeley.

Providence; or, the Early History of Three Barbarians. Edinburgh: W. P. Kennedy; London: Hamilton, Adams, & Co.

Selections from Paradise Lost; with notes, by Robert Demaus, M.A. Edinburgh: Oliver & Boyd; London: Simpkin, Marshall, & Co.

The Boys' Picture Gallery. London: Knight & Sons.

Family Godliness. By the Rev. J. Gregory. London: J. Snow.

## PAMPHLETS, &amp;c.

The Test of Christian Doctrine. A Sermon preached 24th May, 1857, by John Broad, Minister of Salem Chapel, Hitchin. Hitchin: Samuel Thompson & John Palmer.—The Evangelical

Christendom: July.—The Commentary wholly Biblical. Part 9. London: S. Bagster & Sons.—Analytical Index to the Four Gospels and the Acts, designed to facilitate the study of those books. By W. Stroud, M.D. Judd & Glass.—The Great Sermons of Great Preachers; or, the Masterpieces of Pulpit Eloquence of all Ages and Countries. Ward & Lock.—Handel's Messiah. The Festival Edition. Edited by John Bishop. Cocks & Co.—Christian Missions: a Sermon by the Rev. Geo. Gilfillan. James Hogg; Groombridge and Sons.—The Theories of Geologists overturned by the plain testimony of Holy Scriptures. Collingridge.—Inspiration. What is it? Where is it? And how ascertained? By the Rev. A. E. Pearce. Judd & Glass.—The Sunday School Teacher in Earnest. Wertheim & Macintosh.—Lectures in Vindication of the Right and Duty of Dissent from the Church of England. By the Rev. T. Greenfield. B. L. Green.—Letter to the Earl of Shaftesbury on the Oppression of the Christians in the Duchy of Sleswick by the Danish Government. By M. Baumgarten. Jas. Nisbet & Co.—The Leisure Hour. Sunday at Home. Religious Tract Society.—The Commentary wholly Biblical. Part 8. Bagster & Sons.—The Masses without? A Pamphlet for the Times. By John Knox. Judd & Glass.—Evangelical Christendom. No. 6.—The News of the Churches. No. 6.—The Eclectic Review: June. Ward & Co.—Evangelical Magazine: June. Ward & Co.—The United Presbyterian Magazine. No. 6.—The Herald of Peace.—The Liberator.—The Electro-chemical Bath. By Mons. J. Caplew, M.D. Wm. Freeman.—"Spurgeonism in the Church." Wm. Kent & Co. Price 3d.—The Offence and Reconciliation of Israel.—A Sermon Preached in the Presbyterian Church, Islington. By the Rev. T. McCrie, D.D., LL.D. John Snow.—Leisure Hour. Sunday at Home. Parts: July.—Titan: May.—Atheism of Geology. By J. A. S. London: Piper & Co.—The Eclectic Review: July.—Missionary Records of the United Presbyterian Church: July. Edinburgh: W. Oliphant & Son; London: Houlston & Co.—United Presbyterian Magazine: July.—Vacation Thoughts on Capital Punishments. By Charles Phillips, A.B. London: W. & F. G. Cash.—Burning the Dead; or, Urn-sepulture. London: G. Phillips & Son.

## Intelligence.

### ANNIVERSARY AND OPENING SERVICES.

**HOME AND SCHOOL FOR THE SONS OF MISSIONARIES.**—On Tuesday, June 23rd, a meeting of the committee and friends of the above institution was held at the temporary school-house, Nos. 1 and 2, Mornington Crescent, Hampstead Road, to receive the reports of the annual examinations, and to distribute the prizes. The reports of the examiners, the Revs. J. H. Godwin, R. Redpath, M.A., and A. Reed, B.A., were read, and afforded much gratification to the friends present by the satisfactory testimony which they bore to the efficient state of the school. The Revs. E. White, W. Thomson, of South Africa, R. H. Marten, B.A., A. Reed, B.A., and S. March, briefly addressed the pupils, and after singing and prayer the friends separated, expressing themselves highly pleased with the condition of the school, and the healthful, happy appearance of the boys.

**BAPTIST COLLEGE, BRISTOL.**—At the annual meeting of this institution, essays were read by Mr. J. Davis, on "The Gospel the great remedy for social evils;" by Mr. Poole, on "Living for others;" and an address to the assembled students was delivered by the Rev. J. P. Mursell, of Leicester. His subject was, "A zealous Ministry—its qualifications and its work." The report stated that the following candidates had been received for the usual term of probation:—Messrs. James Webley, Gloucester; R. H. Roberts, Carmarthen; D. Davis, Haverfordwest; James S. Bailey, Stroud; F. T. Reed, London; T. Rose, Kettering; E. Pegler, King Stanley. Three students, Mr. E. H. Davis, Mr. E. Wilks, and Mr. R. H. Moses, had matriculated in the London University, and were each in the first class; two others, Mr. E. H. Sturmer and Mr. J. W. Moore, would go through the approaching examination. The treasurer's account showed that the finances were in a satisfactory condition, inasmuch as the debt due to the treasurer, which last year amounted to £325 7s. 1d., had been reduced to £34 9s. 4d.

**LEE, KENT.**—The second anniversary of the erection of this Baptist chapel took place on Sunday and Tuesday, the 28th and 30th June. The services on Sunday were conducted by the Rev. E. Steane, D.D., and the Rev. T. Aveling. On Tuesday, the Rev. H. Allon, preached in the morning, and the Rev. F. Tucker, B.A., in the even-

ing. During the interval of service, a large company of friends sat down to dinner. In the absence of Sir M. Peto, Bart., who had consented to preside, but was prevented from fulfilling his engagement, the chair was taken by J. L. Benham, Esq. During the past year the chapel has been enlarged; and suitable vestries erected. Towards these alterations somewhat more than £600 had been received, and a hope was expressed that the whole expense incurred would be met before the current year should elapse. The treasurer stated that he should be prepared to give another £250 if this object could be attained. In the course of the afternoon, several other contributions were promised.

**DOWNTON, WILTS.**—The opening services of the new Baptist chapel, recently erected in this place, were held on Thursday, July 2nd, when sermons were preached by the Rev. J. P. Mursell, of Leicester, and the Rev. J. Hill, of Clapham. A public meeting was held in the afternoon, when the chair was taken by the Rev. J. T. Collier, the pastor, and addresses were delivered by the Rev. J. P. Mursell, the Rev. C. Stanford, Mr. John Collier, of Leicester, and others. It was announced by Mr. William Taunton, one of the treasurers of the Building Fund, that nearly £1,300 had already been collected, and that chiefly by the congregation itself.

**PRESTON, LANCASHIRE.**—The foundation-stone of the new Baptist chapel for the use of the church under the care of the Rev. F. Bugby, was laid on Thursday, July 2nd. The total cost of the chapel when completed will be £2,500.

**LYNN, NORFOLK.**—The Baptist chapel, schoolroom, and the small chapel at West Lynn, having undergone repairs, painting, and various improvements, the services of Mr. Spurgeon were secured for their reopening; but as it was judged that the spacious chapel would be insufficient to accommodate the numbers who were likely to be present, the use of the large Corn Hall was kindly granted by the Town Council. A considerable number of the clergy and aristocracy of the town and neighbourhood were present at both services. The expense of painting and repairs of the chapel, &c., were about £150, towards which, including the profits of the tea, £110 were realised by the services.

**TRINITY-ROAD CHAPEL, HALIFAX.**—The services connected with the third anniver-

sary of the opening of the above place of worship were held on the 18th, 21st, and 22nd of June. On the two former days, eloquent and impressive sermons were preached by Messrs. Parsons, of York, Birrell, of Liverpool, and Mellor, of Halifax. A public meeting was held on the evening of the third day, over which John Crossley, Esq., presided. About £520 has been raised by the church and congregation during the past year toward the liquidation of their chapel debt.

**ASHAMPSTEAD, BERKS.**—The anniversary of the Baptist chapel was held on Friday, June 19th, when sermons were preached by the Rev. C. H. Spurgeon. The weather being highly propitious, a large assembly gathered, numbering about 2,500. The Rev. John Aldis took part in the services. The proceeds of the collections, amounting to forty guineas, will be applied to a debt on Compton Chapel.

**REGENT STREET, LAMBETH.**—On Tuesday, June 30th, a tea-meeting was held to make arrangements for the liquidation of a debt of £250, incurred in repairing, painting, ventilating, and otherwise improving the chapel. After singing and prayer by the Rev. W. Crowe, late of Worcester, addresses were delivered by the Revs. T. M. Soule, J. George, P. H. Cornford, E. L. Hull, and J. Malcolm. During the meeting subscriptions and donations were promised most liberally, leaving only £70 to be raised by the contributions of those friends unable to be present.

**WELSHPOOL.**—The anniversary services of the Baptist chapel in this town were held on the 25th and the 28th ult. On Thursday, the Rev. H. S. Brown, of Liverpool, preached; and, on the following Sunday, the Rev. D. Evans, of Newtown. The congregations were good throughout, the sermons impressive, and the collections liberal. This recently revived interest has already assumed an aspect beyond all that its most sanguine friends could have anticipated, or even hoped for twelve months ago.

**HATHERLEIGH, DEVON.**—The anniversary services of the Sunday-school were held on Lord's day, June 21st. The services were exceedingly interesting, and the collections good, much in advance of last year. On the following Wednesday, tea was provided for the children, after which two hundred other persons sat down. After tea a public meeting was held, the Rev. W. Norman in the chair. Addresses were delivered by Messrs. W. Sparke, J. Tucker, G. Maynard, the Rev. F. Brooks, and C. Denning.

**LONGTOWN, HEREFORDSHIRE.**—On Monday evening, the 22nd June, the annual tea-meeting was held at Salem Chapel,

Longtown. After tea, a large and interesting meeting was held in the open air. The services of the evening were commenced by the Rev. J. Dore, after which, addresses were delivered by the Revs. W. Gwillim, Mr. Tomkins, and W. Davis.

**APPLEDORE, DEVON.**—On Wednesday, July 8th, the first stone of a new chapel was laid by John Darracott, Esq., sen., deacon, whose donations towards the object amount to £300. Amongst the ministers present were the Revs. T. Winter, S. Williamson, D. Thompson, S. Newman, R. May, and J. B. Little. The Rev. T. Winter delivered an address, and other ministers took part in the service. A tea-meeting and public meeting were held in the evening. The contributions of the meeting were very liberal, and the spirit manifested was most cheering and hopeful.

**SALISBURY.**—On Thursday evening, June 18th, a tea-meeting was held in Brown-street Chapel, Salisbury—the third and last anniversary of the settlement of the Rev. I. Hands as pastor of the Baptist church worshipping in that place. The Revs. Messrs. Chancellor and West (Independents) united in the service, and added their testimony to the respect in which Mr. Hands is held, not only by his friends, but all the inhabitants of the city.

**HEREFORD.**—An anniversary of the school connected with Zion Chapel was held on Sunday, June 14th, when sermons were preached in the morning and evening by the Rev. W. Bontems, and in the afternoon by the Rev. S. S. Taylor. The collections were considerably better than have been made for the last nine or ten years.

**BRADFORD, YORKSHIRE.**—The anniversary sermons in aid of the various Sabbath schools connected with Westgate Chapel, Bradford, were preached on Sunday, June 21st, by the Rev. H. Dowson. The collections realised £46. In the afternoon, the Rev. J. P. Chown delivered an address to the children connected with the several schools, numbering some 1,400.

**TABOE, MONMOUTHSHIRE.**—The Welsh brethren at this place celebrated their anniversary at Zion Baptist Chapel, when sermons were preached by the Rev. J. Emyln Jones, M.A., Ebbw vale, and by Mr. D. Davis, Haverfordwest. Collections were made at the close of each service in aid of the new chapel that is being erected.

#### RECOGNITION AND ORDINATION SERVICES.

**EBBW VALE.**—Mr. W. D. Rees, of Haverfordwest College, having received the unanimous invitation of the English Baptist church in this place, has been fully set apart to his office. The services in connec-

tion with his recognition were very interesting, and Mr. Rees commences his important duties with very cheering prospects.

**CROESGOCH, PEMBROKESHIRE.**—On the 30th of June and the 1st of July, services were held to recognise Mr. D. Phillips, student of the Baptist college, Haverfordwest, as pastor over the church meeting in the above place of worship. The services were conducted by the ministers of the neighbourhood, and by the Rev. T. Davies, president of the college at Haverfordwest.

**SARRATT, NEAR RICKMANSWORTH, HERTS.**—On Monday afternoon, June 22nd, Mr. G. Warn was recognised as pastor of the Baptist church meeting at the above village. At the close of the afternoon service, upwards of 150 friends took tea in an orchard opposite the chapel, when addresses were delivered by the Revs. W. A. Blake, R. Gamble, G. Warn, W. Atkins, J. Swift, and other friends.

**MIDHURST, SUSSEX.**—The Rev. John Eyres, of Stradbrook, having accepted a unanimous invitation to become the pastor of the Baptist church, Midhurst, Sussex, entered on his stated labours on the fourth Sabbath in June; and, on July 7th, the event was celebrated by a tea-meeting, when addresses were delivered by Mr. Challen, deacon of the church, the Revs. W. Morgan, H. Rogers, and R. Gould. The services of the day were of an interesting and encouraging character.

**WARWICK.**—For some years past the church and congregation in this place have been very small. A short time ago the Rev. T. A. Binns, of Birmingham, visited them, and received a most cordial invitation to become their pastor, which he accepted. The chapel has undergone thorough repair, the galleries have been enlarged, and the whole has been neatly fitted up. On the 4th of June it was re-opened for worship. The Rev. R. W. Dale, M.A., and the Rev. O. Winslow, D.D., preached. On the 11th, services in connection with the settlement of the new pastor were held by the Rev. A. Burditt, the Rev. J. J. Brown, of Birmingham, the Rev. T. Perry, and the Rev. C. Vinc. In the evening the Rev. W. Rosevear, of Coventry, offered prayer, and the Rev. W. Landels, of London, preached. Mr. Binns enters upon his ministerial labours in Warwick with pleasing prospects of usefulness and success.

**MOUNT ZION CHAPEL, PRINCES-STREET, NORTHAMPTON.**—On Tuesday, July 7th, a tea-meeting was held in the schoolroom of this chapel on the occasion of the Rev. E. Dennett's acceptance of the pastoral office. At six o'clock a public meeting was held in the chapel, when, J. E. Ryland, Esq., the editor of "The Eclectic Review," was voted to the chair. Speeches full of cor-

rectness and goodwill, both to the church and their newly-elected pastor, were then delivered by the Revs. John Bennett, J. Haddy, E. T. Prust, G. Nicholson, and J. T. Brown; after which Mr. Dennett briefly responded. Original hymns, kindly communicated for the occasion (by John Sheppard, Esq., of Frome, and another friend in the neighbourhood), and one or two anthems, were sung between the speeches by the choir of the chapel.

#### PRESENTATIONS AND TESTIMONIALS.

**TAUNTON.**—On Wednesday, the 8th instant, a meeting was held in connection with the Sabbath School, Silver-street. The teachers, children, and young people took tea in the large room, which was beautifully decorated. The meeting was peculiarly interesting and happy on account of the prosperity and large amount of Divine blessing which have attended the labours of the pastor and teachers during the year; also by the presentation of a beautifully worked purse, with its valuable contents, from two of the Bible classes to their pastor, the Rev. R. Green.

**HASTINGS.**—The Rev. John Stent having resigned the pastorate of the Baptist church, Wellington-square, the members of the church and congregation, aided by other friends, determined to present him with some memorial of their respect and attachment. On Monday, June 22nd, a social meeting was held. Mr. H. Winter presented Mr. Stent, in the name of the church and congregation, with a time-piece, and a purse containing £40; and for Mrs. Stent a purse containing £4 3s. Mr. Stent having accepted the testimonial, addresses were delivered by the Rev. Mr. Horspool, J. Rock, Esq., and others.

#### MINISTERIAL CHANGES, SETTLEMENTS, &c.

The Rev. WILLIAM EMERY will resign his charge of the church at Mill End, Rickmansworth, Herts, in September. The church, which is small, will be happy to communicate with any young man desirous of taking charge of a village church.

The Rev. L. B. BROWN has intimated his intention to resign the pastorate of the Baptist church, Salford, the last Sunday in August.

The Rev. JOHN CRAWFORD has resigned the pastorate of the Baptist church, Cork. Letters may be addressed to Mr. Crawford, at 13, Walbrook, E.C., London.

The Rev. W. CROWE, after a pastorate of sixteen years, preached his farewell sermons to the Baptist church and congrega-

tion, Worcester, on the first Sabbath of June, and, together with his family, left that city on the 24th for the vicinity of London.

The Rev. J. J. DAVIES, on account of ill health, has resigned the pastorate of the Old Meeting, Luton, Beds. We are glad to hear that, after a temporary cessation from public duties, Mr. Davies hopes to be able to resume ministerial work.

The Rev. W. WALTON having relinquished his connection with the Baptist church at Bampton, his present address is, Shipley, Yorkshire.

The Rev. FRANCIS JOHNSTONE, of Cambridge, having accepted the unanimous invitation to the pastorate of the Blackfriar Street Baptist church, Glasgow, entered upon his new sphere of ministerial labour on Lord-day's, July 12th.

The Rev. JOSEPH BURROUGHS has resigned the pastorate of the Baptist church, Masham, Yorkshire, and is open to an engagement.

The Rev. G. C. CATTEBALL, late of Bishops Burton, has accepted a unanimous call to the church at Horsforth, and commenced his labours there the first Sabbath in July.

The Rev. F. EDWARDS, B.A., of Regent's Park College, and late of the Baptist College at Bristol, has accepted the cordial invitation of the church and congregation at Harlow, Essex, to become their pastor at Michaelmas next, and in the mean time to act as assistant minister to the Rev. Thomas Finch.

The Rev. JOHN WALCOT, of Sutton, Yorkshire, having been advised to seek a warmer climate on account of his health, has accepted the cordial and unanimous invitation of the church at Falmouth. He enters on his labours on the third Lord's-August.

The Rev. H. J. BETTS, pastor of the Baptist church, Trinity-street, Southwark, has accepted an invitation to become the minister of the new Baptist chapel, Horton-road, Bradford, Yorkshire. Mr. Betts, enters upon his stated labours at Bradford on the third Sabbath in August.

The Rev. W. OSBORNE has given notice to the church at Wem, Salop, that his connection with it will terminate the first Sabbath in September.

The Rev. W. E. THOMSETT has accepted the cordial invitation of the church at Burgh, Lincolnshire, and commenced his labours, July 12.

The following students from Regent's Park College have settled as pastors within the year:—Mr. William Best, B.A., at Ramsay; Mr. James Coutts, at Chatham; Mr. David Jeavons, at Dawley Bank, Shropshire; Mr. Frederick Edwards, B.A.

(of Bristol and of Regent's Park), at Harlow; and Mr. W. H. Radburn, at Hampstead. All have entered upon their work amid cheering prospects of usefulness. One lay student (Mr. R. Saward) has finished his course of study; and Mr. Joseph Lehmann, of Berlin, is about to commence his labour as pastor of the church at Königsberg, Prussia. The next session (1857-58) will commence at the beginning of October. We understand that Dr. Davies, now of Montreal, has accepted the office of second tutor.

#### BAPTIST BUILDING FUND.

The thirty-second annual meeting of this society was held at the Mission House, Moorgate-street, on Wednesday, July 8th. The Rev. C. M. Birrell, of Liverpool, presided.

After prayer by the Rev. J. F. Newman, The Chairman stated the objects of the meeting, and commended the society to the continued sympathy and support of its members.

The Rev. C. Woollacott, the Secretary, then read the Report. During the year the committee has voted in loans £1,640, and donations of £35. Since the loan system was adopted, the total number of loans made has been 108, amounting to £10,900, and of grants 37, amounting to £1,120. During the eleven years in which this system has been tried, not a single church has become defaulter. At the present time there are more than twenty cases before the committee, the debts on which exceed £8,000. Those debts are heavy burdens, which, in many cases, impoverish the pastor and cripple the energies of the people.

The meeting was then addressed by the Revs. Dr. Acworth, J. P. Mursell, B. Evans, W. F. Burchell, J. M. Philippo, H. Capern, and Messrs. Cartwright, Watson, Bowser, Oliver, etc., who strongly advocated the claims of the society.

#### RECENT DEATH.

##### MR. R. BENNETT.

MR. R. BENNETT, pastor of the Baptist church, at Blackfield Common, Fawley, Hants, was born in the village of Beaulieu, and brought up to the trade of a shoemaker. He was in early life the subject of religious convictions, often feeling very deeply. At that time he had no one to instruct him in religious matters; the whole district being sunk into the most complete spiritual death. He was very anxious to meet and converse with a Christian, but for a long season could not do so, or hear the gospel preached. At length,

he met with Isaac Tinsley, a man known by the name of Old Isaac, the Mole-catcher; a poor man, but one eminently useful in his day. He soon discovered that Isaac was a good man, and formed an attachment toward him, bordering on adoration. Isaac explained the way of salvation to him, and invited him to the chapel then recently built at Beaulieu Rails (a part of Bolche about one and a half mile from Beaulieu), where he heard the word of life, and was converted to God. He was the first person ever known to go out of Beaulieu to hear the gospel, and for a season the only one; was baptized and admitted into the church at Lympington, 1813; and in 1817 was one of twenty persons who were formed into a church at Beaulieu Rails. For a season after this he took little or no interest in the welfare of the church or the good of his fellow men.

About the year 1822, a few members of the Beaulieu Rails church began a prayer-meeting at Exburg, when our friend being the best reader, took the lead, and, as many persons attended, was induced to make some observation on the chapter he read, without the most distant idea of preaching. These remarks producing some effect, and the people still attending, some of whom being converted to God, he was at length, though at first most unwillingly, led steadily to preach unto them. In the year 1830, a piece of ground at Blackfield Common, about two miles from the place where the meetings were first held, was purchased, and a mud-wall chapel was built, capable of containing about 200 persons. A church also was formed, of which he became the pastor; here he continued preaching till disabled through illness, at the close of last summer. Thus, though destitute of learn-

ing, and reading scarcely any other book but the Bible, he continued preaching for more than 30 years, raised and interested a congregation which filled the chapel, with a church of 56 members, and maintained such consistency of conduct that he was respected by all who knew him. The chief characteristic of his preaching was earnestness, so that every one who heard him was convinced that he both believed and felt the truths he preached. This, together with his fervent piety, was the secret of his usefulness.

He was often in great straits, having a large family and a very small income; but he habitually carried all his difficulties, and spread them before God. This resource never failed him; for though he sometimes knew not from whence, it was not long before he received what he asked for; so that he expressed himself thus:—I am like a child who has a kind parent, and when he wants any thing he asks his father for it, and is sure to have it. His last illness was long and very severe, sometimes he could not sleep for several successive nights, yet he was kept in a calm and happy state of mind, free from repining, and sometimes experienced the highest pleasure; he said to the writer that he had often repeated the hymn, commencing "Tis religion that can give," but never fully entered into the meaning of it till then; also, that had he strength, he could make the house resound with songs of praise through the whole night. This happy state of mind continued till his death, which took place on Saturday, May 16th, in the 67th year of his age. He was a good man, and full of the Holy Ghost and of faith.

J. B. B.

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## Notes on the Month.

IN the brief interval which elapsed between writing our Notes on the Month for July and their coming into the hands of our readers, tidings of the most startling and momentous character reached us from India. Mutiny had been changed into an armed and organised revolt against our authority. Delhi was held against us by the insurgents; thirty thousand disciplined troops were either in arms against us or were missionaries of disaffection and rebellion throughout the country; the whole Bengal army had become suspected; the population of the entire province were looking on in restlessness and indecision, waiting the course of events. Men are now waiting further tidings, which may arrive any hour, in an agony of suspense. As we write, a vessel is pressing toward our shores bearing news of the fate of our Indian empire. What would we not give to accelerate her speed, or to catch a prevision of her intelligence! Before these pages have passed through the press, the truth will be known.

How easy it is to be wise after the event! Prophets who write in the paulo-post-future are filling and overflowing the columns of the newspapers with tidings of what they foresaw and foretold. Two or three things, however, seem pretty clear—there has been a criminal neglect on the part of our Indian authorities of warnings as to the state of our Bengal army—our whole staff of Europeans, both civil and military, has been injuriously underhanded, the immense accessions of territory recently made having been accompanied by no adequate corresponding increase of European officials. The appointment of General Anson as Commander-in-chief, seems to have been a most disastrous one: known only as a sportsman and leading member of the Jockey Club—profoundly ignorant of the art of war—having never seen an army since the battle of Waterloo—possessing no aptitude, either original or acquired, for the control of Orientals, he was utterly wanting when the crisis came, had retired to the hills when he ought to have been active among the troops, and then when the true position of affairs broke upon him, he sank under the difficulties and responsibilities of his position. His death, however, has made way for an officer, who both in India and in Europe, in the Peninsula and the Crimea, has showed his fitness to command. No more popular or judicious appointment could have been made than that of Sir Colin Campbell.

We observe that very many journals are speaking hopefully of this event as though it would help forward those social and administrative reforms so loudly demanded for India. We confess that we cannot share in these expectations. Even under the most favourable circumstances, our Government must for some time to come devote all its energies to the military re-organisation of that vast empire. Its first duty after the suppression of the outbreak will be to guard against its recurrence, and whilst these arrangements are pending, it will be impossible for the rulers of India to enter upon the difficult and complicated question involved in the land tenure and other social evils. Besides which a very fair, or at least very plausible, reason will be found for not moving in these questions at present in the fact, that this is a military, not a civil revolt. The Zemindars will be regarded as having a claim upon us to preserve their privileges undisturbed, as a reward for not taking part with the rebels, but as being on the whole loyal to our authority; whilst the oppressed peasantry by their silent apathy at a time when, if discontented, they might have been expected to join the insurgents, affords an argument for those who would still leave their wrongs undressed.

Let prayer be made continually for the mission band and native Christians, upon whom the full fury of the storm will fall wherever they are exposed to it. The native fanaticism of the Mussulman populace has broken loose, and is the more bloodthirsty from the long constraint upon it. Already beloved brethren and sisters have fallen victims to their fury. "Precious in the sight of the Lord is the death of his saints." Let us remember them at the throne of grace, praying that the weak may be strengthened, the timid be made bold, and all be kept "faithful unto death." When the bloody secrets of Delhi shall be disclosed, who can tell what scenes of Christian heroism and fortitude will come to light? It may prove to be the bloodiest, but the brightest page in the history of modern Christian missions, and worthy of a place alongside the records of those earlier days, when men "counted not their lives dear unto them."

In France interest has been divided between the elections, the discovery of a plot against the Government, and the death of the great national lyric poet, Beranger. The latter event has assumed a political importance, from the contest between the Imperialists and the Republicans, as to who should do honour to his memory, or rather, who should make "political capital" out of his death. The Emperor succeeded in preventing his opponents from making a demonstration on the occasion by a *ruse* which will scarcely increase his own popularity. Of the wit, naïveté, and musical ring of the *Chansons* of Beranger it would be difficult to speak too highly; as difficult would it be to reprobate too severely the impiety and licentiousness which pollute them. They abound in passages fit only for Holywell Street. It affords a strange illustration of the state of morality in France, that such a man should be made the hero of a

national demonstration. We have felt no little surprise at the unqualified applause bestowed upon him by some even of our religious papers. We can only account for it upon the supposition, that they praise what they have never read.

America has lost one of her ablest statesmen by the sudden death of Mr. Marcy. Though not a member of the Church, he was a regular attendant in a Baptist congregation, and a warm and generous supporter of our institutions in the United States. The *New York Examiner* speaks thus sadly of his removal from earth:—

“Governor Marcy, by the common consent of his friends and opponents, was a statesman of that old fashioned, sagacious, prudent, and above all, upright and incorruptible stamp, of which the infancy of our beloved country had enjoyed, by the mercy of God, many illustrious examples, but which seems to have been almost wholly swept away in the inevitable march of time, and in the sad mortality of great men which the last five years have seen.”

At home public attention has been concentrated upon the news from India, of which we have already spoken, and the fearful Glasgow tragedy, of which we have no heart to speak. Never were the disastrous results that may flow from a single false step more impressively taught. Never was the inefficiency of education, social position, and external influences to stem the downward tide when once it has set in more solemnly displayed. *Obsta principiis* is the great practical lesson which we should all learn from the spectacle of the unhappy girl, who having yielded to clandestine interviews with her lover, is from that hour involved in an inextricable coil, and dragged down into an unfathomable abyss of misery and crime.

## Editorial Postscript.

WE have much pleasure in announcing the following grants to widows for the present year from the profits of the “New Selection.” It is gratifying to find that with one of the best selections of hymns in existence, and with a reduction in the price, the trustees have been able in so many instances to make the “widows’ heart to sing for joy.” The amount voted this year is £245. The whole amount from the commencement of the enterprise £4,684. The grants are of £6 each, except the last ten, which are of smaller sums.

Recommended by—	
Mrs. S. B.	J. Jackson and T. Bliss.
M. A. B.	J. H. Hinton, I. M. Soule.
A. C.	Dr. Murch, W. Groser.
S. C.	W. Groser, E. B. Underhill.
C. F.	Dr. Murch.
A. G.	W. Colcroft, J. Foster.
E. G.	Dr. Angus.
E. G.	J. Sprigg, J. Preece.
M. G.	J. Bane.
M. H.	W. Rees, Esq., T. Burditt.
S. H.	H. Berg, F. Trestrail.
E. L. H.	M. Kent, W. Keay.
E. H.	F. H. Rolestone, H. Biggs.
M. J.	J. Smith, W. Bontems.
J. J.	T. Swan, I. New.
P. K.	S. Kent, E. Cary.
I. M.	T. Thomas, B. Morris.
E. N.	F. H. Rolestone, I. Watts.
M. N.	Dr. Steane, W. Howieson.
A. N.	B. Evans, W. J. Stuart.
P. O.	M. Thomas, T. Thomas.
E. P.	W. Gatee, J. Cousins.
M. P.	J. Venimore, T. Wheeler.

Recommended by—	
Mrs. D. S.	J. S. Brooks, J. Haig.
M. W.	P. Johnstone, G. C. Catteral.
M. J. W.	J. Jones, H. Clark.
C. C. W.	J. W. Evans, W. L. Smith.
M. W.	W. Gates, W. G. Lewis.
E. Y.	A. M'Laren, J. C. Green.
E. B.	W. Payne, W. T. Henderson.
E. C.	T. A. Wheeler, G. Gould.
A. G.	W. Miall, W. L. Smith.
J. M.	T. Pottenger, J. D. Carrick.
S. S.	J. Harcourt, H. J. Betts.
H. H.	D. Rees, W. J. Smith.
M. M.	P. Prout, J. P. Lewis.
E. A.	J. Cubitt, W. Kitchen.
J. F.	J. Teall, W. H. Stemberidge.
M. H.	C. Elven, J. H. Hinton.
J. M.	W. Garwood, E. Pledge.
M. A. M.	E. Pledge, G. H. Whitebread.
R. L.	B. Evans, W. J. Stuart.
M. T.	P. Tyler, J. B. Blackmore.
J. T.	W. Colcroft, J. Foster.
S. W.	I. M. Soule, J. Crawford.
A. H.	T. Jones, J. W. Morgan.

Too late for insertion, we have received a report of the recognition services of the Rev. F. Tucker as pastor of Camden Road Chapel. We regret that, from the late period at which it reached us, we are unable to do more than to state the fact, and to congratulate the pastor and infant church on their auspicious prospects.

# THE MISSIONARY HERALD.



BRIDGE OF BOATS ACROSS THE JUMNA AT DELHI.

## INDIA.

WE propose to glean, from the letters and papers which have reached us, such facts and opinions as may impart information, and guide our friends to the formation of a sound judgment on the fearful events now passing in India.

DELHI.—Letters from Mr. Parsons, of Agra, dated the 20th of May, led us to hope, that our dear missionary brother, Mr. Mackay, had escaped the slaughter of the Europeans resident in this centre and focus of the insurrection. The following more recently dated letter from Mr. Evans, leaves a very faint hope indeed, and presents most heartrending details of the deaths of our excellent native preacher, Waylayat Ali, and of the widow and daughters of our late missionary, Mr. Thompson. This sad communication needs no comment.

“Agra, June 3rd, 1857.

“MY DEAR BROTHER,—You will have known by Mr. Parsons’s letter by last mail that I am in Agra. In company with other Europeans I left Muttra last Saturday fortnight, as we were told by the patrol officers who fled from the line, that bands of the 3rd Cavalry, that mutinied in Meerut, were marching down on Muttra, killing every European they found in the way. Fortunately, however, they did not proceed so far on as Muttra, but kept within the distance of some twenty miles from Delhi, whence they had issued, and whither they resorted after plundering the adjacent villages. It is needless for me to describe to you the awful deeds perpetrated by the six regiments of mutinous Sepoys at Meerut and Delhi, for, doubtless, you will get a full account of the sad calamity in the newspapers.

“You are no doubt anxious to hear of our dear brother, Mr. Mackay, and the Thompson family in Delhi. The only intelligence that we have had is from Silas Curtis, a native Christian teacher employed under Mr. Mackay, who very narrowly escaped, and who is now in Agra. He says that he saw the dead body of our worthy native preacher, Waylayat Ali, cast on the road-side, hacked and mangled in a horrid manner. From all we can learn, the martyr suffered nobly for Christ. His furious murderers hacked him leisurely with swords, saying between each cut, ‘Now preach to us.’ Of his wife and family Silas could learn nothing, but we have heard since that his two sons were also murdered, and that his wife and daughters are in prison. He says that our dear brother Mackay fled for safety to a large house near his own; and he and several other Europeans defended themselves as well as they could in the cellar. Their enraged enemies not being able to get at them, got artillery and battered down the house! What became of the poor fellows after he could not tell, as he had to run for his own life. He says that a servant of Mrs. Thompson

told him that all these had been murdered. He (Silas) sent one of Mr. Mackay’s servants to Mrs. Thompson’s to see. He soon returned, saying that Mrs. Thompson and her elder daughter were both dead, and that Miss Grace, the youngest, was then expiring in her blood!

“Such is the sad tale communicated to us here by Silas; but you will bear in mind that he is our *only* authority, and most happy shall we be if we are yet able to contradict some of this sad account. But our hope of their safety is indeed next to nothing. We have a list of those who escaped from Delhi, but, alas, our friends’ names are not included, nor that of Mr. Roberts and family, a member of our little church in Delhi.

“My station is also gone. The mission house and chapel in Muttra, with all my little property, have perished. My clothes and furniture I do not regret half so much as my *library*. Ah! my dear *books*, that I had been collecting for years! How and whence again am I to get them? I had five men watching my house, and all went on well till two companies of the native troops from here were sent to Muttra to bring in Government treasure. In Muttra they mutinied; shot dead one officer, and dangerously wounded another; took possession of the treasure (five lakhs) themselves; opened the prison; and went about burning every bungalow in the place. Some 200 Sepoys and prisoners came to my house, inquired for me and for the native Christians, *but found us not*. They broke open the doors, smashed all before them in search of money, and when they found none they set fire to the grass roof and all perished in flames. The chowkedar (watchman), who is a Christian, had a miraculous escape, and arrived here the day before yesterday to tell me the sad tale.

“Even in Agra we have been in the greatest alarm, and God’s mercy and goodness alone have protected us. Last Sunday there was a great panic; but the Lord put

his fear on our enemies. It had been overheard that the two native regiments here were going to rise on Sunday when our soldiers would be in church, and massacre every Christian in Agra. Two thousand Mohammedans from the city were to join the Sepoys. But God mercifully foiled the bloody project. The secret was found out, and early on Sunday morning the two native regiments were disarmed at the cannon's mouth. It was feared they would

offer resistance, and show fight; but they did not.

"The Commander-in-chief died of cholera at Kurnaul on the 27th of May. Our soldiers are, we hope, by this time at Delhi; and now, humanly speaking, everything depends on the issue there. May the Lord fight for us, and preserve us from the cruel rage of our enemies! *Pray for us!*

"Yours affectionately,  
"THOS. EVANS."

The gleam of hope left by this letter as to the welfare of Mr. Mackay is, however, destroyed by a report which has reached Calcutta, to the effect that Mr. Mackay had found a place of concealment in a vaulted room in the house of a Mr. Skinner. In the blowing up of the magazine, which adjoined it, by the heroic Lieut. Willoughby, it is said that the vaulted chamber was also destroyed, of course unintentionally, and all who had taken refuge in it, perished. This report, however, requires confirmation, and the more that it is scarcely consistent with the more authentic information given in the letter above. Besides which, in order to reach the cantonments in which the magazine was situated, it would have been necessary for Mr. Mackay to traverse the entire city. As the city was in the possession of the revolted soldiery, this could scarcely have been accomplished. We must probably wait for the capture of Delhi before the details of this very melancholy event can be known. There is reason to believe that several persons are now in concealment in Delhi, awaiting the capture of the city by the British forces. May God grant that Mr. Mackay be found among them.

In Agra and Benares our brethren had, up to the time of the departure of the mail, been mercifully preserved, although in both places the Sepoy regiments exhibited unmistakable signs of a mutinous spirit. By the courage and boldness of the authorities, they were disarmed in time to prevent a repetition of the sanguinary scenes of Delhi. At all the stations below Benares, throughout Bengal, although there has been much peril, and the fears of the European population have been greatly excited, no outbreak has occurred, while everywhere the general population has stood aloof from the insurrection. But the danger is not passed. The slightest success on the part of the mutineers may encourage the Mohammedan population in particular to rise on the English, and speedily to destroy them, scattered as they are all over the country, and in but very few places sufficient in number to make any adequate defence. We cannot doubt that our friends will make the welfare of our brethren the special subject of their prayers in the missionary prayer meetings of the present month. It is a call for earnest prayer, for deep humiliation, and searchings of heart. We do not doubt that God will bring good out of this great evil. It may even be the means of hastening the overthrow of that direful system of idolatry, whose main characteristics are cruelty and lust. But in the mean time, our stations at Delhi and Muttra are closed, and perhaps many months, if not years, must elapse before missionaries can again venture to occupy them.

We proceed to give some of the views of our brethren on the scenes passing around them. Thus Mr. Wenger writes:—

"It appears, from indications coming to light gradually, that the conspiracy was hatched by Mohammedans, of Lucknow, principally, and that they made use of the Hindoo Sepoys merely as a cat's paw. Sir Henry Lawrence, one of our ablest men, is there—the right man in the right place—still it is considered doubtful whether even he is able to weather the storm which appears to be threatening. Here, at Calcutta, we have not been in any real

danger yet, I believe; but for a week after the news from Delhi had reached us the Europeans, or rather nearly the whole population, even of this city, were seized with a panic, which was truly frightful and ridiculous at the same time. Our Governor-general has manifested great coolness, courage, and vigour. But he has issued a proclamation, to which I would entreat you to direct the attention of the Committee. I do not see that it contains much

that is objectionable; but the evil is that it does not contain some things which it ought to contain—such as an avowal that Government professes Christianity, and would not be sorry if its subjects became Christians, not through fear or force, but persuasion; and that Government cannot and will not impede the efforts of missionaries, though it will not identify itself with them officially. At present the proclamation, especially in its Bengali translation,

is so worded that ill-disposed persons may and actually do apply such terms as 'deceivers' or 'false teachers'—against whom it warns the people—to missionaries. In short, it exhibits a sad ignoring of the gospel, which by contrast causes the tenderness towards caste and native religions, professed in it, to appear in the light of manifest partiality towards these forms of error."

The paragraph of the Governor-general's proclamation, alluded to by Mr. Wenger, is as follows:—"The Governor-general enjoins all such persons to pause before they listen to false guides and traitors who would lead them into danger and disgrace." Unfortunately in rendering the word "guides" into Bengali, the government translator has improperly used the word *wadeshak*, a word by which missionaries are universally known. The lamentable effects of this blunder will be seen below in an extract from a letter by Mr. Bion, of Dacca.

Mr. Wenger proceeds to say:—

"As for me, the view I take of the whole sad occurrence, is based upon Rev. xii. 12. I believe that Satan has come down in a great rage, because he is afraid that his time in India is short. No doubt, he would not have been permitted to vent his rage, had it not been for our sins: still I am hopeful rather than cast down. The conviction which appears to animate the Sepoys, and other classes of natives, that unless they make a stand for caste now, it will be irretrievably gone, is in itself an indication of progress, and a challenge to our Lord to make good his word, if he can, that all nations shall bow the knee to him. On the other hand, it may be well to have it impressed upon our minds that we must labour in India whilst our day lasts. People's eyes have now become open to what I have seen clearly for years, that whilst, humanly speaking, the British supremacy over India depends wholly upon the sword, the military arrangements that have been continued so long, are utterly inadequate to accomplish their object.

"In one way, at least, good has resulted from evil—God's people have been stirred up to prayer, and I believe not merely in the spirit of servile fear. A united prayer-meeting was held on the 25th at the Old Church. It was to have taken place in the very spacious room (or vestry) connected with it; but it was soon manifest that not half the congregation could be accommodated there, and the archdeacon and chaplains then proposed or consented to its being held in the church itself. I suppose our brother Leslie never expected to officiate (by offering up prayer) in any of the episcopal churches of Calcutta, and yet he did it that morning.

"I trust our friends in England will remember in their prayers their (and other) Indian missionaries, particularly those who are exposed to danger. Although the panic here is now over, the danger in the north-west—and perhaps here also—will not be over, until Delhi is again reduced."

Mr. Bion, under date of May 29th, thus describes the effect of the proclamation:—

"Last Tuesday, Government published the proclamation by drum and a crier. The effect of this miserable weakness in Government was felt instantaneously. Wednesday evening I preached with Joy Narayan at Romatganj, a little beyond the Chouk, and about half a mile distant from the lines in the Lall Bagh. Several Sepoys passed our crowd with looks not very friendly. Others, about five, stood still, and listened a little while to Joy Narayan; but I had scarcely begun when one stopped me and said, 'Have you not heard beating

the drum yesterday, and that Government forbade all preaching? how dare you to stand to-day again on the road and preach your Shastras?' I saw, there might be mischief within them, and answered calmly but firmly, 'We are not Company's servants, nor paid by them, and we shall preach in spite of this proclamation. You had better go and mind your own business.' Upon this one replied in a most insolent way, 'Thou speakest lies; thou art a Company's servant.' He then drove all the people off, and we were left alone. I

began again preaching, and had soon another crowd. Another party of Sepoys came and drove the people away. I preached on for the third time, and new people arrived, and then left the place by my own choice. Next day, Joy Narayan told me that we came well off, for some bystanders expected that the Sepoys would give us a beating. All over the town there is quite the wrong impression, and expressed most insolently to our preachers, that the Government has forbidden us all preaching and distribution of books, and that we can no more do our work. Others understand that Government *commanded* the Hindoos and Mussulmans not to change their religion, but keep fast to their caste; that is to say, we are now exposed to all insults in the bazaars, and if any one would murder us in open daylight, people would think so to do was a service to Government, and probably we would find no redress. I hope, however, to show them this evening that I preach just as before, and that no Government shall stop our preaching.

"You have no idea how bold and impu-

dent the Sepoys have become, and also some of the Hindoos and Mussulmans here. Instead of shooting down these mutineers at Meerut, etc., Government seem to dread them, and issue such foolish, miserable stuff as this proclamation. It is getting serious, and safety for life is only with God, but no more with the English Government. Any day we may be cut down. We have two companies of wicked, rebellious Sepoys here for a population of 50,000 people, half of whom are Mohammedans. There is no European regiment in all East Bengal, which speaks badly at the present unsettled time for the ruling powers. I am determined to preach just as usual, even should the magistrate forbid me.

"No doubt there will be some order restored after some months, and the great catastrophe for India with regard to the reception of the Gospel may be near at hand. Caste *must* now be overthrown, though Government, foolishly enough, strengthened caste by this proclamation; and if caste is once on the ground, we shall have plenty of work."

Mr. Lewis, after referring to the events at Delhi, writes as follows:—

"In the rest of our missionary stations we believe our brethren are in perfect safety. There have been alarms in every place,—even in Calcutta itself; and if report speaks truly, there has been imminent peril. Perhaps our danger was at its height before any serious dread was felt. We have been, however, shielded by Him whose unworthy servants we are, and, by his blessing upon the energetic measures adopted by our rulers, all cause for fear seems to be now removed.

"During the extraordinary troubles from which we are now emerging, nothing has so much cheered our own minds as the fact, which appears to be now well established, that the disaffection of the native troops has originated in their dread of the growing power of Christianity. Most strangely have they erred in believing that the Government was endeavouring to entrap them into the sacrifice of their caste, yet we

believe they are right in apprehending that their idols and superstitions are decaying and will be speedily overthrown, though 'not by might nor by power.' We cannot but anticipate also that this outbreak of seditious fanaticism will itself be productive of the happiest results. It will rouse the British Government from its careless confidence in faithless men and will secure for us a more adequate force of European troops, and it will demonstrate what all our memorials and entreaties have failed to do, that India needs, and must have, the serious attention of England. We are persuaded too that these recent disasters will awaken a spirit of fervent prayer to God for the fulfilment of his promises and for more effectual aid to his servants in this land, and will stimulate Christian effort for its evangelisation to a degree hitherto unknown."

In reference to the proclamation, Mr. Lewis, says:—

"It is a most contemptible piece of imbecility. I have made it my business to inquire from all the natives who have come in my way, What is the impression produced by the manifesto? and the invariable reply is, 'That it is evident the Government is trembling for its safety, and is asking pardon for its faults.' Oh! do strive with all your

might to destroy this miserable Company which has always truckled in this way, and has been ready to disown all interest in Christianity, if thereby the prejudices of these besotted idolaters might be conciliated. I rejoice in the belief that this disaster will put an end to the Company, and will bring about a more honourable state of things."

The following remarks, by Mr. Trafford, convey the present though various hypotheses adopted to explain the revolt:—

"You may, doubtless, have asked, What does it all mean? and may have found it difficult to answer the question. A hundred thousand men, disturbed in their allegiance, melting away with all the characteristic rapidity of an Eastern army! Disaffection in Bengal, Agra, Oude, Punjaub, Burmah—provinces threatening to shake off our yoke with greater ease than that with which we imposed it! The most petted of the Government servants, and their boast, become their shame and confusion! Many have explained the matter by the new cartridges, which was said to endanger the caste of those who used them, and were thought a device of the Government to convert them to Christianity! Some have given vent to their anger against missionaries and teachers as senselessly as when there was mutiny at Vellore. Defects in the constitution of the native army have been pointed out, and the infatuation of trying to govern from Cashmere to Siam with some twenty European regiments has been condemned. One thing is increasingly plain, that it is a Mohammedan movement rather than Hindoo. And the Brahmins have been, to a great extent, it is thought, the tools in the hands of the former. Report says, that Mohammedans in civil employ have been found in close conference with sentinels; disbanded Hindoos have complained of their companions having treacherously used them. In Jessore there have been disturbances with

the Mohammedans; the Calcutta papers of to-day speak of a rise of 2,000, where there are no troops; our native preachers have been threatened by some of those who have recognised them as Christian teachers, and who, if occasion presented, would become the first victims. Mohammedan butchers perpetrated some of the most fearful outrages at Meerut, and treasonable correspondence with Persia is said to have been carried on by residents in Calcutta. Our fears for our brethren at some of these stations are great.

"The Lord reigneth! this is our hope and joy. I trust we have found its sufficiency, though thoughts of our peril will sometimes come as a dark cloud, or an oppressive burden. Our insufficiency to make anything like a defence, shuts us up to the consolation which belief in an overruling Providence imparts; and, 'it is better to trust in the Lord than to put confidence in man.' As long as the rebellion is confined to the Sepoys, I think we are safe here; but if the rumour of the rising in Jessore be confirmed, and it become a pattern and stimulus, we may find extreme peril at our very doors. You will, I am sure, sufficiently realise our danger as to cease not to make mention of us in your prayers. 'Our God is the God of salvation, and to him belong all the passages of death.'"

With some extracts from a letter from Mr. Pearce, dated May 30th, we close these notes:—

"The condition of European residents, you will feel, has been for the last three weeks, in the north-west, one of the greatest peril, particularly at Benares, Allahabad, Cawnpore, and Agra; at the latter place, their anxieties have been at the highest pitch, and, for a time, destruction seemed all but inevitable. On the first arrival of the news of the outbreak in Calcutta also, for at least a week, the greatest alarm, and even terror, prevailed. It was not quite without cause; we had five native regiments in the city, fort, and at Barrackpore, while in the fort there were only 300 or 400 Europeans. Many persons at night took refuge on board ship, in the river.

"Fearful will be the effect of this crisis, even when it shall have passed away, upon the condition of the upper provinces. Much private property will have been destroyed, and many a European family will find themselves reduced to beggary.

"It will take a long time to restore confidence in the north-west; Government will be heavily blamed in the matter, and well they deserve it, for of the wide-spread dissatisfaction among the native army

they have been well acquainted, as all have been for the last three months, and so they have been forewarned, but have taken no heed; and, least of all, it would seem the Commander-in-chief, for at the time of the murderous onslaught of the Sepoy regiments, he was amusing himself in shooting on the mountains, two days' distance from Simla.

"It will come like a thunder-clap upon the back of our petition for a commission of inquiry. I feel I hazard little in saying, that this revolt and consequent devastation will be the death blow to the Honourable Company; there must no longer be a double government. India, too, must be governed in India. The East India Company is incorrigible, and must be set aside for others who will attend more to the welfare of the country.

"The effect of all these commotions upon missionary work, will be, indeed is, for the present, to bring all nearly to a stand-still. For ourselves, we may say that Delhi and Muttra are gone. It will be a good while ere confidence will be so restored as for brethren to feel justified in settling there again.

"The Committee must stand prepared for further derangement. With the exception of Mackay, all have been thus far preserved, but the state of alarm which they have been called to endure, and probably exposure to the weather, may be expected seriously to affect the health of some, and then as to any vigorous efforts among the natives for many months to come is out of the question; few will have courage to itinerate, and some will deem it prudent not to preach for a time. There are not wanting intimations that hereafter missionaries will be made to bear a large share of the blame of this catastrophe, and most probable that attempts will follow to curtail our

liberty. I mention this to put you on your guard.

"Let us have your prayers, the prayers of the Committee, the prayers of the churches at large; we are manifestly in the Lord's hands, and are lying under his strong rebuke. My last words on taking leave of the Committee, you will remember, were, 'God will be glorified, and we must come to his feet.' I said this at the time, under the strong conviction that in respect to prayer, neither the Committee nor the churches at large were honouring God as he ought to be, and will be, if he prosper our work. Bear with me in saying this."

We are sure that the closing words of this extract will meet with a devout response. Let missionary prayer meetings be multiplied; for our God heareth and answereth prayer.

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## INTELLIGENCE.

Within the last month or two, there have taken place two or three interesting events. The Committee have accepted the services of Mr. Angus M'Kenna, for the work in India. He has for some time been resident in Bengal, and will proceed to occupy the long vacant station at Dinagepore.—On the 24th of June sailed for Cameroons, Africa, Mr. and Mrs. Pinnock. Our coloured brother was a student of the Calabar Institution, and has been most highly recommended to the Committee by the brethren and churches in Jamaica.—We have also to record the safe arrival in Ceylon of our dear friends, Mr. and Mrs. Allen and their children. They landed at Galle on the 26th of May.—A most warm reception has been accorded to Mr. Taylor by the church at Melbourne, Australia, where he safely arrived after a passage of only sixty-one days, on the 19th April.

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## REPORT OF MR. UNDERHILL.

*(Concluded from our last.)*

### SCHOOLS.

Next in interest, if not in importance, came up for deliberation, the instruction of the young. In the estimation of all your missionaries, this is a secondary object to the great duty of preaching the word. Considerable differences of opinion were, however, elicited as to the extent to which education should be carried on in mission schools, and the degree in which school instruction should occupy a missionary's attention. Some thought, that under no circumstances should a missionary devote himself to the education of the young, especially where it involves instruction in secular knowledge. This work ought to be the special duty of persons selected and supported for the purpose. Others were inclined to think, that a missionary might well devote his time to religious instruction in schools, devolving other departments on suitable instructors. The chief part were of opinion that mission schools, in which

secular knowledge might indeed be imparted, yet, chiefly having in view religious teaching, were an appropriate and most useful department of a mission, and over which the missionary should exercise a general and authoritative control. Others, again, were strongly in favour of boarding-schools, both for boys and girls, in which the missionary could exercise untrammelled influence, not counteracted by the heathen tendencies of parents or society, and specially directing his efforts to the cultivation of the spiritual life and the formation of Christian character. By most of the brethren, it was thought that there were portions of the missionary's time which might well be occupied in the supervision of schools, without in the least degree trenching upon his labours as a preacher and itinerant.

Certainly boarding-schools have been the most successful of all schools as instruments of conversion among the young, and it is probable that for years to come this class of schools will be the only way in which the education of females can be prosecuted. At the same time, they are very costly, and, from their nature, do not admit of extension proportioned to the needs either of the Christian community or of the heathen. There is also the great disadvantage that the lads instructed become generally wholly dependent on the missionary, a dependence which often does not cease in youth, nor even in manhood. This is particularly the case with orphan schools, the children remaining often till late in life the charge of their second parent. Benevolence may, with great propriety, prompt the institution of orphanages, in countries where famines frequently ravage the land, and it is well too to place them under Christian influence and direction; but they appear to me to be aside from the object of a Missionary Society, and from the instances which have come before me, by no means generally promotive of Christianity, combined as they usually are with the establishment of trades, or farms, or some manual employments, for the maintenance and instruction of the children. Where they exist I should advise their discontinuance as a branch of missionary labour, and in rare and exceptional cases only, their institution.

Numerous schools have from time to time existed in all Indian missions, under the name of bazaar schools. These schools are purely native, are taught by native masters, and entirely in the vernaculars. The testimony of the missionaries is nearly unanimous, that instances of conversion are rare in these schools, even when Christian masters are employed, which has not been generally the case. Occasionally a heathen master has forsaken heathenism, under the influence of the Christian element introduced by the missionary; and a boy may have become pious through some special circumstances; but this is comparatively so seldom the case, that missionaries have long ceased to expect the fruits of grace from the common native school. The most obvious cause of this failure is found in the continuous influence of the heathen parent, which remains unbroken, and is ever actively exercised to counteract whatever Christian impressions may have been made. To this not unfrequently is added, the covert influence of the heathen teacher. Indeed, instances have been mentioned to me in which a compact has been discovered to exist between the heathen parent and the teacher, by which the child was sent to school only on condition that the teacher should do his best to nullify the instruction of the missionary.

If, however, bazaar schools have produced scarcely any appreciable effect on the spread of Christian truth, there can be no doubt that they have assisted in awakening that desire for instruction now so marked a feature of native society, especially in Bengal, and to some small extent

have contributed to shake the confidence of the people in the religious and idolatrous systems under which they have been born. This class of schools is not numerous in our mission. I would, however, retain them, only urging on the missionary a more careful selection of teachers, and, as far as practicable, by means of the vernacular educational works in existence, an improved method of instruction. To accomplish this very little attention is requisite on the part of the missionary. The chiefest difficulty is to secure teachers at once Christian and instructed men, and it is probable that a higher scale of remuneration will have to be adopted.

A more influential class of schools is that of the English school, and from the very evident power they have exercised in awakening the dormant intellect of the people, in exciting a spirit of inquiry, and in enlarging the circle of educated men, they have latterly attracted a large amount of attention. A considerable number of conversions has taken place in these institutions; but much diversity of opinion exists as to whether they form a fair proportion to the labour and cost expended upon them. The actual number of converts does not seem to be a fair test. Some have become Christians at a later period, whose religious impressions date from their school-days, while there has sprung up, particularly in Bengal, a large class of thoughtful and inquiring minds, freed from the shackles of superstition, and pushing their investigations into every department of moral and mental truth. Some of these are infidels both in belief and practice, particularly the alumni of Government institutions; but many profess to regard the Gospel as the best of existing beliefs. It is not too much to think that many of these are on the way to the kingdom of God. But the Government schools, where Christian truth has hitherto been rigidly excluded, have not been without good results; a few youth educated therein have entered the region of revelation, and submitted to the yoke of Christ. Undeniably both Government and mission schools of this class have very largely contributed to effect that revolution of sentiment on all religious and moral subjects, which at the present moment is so striking a phenomenon in the condition of Calcutta, and other presidency towns.

Until the recent addition of Serampore College to the Society's operations, we possessed but two or three schools of this class. The Intally institution has, at my suggestion, been supplied with an English teacher, and the school at Benares placed on a more satisfactory basis. A school fee has been introduced, and with success, into the schools at Intally and Agra, and the vernacular department of both enlarged. It appears to me altogether a solecism that instruction in the common subjects of education should wait for the acquisition of English on the part of the child, and I have urged on the missionaries the adoption of the vernaculars in all cases as the medium of instruction, while English is retained as one of the things taught in the school. The want of suitable vernacular school-books has been a great drawback; but this want is being gradually supplied, both by native writers and by Europeans.

On the whole, the school department of your missionaries' labours has not, in my judgment, received an undue development. On the contrary, the funds supplied from home sources have been small, and the corresponding efforts in India have been few, and generally dependent on uncertain and irregular local contributions. In Barisal, and in the villages to the south of Calcutta, an increase of schools is greatly needed, and I should rejoice to see a more liberal expenditure on this object in these localities. With the views prevalent among our brethren on

mission schools, there is little fear of any undue extension in this direction, or of their time in any considerable measure being absorbed in their management. The welfare of the numerous body of native Christians in the districts referred to, and the impression they shall make on the people around them, depend largely on their elevation from the ignorance in which the gospel has found them. It cannot be right to provide for heathen children that which we neglect to give to the offspring of our brethren in the faith. Let these have our immediate regard, and at the same time let us not be unmindful of the multitudes enveloped in the dense darkness of heathenism.

On the question of the reception of Government grants in aid of education, there are among our missionaries some differences of opinion on the *principle*; but practically all are agreed as to the propriety of rejecting them under present circumstances. In our discussions the question therefore never assumed a practical importance, and none of our institutions are in the least degree supported or controlled by Government authority. The strenuous efforts now being made by the Government of India to extend education, may, however, at no distant date give to this subject an importance and a claim on our attention, it does not just now possess.

Female education can scarcely be said to have begun in India. Only the children of the lowest classes of the population have hitherto, with rare exceptions, been brought to attend school, and that not without the inducement of reward. The attendance thus gained has been very fluctuating, and no appreciable results have been gained. For the most part the education of females in Bengal is confined to the children of Christian converts, and that in boarding-schools; so far the result has been very satisfactory on the character of Christian families. Soon after my arrival, I enjoyed the pleasure of assisting in the formation of a girls' school, under the care of Miss Packer at Alipore; similar schools exist in Jessore, Barisal, and Monghir, and at a few other stations, but generally they are too few even for the wants of the Christian community. All the female schools of the society are conducted on the principle of imparting a good Christian education, without raising the children beyond the station of life in which their lot is cast. A fair proportion of the children thus educated have become, either during their school-days, or afterwards, members of the Church of Christ. The effect of this instruction on the surrounding population must be extremely small, both from the small numbers educated, and the state of seclusion in which respectable females usually live. Numbers of the educated young men are endeavouring to remedy this evil in their own particular cases, by themselves becoming the teachers of their wives and daughters. It is impossible to say how long may be the period before tyrannous social customs shall release their grasp of this portion of society. Symptoms of it are not wanting, as the recent widow marriage law, and the approaching legal limitation of polygamy testify,—acts of the Indian legislature pressed upon it by the urgent entreaty of a very numerous body of educated Hindoos.

#### TRANSLATIONS.

From the commencement of our missions in India, the work of translating the Word of God into the vernacular languages of the people, among whom our missionaries labour, has received a large measure of attention. The brethren in Calcutta have taken up, and perpetuated, the

labours of the great and good men who sent forth from Serampore the word of life in forty languages of the East, and gave an impulse to that literary spirit, which is now so actively displaying its youthful energy and purpose in the native press of Bengal. With great wisdom the "junior brethren" confined their attention to the four chief languages of northern India, the Sanscrit, Bengali, Hindustani, and Hindi, proposing to themselves the production and perfecting of versions in these widely-spoken tongues. "Times have changed," say your missionaries, "men have laboured, and they have rested from their labours; yet has Divine Providence condescendingly and wondrously so ordered all things, that the translation of the Bible has never been neglected, never been interrupted; but has rather been carried on and advanced with the increasing opportunities, and the necessities of the times. The prophet's mantle has fallen from the master to the disciple; rich gifts and graces have been inherited; and, in each instance, in a remarkable manner, the treasure of knowledge and experience has been proportionably bestowed and gratefully used." "We have no hesitation," they add, "in saying, that the translations of God's word which have issued from our press are on the whole—for exception might be taken to anything short of perfection—the most faithful and idiomatic of any versions yet made."

The versions now in circulation by our missionaries are in each case made direct from the originals. It was the object of Dr. Yates, and has been adhered to by those who have so honourably succeeded him, to give the word of God in simple but pure language, in an idiomatic style, to be understood by the poor and unlearned, and at the same time not unacceptable to the educated part of the community. In Sanscrit, the classical language of the Pundit and Brahmin, the New Testament was put into circulation in 1840, and a revision of it in 1851. Three volumes of the Old Testament are nearly completed, and the concluding volume will be begun during the present year. The Hindustani New Testament was completed in 1839, and a new revised edition has since issued from the press. The Hindi Testament was published in 1843, and has undergone repeated revision. A new and revised edition is now in progress, under the care of Mr. Parsons, who at the request of the Committee has undertaken this important work; and for the more effectual prosecution of it has removed from Monghir to Agra. In 1833, Dr. Yates issued his first edition of the Bengali Scriptures, and in 1844, the entire Bible. Very numerous editions have followed, and, since 1850, a thoroughly revised edition of the entire Bible has been in progress.

Besides these versions, various portions of Scripture have issued from our press in the Nepalese, Khassia, Lepcha, Santal, and Mussulman Bengali; and entire editions of the New Testament in Armenian, ancient and modern, and Persian. Taking the entire volumes and separate portions of Scriptures together, not fewer than 293 editions have been printed of the various versions prepared by your missionaries, comprising 1,231,405 copies, and upwards of 180,000,000 of pages. The entire cost of this mass of Scripture printing has been, up to April 30, 1856, £47,447 15s. 1d. If to this be added £84,000 expended by the Serampore brethren from 1794 to the end of 1837, it will be found that nearly £132,000 have been spent by the missionaries of the Society in India, in the translation and printing of God's Word during the sixty-four years of the Society's existence. Great as these results appear, yet how small are they in reality when compared with the wants of a population whose lowest estimate reaches to 150,000,000.

It is obvious that in this department of labour there must not be any relaxation of zeal, industry, or liberality. The versions are not yet perfect; no one would wish, least of all your missionary translators, to see them adopted as the standard versions for the use of the Indian church. The Old Testament in Hindustani and Hindi exists as the workmanship of other bodies, but it has yet to be begun by your missionaries, in order to give to the people that portion of Holy Writ translated on the same principles as the New. Uncounted millions have yet to look upon the printed page of God's revelation of His will to man, and to be made acquainted with His purposes of love in Christ Jesus. For the native church there has yet to be supplied the Scriptures with those references and marginal annotations which add both to the usefulness and intelligibility of the Scriptures, which the rules of the British and Foreign Bible Society forbid that great institution to supply. I have urged this consideration on our brethren. The acceptance of the edition of the Hindustani Testament supplied with these helps, has been so great as to encourage the further application of these means of improvement to the other versions. There is the more reason for their preparation in the circumstance that they are cheerfully purchased and sought after by the native Christians of all communions.

In the statement above given of the Scriptures printed by our brethren, I have included some fifty-five editions, comprising 368,490 copies, printed for the Calcutta Auxiliary Bible Society. With the exception of small editions of certain books of Scripture in Nepalese and Khasia, the whole of these copies have been reprints of the versions of your missionaries. But while the Calcutta Bible Society has purchased these numerous editions, it has not contributed anything to the cost of translation. The whole cost has been borne by the Bible Translation Society and its sister organisations in America. I have already intimated that translations of the Scriptures in the Hindustani and Hindi exist, made by other Christian bodies. This is not the case with the Sanscrit. In Bengali two or three other versions have been made, and others have of late years been attempted; but our Bengali version now occupies the ground alone, and is accepted by all denominations as the best. By the rules of the British and Foreign Bible Society, however, both the Sanscrit and Bengali versions must remain excluded from circulation, and the Society which can circulate in Europe the perverted versions of Roman Catholics, made, too, not from the originals, but from the Latin Vulgate, refuses to the people of India the Word of God in their own tongue, unless the single word "baptism" is transferred, and not translated; although in all other respects the versions are unexceptionable. Your missionaries, actuated by the highest motives, anxious that at all events the Word of Life should not be kept back from the people, have not thought proper to object to the alteration of this particular term made by the Committee of the Calcutta Auxiliary in their reprints, exhibiting that tolerance and Christian spirit which their labours have not received at the hands of that great and professedly catholic institution.

#### NATIVE CHURCHES AND PASTORS.

In the conferences, and in my interviews with the brethren at their respective stations, the subject of the independence of the native churches, and the choice of native pastors, was a very frequent topic of discussion. No one of our missionaries doubts the propriety and Scriptural authority

of the course proposed by the Committee in its Resolutions of April 21st, 1852, and June 14th, 1853 ; no one doubts that the time must come, and perhaps speedily, when, at all risks, the native churches must be thrown upon their own resources. Yet little way has been made in bringing this end to pass, and many question whether, under present circumstances, it is practicable. Certainly the converts are for the most part poor. Their Christian character needs both elevation and stability. They have much to endure from hostile Brahmins and landlords. They are generally unlearned and illiterate men. They are surrounded by, and indeed, it may be said, imbedded in, social institutions, which, from their numerous points of contact or alliance with the prevalent idolatry and Mohammedanism, offer great obstructions to the introduction of purer manners and domestic Christian habits and modes of life. There is, too, in the general national character a want of moral strength that leads numbers to shrink from a path which would, probably, expose them to the contempt or reproaches of multitudes. It must, also, be admitted, that the attempts at independence and of a native pastorate have hitherto not succeeded so as materially to modify the views expressed above. Still, after much observation and reflection, I am convinced that many of these obstacles owe their intensity, if not their existence, to the state of dependence on the missionary in which the converts have usually been kept. This dependence has often, indeed, been caused by the persecution to which the neophyte has been exposed, and the needful shelter that he has found under the missionary's care ; but the very protection thus obtained has often been fatal to the growth of that self-reliance which further trial might have produced. It was indeed a bitter conflict through which the early converts passed. It might have been yet more severe had it been possible for them to have remained in the bosom of native society. Many might have in consequence been deterred from confessing a name which brought upon them only shame, and perhaps death. Yet would the few, who, by God's grace, had endured the "cruel mockings" of fellow-countrymen and friends, have been stronger men, and have grasped with a firmer hold the life everlasting. May we not conclude that if the converts had been fewer they would have been of a better mould—men who had become, by the tribulation they had passed through, "strong in the Lord and in the power of His might?"

Generally, however, your missionaries are fully alive to the mischiefs which follow a state of dependence, and are making considerable efforts to open the way for the adoption of a more sound and scriptural course. The missionaries in Jessore, in the villages to the south of Calcutta, in Birboom, in the North-West provinces, and in Ceylon, have taken measures, and with success, to develop a more self-reliant spirit. In Chitoura, and Sewry, churches exist under a native pastorate. In Calcutta, and in two stations in Ceylon, there are native churches, who also support their own pastors, or who at least draw nothing from any extraneous source. The independent native churches in Calcutta are not, however, in a satisfactory condition. Evils of a kind to produce sadness in our minds have developed themselves in their midst. Their numbers have diminished to some extent by exclusions, by departure to other missions, or by the mastery of a worldly spirit. But would these evils have been nonexistent under missionary care? I doubt it. The pressure of his presence might have restrained their outbreak, though this has not always been the case. There might have been an outward appearance of order which only covered mischiefs that the freedom now enjoyed has brought to light. If some

men have irretrievably damaged the Christian profession they made, the character of others has shone more brightly, and evidenced a sincerity and attachment to truth and purity of a most delightful kind. While, then, I mourn over the development of those evils which has marked the independent action of these Calcutta native communities, I am not surprised at them. Partially they may have been made worse by the state of dependence in which the people have lived, while they most strongly evince both the necessity and value of the test which has been applied. The fear expressed by many missionaries of the effects of throwing the converts on their own resources is, I think, in some respects exaggerated. As it is, in many stations throughout India, motives of the lowest kind are called into operation, and the advantages enjoyed under a missionary's protection, induce a species of hypocrisy or self-deceit which only the stern hand of trial can tear away. I am thankful to say that every day the circumstances which led to this close alliance of the missionary with his converts are passing away. A healthier action is visible in every direction, and a tendency apparent to deal more freely with converts and inquirers. I fear, however, that some years must elapse before the native churches and pastors become self-dependent, and both able and willing to secure and maintain the means of grace in their midst. I would urge, both on the missionaries and the Committee, an unceasing attention to this subject, and generally the strongest resolution to avoid the settlement of missionaries as pastors, unless the native churches will take upon themselves the burden of their support. But even then, it would be preferable that the pastors of the native churches should be men raised up by God among themselves, of their own race, and therefore fully conversant with all their national and social peculiarities.

#### SETTLEMENT OF MISSIONARIES.

Amongst the earliest duties which devolved upon me on my arrival in India was the settlement of missionary brethren who arrived at the same time, or shortly after. After consultation with the brethren, and with their full concurrence, it was arranged that Mr. Martin should proceed to the assistance of Mr. Page in Backergunge, Mr. Anderson to the aid of Mr. Sale in Jessore, and that Mr. Pearce, with Mr. Sampson, should commence a new station at Alipore, a large and very populous suburb of Calcutta. A little later, and after visiting the stations, it appeared to me wise to remove Mr. Supper, who was residing at Cutwa, to Dacca, and that Mr. Parry, of Jessore, should occupy the station thus vacated. On the departure of Mr. Denham for England, early in 1856, it was necessary that his absence should in some measure be met by the removal of Mr. Sampson to Serampore. This afterwards opened the way for the engagement of Mr. Edward Johannes as an assistant to Mr. Pearce, and he is now occupying the small station at Bishtopore. Soon after the meeting of the Bengal Conference, our worthy missionary, Mr. Smylie, of Dinagepore, entered into rest. At my request, Mrs. Smylie has continued to occupy the mission house; but more than two years have now elapsed since Mr. Smylie's decease, and the necessity is pressing that his post should speedily be occupied. I trust that the Committee will see their way to the employment of an every-way fit candidate for missionary work now in India, and whom it will be my pleasure very shortly to propose to them for acceptance. Distant as Dinagepore is from the other stations of the Society, it is the chief town of a very large and populous district.

Christian labour has long been expended there. Dr. Carey for a time resided in its immediate vicinity. It is, on the whole, a too encouraging field of labour to be abandoned.

In the north-west I had the pleasure of arranging for the occupancy of Delhi by Mr. Mackay, of Muttra by Mr. Evans, of Agra by Mr. Williams, and of Benares by Mr. Gregson. At Chitoura, in order to meet the vacancy occasioned by Mr. Smith's departure for England, John Bernard, a native brother of good standing and character, was set apart as pastor of the church, and this post he continues to fill with repute and acceptance. Later, the committee sanctioned the removal of Mr. Parsons to Agra, in order there to carry on the translation of the Scriptures in Hindi, and have supplied his place at Monghir, for the present, by engaging the services of Mr. Broadway, recently in the service of the Church Missionary Society. Just before my departure from India, I had the satisfaction of inducting Mr. Kerry into the station at Howrah, rendered vacant by the lamented departure of Mr. Morgan in ill-health for England. Should Mr. Morgan be permitted by God's kind care to return, Mr. Kerry will take up a densely-peopled portion of Calcutta as his special field of labour.

By these arrangements there has been a strengthening of the missionary band; one new station, Alipore, has been taken up, and with very encouraging results; while all the stations, with one exception, have been occupied. At the suggestion of the Bengal Conference, an attempt is also being made to extend the mission by the help of native missionaries. In the cold season of 1855-6, I sent two native brethren into the district of Baraset, furnished with a tent and other necessary things for itineracy. They were occupied a month in visiting different places, and returned with such an encouraging report as to lead to the resolution to attempt the evangelising of the district. Two brethren were selected, Ram Narayan, and Chand, both members of the Serampore native church, men approved for the work by the testimony of all who knew them; and in the month of August they were set apart and designated in the Serampore mission chapel. No similar service had been held since the early days of the mission. A piece of ground was purchased, on which has been built two houses, one of them of burnt brick, for the residence of the two brethren, and also a room for worship and the reception of inquirers. A very cordial welcome has been given to these two brethren by the inhabitants. They have ready access to all classes. Their wives too are usefully engaged in reading to, and conversation with, the females of the place, who readily resort to them. Surrounding markets have been visited, and on the whole, a very encouraging state of things exists. Two or three persons already ask for baptism, while others betray a desire to know, and to comprehend the truths of Christ's gospel. The expense of settling these two brethren in Baraset has been somewhat more than was expected, amounting to a little more than £200; but the annual cost will not exceed £100. Should God bless this effort, and raise up men adapted for the work, the mission may be extended at far less cost than necessarily attends the employment of Europeans. These native brethren will communicate directly with the committee, and are thus placed in a position of independent action. The result will prove whether the natives of Bengal can thus be left to act and labour under the sense of responsibility to God alone, free from the constant supervision of the European teacher.

I may be permitted to add, that in making these arrangements, and

in traversing the districts in which our missionaries reside, my heart often sank within me at the comparative feebleness and utter inadequacy of the efforts we are making. The people are multitudinous; the country is vast; their social wants are innumerable, while only a glimmering of gospel light here and there, like a solitary star in the firmament, appeared to illumine the spiritual darkness of the dense masses inhabiting the land. Two, or at most three missionaries in a district like Dacca, containing upwards of three thousand towns and villages, inhabited by upwards of a million of individuals! Two missionaries in Jessore, with 4,126 towns and villages, and a population of eleven hundred thousand! Or one missionary in Dinagepore, with 8,517 villages, with another million of people, while other districts as densely peopled have no missionary at all! The land is indeed before us; but, alas! how few are we to take possession! Truly the harvest is great, but the labourers—where are they?

#### THEOLOGICAL CLASS.

A gratifying unanimity prevailed among the missionaries on the question of enlarging the class for the education of native brethren, whose talents and piety pointed them out as suitable for the ministry of the word. Consequent on the discussions at the Bengal Conference, considerable accessions to its numbers took place, and young men were sent up from Dacca and Barisal, and from some other places. These young men have made gratifying progress under Mr. Pearce's instruction; and one, who for some time was a student under Mr. Denham, has entered on his work with Mr. Page. It is of great importance that this class should be efficiently maintained. From it should come the future pastors of the native churches; and thence we may hope to receive men fitted to be heralds of the gospel in the dark places of their native land. For this latter object the students will probably require a somewhat longer preparation, and their studies should embrace a tolerable acquaintance with the English language and literature. It is an important feature of the plan pursued, that the students spend the cold season with the missionaries engaged with them in itinerant labour. Much satisfaction has hitherto been derived from this practical introduction to the sacred work. A similar plan has been, at my suggestion, adopted in Ceylon, where I should be glad to see at least three young men constantly under instruction. I have endeavoured to impress upon the missionaries and the students, that although the society has generously undertaken the charge of their education, it is not to be regarded as pledging the mission to their future employment and support.

#### SERAMPORE COLLEGE.

It is unnecessary to detail here the steps by which the Committee were led to undertake the charge of this large and important institution. It is, however, a subject for congratulation and thankfulness, that by the arrangements which have been made with the sole remaining member of the noble band by whom it was conceived and erected, an entire reunion has been effected of all portions of the mission work commenced under the auspices of the society. It rejoices me that this event should have been brought to pass during the time of my sojourn in the East, and

that the duty of making the necessary arrangements for the future conduct of the college should have fallen to my lot.

Although for the present the theological class is under the charge of Mr. Pearce, it is proposed that it shall return to Serampore on Mr. Denham's arrival in India. After advising with Mr. Thomas and Mr. Trafford, I have further arranged that at least one half of Ward's funds shall be devoted to the maintenance of a class consisting of the children of native Christians, giving the preference to the children of native preachers. A good education is to be imparted, both in the vernacular and in English. They are to live under the charge of a Christian teacher, in houses prepared for them in the college compound. From this class, which will probably number by-and-by some twenty or twenty-five lads, I trust will arise teachers of our mission schools, and a select number be found by God's grace fit to serve Him in the ministry of the word. I am unable to see how in any other manner the desire of the Committee for the formation of a normal class for teachers can be accomplished.

Perhaps the time is not far off when this special direction may be given to some of the studies in the College, under a master sent from England, and who shall have received in this country an education that will have fitted him to superintend a normal school class. It is probable that the school department of the College would be more thoroughly worked were a well-trained schoolmaster employed, and the missionaries relieved from the care and drudgery of mere school duties, giving their attention more particularly to the higher departments of mental and moral science, and to the instruction of the whole school in Christian truth. Under wise superintendence the College may become the centre of education for our native Christian communities throughout Bengal. If sufficient funds can be obtained, it may be made the residence of students pursuing the higher branches of knowledge, who shall become the guides and instructors of their countrymen. The location of the College offers valuable facilities for this object, and, by its moderate distance from Calcutta, separates the students from the vices of a great city, while sufficiently near to render available every advantage that a great capital, and the seat of an University, can confer. A commencement has been made in the foundation of scholarships, to be held by the most deserving students of the College. Mr. Denham has devoted to this purpose a sum of money at his disposal, and a similar use was made of a donation of £100 by the present Governor-general, at his Lordship's especial request.

#### PECUNIARY ARRANGEMENTS.

The desire of the Committee for the entire separation of the pecuniary affairs of the Mission from the business of the Press has been accomplished by the appointment of the Rev. C. B. Lewis as Financial Corresponding Secretary. By this arrangement all funds for the expenditure of the missionaries will pass through his hands. By the direct communication of the Committee with every missionary and the annual submitting of estimates for their approval, the direction of the Mission will rest with the representatives of the Society in this country. The comparatively rapid communications between England and India in the present day, seems to render unnecessary the action of any intermediate or local Committee, while direct and immediate intercourse, on

all parts of their work, with the Home Committee, will render the relations between it and the missionaries more satisfactory and intimate. Nothing can exceed the skill and Christian kindness with which Mr. Thomas has conducted the affairs of the mission for so many years. A debt of gratitude is due to him, the amount of which can be estimated only by those who are conversant with the difficulties he has surmounted, and the anxieties he has had to bear.

#### THE PRESS.

In a report addressed to the Treasurer in October, 1855, I entered at considerable length into every particular which could illustrate and explain the value and pecuniary condition of this important and flourishing concern. The results of the investigation into which I then entered, sustained as they are by a stock-taking completed on the eve of my departure from India, exhibit a most satisfactory degree of prosperity, and illustrate the ability and sagacity with which it has been worked, first by its founder, the Rev. W. H. Pearce, and subsequently by his successor, the Rev. J. Thomas. It may be sufficient if I here mention that, by the means of the press, the Society's Widows and Orphans' fund, amounting to nearly £20,000, has been established. Within the last sixteen years, £24,000 to £25,000 have been expended on the operations of the mission, and in purchasing the mission-houses and premises we possess in India; and, during the same period, there has also been a considerable addition to the working capital of the concern. Some idea may thus be formed of the magnitude of its business, and of the assistance it has rendered pecuniarily to the cause of Christ, while there have issued from its presses, in various languages, more than a million copies of portions or volumes of Holy Writ, and untold thousands of tracts and other works, which have greatly contributed to the intellectual advancement, as well as to the evangelization of the people of India.

The business of the Press has from the commencement been conducted upon just commercial principles, and on no occasion has it ever drawn on the funds of the Society for its support. It has always been largely helpful to the mission, and never a burden on its hands. Such facts as these must have their due weight in all the deliberations of the Committee upon its future conduct and destiny.

#### THE BAROPAKHYA CHRISTIANS.

As all the incidents connected with the assault, seizure, and captivity for six weeks of these thirteen poor people, their discovery, the trial of the criminals, and their release by the judge after conviction by the magistrate, have been amply brought before the Committee, I shall not here venture again to describe them. The whole affair is, however, very instructive. If it is not often that the hostility of the landlords of Bengal takes the form of direct persecution, it is not the less certain that generally they create every possible obstacle to the spread of Divine truth. In fact, their unjust gains are in danger. Under the name of *abwabs* they levy rates on their tenants for every conceivable purpose: for the births, marriages, deaths of their children; on their entrance into the possession of their property; for the payment of the costs of their law-suits, whether successful or otherwise; for pujahs or other idolatrous ceremonies; for the erection of temples; for the

degrading churuck festival, and the like. These cesses are illegal; but few Bengalis have the courage to resist them, and to confine their payments to their landlords within the terms of their agreements. Obviously, however, there are many of these payments which cannot be knowingly paid by Christian men, and the diffusion of Christianity threatens to reduce the demands of the zemindar within legal bounds.

The case also presents in a striking light the insecurity of person and property in the interior of Bengal. Lawless bands, hired fighters and plunderers, hold the people in subjection and awe. The police is corrupt beyond expression, and more criminal than any other class of the population. The machinery of justice is costly and cumbrous, affording every facility for the escape of the guilty, and creating obstructions in the way of the administration of justice. The underlings of the courts are known to be venal, while false witnesses may be bribed for a day's food, sure of impunity if discovered. Under such circumstances, it is no wonder that justice in this case has not been done, and the ends of government entirely frustrated. Up to the present moment redress has not been rendered to these poor Christians, and two or three have died of fevers caught in the jungles of the Sunderbunds, whither they had gone to procure a poor subsistence by cutting wood and bringing it to Barisal for sale. As public opinion, such as it is in India, as well as in England, has been brought to bear on this affair, and the court of Appeal has pronounced the sentence of the Judge to be wrong, I have sanctioned the missionary's attempt to recover the little property of the people, consisting chiefly of small patches of land and a few bullocks, by civil process; but I must confess with no very sanguine expectations of success. As an illustration, of the most indubitable kind, of the social condition of the peasantry of Bengal, this case is invaluable, and by a judicious use of the facts, it may become the means of, in some measure, improving it.

#### CONCLUSION.

Besides the topics already dilated upon, other subjects were fully discussed with the missionary brethren, such as the relation of the missionaries to the Society, the salaries of missionaries and native agents, the best method of providing for widows and orphans, the character, and cost, and the sources available for the erection of chapels, school-houses, and residences for the missionaries, and the relations of our missionaries to other societies. The reports already presented to the Committee give the views and opinions of the missionaries on all these points, and remain for reference, and, in some cases, for future deliberation. With respect to the proposal for the division of the field of labour into mission districts, and the holding of an Annual Conference of the missionaries of each district, for the purpose of revising the year's labour, and preparing for the following year's work, the missionaries came to the conclusion that it would be preferable to refer direct to the Committee the affairs of each station, and to leave entirely to their decision the annual arrangements. With the request of the Committee that annual estimates of the expenditure should be transmitted home, the brethren have cheerfully complied, and this year's estimates have been received and sanctioned.

With this Report I lay before the Committee a schedule which I have prepared of the various properties held in their name and for the use of the mission in the East.

I have now brought to a close this review of the labours in which I have been engaged during the two years and a half of my absence from England. While deeply conscious of the imperfection which has attended the execution of the onerous duties which were devolved upon me, I believe no portion of the Instructions of the Committee has been overlooked. If success in any respect has followed my endeavours, it is very largely, if not entirely, owing to the cordial and affectionate assistance rendered me by the missionaries, of whom I must particularly mention our worthy, long-tried, and faithful brother, the Rev. J. Thomas, to the cordial support which I have enjoyed from our Treasurer, and my colleague, and to the favourable judgment of the Committee. In laying down the powers with which, by your kindness, I was invested, I cannot but express my warmest thanks for the confidence which has been reposed in me, and for the unceasing prayers which have been presented on my behalf. Surely God has heard your voice and supplications, and given me the blessings you have sought.

It will be my constant endeavour to excite and sustain the interest of God's people in the noble enterprise of evangelizing India, that vast and magnificent empire, which it has pleased the Most High to place in the hands of our country for its rescue from the grasp of direful superstition, and for the removal of moral and spiritual evils, destructive alike to the temporal and everlasting welfare of the numerous myriads which inhabit it.

I beg to subscribe myself,

Your servant and companion in the Gospel of Christ,

London, April 21st, 1857.

EDWARD B. UNDERHILL.

ERRATUM.—In last Number, page 449, line 22, for 60,000, read 159,000.

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*The particulars of Contributions are unavoidably postponed until next month.*

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Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, in LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by Messrs. Colgate & Co. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

# IRISH CHRONICLE.

AUGUST, 1857.

IN our last we gave several interesting facts, by which satisfactory answers are supplied to inquiries that are made as to the success of our efforts among the Roman Catholics of Ireland. The following extracts from the last report of one of our female Missionaries, afford additional evidence that access to them is gained by our agents:—

I continue, with the Divine assistance, to sow the precious seed of the Word, and am often listened to with deep attention, *even* by Romanists, who have expressed their delight. One poor old woman who comes to me occasionally said, the last day I read to her, "Glory be to God! it is a blessed book indeed!" She is upwards of seventy, and is from county Limerick. She understands Irish better than English. I tried to teach her that the blood of the Lord Jesus Christ cleanseth us from all sin. I did this to clear up her mind about purgatory, which she had a great dread of. She could not think of the word "*cleanseth*," so in repeating it she said from herself "*washes* away all our sins." It seemed to give her great comfort, and I was much gratified. May she truly experience its all powerful efficacy! I have been lately visiting one of her daughters, who with her family has had fearful persecution. She was assaulted one day as she was fetching her children home from school, by a party

of women, who knocked her down, kicked her, and broke her arm. She thinks they would have killed her only for the providential interposition of two gentlemen passing by. Is it not a sad state of things in this country that such an occurrence should have taken place in the open day? She had frequent visits from a priest, who told her if she did not give up he would have her killed, but when she noticed what he said he changed the mode of expression, and said she would get herself killed at last. He tore her Testament when he paid his last visit, and she told him, only she was alone, or she would have him charged and put into custody. He has not troubled her since. She also told him she had more happiness in her heart with all her outward troubles than when she was fasting, saying prayers, and going to confession. This poor woman has been the means of bringing several of her family out of their errors, and is not afraid to speak boldly.

## DUBLIN.

The following communication from Miss CURTIS will also serve to show that efforts in behalf of the Papists of Ireland are not "in vain":—

The poor Romanist servant I wrote of some time ago, and who from personal regard to me came to our chapel, has continued to attend for nearly twelve months. She now speaks openly, and says she will never go to the priest again. She has been asked, "What are you getting for turning?" Her answer has been "Nothing. I earned my bread honestly by hardworking as a Roman Catholic, and I am willing to do the same still as long as the Lord spares me my health." She seems quite attached to

our good pastor, and often expresses her pleasure in his ministry. I have been endeavouring to show her from the Word of God the errors she has left, and I do hope the Lord has begun a good work in her heart, and will keep her steadfast to the end. I have reminded her that she must expect the persecution which has commenced to be continued, but I have asked her also, "If the Lord be for her, who can be against her?"

The different classes I attend go on

much as usual; sometimes we have great encouragement, at other times much to cast down. I sometimes think, as I witness with what quietness and attention between thirty and forty of the most degraded poor girls will sit, evening after evening, listening to the precious message of mercy, that if we had nothing else to cheer, surely this alone ought to make us "thank God and

take courage." With respect to some from among them who have been admitted into places of refuge we are hopeful; others have disappointed us; still we trust it has not been all in vain as it regards their precious souls. Some messages of mercy that they have heard may yet take hold upon their minds, and be the means of leading them to the foot of the cross.

### CONLIG.

The church in this place small and the members composing it are poor. It has had much to contend with from without, but has been favoured with peace in itself, and has also recently received some increase by its numbers. Christian friends in England who are familiar with the difficulties of small village churches will be able to appreciate the encouragement afforded to the pastor and the church at Conlig by the events narrated in the following letter:—

Conlig, Newtonards, July 7th, 1857.

MY DEAR BROTHER,—According to your desire, I now furnish you with a few particulars in reference to recent occurrences here. You are aware that our God has given us "a little reviving in our bondage." We were beginning to fear that the Lord would "remove the candlestick out of its place" because of our unworthiness. We sometimes felt as if our heart died within us, and we mourned over our deadness before the Lord. We were almost led to conclude that "Jehovah had forsaken us, and our Lord had forgotten us," and to inquire, "Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone for ever? Doth his promise fail for evermore?" But while our unbelieving heart was almost disposed to limit the Holy One of Israel, and practically to call in question the truth of his promises, he was pleased to surprise us with some unexpected proofs that his word had not returned to him void, and that we had not "laboured in vain," and "spent our strength for naught, and in vain," as we had begun to fear. "Before we called he answered; and while we were yet speaking he heard," and gave us some cheering evidences of true conversion.

On the 19th of April four young persons were baptized in the name of Jesus, on credible profession of their faith. This was a joyful day to us all. A large congregation assembled on the occasion, and salutary impressions were produced. Tears were seen to trickle down the cheeks of some who had hitherto been undecided. A young man who was present on the occasion, was led by means of the public administration of the ordinance, to see the evil of halting between two opinions, and to come to an immediate decision. In the

course of the week he offered himself as a candidate, and having given satisfactory evidence of conversion, publicly professed his faith by baptism on the 30th of May.

Last Lord's day four others were baptized in your presence. Respecting the solemnities of that day, it is unnecessary for me to say anything, as you not only witnessed all that transpired, but contributed much to our spiritual enjoyment by your services. Suffice it to say that good men of different denominations were present, and whatever diversity of sentiment might exist about the ordinance itself, the great truths of the gospel announced by you were refreshing to all. Indeed I could read expressions of approbation in the intelligent countenances of some covenanters, (who are Presbyterians "after the most straitest sect"), even during the baptismal service. I do not mean that they agreed with us in rejecting infant baptism, but could easily discern that they feasted on the doctrine of the cross, which was exhibited in connexion with it, and which is dear to them as well as to us.

Thus during the last three months *nine* have been added to our little band, one of whom formerly belonged to *the Church of Rome*. I need not say to you that we "live in peace," as you had a full opportunity of ascertaining that fact. During a pastorate of five years I have of course had occasion to administer *discipline* as well as other ordinances. But even in these cases, which sometimes occasion altercations, I do not remember ever having been opposed, nor am I aware of the *immediate parties* having taken offence. The brethren have practically said to me, on all such occasions, "Arise, for this matter belongeth unto thee; we also will be with thee; be of good courage and do it." In conclusion,

I beg to thank you for your kind expression of sympathy, and to assure you, that, as your visit has comforted and strengthened myself, so I have every reason to believe your intercourse with the brethren will have a beneficial influence on the church.

Yours in Christian love,  
JOHN BROWN.

Rev. C. J. Middleditch.

STATISTICS.

In communion this time twelve months .....	49
Admitted .....	10
Dismissed .....	1
Excluded .....	1
Died .....	1
Present number.....	56
Clear increase .....	7

The following brief Journal, for the month of June, furnished by the Rev. J. BROWN, M.A., of Conlig, will afford our readers a specimen of the daily labours of our agents :—

1.—Preached in the open air in Carrickfergus; meeting pretty good. More would likely have attended, but for another minister who happened to preach on the same evening. 2.—Preached at Dundonald. 3.—Addressed the church in Belfast. 4.—Visited at Dundonald. 5.—Visited at Ballyleady; Greek lesson. 7.—Lord's day. Preached in the morning at Conlig, and in the evening for the Methodist minister, who has gone to conference. Meeting poor, in consequence of heavy rain. 8.—Preached in the open air at Comber. Rev. John Kitten kindly caused the service to be announced by the bell, and countenanced by his presence; evening unfavourable, but about 200 attended; kindly entertained and lodged at the manse. 9.—Visited about Whitespots. 10.—Greek class. Prayer meeting. 11.—Preached in Newtonards. 14.—Lord's day. Preached in Conlig, in the morning, and held an open air service in Newtonards in the evening. 15.—Open air service in Comber; meeting rather

smaller than the evening before; was told that the fine evening was more unfavourable than even what one would have supposed less suitable, as the people were busy in the fields. Mr. Kitten observed that the great majority were of those who hear the gospel nowhere. 16.—Visited about Comber. 17.—Visited at Dundonald. Three applications for baptism. Greek class. Prayer meeting at Conlig. 18.—Preached at Whitespots. 21.—Lord's day. Preached at Conlig in the morning. Proposed the three candidates to the church. Preached in the open air in Newtonards, in the evening. 23.—Visited and distributed tracts in Newtonards. 24.—Prayer meeting. 25.—Visited in Newtonards. Another application for baptism; applicant formerly a Roman Catholic. 26.—Visited and distributed tracts in Newtonards. 28.—Lord's day. Preached in the morning in Conlig. Three candidates accepted and another proposed. Preached in Newtonards in the evening.

ATHLONE.

The following communication from Mr. WALSH will show the kind of instrumentality supplied by our Scripture Readers :—

By the good will of the Lord I have, in the course of the last month, brought the Gospel of the grace of God to seventy-nine families, and in the month of February to ninety-one families, Protestants, and some Roman Catholics. As for the poor ignorant Protestants in the country, some of them told me and brother W. that we are the only persons from whom they re-

ceive domestic visits. We read and reason with them out of the Scriptures about the things concerning their eternal welfare. I may also add that we make it a practice to ask the adults Scriptural questions, as this is a very good method by which to communicate knowledge. May the Lord grant success!

## CONTRIBUTIONS,

*Received on account of the Baptist Irish Society, from June 21 to July 20.*

£ s. d.		£ s. d.	
London—		Graham's Town, South Africa—	
Holy, Rev. Dr. ... ..	1 1 0	Nelson, Thomas, Esq. ....	1 1 0
Bourton-on-the Water—		Leicester, by James Bedells, Esq.—	
A Friend ... ..	0 10 0	On account.....	5 10 0
Dover, by Rev. James Milligan—		Liverpool, Pembroke Chapel—	
Boyle, The Ladies ... ..	1 0 0	Weekly contributions, half-yearly	
Ford, Lady, & Hyde, Mrs. ...	0 10 0	appropriation ... ..	25 0 0
Kingsford, A., Esq. ... ..	1 0 0	Margate—	
Friends at Salem Chapel... ..	1 0 0	Cobb, F. W., Esq. ... ..	2 2 0
	3 10 0	Oakham—	
Dublin, by Miss Curtis—		Mantle, Mr. W. ... ..	0 10 0
Cameron, W., Esq. ... ..	0 10 0	Sheffield—	
Evans, Jno., Esq. ... ..	0 10 0	Wilson, Joseph, Esq. ... ..	2 0 0
Friend ... ..	0 10 0	Walworth, Arthur Street—	
McGregor, Sir Duncan ... ..	1 0 0	Collections ... ..	9 18 0
Pim, Brothers, & Co.,		Bowdage, C., Esq. (don.)... ..	0 10 0
Messrs. ....	1 0 0	Collected by—	
Todd, H. W., Esq. ... ..	1 0 0	Jackson, Mrs. ... ..	0 5 0
Todd, William, Esq. ....	1 0 0	Standish, Miss ... ..	1 3 11
Young, W., Esq. ... ..	0 10 0		11 16 11
	6 0 0	Less expenses ... ..	0 4 0
Edinburgh, by Rev. J. Bigwood—			11 12 11
Martin, Rev. J., B.A. ....	0 5 0		

If any friends who are accustomed to collect for the Society, think that their labours would be facilitated by collecting cards or boxes with addresses suitable to circumstances, and will communicate with the Secretary on the subject, they shall be promptly supplied. Copies of the IRISH CHRONICLE are sent monthly where desired. ADDITIONAL COLLECTORS ARE ALWAYS DESIRABLE, AND EVERY ASSISTANCE WILL BE GIVEN THEM IN THEIR WORK.

Contributions to the Baptist Irish Society, which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be obliged by a note to that effect.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, or the London Collector, Mr. W. F. CAREY, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal towns.

The Secretary will be obliged to any persons who will furnish him with copies of the Society's Reports for 1848, 1849, 1850, or 1854.

## BAPTIST MAGAZINE.

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 SEPTEMBER, 1857.
 

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## THE ASSOCIATIONS.

IF our forefathers had been accustomed to "observe days and months, and times and years," we should have thought that they had selected Whitsuntide as the period at which the Associations should meet, from a sense of its ecclesiastical fitness, commemorating, as it does, the events which happened when "the day of Pentecost was fully come and they were all with one accord in one place: there appeared unto them cloven tongues, like as of fire, and sat upon each of them; and they were all filled with the Holy Ghost." Or if they had been much influenced by poetical associations, they might have remembered that "this sweet spring-tide" was the time when, as Chaucer tells us, "folk longen for to go on pilgrimage." Probably, however, they fixed upon this season, quite unconscious of either ecclesiastical or poetical fitness, and only thought that, Whitsuntide being a holiday time, the leisure thus afforded might well be consecrated to hallowed uses. Those of our readers who have been accustomed to attend these assemblies will agree with us that the festal time could hardly be spent more pleasantly and profitably.

The introduction of railroads and increased facilities for communication between neighbouring districts have, indeed, done much to divest these meetings of their original character. In the pre-MacAdamite and ante-Stephenson period churches lying twenty miles apart were almost precluded from intercourse with each other. Intelligence travelled slowly; opportunities for conference and consultation were few and far between. Deputations, as yet, were not. An occasional exchange of pulpits with the pastor of a neighbouring town was attended with so many difficulties that it could be rarely attempted; hence, but for the meetings of the Association our congregations would have been isolated from one another. They afforded almost the only opportunity for learning the affairs of other churches, and of listening to the ministrations of neighbouring pastors. Just as in our internal commerce the increased facilities for intercourse are doing away with the great annual markets and fairs at which the business of the district used to be transacted, substituting for them a steady weekly traffic; so in our ecclesiastical affairs the

fraternal intercourse, so easily and continuously kept up the whole year through, renders the annual gathering of less interest and importance than formerly.

Enough, however, of the old spirit yet remains to render them most agreeable meetings. The —— Association meets this year, we will say, in the pleasant village of Tidby-cum-Pipes, which lies, as some of our readers may need to be informed, in the heart of a thriving agricultural district, which railways have not yet penetrated. Arriving early, we receive a cordial welcome from the pastor and deacons, who have been in a fever of anxiety and excitement for the last month. Brethren are dropping in rapidly from the country round. What hearty greetings! What shaking of hands! What a buzz of salutations and inquiries! Here comes the brother just settled at Little Puddleton. He has to be introduced to the brethren, and congratulated on his prospects. Look out along the green shadowy lane that leads up to the chapel. What queer old-world vehicles are coming along it from sequestered farms far away among the hills! Many a sturdy, old-fashioned Baptist is there,—men who were Christians, Nonconformists, and Baptists when it was no light matter to be either, and who are now content to “stand in the old ways,” and “inquire for the old paths.” They are made of true metal, as “gold tried in the fire.” They remember the days when meetings of the Association were serious affairs, when important business was transacted, and double lectures were delivered. They come to the meetings with a gravity and solemnity somewhat amusing to the youngsters, who regard them mainly as agreeable breaks in the monotony of ministerial life.

But to business. The ministers and messengers are requested to assemble in the chapel, and, according to rule, the moderator will commence by reading the preliminaries. We love the quaint old-fashioned phraseology in which these proceedings are described. Everything about us is so spic and span new, that we cherish whatever we have with the rime of age upon it. Some of these preliminaries are interesting in their way. They are careful to assert the fundamental doctrines of Protestant Christianity, and to guard against the imputation of interfering with the independence of the churches. “Renouncing all human authority in our religious concerns, we do nevertheless voluntarily unite together as persons who understand the sacred oracles in *nearly* the same sense.” “To prevent all interruption and discord in debate, every person shall stand up when he speaks, directing his speech to the moderator; and no other person shall speak till the former has sat down.” “All things we offer by way of counsel and advice, shall be proved out of the Word of God, and have the Scriptures annexed.” Then follows a sermon to the young people, and we separate for the night.

The early morning prayer-meeting is perhaps the most delightful service to which the Association gives occasion. The brisk walk through the fresh morning air; the dewy grass sparkling in the level beams of the rising sun; the fragrance of flowers hidden in the hedgerows; the melody of innumerable birds; the rural sights and sounds on every hand; and above all the sense of the Divine presence and favour awakened by the engagement in which we are about to take part, combine to bring the mind into a state of feeling peculiarly favourable to devotion. There are few attendants at such meetings but recall them with peculiar gratitude, and anticipate them with special zest.

But we should fill up the space at our disposal, and leave no room for

more important discussions, were we to follow all the meetings of the Association, and describe them in detail. We must leave to the memories or imaginations of our readers the circular letter, the Association sermons, the meetings for business, the letters from the churches, and the dinner in the schoolroom, which has been decorated with boughs and flowers till it reminds one of the Feast of Tabernacles. These matters having been despatched; having settled the weighty question of where we are to meet next year; having thanked our hosts for their hospitality; having agreed that we never had a more agreeable and edifying meeting of the Association, we leave the village of Tidby-cum-Pipes to relapse into its accustomed silence, and return to our homes the better, both physically and spiritually, for fellowship with our brethren, meditating on the way a discourse on Psalm cxxxiii.

In this severely practical age, when the most venerable and time-honoured institutions are being rudely interrogated and made to answer to the question, *Cui bono?* we cannot expect our Associations to escape this test. It is asked by many persons, What is their practical utility and value? Perhaps, before proceeding to answer this question, we had better bring the defendants into court and hear from themselves just what they have been doing. The reports of nine Associations have reached us. We will give the results they show in as brief and condensed a form as possible.

Adopting the alphabetical order, the Bristol Association comes first. This consists of 43 churches in the counties of Gloucester, Somerset, and Wilts, which met this year at Melksham. They contributed £34 toward an Association Fund, £31 to a Widows' Fund, and some small amounts to a society for aged ministers. Their circular letter was read by the Rev. R. Morris, on "The Worldliness of Christians a Hindrance to the Success of the Ministry." Sermons were preached by brethren Price, Manning, Probert, and Winter. They passed resolutions in support of the Bible Translation Society, and on behalf of the church at Chippenham which the Association in a great measure originated, appointed brethren to visit churches in a depressed condition, and reported a clear increase of 103 among churches numbering 6,289 members.

Next comes the Devon Association, composed of 30 churches. They met at Torquay. The Rev. D. Thompson read the circular letter on the "Sabbath School—its Aspect to the Church and the World." Brethren Short, Williamson, and Tuckett, preached. The Association celebrated together the Lord's Supper, which all felt to be a refreshing and edifying service. Resolutions were passed commending the "Baptist Magazine," the "Freeman," and the Baptist Translation Society, to the support of the churches—appointing Bridport and Ilfracombe as the chapel cases for the year, and expressing sympathy with our persecuted brethren on the Continent. The sums of £5 10s. to four cases, and £3 5s. to the Widows' Fund, were voted. A clear increase of 135 on a total of 2,168 members was reported.

The Gloucestershire Association comprises 23 churches, which met at Stroud. The circular letter was read by Mr. Wilkinson, on "Home Claims." The sermons were preached by brethren Newman and Penny. Monmouth and Coleford were recommended as chapel cases to the churches of the Association. Grants were made to the Baptist Union and the churches at Ledbury and Painswick. A clear increase of 65 was reported; the total number of members being 1,748.

The Herts and Beds Association do not publish a report of their pro-

ceedings, but issued a very earnest practical address to the churches, exhorting them to fidelity and devotion. 19 churches, containing 1,564 members, report a clear increase of 10.

The Northamptonshire Association met at Clipston. Mr. Simmons read the circular letter on "The Bible in its Relation to Spiritual Life." Brethren Jones, Mursell, and Brown, preached. £60 was divided between fourteen cases. 42 churches, with 3,325 members, report a clear increase of 24.

The Oxfordshire Association met at Arlington. Their preachers were brethren Allen and Haycroft; their circular letter on "Christian Rectitude;" their pecuniary grants £56. They passed resolutions in favour of the Bible Translation Society, and reported a clear increase of 95 from 24 churches containing 1,607 members.

The Southern Association met at Southsea. Their circular letter was a Report on the State of the Churches. Brethren Burt and Popley preached. Resolutions in support of the Bible Translation Society were passed. 24 churches report a clear increase of 88 on a total of 2,460 members. They distributed £65.

The Suffolk and Norfolk Association assumes the name of a Home Missionary Union. They met at Framsdon, and seem to have adhered pretty closely to the line of labour marked out by their name. A committee was appointed to take such steps as seem desirable to increase the funds at their disposal. Another committee was appointed to make arrangements for the meetings of the Foreign Mission. Addresses were delivered by brethren Hoddy, Lewis, Lloyd, Lord, and Elven. Grants to the amount of £54 were made from the funds of the Union. A clear increase of 65 is reported on a total of 1,892 members.

The West Norfolk Association met at Swaffham. A circular letter on the "Voluntary Principle" was read by the Rev. C. T. Keen. The sermon was preached by the Rev. W. Symonds. At the close of the meeting for hearing the letters from the churches, a conference was held on the state of the churches. A clear increase of 58 on a total of 869 members was reported.

Having now a summary of the facts before us, we are prepared to answer the question, Of what use are our Associations? We think that we ought at the outset to say that union is an end as well as a means. It is quite allowable for us to *associate for the sake of association*. "Behold how *good* and how pleasant it is for brethren to *meet* together in unity." The pleasures and advantages of fraternal intercourse afford a sufficient reason for our meeting, even did no other incidental and collateral good result from it. This object is well stated in the preliminaries of one of our largest and oldest Associations—"We propose at our annual meetings to manifest our brotherly love by uniting in solemn worship, and fervent prayer for each other, in particular, as well as for the church of Christ at large; and to communicate to each other the knowledge of our spiritual state, that we may sympathise with one another, and, if occasion arise, lend each other assistance." We need not say that this primary design of our Associations is amply fulfilled by them. The published reports can only show a very small part of the fraternal intercourse enjoyed, the sympathy reciprocated, the mutual knowledge imparted and received. Instructive as the printed statements may be, we are inclined to attach still higher value to those private and confidential communications which are made in the little knots and groups which gather in the vestries, cluster about the doorways, walk to and fro in the grave-yard, and fret

the moderator and secretary by neglecting the summons to business, or whispering together whilst it is proceeding. In the information given, and the advice and sympathy elicited, by the printed reports and the private confidences of our Associations, we have a sufficient answer for those who ask, *Cui bono?*

But other and collateral benefits are secured. Foremost amongst these we are disposed to place the meetings for worship. All who have taken part in the devotions at such times, will agree with us that they are characterised by a fervour, an earnestness, and an unction most delightful and edifying. To whatever cause we may ascribe it, we are sure of the fact that the meetings for prayer are always felt to be peculiarly "times of refreshing from the presence of the Lord." To our city congregations, the preaching services may be of less consequence. They have frequent change of ministrations. Strangers often occupy the pulpit, and services of an unusual or exciting character are no novelty. But the Associations very frequently meet in rural districts, where preaching of a superior order is a rare and great treat, and services of an unusual character form an event and era in the history of the church. It breaks in upon a condition of stagnant monotony, and gives an impulse to both pastor and people, which does not speedily subside. We know cases of village churches which have derived great and lasting good from this cause. The influence upon the neighbourhood, too, is often beneficial. The gentry of the parish are surprised to find that the little band of Dissenters whom they regard with so much contempt, belong to a body which can assemble in such force, and which includes amongst its numbers persons of such good social position. Not unfrequently are they induced to enter the little chapel for the first time in their lives to hear some local celebrity preach, and though they should receive no spiritual benefit, they will speak and feel less contemptuously of us ever after. The list of Association preachers we have given in our summary of the reports, will show that sermons have been preached which must at least command respect and impart instruction, and from which we may expect higher and spiritual blessings to result.

We have several times, lately, heard the circular letters spoken of disparagingly. From such criticism we must dissent, thinking them for the most part admirably adapted for usefulness. All which have come under our notice have possessed considerable, and some of them signal, excellence. And even though they should possess no great absolute value, though the subjects they discuss may have been handled as well or better elsewhere; yet they possess a relative value which more than makes up for deficiencies. They are written by ministers known and esteemed in the district; they come with the authority and sanction of the Association; and are read, pondered, thought, and talked over, where treatises of perhaps greater intrinsic excellence would be overlooked. Besides which, they are commonly written upon subjects of special interest in the district at the period, and thus supply a want which can hardly so well be provided for in any other way.

During the recent meetings of the Associations, no great question was occupying the public mind which interested us as Baptists. No opportunity, therefore, was given for showing how admirably fitted this organisation is for concerting plans of combined action on the part of the churches. But exigencies have arisen, and may again arise, in which it is needful to show a united front. At such times, the resolutions of the Associations become really valuable and important in directing and organ-

ising the energies of the various churches. Even during the present year, we cannot doubt that the Bible Translation Society has felt its hands strengthened by the resolutions of the Associations in its support. In regard to what we may call the internal affairs of the district, though we think the Associations do not accomplish, or even attempt, all they might do, yet what they do undertake is very useful. We read of one Association originating and sustaining a very thriving cause at Chippenham, which promises speedily to become self-supporting, and appointing deputations to visit churches which are in a depressed condition; of other Associations, which take charge of chapel cases in the district, greatly facilitating the operations of the indebted church, and diminishing the expenses of the collecting minister; of another Association which sets itself to establish Home Mission Stations in the destitute districts of the country. Now whilst we feel that very much more of this organisation and superintendence might be undertaken by the Associations in perfect consistency with the independency of the churches, yet our regret that they do not accomplish more should not render us insensible to the value of what they really do effect.

The funds raised and distributed by our Associations should likewise receive their due estimate. It may be said that these are simply subtracted from our Home Missionary Collections. If it were said that they were *additional* to our Home Missionary Collections, we think that in the majority of cases this would be nearer the mark. In certain cases it is true that the Association discharges the functions and expends the funds of the Home Missionary Society. But in very many other cases the churches contribute to both. Besides which, a large portion of the disbursements of the Associations are for objects which the Home Mission does not contemplate. Churches or pastors are frequently, from a variety of causes, involved in temporary difficulties and need help for the emergency. The Association Fund exactly meets this case.

In the last place the collection of statistics forms a most important and valuable part of the labours of the Associations. Each church is led to review its labours, its failures, its successes, during the preceding year. It is thus stirred up to gratitude, to penitence, and to prayer. Its spiritual history and condition are forced upon its attention. It is compelled to confess to itself that it has been smitten with barrenness as the deserved punishment of its sins, or that it has been blessed with prosperity beyond its deserts. The sympathies of each church are at the same time drawn out to its sister churches, and in the community of joy or sorrow we forget our selfish solitudes, "rejoicing with them that do rejoice, and weeping with those that weep."

In the view of all these facts, a sufficient answer is afforded to the question:—What results? It may be admitted that our Associations are not so efficient and practically useful as they might be. We think we can see many ways in which they could be made immensely more beneficial than they now are. But even as at present constituted and conducted, they effect quite enough to confute those who desire their extinction, and to justify those who would extend their operations.

An allusion has just been made to the statistical returns. Although this article has already exceeded the limits assigned to it, a few lines may be added containing a summary of those returns as far as they have reached us. We have complete returns from nine Associations, comprising 233 churches, which number 21,922 members. These report a clear increase of 643 on the year. How far this measure of increase may be

fairly taken as average of the whole country, we cannot tell. We fear, however, that this estimate would be unduly favourable. So far as we can gather, it is an advance upon the additions of recent years, and is therefore matter for grateful acknowledgments to "the Father of lights, the Giver of every good gift and every perfect gift." Still it is painfully small when contrasted with the immensely more rapid increase of the population. May it stir us up to greater earnestness in effort and perseverance in prayer! "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."

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## PAGANISM—ITS HELPLESSNESS.

BY THE REV. D. M. EVANS.

WHAT we worship is, more or less, our own creation. The hues of the mind are cast upon all the subjects of its thought. "In every object there is inexhaustible meaning; the eye sees in it what the eye brings means of seeing. To Newton, and to Newton's dog, Diamond, what a different pair of universes!" All words and all things are variously suggestive, according to the degree and kind of individual thought expended upon them. Every one bears a world within which is, to him, more real than the world without. It is this mystic power of transmutation that gives man his truest possessions. What is presented to the eye and to the ear, is but the "raw material" which the mind is ever weaving into other forms.

Even the estimate formed of "the true and the living God," is by no means exempt from the influence of this law. Whatever revelation we may have, our God is, in some measure, a reflection of ourselves. Our own views of divine truth are partial and selective. How imperfectly do we reproduce all great things in thought, word, and deed! It were so, even if we were free from the influence of sin. The limited capacity of the human creature forbids his ever doing more than partially appropriating the illimitable. And then the distorting powers of sin! How can the turbid depths of the depraved spirit ever adequately reflect the glorious scenery of heaven!

God has, however, taken care that by means of His word and His Spirit—a combined influence upon the understanding and upon the will—views, practically just and useful, may be formed. Under any kind of revelation, whether rude and symbolical like the Hebrew, or perfect and spiritual like the Christian, the estimate formed by man of the Most High can only be a creaturely one, or a distant approximation to the perfectly true; still, the true in effect, and as far as we are susceptible of it, is provided for and guaranteed by an arrangement as merciful as it is wise.

But imagine this same law in operation in a nature depraved, yet wholly without a revelation. This is what we have in Paganism. However it may degenerate afterwards, the original idea of Paganism is, that the worshipper personifies in external and material forms his notion of a presiding power, uniform or multifarious; so that, strictly speaking, the divinities which he worships are, largely, the creations of his own mind. They are the poetry of ignorant and corrupt religiousness. His imagination

breathes forth misshapen forms, modified by tradition, and he then adores them.

Behold, then, this pupil of nature—this interpreter of Providence ! Bereft of filial feeling toward God, darkened by conscious guilt, with an instinctive dread of the Being whom he blindly seeks to know, to appease, or to avoid ! The more he sins, the greater his power and facility of sinning. The more numerous his race, the more virulent the contagion. As the line of his ancestry is lengthened, holy traditions grow fewer and more corrupt. The mighty stream of ages bears him farther and farther from the true God. His children are born into an atmosphere pregnant with all the elements of moral death. Knowledge itself is but a lamp that lights the path to evil. Its possessor only becomes more ingenious in wrong doing. He profanes art ; he prostitutes science ; he violates nature. Creation ! Providence ! what noble yet awful volumes ! But is this the man to read the sublime hieroglyphics of Nature, or to interpret the mysterious symbols of Providence ! Yet these are the great sights towards which this degraded and ever-sinking being turns his wistful, purblind eye, peering and groping in the dark amidst these mysteries in search of God. Not forgetful of the noble lives and yet nobler thoughts of some illustrious men of ancient times, whose history proclaims the force and grandeur of their all but inspired intellect, yet looking at Paganism as a whole, on its corrupt sources and inevitable tendencies, we cease to wonder at the blighting shadows which its superstitions, crowded with horrors and with gods, have cast upon the fairest fields and the noblest peoples. Nor do its disastrous consequences cease here.

It might seem as though the notions held by a people respecting a Supreme Being, would not have any great practical result. Many individual cases tend to strengthen this impression. Thoughts of God might be supposed to enter but little into the composition of every-day life. "The latest news" seems to influence us more. There is a world around us so tangible, so adhesive, touching us at all points and addressing us in language which none can fail to understand and listen to. Considerations apparently less remote, and far more practical, occupy the mind so exclusively, it is thought and said, that it signifies very little what the speculative notion of a God may be.

Again we are reminded that their notions of a Supreme Being are retained by many simply as possessions of the understanding—as intellectual curiosities ; and that, as far as the life is concerned, they are ineffective enough. Hence the wide discrepancy observable between some men's professed views and their practices.

Let all the truth that these remarks contain be freely admitted ; but extend the survey to large masses of men, and through long periods of time, and a very different conclusion will be arrived at. It is not exactly what a people may seem to think of habitually, or what apparently is nearest their daily thought, but the *auspices*, so to speak, under which they think at all. A free citizen does not always or commonly think of the political rule under which his lot is cast, but the underlying consciousness that he is *free* makes the main difference between him and the serf. The atmosphere which a man daily breathes, but of which he rarely thinks, has no little to do with his life and vigour. We may rest assured, there is a moral atmosphere as real, though still more subtle, as silently inhaled. The notions of a Supreme Being, whether frequently confessed or not, underlie the character, and mould it more or less, according to the force with which they are cherished, however silently or

unconsciously, in the depths below. A man may scarcely confess them to himself, but they are there. Again, our thoughts of God are most influential at times and seasons which form turning-points or crises in life. Character has such crises. Disciplined by various trials, subdued by poignant sorrow, man turns yearningly towards the invisible. Then he surrenders himself to mysterious influence; then he asks deep and earnest questions. It is when there are storms and tempests in his lower sphere that he seeks to rise to a region more calm and serene. When all around is agitated and disturbed, then he seeks the unchangeable behind, beneath, and above the ever-changing. These are times when the religious sentiment, whatever it is, is most active and most vivid; and these are seasons which form the subsequent character to an extent little imagined. The loftiest earnestness must have eternal themes. The passionate agony of the troubled spirit seeks no less than the ear of God.

Then men-made gods must in return influence their makers and their worshippers. A degradation ever deeper and deeper is thus wrought. "They hear not, they speak not; eyes have they but they see not; feet have they but they walk not;" still an influence emanates from them, silently, unceasingly. "They that make them are like unto them." We part for ever from no thought or deed. If we body forth our imaginations in any shape, they are somewhere to influence us, according to the communion we may happen to have with them, and according to their natural importance. In this connection, the consequences are unmistakable. The temple is built; the god is enthroned; a conglomerate of ill-formed and corrupt notions, containing some imperfect or distorted truth to give vitality to the whole, is put into durable form. A poisonous atmosphere of the worshipper's own creation is again inhaled by him. This worship cannot elevate. The perpetuation of falsehood and corruption is thus guaranteed. Idolatry has in it no recuperative power. Our physical organisms have in them, until the vital functions are irreparably injured, a self-healing tendency. Science assures us that there is a similar tendency in the planetary system; but who has ever heard of a nation of idolaters escaping unaided from the perilous coils in which they have become involved? They have found out many inventions, but not the means of liberty. The pagan world is a vast prison-house of souls; unless aid come from above and from without, there is no prospect left for its inmates, but to walk eternally round its dark, frowning, unscalable walls. Idolatrous nations are victims to their own creations; slaves to their own progeny; accursed by their own offspring; lost in the mazes of a labyrinth, inconceivably intricate, of their own construction. *It is the solemn verdict of all history, that unaided they cannot rise.* They are bound down by chains forged by generations and centuries. Here is a colossal tyranny, deep-seated and high-towering, spreading all around, and begloomng the whole horizon of thought, which no merely political insurrection can ever destroy, and against which "carnal weapons" are powerless and vain. Those who are "sitting in the shadow" of this great "darkness" are now, in beseeching attitude, imploring loudly and passionately, "Come over and help us!"

## DEGREES IN GLORY.

THE reference made by the evangelists to the "Mother of Zebedee's children, with her sons," is interesting and instructive. Her name was Salome. She was one of those devout women who followed Jesus, ministering to His wants, and who afterwards bore witness to His death and resurrection. Zebedee himself was the proprietor of a fishing-smack on the lake of Gennesaret. He was joined in his vocation by his sons, James and John. These young men were aspiring. Their mother seems to have been rather pleased than otherwise with their ambitious views. She certainly more than countenanced them. She did what she could to realise them. Hence the application which she made to Christ on their behalf\*—an application in which they cordially sympathised.† "Grant," said she, "that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom!"

The petition implies that the disciples regarded Jesus as a king—that they considered his kingdom would be secular in its character—that they supposed it was about to be erected—that they believed it would be distinguished by positions of various dignity—that they were persuaded Christ had the disposal of these, and that James and John desired to be His prime ministers, when He should appear as a glorious Monarch. We can easily imagine the eager look with which the petitioners endeavour to read the Redeemer's countenance, as their prayer falls upon His ear—the anxiety they feel until He speaks, and the blank disappointment that settles down on their faces when He replies—"Ye know not what ye ask." "In what respects is our knowledge defective?" is the question that is ready to start from their lips. But on two very important points He at once exposes their ignorance.

*The first has reference to the nature of his kingdom.* It is spiritual and not secular. "It is not of this world," but is to have the principal scene of its glory in "that which is to come." On this subject He has often spoken to them, but they have been "slow of heart to believe all" that He and the prophets had declared. The "ten" have been equally so. Hence, when they overhear the ambitious request of "the two brethren," they are "much displeased,"‡ they are "moved with indignation"§ at their selfishness. The dispute waxes warm. James and John have raised a storm they find it difficult to control. But He who can allay the tempest, is near. "He calls them unto Him." It may be their heads droop on their breasts, and conscious shame crimson their cheeks as they listen to these words of light and love, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."||

*The second point on which He enlightens James and John has reference to the principle on which the honours in His future kingdom are to be awarded.* They seem never to have relished the idea of suffering; yet this was the idea on which the eye of their Lord seemed generally to repose in connection with His coming glory. He himself as "the Captain

\* Matt. xx. 21.

† Mark x. 37.

‡ Mark x. 41.

§ Matt. xx. 24.

|| Matt. xx. 25—28.

of salvation" leading "many sons to that glory," was to be made perfect through suffering. Hence He speaks of the baptism of suffering that awaits Him,\* and gives them to understand that their prayer involves, on their part, no small identity with Himself in His character as a sufferer. He inquires if they "are able" to sustain this identity, and they, supposing that the future career of their Master was not to be any more trying than the past had proved, reply in ignorance and self-sufficiency: "We are able."† He then informs them that suffering is "indeed" before them (James was slain by Herod, and John was banished by Domitian); but that gaining the positions of honour to which they aspire is a matter to be determined not by mere personal regard, but on eternal, immutable, divine principles: "To sit on my right hand and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father."‡

Such, we think, is the import of the Redeemer's reply touching the two erroneous views broached in the petition. While, however, He corrects these, there are others which they have uttered, the propriety and truth of which He plainly admits, viz. :—

*First, that in His heavenly kingdom there are the honourable posts to which they had referred.* If these had not existed, He who had put them right on the two subjects on which they had been wrong, would, unquestionably, have corrected them here. But He does not. The inference, therefore, is obvious; the conclusion cannot be explained away that a diversity of honour shall obtain in the heavenly world—that while *all* believers shall certainly enter that world, and be welcome there, *some* will be *MORE* distinguished than *others*.

*Secondly, that it is Christ's prerogative to fix the diversity of future honour.*

The wording of the petition takes this clearly for granted. Christ's language in reply seems at first sight to discountenance the idea.§ This, however, arises from the supplement in italics made by our translators preventing His meaning from being clearly apprehended. Read the passage without the supplement, and it will be found to run thus: "to sit on my right hand and on my left, is not mine to give, but for whom it is prepared of my Father," language lucidly proving that the positions of honour in the heavenly kingdom will be regulated by a certain scale (viz., resemblance in moral image to the Delight of the Father), and that the Saviour will see to it that the various gradations in that scale are righteously assigned to the individuals to whom they respectively point. From the highest position to the lowest, His eye will travel all along to ascertain that the variety which pervades the ranks of the blessed is exactly such as meets the approbation, and kindles the smile of Him who had "prepared", each place in every rank, for its proper occupant. Whether or not His language is intended to convey the idea "that two individuals *more worthy than those who on this occasion sought* the seats on His right and left, were known by Him who foresees the characters of all men, from the commencement of time to its close," we do not, as a certain writer has done, venture to determine. All we affirm is, that one doctrine apparently taught in the passage is the existence of different degrees in the celestial glory.

\* Matt. xx. 22.

† Matt. xx. 22.

‡ Matt. xx. 23.

§ "To sit on my right hand and on my left, is not mine to give; but *it shall be given to them* for whom it is prepared of my Father."

This is a doctrine which is variously regarded. Some admit it—welcome it—rejoice in it—find in it a stimulus to perpetual advances in piety, and to increasing likeness to the image of the Saviour. Others demur to it—grieve over its *supposed* truth, and cannot help viewing it as altogether at variance with the genius and plan of mercy. In one word, they deem it *UNSCRIPTURAL*. It cannot, therefore, be either an uninteresting or unprofitable subject of calm and candid examination. Such an examination we propose to institute in a future paper. In the present, we submit a few preliminary remarks.

*First.*—*We believe that those who oppose the doctrine of different degrees in glory are perfectly conscientious.* They can have no motive for doing so, but love to that which they regard to be truth. They are jealous for their Master's honour, and cannot view, without the deepest solicitude, any representation which, they think, threatens to shade it—or to give an inch of footing to human merit in the arrangements of a system that breathes of the fulness, and the freeness of divine *mercy* from beginning to end. Yet is it just within the compass of possibilities, that even these friends may not have passed under review the whole of what is revealed on the subject; or if they have, it is equally possible that the same revelation may yet be placed before them, distinguished by certain bearings, and set in certain lights, that shall commend to their acceptance a doctrine hitherto supposed to be untenable.

*Secondly.*—*We consider it difficult to explain the declaration of the Saviour (Matthew xx. 23) apart from the view already given of it.* That view seems to lie on its surface, as well as to be interwoven with its entire texture. Nor is it indebted to criticism for its obviousness. It meets the eye as a gem set in the casket of the Redeemer's own language. We remove from the passage the extraneous particles and motes with which the human supplement has overlaid it, and allow the words to sparkle in all the inspiration of Him who uttered them; and in the light divine we see the doctrine in question spanning like a rainbow, in its different hues, the meaning of Jesus. Neither are we aware of any interpretation that has been, or can be, given to sustain an opposite view, in which straining is not distinctly visible.

*Thirdly.*—*The parable of the labourers\* cannot be regarded as invalidating our exposition.*

It does not, indeed, appear to have been originally intended to bear *directly* on the subject, but simply to illustrate the doctrine of justification “freely by God's grace.” It has been argued, and we think justly, 1st.—That the grumblers—the men who had been in the field from early morn—cannot be esteemed as renewed in heart, inasmuch as† it is stated, that though “called, they had not been chosen”—and are, moreover, placed “last.” 2nd.—The Jews, as a nation, expected that they themselves should be the only parties interested in the blessings of Messiah's kingdom. To undeceive them “the great Teacher” informs them that eminence in privilege by no means implies corresponding eminence in character; that far from its doing so, the reverse often holds, and that it would do so in this case. The Gentiles were to be made as welcome to the gospel as the Jews, and while many of the latter would, on this very account, contemptuously spurn its invitations, not a few of the former would gladly hail them,—and, thus, the Gentiles, called later than the Jews, would, though “last” in one sense, be “first” in another. The parable illustrates salvation for all who accede to the divine terms—“who

\* Matt. xx. 1—16.

† Matt. xx. 16.

work the work of God"—who "believe in Him whom He hath sent,"—but does not disturb the view we have presented of the heavenly world.

*Fourthly.*—*Scripture doctrines do not and cannot militate each other.* It is supposed that "different degrees in glory" would undo the declaration, "By grace ye are saved." If we believed this, we should question whether the meaning we have elicited from the passage under consideration were the correct one—nay, we should conclude it was erroneous, and abandon it, acknowledging ourselves in deeper perplexity than ever as to what instruction Christ intended to convey by the passage. But we do *not* believe such to be the case. We see no evidence that it is, and hope in our next communication to prove that the existence of variety in the honours of the celestial state, instead of detracting from, only enhances "the exceeding riches of that GRACE"

" Which all the work shall crown  
Through everlasting days ;  
Which lays in Heaven the topmost stone,  
And well deserves the praise."

S.

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### THE AGE OF NAPOLEON.

WE have received several inquiries as to the meaning of the note of interrogation appended to the birth-day of Napoleon in our Almanack for last month. The explanation is a very simple one. The date assigned, although the one usually given without hesitation in the almanacks, has very doubtful claims to that distinction. As the facts are curious, and we conjecture, from the inquiries addressed to us, but little known, we will here state them as briefly as we can.

Adopting the good old rule of beginning at the beginning, we must remind our readers that up to the year 1769 Corsica was in no sense a portion of France, and did not even belong to it by right of conquest. By language, by geographical position, and by national customs, it was, and still is, Italian. Its possession had been disputed by the neighbouring states, especially by the Genoese and the Pisans, the former of whom had held it for a long period. For some years preceding 1769 it had enjoyed a dubious kind of independence under the rule of the illustrious Paoli; but in June of that year it was taken possession of by the French, who have retained it ever since. It will thus be seen, that though persons born in Corsica subsequently to that date might, in a certain modified sense, be styled Frenchmen, since they came into the world under a French government; yet those who were born previously to it, though they might become naturalised subjects of France, could not be numbered amongst her children by birth at all. They were Corsicans or Genoese, not French.

Now, at the outset of Napoleon's career, the question of his nationality was of no importance. A young *sous officier* of artillery, in the cosmopolitan fervour of Revolutionary France, would find a foreign origin rather in his favour than otherwise, and certainly no barrier in the way of his promotion. As far as his military position and prospects went, he might as well be Corsican as anything else. So far as we know, the first existing record of his birth is the contract of marriage with his wife, Josephine Beauharnois. This contract, which is said still to be found in the archives of the Second Arrondissement of Paris, states

that he was born, not on the 15th August, 1769, but on the 5th February, 1768; and, from the preamble to the contract, it appears that this date was taken from his baptismal register, which was produced on the occasion. His signature to the marriage deed is *Napolione Buonaparte*, the spelling being Italian, and not French. His name seems to have been always spelt in this way, both by himself and others, up to the date of his Italian Campaign. At that period, political as well as military ambition began to prompt him. The question of nationality might become one of importance, and from this point in his history he so modified his name, by altering the last syllable of *Napolione* and dropping the *u* from *Buonaparte*, as to give it a French form. This at least seems the most probable explanation of the change he made in the manner of spelling his name at this time. This view of it is rather confirmed than otherwise by the fact that Louis Bonaparte, father of the present emperor, made a violent attack upon Sir Walter Scott for spelling his brother's name *Buonaparte*, asserting that the *u* was introduced with the design of *unfrenchifying* the emperor. Since it is quite clear that Napoleon himself dropped the *u* and altered the spelling of his first name just at the time when it was to his interest to *frenchify* himself, the groundless charge against Sir Walter Scott serves rather as a confirmation of the view we have taken.

The contract of marriage, as we have seen, makes him a Corsican by the date of his birth, as well as by the spelling of his name; and if his baptismal register really was produced as alleged, there can be no reasonable doubt that he was born about sixteen months before the occupation of Corsica by the French. But from the time that he began to spell his name *Napoleon Bonaparte*, he always gave August, 1769, as the period of his birth. There seems, however, to have been some fluctuation as to which day of the month he honoured by condescending to be born upon it. The "Quarterly Review" for December, 1836, asserts that in the official almanacks published in the years 1803-4-5, the 16th is given as his birth-day. Subsequent numbers of the same official publication alter it to the 15th, without giving any explanation of the change, at which date it has remained ever since. The writer of the article in question suggests several reasons for the change of day, none of which, however, appear satisfactory. The only evidence in favour of the 15th August as the true birth-day of Napoleon which can weigh at all against the earlier date given in the marriage contract is a report from M. de Keralio, Inspector of the Military School of Brienne, quoted by Bourrienne, which reports upon the progress of the various students attached to the institution, and amongst others of "M. de Buonaparte, born the 15th August, 1769," and which rather curiously concludes by saying, "He will make an excellent seaman." This date may, however, have been subsequently tampered with, or it may have been misreported.

One thing, we think, is clear,—that at some period of his history Napoleon wilfully falsified the date of his birth. Those who hold to the later date as the correct one may account for the falsification in the marriage contract upon the ground that it was then his interest to appear as old as possible, in order that his seeming juvenility might not be an obstacle in the way of his political and military promotion, and from a desire likewise to make the disparity of years between himself and Josephine appear less than it really was. Those who accept the earlier date as the true one, explain the change to August, 1769, upon

the supposition that he wished to pass as a Frenchman, and therefore fixed his birth-day a month after the annexation of Corsica to France, and that, having now achieved a world-wide fame, he prided himself on being the youngest of heroes, and for this reason was glad to strike off a year and a half from his real age.

This little episode in history is not without its moral. Falsehood was only too congenial to the temper of Napoleon. Lying bulletins, fictitious victories, armies and military stores existing only upon paper, were his ready resources, and for awhile they seemed to answer his purpose. At length "as false as a bulletin" became a proverb through France. He had lied away all confidence in his veracity. Even when he spoke the truth no one believed him. All faith in his word was lost; the just and inevitable penalty of falsehood came upon him. His empire, which a spark of truth or honesty might, in part at least, have preserved, fell from him. The punishment of his inveterate habit of unverity was, that truth and honour, those bonds and cements of society, being wanting, everything crumbled around him, and his mighty genius has only

"Left a name at which the world grew pale,  
To point a moral or adorn a tale."

Truth alone has the element of perpetuity; falsehood must, from its very nature, come to nothing. It is as true now as in the days of Isaiah, that a nation is doomed when it or its rulers are guilty of "transgressing and lying," "conceiving and uttering from the heart words of falsehood;" when "truth is fallen in the street and equity cannot enter, and truth faileth." (Is. lix. 13, 14, 15.) Of individuals and of peoples it for ever holds good, that lies cannot live under the dominion of the God of Truth.

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## MEMOIR OF MRS. HESKINS, OF SHORTWOOD.

BY THE REV. T. F. NEWMAN.

THE late Mrs. Sophia Heskins was born February 24, 1784, and was a daughter of that devoted servant of Jesus Christ, Benjamin Francis, who was pastor of the church at Shortwood from 1757 to 1799. There yet remain a few who remember the truly apostolic zeal of Mr. Francis, and the unction with which he preached "the unsearchable riches of Christ." Among the productions of his pen are some of the choicest of those hymns in which Christian truths are beautifully embodied, and Christian feeling most appropriately expressed: "Glory to the Eternal King," "My gracious Redeemer I love," "In sweet exalted strains," &c., &c.

Towards the close of his career he was permitted to baptize his two daughters, Catherine Holbrow and Sophia. This happy event took place May 18th, 1798, and at the end of the following year his Master called for him, and he entered into rest.\* The elder daughter became the wife of Mr. Thomas Flint, at that time assistant minister at Shortwood, and who, after the decease of his venerable father-in-law, succeeded to the pastorate. He finished his course at Weymouth, where the remembrance of his eloquent and faithful ministrations is still fresh and fragrant with the few of his friends and hearers who yet survive.†

\* A memoir of Mr. Francis, with the funeral sermon, by Dr. Ryland, attached to it, was published in 1800.

† An obituary of Mr. Flint will be found in the Magazine for June, 1814.

Mrs. Heskins, whose removal is now recorded, was united in marriage to Mr. John Heskins in the year 1802. A more suitable and happy connection could scarcely have been formed. Both had been born and nurtured in an atmosphere of piety, and all their early impressions were favourable to the formation of character, which must ever be valuable in the church of God. The writer would love to dwell on the excellences and the high qualifications of his once dear friend and counsellor—a man whose name cannot be mentioned in any circle where he was known without calling up the sincerest feelings of esteem and veneration. From their outset in domestic life, this admirable couple were not only helpmeets to each other in the ways of God, but they were eminently fellow-helpers to the truth. They had the fullest sympathy with each other in all good, and being without a family, they were enabled to give expression to their deep interest in the cause of Christ by unremitting exertions.

Mr. H.'s father long held the office of deacon, with honour and usefulness, and the son, in the same office, became yet more honoured and useful than the father. During the later years of Mr. Winterbotham's pastorate, when that eminent servant of God was prevented by infirmity from engaging much in directly pastoral work, Mr. H., released from the cares of business, devoted himself almost exclusively to the service of the church, visiting the afflicted and the poor, with a heart full of love, and with a sound judgment, comforting, counselling, and in every way fulfilling the apostolic injunction, "*Bear ye one another's burdens, and so fulfil the law of Christ.*" At the same time neighbouring churches were often indebted to him for gratuitous and most acceptable ministrations. Mr. H. finished his course October 17th, 1838.\*

While giving herself heartily to every good word and work, Mrs. H. was specially devoted to the interests of the young. The Sabbath school was instituted in the year 1802, and from its commencement to the close of her days, it engaged her head, and heart, and hands. For many years, in connection with one who was sooner compelled to retire from active life, but who has not yet been welcomed home, our dear friend superintended the girls' school, and often has the writer heard the expressions of grateful love from those who, no longer young, could recur with deepest interest to the days when they shared in her attentions, and rejoiced that their children were permitted to come under her care. Mrs. H. was not a person to do anything by halves, nor was she one of those who are guided rather by impulse than by principle—a class of persons whose zeal depends on external stimulants, and on whom no reliance can be placed in a dark and clouded day. She was not fitful, but firm. Her hold on any good cause was intelligent and hearty, and was sustained by reflection and prayer. This was very manifest in every department of Christian service, but especially in the Sabbath school. She never forgot those who had once shared an interest in her efforts and her prayers. In after life she would accost them as often as opportunities occurred. If they had not become followers of Christ, she renewed her attempts to gain their hearts for him. If they were numbered with his people, she had always an appropriate word of congratulation, counsel, or caution. It is impossible for the minister of Christ to know the full amount of usefulness with which his labours have been attended, and the same is true of those who heartily and perseveringly devote themselves

\* A memoir of Mr. Heskins appeared in the Magazine for February, 1840.

to works of faith and labours of love. This will apply to the dear friend of whom we write. But "the day will declare it," that day when all secrets will be revealed, and when the Lord himself will own his servants, and receive them to his glory.

Mrs. H. was an habitual and devout reader of the Scriptures, hence she derived her motives and her strength. She could say, "*Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart.*" In her early days she had been taught to prize the word of God, and her love for it increased with advancing years. In the hours of deepest sorrow, when bowed down under the bereaving stroke which left her a mourning widow, she often quoted the lines—

"Thy word, which I have made my choice,  
Shall cheer my darkest hours."

When she had attained to ripeness of years and of Christian experience, she was invariably anxious to engage young Christians in the delightful and profitable work of searching the Scriptures. She did that herself, not simply as a devout person, but with a keen sense of their beauty and fulness, and was ever delighted with such works as served to bring out those features of the word of God which an ordinary reader would scarcely look for. Indeed, while our departed friend cannot be described as a *literary* person in the ordinary sense of the term, she *was* a reader and an admirer of good books. Her mind was above the common level, and she discovered its superiority in the class of works which she preferred. And this prepared her to enjoy the conversation of the eminent men who delighted to visit the dwelling where the holy and happy couple resided. There, among others, Chalmers and Hall spent pleasant hours, and left with strong impressions of the Christian worth and dignity of its inmates. Beneath that roof ministers and missionaries ever found a hearty welcome and a congenial home; and our beloved friend was never more gratified than when she could show hospitality in the Saviour's name to the Saviour's friends, and especially to those who lived and laboured to "testify the gospel of the grace of God."

It will be inferred from the foregoing remarks, that Mrs. H. was a truly valuable member of the church with which her connection extended over more than half a century. This may be ascribed, in a great measure, to the early adoption of settled views on religion, its doctrines, and its duties. For this she was indebted in no small degree to Mr. Winterbotham's ministry, which she enjoyed without interruption during the twenty-five years of his pastorate. Sound, judicious, talented, in the best sense of the term, as full of the pure gospel as it was free from eccentricity and extravagance, dealing fairly with the whole counsel of God, and rendered attractive by an affectionate manner and by an unusual knowledge of human nature, Mr. W.'s teachings were greatly blessed to the formation of character. The influence of such a ministry on one who was fully alive to its value, must have been considerable; and then her devotional habits, and her earnest and deep regard for the word of God, concurred to establish and ripen her principles. So, with a spirit eminently catholic and loving towards all, she was firm as a rock on every question touching the essentials of the faith. The church was her home, the friends of the Saviour were her friends. She was no trifter with the Sabbath, with the house of God, with the social gatherings of the saints. She had no sympathy with those who talk of profiting by a private reading of the Scriptures, instead of honour-

ing the ministry of the word or the meetings for prayer; nor did she think that time well spent in which other engagements were needlessly permitted to interfere with those of the sanctuary.

It has been the privilege of the writer to have his hands sustained, and his heart comforted, by the steadfastness of those who, in advanced years, like our departed friend, were patterns in this respect to the younger members of the flock. And if in such a case we may apply the Almighty's words, "*Them that honour me I will honour*;" may we not conclude that the eminence of their piety was the result of God's blessing on their fidelity in this respect, and that their everlasting joys will be proportionably enhanced.

In a brief record like the present, it would be improper to attempt an analysis of character, and the writer will only add, that, in connection with the graces which commended her to the esteem and love of her fellow-Christians, Mrs. H. possessed those qualities which all can admire—public spirit as far as it may co-exist with feminine delicacy; a high sense of honour; integrity the most unbending; activity, unshrinking and untiring, in works of general benevolence. She did not deem it necessary to seclude herself from the haunts of men, or to refrain from the enjoyments of social life, or to profess indifference to the beauties and the glories of the visible creation. Her piety enabled her both to enjoy God in all things, and to commend her religion wherever she went.

At length, in a good old age, it pleased her heavenly Father to call her to a more exalted fellowship than that which she had loved and enjoyed on earth. After an affliction, not long but very severe and distressing, she died serenely, and was for ever re-united to beloved ones who had gone before to the eternal mansions and to the presence of the Lamb. If holy and unbroken peace, child-like acquiescence in the will of God, longings after perfect holiness, a loving, grateful, tender spirit, the sweetest and most perfect reliance on the sufficiency and immutability of Christ—if these qualities, in rich and beautiful combination, prove a soul to be on the very confines of heaven, her sorrowing friends were right when they looked on the worn and faded form with high thoughts of the glory on which she was about to enter. Utterances few but expressive, intimated that *all was well*. And herein was the grand power of the Cross. At the Cross she became a Christian; near the Cross she lived; the transforming influence of the Cross she had experienced; and in a dying hour *the Cross was everything*. Often had she sung with delight:—

“ Oh! the sweet wonders of that Cross  
On which my Saviour loved and died!  
Her noblest life my spirit draws  
From his dear wounds and bleeding side!”

And when death was laying his cold grasp upon that outer and visible form over which he was allowed to triumph, that “noblest life” in the soul, the pure immortal vitality, defying death and hell, and secure in union to its glorious Head, had only to ascend to the world of life above.

She died May 3rd, 1857, but died to live for ever.

“ Thus star by star declines,  
Till all are pass'd away;  
Æ morning high and higher shines  
To pure and perfect day;  
Nor sink those stars in empty night,  
But hide themselves in heaven's own light.”

## THE DYING BOY.

HARTLEY FELL MASON (whose death suggested the following lines) fell a victim to that fatal disease, consumption, in the seventh year of his age. He died August 4th, 1856. The last night he lived, his eye suddenly became rivetted on some object which seemed to thrill him; "Ma," he exclaimed, "look, what a beautiful light! Oh! look; I never saw anything so bright." Being placed on his bed, his eyes eagerly sought for that strange light again, and became fixed in the direction in which he first saw it. Soon he said, "Ma, I'm dying!" then drawing both his parents to him, he began to breathe with more difficulty, and whispering "Come, Ma," "Come, Pa," his voice was hushed in death.

The summer's sun had left the sky,  
The sultry day was sped;  
And night, with all her soothing airs,  
Breath'd o'er the sick boy's bed.

But restless still and languid,  
He droop'd beneath his pain,  
Weak as a tender, opening flower,  
Crush'd down by thunder rain.

But, lo! a change comes o'er him,  
His eye has caught a ray,  
Thro' the dusk and gloom of this low world,  
Of the wide and perfect day.

"Mamma, Mamma, look yonder,  
See what a beauteous light;  
'Tis brighter far than aught this earth  
E'er gave to mortal sight!

Ah, then she knew her child was near  
The place where angels roam;  
For eyes that get a glimpse of heaven,  
Can have no earthly home.

And, bending low, she kiss'd his brow,  
And wept without control;  
For the same sun that lit his path,  
Left shadows on her soul.

And when again his eager eyes  
Sought for that strange, bright light,  
Her last faint star of earthly hope  
Went wheeling down the night.

"I'm dying, Ma, I'm dying!"  
Said the little sinking boy;  
But the cold and raging waves of death  
His calm could not destroy.

A heavenly voice now greets his ear,  
"Rise, leave thy house of clay;  
Life, endless life! with me enjoy,  
And dwell in perfect day."

One last fond look he casts behind,  
And bids those dear to come;  
Then venturing on the expanded wave,  
He soon is safe at home:

For o'er the stormy gulf of death  
That light pour'd forth its flood,  
And drew his ransom'd spirit ou,  
Up to the throne of God.

And now array'd in robes of white,  
His happy spirit stands  
In yon bright dwelling in the skies,  
Built by the Eternal hands.

Adieu, dear happy, happy boy,  
Till life's short day is o'er;  
Then may we meet, no more to part,  
On heaven's calm blissful shore!

T. TAYLOR.

*Tottlebank.*

## CALVIN AND SERVETUS.

IN the review of a volume of biography in our July Number, it is said "Strangely enough, party feeling projects itself into the past, and colours with its own hues persons and events which have passed away long ago. The histories of Greece by Mitford and Grote are not a little tinged by the Toryism of the one and the Radicalism of the other. We can form a very satisfactory conclusion as to the politics of the writer by reading a life of Cæsar or of Cicero. In a biography of Luther, Henry the Eighth, or Cromwell, we are at no loss to recognise the religious position of the biographer." There is no more striking illustrations of this than the life of the great reformer and theologian of Geneva, and especially that portion of it which we reserved for consideration in the

present article. Men have justified, palliated, or condemned the execution of Servetus, according as they were Calvinists or Arminians. Their judgment of the affair has been dictated by their theology. As the history is interesting and instructive, we avail ourselves of the volume of letters recently published, in the hope of arriving at some more satisfactory conclusion respecting it.

A few lines will suffice to narrate the history of Servetus up to the time of his quarrel with Calvin—a quarrel which was to be so disastrous to them both. He was by birth a Spaniard, was born the same year with Calvin, and, like him, fluctuated between the study of law and theology. Leaving his native country, he entered as a law student at Toulouse, and in the year 1532 studied physic at Paris. By this time he had not only abjured Catholicism, but had rejected infant baptism, denied the Trinity, at least as ordinarily held, and gone far towards Pantheism. He seems to have been characterised by arrogance and instability, but to have been ready to make any sacrifices and brave any perils in the advocacy of what he at the time held to be truth. In the year 1534, he challenged Calvin to a disputation on some controverted points of theology. Calvin went to Paris to meet him, but for some unknown reason, Servetus did not keep his appointment. For some years after this time, he devoted himself assiduously and successfully to the study of medicine. He delivered lectures with great applause in Paris; he visited among the Italian universities, and everywhere distinguished himself as a man of ability; but his arrogance and his morbid love of change and innovation constantly involved him in quarrels with his associates. At length wearied, as it seems, of this wandering and turbulent life, he settled down at Vienne, under the patronage of the archbishop, who had given him apartments in the palace, and procured for him the appointment of physician to the city, which office he filled with high reputation. He passed as M. Villeneuve, and though he occasionally broached some suspicious doctrines, he lived on good terms with the clergy of the district, who little suspected what a notorious heretic they were harbouring. The life of incessant turmoil in which his medical and theological heresies had involved him, made him glad to purchase temporary repose by silence; but he could not resist the impulse to write, even though he did not publish. Some of his manuscripts he submitted to Calvin through a friend of both, Jean Frellon, who formed the medium of communication. Neither of them could conduct controversy with calmness or forbearance, and the correspondence soon became embittered and personal. At length Calvin broke off all communication with his opponent in a letter to Frellon, from which the following is an extract:—“Since he has written to me in so proud a spirit, I would fain have beaten down his pride a little, speaking more harshly to him than is my wont; for I do assure you that there is no lesson which is more necessary for him to learn than humility. . . . If he persists in the same style as he has now done, you will lose time in asking me to bestow labour upon him; for I have other affairs which press upon me more closely, and I make a matter of conscience of it not to busy myself further, having no doubt that it was a temptation of Satan to distract me from other more useful reading.” It seems that Servetus had desired an interview; for on the same day with the letter just quoted, Calvin wrote to Farel, saying, “Servetus undertakes to come here, if it is agreeable to me. But I am unwilling to give my word for his safety; *for if he come, I will not suffer him to depart alive, if my authority can at all avail.*”

This dreadful threat was written on February 13, 1546. For some years subsequently all intercourse between them was suspended, Servetus the while living quietly at Vienne. In the year 1552, the work, which seven years before he had submitted to Calvin's judgment, was privately printed, and a few copies put into circulation at Frankfort and elsewhere. Shortly after this, a Protestant refugee, from the neighbourhood of Vienne, who was living at Geneva, in friendship with Calvin, wrote to a relative at Lyons, condemning the French government for banishing Protestants, whilst it allowed blasphemy to be vented with impunity. In confirmation of this statement, he forwarded the first sheet of the heretical book just printed, pointed out the archbishop's guest, M. Villeneuve, as its author, and revealed the fact that he was no other than the notorious Servetus. We fear that there can be no doubt as to this information having emanated from Calvin. The inquisitor of the district being informed of these facts, at once ordered the arrest of the so-called Villeneuve, and directed his informant to procure further evidence from his relative at Geneva. This, we regret to say, was supplied by Calvin, who "somewhat reluctantly and to save himself from the reproach of levity in making the charge," gave up some of the manuscripts of Servetus which remained in his hands. These sufficed for his conviction, and sentence of death was about to be pronounced, when he contrived to escape from the dungeons of the Inquisition. This was early in April; he wandered about in various disguises till July, when he set out for Naples, where he resolved to settle as a physician. On his way he had to pass through Geneva. He was travelling on foot, and took up his abode at a small inn. Being recognised, he was arrested and thrown into prison. Modern apologists for Calvin have described him as having been simply passive in the matter. In his letters, however, he takes upon himself all the responsibility of his arrest. Writing to Farel a few days after, he says, "We have new business on hand with Servetus. He intended perhaps passing through this city. *But after he had been recognised, I thought that he should be detained.*" And a week or two later, he writes to Sulzer:—"Though he [Servetus] had not permitted any of his poison to go abroad since that time, he has lately brought out a large volume, printed secretly at Vienne. As soon as the thing became known, he was cast into prison. He escaped from it, and wandered about for nearly four months. He at length, in an evil hour, came to this place, when, *at my instigation*, one of the syndics ordered him to be conducted to prison. For I do not disguise it, that I considered it my duty to put a check upon this most obstinate and ungovernable man."

A paper was drawn up against him by Calvin, containing thirty-eight articles of accusation. He was charged with various heresies, with maintaining his abominable doctrines in an offensive manner, and with defaming Calvin. Servetus in his reply admitted some of the charges against him; as, for instance, his rejection of infant baptism; being accused of denying the Trinity, he professed to hold the doctrine, though in a sense different to that generally received; his conduct towards Calvin he justified; he rejected with horror the accusation of denying the immortality of the soul; he admitted, however, that his conception of the Deity was Pantheistic. This examination lasted five days, at the close of which he was again consigned to prison, where he complained much of the severity of his treatment, saying that he was being devoured alive with vermin. After remaining in this loathsome cell for some days, he was handed over to the authorities of the city for trial. Against this he protested, on the

very sufficient grounds that a criminal prosecution for doctrine was unknown to the primitive church; that he had committed no offence within the canton of Geneva; and that he owed no allegiance to the Genevese, being a foreigner merely passing through their territory. His protest was overruled, and his request for the assistance of an advocate was refused.

The unhappy man seems from this period to have been worked up to such a pitch of excitement as to have become all but insane. He gave way repeatedly to paroxysms of frantic fury, denouncing Calvin to the council, demanding that his accuser should be first tried, and that Calvin's estate should be handed over to himself as a recompense for the injuries he had suffered from him. Of course these passionate outbreaks damaged the prisoner's cause, and the trial went on in spite of them.

The council resolved to take the opinion of the other Swiss churches upon the case, and in some measure to be guided by them. A copy of the accusation, the examinations of Servetus, and of some of his works, were forwarded to Berne, Zurich, Schaffhausen, and Basle, and the advice of the pastors of those cities was asked. Against this course Calvin had remonstrated, but his opposition to it was overruled. The replies seem to have been unanimous in their condemnation of the doctrines of Servetus.

This decided the fate of the unhappy heretic, and on the 26th October, he was sentenced to be burned alive the next morning. When the intelligence of his impending fate was announced to him he appeared stunned for a few moments, and then broke out in wild cries for mercy. He sought an interview with Calvin in order to ask his forgiveness, and probably to implore his intercession. Calvin replied that he had not acted from private malice—that he had tried in vain to reclaim him from his errors; and advising him to seek pardon from God, left the prison. The sentence was then carried into effect. The prisoner was led forth, bound to the stake, the fire was slowly kindled round him, his agonies were frightfully protracted; at last with a cry to the Saviour for mercy, expressed in terms which showed that he still held to his heresy, death released him from his sufferings, and he expired.

Attempts have been sedulously made to clear Calvin from the charge of being a party to his death. A careful examination of the correspondence before us compels us most reluctantly to come to a different conclusion. The only interpretation we can put upon his language is, that he desired his execution, but would have preferred some less cruel mode than that of the stake. He wrote to Farel, "I hope that sentence of death will be passed upon him, but desire that the severity of the punishment may be mitigated." To Suizer, one of the ministers of Zurich, he wrote, whilst the case submitted by the Council of Geneva was under consideration:—"It was he of whom that faithful minister of Christ, Master Bucer, of holy memory, declared from the pulpit that he deserved to have his bowels pulled out and to be torn to pieces. . . . We see how impiety is making progress everywhere, and how very inactive those are whom God has armed with the sword for the vindication of the glory of his holy name. Seeing that the defenders of the Papacy are so bitter and bold in behalf of their superstitions, that in their atrocious fury they shed the blood of the innocent, it ought to shame Christian magistrates that in the protection of certain truths they are so shamefully destitute of spirit." He then proceeds to assign reasons why the severest judgment ought to be pronounced on Servetus, and adds that the treasurer of the

city, who bears the letter to Sulzer, "takes a correct view of the case, and does not avoid the issue which we desire." This language can only mean that he is prepared for a capital sentence. Again, writing to Farel a week or two later, he says, "I am anxious to have you here soon; namely, on the occasion of the final sentence on Servetus, which will take place, I hope, before the end of next week." This request is explained by the fact that the Genevese pastors, being the accusers of Servetus, had determined not to attend him to the stake, but had appointed Farel as their substitute. Shortly afterwards he wrote to Farel and Bullinger, thanking them for the very decisive condemnation they had pronounced on Servetus, and says to the former, "He was condemned without hesitation. He will be led forth to punishment to-morrow. We endeavoured to alter *the mode* of his death, but in vain."

We have now quoted all the passages in the correspondence which seem to throw any light upon the part taken by Calvin in the execution of Servetus. We fear that there is no possibility of escaping from the conclusion that he was active in promoting it. Most gladly would we have come to any other conclusion. Respect for his character, gratitude for his deeds, reverence for his memory, have made us most reluctant to convict him of the death of Servetus. But we can put no other construction upon his language. Some cases of persecution were adverted to last month; others remain, at which it is necessary for a moment to glance. In the year 1551, Jerome Bolsec, a Dominican monk converted to Protestantism, settled in Geneva. He called in question the doctrines of election and reprobation as taught by Calvin. The latter accused him before the council, who banished him, threatening him with a severer sentence if he returned. It was believed that Calvin desired a much heavier punishment at the time. This he denied. Considerable countenance is given to the report, notwithstanding, by a letter to Madame de Cany, in which, evidently referring to Bolsec, he says, "Knowing partly the man he was, I could have wished that he were rotting in some ditch; and his arrival gave me as much pleasure as the piercing my heart with a poinard would have done." To complete the evidence against Calvin, we only need to adduce his letter to the Protector Somerset, dated 22nd October, 1548, in which he urges him to exercise his power as regent for the suppression of abuses in the realm of England, and specially points out the Anabaptists and the Roman Catholics, as "alike deserving to be repressed by the sword which is committed to you." To these exhortations were probably due the martyrdoms of the English Baptists, Joan Boucher and George von Parè, which followed speedily.

We cannot, then, acquit Calvin of the charge of persecution; we however do most entirely acquit him of the charge of wilful and conscious cruelty. He was the slave and victim of an unrelenting, unflinching logic. No suggestions of tenderness, no pleadings of mercy, could for a moment be listened to if they stood in the way of a theory or a conviction. He was ready at any moment to suffer himself all that he inflicted upon others. In his nature, intellect and conscience reigned not merely supreme, but alone; the heart seemed wanting. Dr. Schaff says of him—

"He was averse to all earthly enjoyments. He spent the greater part of his life amidst the most charming beauties of nature, that give to Lake Lemán the appearance of an earthly paradise. Within his sight arose the lofty Alps of Savoy and Switzerland, like clouds of incense, up to heaven, in constant, silent adoration of their Maker. And

yet we look in vain in his writings for even a single incidental expression of sympathy with these wonders of the visible world. He was self-possessed, stern, severe, a Christian stoic. He represents the type of piety in its puritanic and rigorous forms. He is not one of those men who encourage familiarity, and take hold of one's feelings and affections, like the open, straightforward, warm-hearted Luther. He excites either intense respect and admiration, or intense hatred—to despise him is impossible. He was an impregnable tower of strength to the friends of a thorough energetic reform, and a terror to libertines and Papists."

A man of this stern, self-possessed nature would shrink from no consequences which were deducible from his arguments. He had accepted the belief that it was the duty of the civil ruler to protect truth and to punish heresy by the sword. He carried that belief out into all its results and consequences. Hence he condemned the Roman Catholic rulers, not because they persecuted, but because they persecuted on the wrong side. Hence too, with perfect consistency, he blamed Protestant rulers, because they hesitated to persecute on the right side. We take the case of Calvin then as a *reductio ad absurdum* of the theory, that it is the duty of the state to interfere with religion. The premisses assumed by Calvin being conceded, see their logical result in the case of Servetus. If the state has to do with the religion of its subjects, it must secure for them healthful doctrines and suppress "damnable heresies." If it be felony to maim, and murder to kill, the body, *a fortiori* it is so to maim or to poison the soul; and if the state has to do with both parts of man's nature, the penalties attached to the former class of crimes are all too slight as punishments for the latter. Thus Calvin argued—thus Servetus died. The logic we take to be irresistible. The consequence flows inevitably from the premisses. In the lurid glare of the death pile of Servetus, and in the deep reprobation which we attach to those acts of Calvin, let us learn how false are the principles from which they result—no less false in the case of those who hesitate to carry them out to their legitimate issues, than as held by him whose inflexible hardihood shrank from no extremes to which they conducted him.

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## CIRCUMCISION AND BAPTISM.

BY EDWARD STEANE JACKSON, M.A.

IN a religion which, like Christianity, is a fulfilment and development of an older system, in which that is expressed clearly and without figure which before was adumbrated in types and shadows, the inquirer of warm imagination is in danger of discovering parallels that were never intended. The key which belongs to a lock is not always that which will turn it. The application of some prophecies, some types, and some historical events that belonged to the Jewish times, is furnished to us from the Divine hand; and according to the pattern seen, it is certainly allowed to us to extend this method of interpretation, and make out fresh similitudes; only we must be careful here, as in matters of everyday life, not to be charmed by ingenuity more than by sober sense, nor to suffer the throne of certain knowledge to be usurped by an uncertain conceit. If there is need anywhere of a strict submission to logic, it is where the use of this imagination, to an extent, is legitimate. But at any time, or on any subject, to let fancy run riot and lord it over the rational part of us, is to be guilty of a sensual excess; and he who thus pampers his imagina-

tion will lose mental self-control, no less, certainly, than the drunkard loses physical self-control. But yet imagination is one of the good gifts of God: but by it we conjecture only. The works, therefore, of the imagination, both in ourselves and others, must ever be arraigned before the judgment-seat of reason, which passes an unimpassioned verdict on her flights.

The prime duty of every man living is to discover truth, pure and unadulterated, from what means he has—this end can be alone attained by reason, going in the straight, steep path of logic. Then comes the office of imagination to embellish and render attractive: *logic* and *rhetoric* are the expression of *reason* and *imagination* respectively; and that *rhetoric* is valueless which *logic* can overthrow. But the imagination may still with propriety be used to form conceptions upon things unrevealed, as the condition of the separate state, or that of the blessed in heaven; yet such conceptions must have the known as their groundwork, and are worthless if they run counter to that.

To return to our point,—the Jewish religion being introductory to the Christian, and standing towards it in the relation of the seed to the tree, of twilight to noonday, of the letter to the spirit, in determining all unrevealed correspondences between the two, the caution advocated in our preliminary remarks is necessary. As an example, we propose to examine the correspondence which has been maintained between Jewish circumcision and Christian baptism, with the object of supporting the baptism of infants. Now waiving the fact that we have no authority for this correspondence but rather a presumption against it, and assuming that the correspondence is real, we hope to show that it can give no support to infant baptism. For,—

1st. What was circumcision, and what its design? It was no *type* of something to come in the fulness of time, but a *symbol*, an outward sign of an existing reality. It was a token of the covenant between God and Abraham (Gen xvi. 11) that God would give to Abraham's seed certain earthly provisions. The rite was therefore a token, or outward sign, that the circumcised was descended from Abraham, and *was born* to the inheritance promised in the covenant. It was a sign that a child was born a Jew, and a mark of separation from the Gentile world. But,—

2nd. Whatever is symbolised by baptism, it can never be pretended that the design of it is to mark off a particular family or nation sprung from one common ancestor. The Christian Church has taken the place of the chosen people, and the Christian Church is composed, not of the members of any particular family, but of those who believe with the heart unto faith, a privilege to which none are admitted as a matter of birth-right; thus, if baptism be the Christian substitute for Jewish circumcision, and an outward sign of the people of God, we need no more conclusive argument against infant baptism. *A Jewish generation (extraction) entitled a child to the Jewish rite; spiritual regeneration, which is the gate into the Church of Christ, on this argument entitles the believer to the Christian ordinance.* The former is, humanly speaking, an accident; the latter is the result of intelligence and faith. Those who hold the substitution of the ordinance in the place of the rite to be consistent, must say, that in their baptism (in infancy) they were "*made* children of God, and heirs of the kingdom of heaven." Baptismal regeneration is a strange jumble of effete Hebrew literalism with Christian spirituality: and is an offspring of the same spirit which, in the rise of Christianity, so often vexed the Apostle Paul, and split the early Church into innumerable and violent sects.

3rd. We have said we have a presumptive argument against baptism being a substitute for circumcision. We find it in the fact that the apostles never once opposed the attempts of the Judaizers to compel the Christians to be circumcised on this ground. And yet, they would have had an unanswerable argument, could they have asserted the abolition of circumcision on the plea of the substitution in its place of baptism. But out of respect to Jewish prejudice, they allowed the two institutions to exist to a certain extent side by side, and maintained the cessation of circumcision on quite different considerations.

Nothing can so much sully the purity of Christianity in the church, or in the individual mind, as to forget its spirituality. God is spirit, and those that worship him must worship him in spirit and in truth. The Church of Rome has distinguished itself more than all others by its departure from this fundamental principle; but it is a departure to which all our churches are liable, and which may be either the cause or effect of the conjoint worship of God and mammon. Christ has left but two ordinances or sacraments to his church, as helps to memory, each of them with a meaning; and then only will they administer grace to us, when we can look through the sign to the thing signified.

*Enfield Highway.*

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#### ATTENTION TO STRANGERS.

THERE is, on the part of many congregations, an unpardonable neglect in regard to this thing. It is seen and felt in the porch and the pew; in the street and at home. We have known strangers go to a place of worship and wait a long time before any one would notice them to offer a seat; and then it would be done in such a manner as to make them feel that they were intruders. Service ended, they hurry away without a kind word or look from any one, most unfavourably impressed in regard to those worshipping there, and resolving never to occasion them trouble again. We have known other places where the neglect was not at this point, but, after persons had taken their seats in the house and had become a part of the congregation. They are strangers, and should be sought out, called upon, and made to feel that they are among true and sympathising friends. Instead of this, weeks and months pass away, and no one calls upon them; they are not acquainted, but strangers still, feeling that they are without friends and without sympathy. This is not right. Not only Christianity, but a sound policy demands something different.

Every religious society that would prosper, must show proper attention to strangers. It should be seen that they are promptly and courteously provided with seats, and made to feel that they have a cordial welcome there. Kind looks should greet them as they come, and follow them as they go. Should they come again, let them meet with the same reception; and should they become constant worshippers there, let them be sought out and visited, not merely by the pastor, but by members of the church and society. Whether rich or poor, they should not be overlooked or neglected. They have claims as strangers, independent of all outward distinctions. Let us see that they have prompt attention.—*American Paper.*

## Reviews.

*The Tent and the Khan: A Journey to Sinai and Palestine.* By ROBERT WALTER STEWART, D.D., Leghorn: with Map and Illustrations. Edinburgh: William Oliphant and Sons. London: Hamilton, Adams, and Co. 8vo. Pp. 520.

JOHN FOSTER has justly remarked, that "the further a man advances in the ardour that belongs to a noble employment and object, the more mightily he lives." What "employment," in the estimation of an enlightened and renewed mind, is so "noble" as that of publicly expounding the Inspired Volume? Who that is thus engaged, can be distinguished by an "ardour" too fervent and glowing, or be too familiar with the considerations that are fitted to fan the flaming and seraphic emotion which his position demands? These considerations are found in the honour of the position itself—in His condescension "who counted him faithful, putting him into the ministry"—in "the constraining love of Christ"—in the unutterable preciousness of souls which are advancing to all the solemnities of judgment and eternity, and in the "account" which he must render to his Lord when told he is to "be no longer steward." He cannot ponder too intently these sources of serious and stirring inspiration, neither can he prize too highly the means of sustaining this holy fire. "Bene orâsse est bene studuisse," is emphatically true. A devout heart has much to do with a healthy intellect. But the finest feelings of such a heart may be deepened by sympathy with hallowed associations, especially if the sympathy be aided by a lively imagination. "That man is little to be envied whose patriotism would not gain force upon the plains of Marathon, or whose piety would not grow warmer among the ruins of Iona."\* If this sentiment be just respecting a saunter in St. Columba's Isle—

"Isle of Columba's cell,  
Where Christian piety's soul-cheering spark  
(Kindled from Heaven between the light and dark  
Of time) shone like the morning star"†—

how much more impressively just it seems in reference to a pilgrimage in that land which, in a sense peculiar to itself, is the "glory of all lands," the country where took place the sublimest events that earth ever saw or that heaven stooped down to see! We marvel not, therefore, that among modern travellers to Sinai and Palestine, we should meet with the names of ministerial brethren, of various climes, and belonging to different sections of the Christian church. Cordially we congratulate their respective congregations on the privilege they enjoy of listening to men who have themselves "stood on holy ground,"—gazed on "the mount of God,"—trod with soft and reverent step where patriarchs, and prophets, and apostles walked—lingered on spots where hang in richest clusters reminiscences of interest intensely thrilling—moved in localities where He lived, loved and prayed, wept and suffered, died and triumphed, whose "glorious gospel" they are honoured to preach. We only wish that these congratulations might take a wider range than the comparatively limited circle where they are justly due—that more generally than now, the men who fill our pulpits might have an opportunity of peregrinating through the length and breadth of Immanuel's Land. They would come back

\* Johnson,

† Wordsworth.

amongst us, we doubt not, with a *keen* perception of its peerless and imperishable charms than can possibly be supplied by nestling in all the nooks of a library filled with the volumes of Bartlett, Kitto, Robinson, Wilson, Nugent, Aitken, Lindsay, Bonar, Stanley, and countless other contributors to the stores of sacred travel. We do not mean that every visitor should, on his return, repair to the press, but that his visit should tell in the pulpit. We believe that the people of his charge would soon discover his ministrations characterised by a freshness of illustration thrown round scenes of evangelic history, which would awaken more deeply, and sustain more fixedly, delighted attention. Intense mental sympathy, induced by literal contact, with the identical *sphere of the facts* of his "noble employment," could not fail to enhance the ardour with which he adverted to them. His "thoughts would breathe" with a freedom, and his "words burn" with a fervour which,—himself "living more mightily" in the regions where the sanctified imagination loves to linger and the pious heart to weep and to sing,—would lift his hearers into an atmosphere redolent of all that can regale spiritual sensibility and stir the fount of feeling.

But while we write, "the cry of the labourer" plaintively resounds in our country. There is only here and there a pastor whose income warrants him in projecting and prosecuting a tour through Scripture lands. Yet why should we forget that we live in Britain—Britain that can boast of many cities and towns and villages, "whose merchants are princes," and, we rejoice to add, Christians, too? Why, among the numerous laudable efforts they are so cheerfully supporting, with the view of doing justice to the utterances of the pulpit, should they not divert a portion of their wealth in the direction we have indicated? Why not, on a more commanding scale, emulate the example which some of their number have already so magnanimously set? Only lately we heard of a gentleman who, referring in conversation with two ministerial brethren to Bible localities, plainly said, "You talk to us about them, but you cannot describe them as you would if you had with your own eyes drunk in the inspiration which a personal inspection alone can generate. *Go and see them.* That [£500] in the meantime will start you. *Go,* and for what else you require, draw upon me." The origin of the volume before us is also, we are glad to find, exactly in point. It is dedicated to the Right Hon. Charles Lord Blantyre, and in the opening chapter the writer observes:—

"As my purse is by no means of plethoric dimensions, the journey, as originally planned, was to be confined to Palestine; but on my intention becoming known accidentally to the kind relative to whom this volume is dedicated, he, in the handsomest manner, insisted on bearing the whole expense, and suggested that the journey should be extended to Egypt and the Desert of Sinai. Though no man shrinks more sensitively than that nobleman from having his generous deeds publicly paraded, it would be doing violence to my own feelings to pass this one over unnoticed; and it would, at the same time, be withholding an example, which many whom God has blessed with abundant means, might imitate with great advantage to themselves and the congregations to which they belong, by putting it in the power of their clergymen to complete their sacred studies by a personal examination of Bible lands."

May the author soon have the happiness of assuring his noble patron—"Your zeal hath provoked very many."

Dr. Stewart has produced a book that needs only to be read to be appreciated. The information he affords to those who contemplate journeying in the East, as to the most desirable arrangements with guides, dragomen, sheiks, &c., and the hints he supplies as to the various implements of travel, and other auxiliary *minutiæ* tending to promote the comfort and efficiency of the tour, are all exceedingly valuable. His intelligence as a traveller secures our respect—his urbanity, our esteem—his piety, our confidence. Having formerly visited the

lands of classic glory, he started "richly furnished," and he surveys with a radiant eye, and describes with a felicitous pen, the objects of surpassing interest and the scenes of vast celebrity that now spread themselves before him. The simplicity and elegance of his style, combined with allusions—mingling most happily the grave and the gay—amount to a perfect charm. A more agreeable *vade mecum* than the doctor in letter-press we do not desire. He does full justice to the labours of preceding travellers, and realises evident pleasure in commending them when he can do so conscientiously, while he never hesitates to intimate when he considers them indulging in theories that facts will not sustain, or adopting conclusions that explode before a more minute and impartial examination. M. de Sauley's pretentious lucubrations are handled as they deserve. In certain instances the member of the French Institute is considered by our author as having "used a magnifying glass worthy a place beside our nursery friend the giant's ten-leagued boots." Not a few localities of romantic interest which, if they have not escaped the observation, pass utterly unnoticed in the pages, of former tourists, Dr. Stewart expatiates upon very pleasingly, and he will be rewarded by the gratitude of every reader anxious to know all that can be known of the enchanting countries of his pilgrimage. It seems that infidelity, already put to shame by the "Nineveh" disentanglements, may some day be seen blushing more deeply than ever, when confronted with sundry monuments of Jewish antiquity. "That Jerusalem," says the doctor, "abounds with interesting relics of its most prosperous days, which would set at rest the disputes of archæologists and topographers, I have not a doubt; but they are all buried deep below the present surface, into which neither Jew nor Christian dare drive spade or pickaxe, until there be a radical change in the country's rulers and form of government."

Our author's "spirit being stirred within him," while musing on the spiritual interests of the Bedouins, he seeks, in persuasive terms, to enlist the sympathies of the friends of missions on their behalf. May not the proposed enterprise, as sketched by him, be regarded as auspicious? Who shall set it on foot? There is set before the Christian church "an open door,"—which of its denominations shall be the first to enter? We ask the question with the following paragraph before us :—

"The excellent American missionaries, who have already been the means of introducing the gospel of Christ into Syria, look upon the whole Arab-speaking population, from Mount Cassius and the Orontes in Asia to the western boundaries of the kingdom of Morocco in Africa, as a field whitening to the harvest—a field, however, which is too vast for them to overtake unaided, at least during the present generation. But, surely, among the churches of Britain—perhaps among the churches of Scotland, whose sympathies are thoroughly enlisted on behalf of our American brethren—an effort might be made to relieve them of anxiety concerning this peninsula, by planting a mission in it, by means of which, with God's blessing, the gospel might triumph in the very place of the law, and "the desert rejoice and blossom like the rose." A suitable man might, perhaps, be found in the missionary schools of Cairo, or Beyrout, among the Arab-speaking native Christians; but, for my own part, I have more confidence in one of the Anglo-Saxon race, and believe he would be more acceptable to the Bedouins than a Syrian or Copt. He would have to contend with prejudice and jealousy, and, perhaps, some measure of opposition at first; but he who would plant the cross in the wilderness must not be dismayed at even more formidable obstacles. A small annual contribution from every one who has travelled in the desert for the last ten years, would amply suffice to maintain a missionary among the Towerah. I would fain invite attention and Christian effort to the case of these poor Arabs, for their perfect ignorance has moved my inmost soul to pity. They are Mohammedans in name, but nothing more. Shaheen, who pretends to be a strict Mohammedan, looks down upon them with the most supreme contempt, and says they are no better than dogs. They pay no attention to the injunction of the Koran in killing their food; they observe none of the ablutions practised by the followers of the Prophet; and during the fortnight they travelled with me from Cairo to Heshuêh, I never saw anything on their part APPROACHING to an act of worship."

We should like, did space permit, to transcribe an eloquent passage, giving our traveller's impressions on his first view of the Red Sea, but an extract, in which he describes a "Thunderstorm in Horeb," will supply a specimen of the graphic power with which he wields the pen:—

"The day had been set apart for the ascent of Ghebel Káterim, but the elements prevented it. During the night we had a high wind, accompanied by torrents of rain and thunder, and the rain continued till the morning was far advanced. The solemn stillness that pervades this wilderness, and the distance at which a man's voice may be heard, has not failed to be remarked by every one who has traversed it. I have already noticed also the extraordinary reverberations produced by the blastings near Ghebel Tineh by night. Some conception may, therefore, be formed of how majestic and awful a thunderstorm in such circumstances must be; but words are too feeble to describe the reality. Every bolt, as it burst with the roar of a cannon, seemed to awaken a series of distant echoes on every side, and you heard them banded from crag to crag as they rushed along the wadis; while they swept like a whirlwind among the higher mountains, becoming faint as some mighty peak intervened, and bursting again with undiminished volume through some yawning cleft, till the very ground trembled with the concussion. Such sounds it is impossible ever to forget; it seemed as if the whole mountains of the peninsula were answering one another in a chorus of the deepest bass. Ever and anon a flash of lightning dispelled the pitchy darkness, and lit up the tent as if it had been day; then, after the interval of a few seconds, came the peal of thunder, bursting like a shell to scatter its echoes to the four quarters of the heavens, and overpowering for a moment the loud howlings of the wind. I would not have lost that storm in such a place for all the rest of the journey. If such be the effects of an ordinary thunderstorm, if every mountain answers to the loud appeal, what must have been the effect of those thunders and lightnings, with blackness and darkness and tempest, which made Moses exceedingly fear and quake, and which shall never have their counterpart till 'the heavens shall pass away with a great noise, and the elements shall melt with fervent heat;' till 'the earth also and the works that are therein shall be burned up.'—2 Peter iii. 10."

What reader of the evangelical narrative has not often wished to stand on the shores of the sea thus beautifully alluded to:—

"After passing Ghebel Kúrion Hattin, half-an-hour brought us to the edge of the deep basin in which lies the Lake of Tiberias, from whence there is a very steep descent to the town of Túbariyeh on its margin. The northern portion of the lake only was visible from this point; and high hills to our right, which seemed to rise almost from its brink, prevented us from forming any notion of its exact length. The steep hills of Bashan, better known as those of Godara, rise perpendicularly from the water's edge on the other side, as the mountains of Moab do from the Dead Sea; and the deep gullies riven in their sides, forming funnels for the wind, at once explain how those sudden storms arise on the Sea of Galilee, by which our Lord and his disciples were more than once overtaken. As we looked down upon it from the heights it lay motionless and still, reflecting the mountains on its bosom. The scenery around is scarcely so bold as that of the Dead Sea, but still very lovely, and the fact that Jesus had sailed often on its bosom, had taught upon its shores, had rebuked its raging winds and howling waves, and had actually walked upon its waters, imparted to it an unspeakable interest. On that lake poor Peter made his rash attempt to walk to his Master; and on its shore he was reinstated in his forfeited apostleship, with the solemn injunction—'Feed my sheep, feed my lambs.' Yet with all the delight which visiting the scene of so many heart-moving events conveyed, it were concealing the truth, if I did not confess to a feeling of disappointment in finding the famed Sea of Galilee so insignificant in point of size. Even after its entire length became visible, this feeling was not removed, as it is not more than a dozen of miles in length by six in breadth."

We must now take our leave of this interesting book. Its perusal will induce our readers to unite with us in thanking the author for alluring them so pleasantly and profitably into sympathy with himself as he embarks at Leghorn for Cairo—journeys from Cairo to Suez—from Suez to Feiran—from Feiran to Ghebel Mousa—from Mousa to Nukl—from Nukl to Beersheba—from Beersheba to Jerusalem and its environs—to Tiberias—to Beyrout—to Lebanon and Damascus. The illustrations are beautifully executed, the index sufficiently copious, and the *finish* of the entire volume all that could be desired. Once more, we hail it as a delightful guide to "the altar-place of our faith."

S.

*History of Wesleyan Methodism.* Vol. I. *Wesley and His Times.* By GEORGE SMITH, F.A.S. London: Longman, Brown and Co.; John Mason.

THIS volume will probably be more acceptable to the members of the Wesleyan body than to the general reader. It gives ample information as to the early *connectional* movements of John Wesley, the places at which the Conferences were held, the persons present, and the business transacted, with other matters of importance to the student of the internal history of Methodism. The general reader, however, is apt to get a little weary of denominational affairs in which he cannot feel any deep interest, and desires either some more minute and graphic description of Wesley and his compeers, or else some philosophical generalizations as to the nature and results of incidents over which he is apt to yawn. Still the author proposed to write, not a biography of Wesley, nor a philosophical dissertation upon the rise and progress of his system, but a history of Wesleyan Methodism; and as he does this, we have no right to complain. Very much valuable information is here given as to the early history of the body, and though we think a more interesting volume might have been written on the same subject, we are thankful for a book upon which much research has been expended, and which none can read without profit.

The first volume, the only one at present published, brings the narrative down to the death of Wesley, and is of course mainly occupied with his personal history. The author, being a Fellow of the Genealogical Society, goes back as far as the Tudors for the commencement of his record, and traces the Wesley family through successive generations with laudable perseverance. "Dr. Adam Clark mentions as a not very improbable conjecture, that it came from Spain, that the name was Arabic, which language prevailed for a long time in that country. The Rev. W. Beal, with greater probability, believes it to have descended from the ancient Saxons." The great-grandfather of John and Charles Wesley was a Puritan clergyman at Charmouth in Dorsetshire, at the time of the battle of Worcester. Charles the Second narrowly escaped arrest at his hands as he was endeavouring to escape after that disastrous defeat. On the Restoration he was ejected from his living, and with several of his descendants suffered greatly from persecution. The father of John Wesley abjured Nonconformity and returned to the Established Church. His change of views seems to have taken place whilst living with his mother and aunt, who were too stanch Dissenters to have endured a disclosure of his design; he therefore rose one morning very early and started on foot for Oxford. He was at this time only seventeen years of age, and his funds consisted of £2 16s. He subsequently received from his friends 5s., but so diligent and successful was he in assisting the younger students, that after taking his bachelor's degree, he returned to London with £10 15s. in his possession. He evinced the same indomitable spirit throughout his life, and he married a wife like-minded with himself. Her clear, strong, decisive intellect speaks out in the rules she laid down for the management of her children.

"In order," she says, "to form the minds of children, the first thing to be done is to conquer their will. To inform the understanding is the work of time, and must be done by degrees, as they are able to bear it; but the subjecting the will is a thing that must be done at once, and the sooner the better, for by neglecting timely correction, they will contract a stubbornness and obstinacy which are hardly ever conquered, and never without using such severity as would be as painful to me as to the child. When the will of the child is subdued, and it is brought to reverence its parents, then a great many childish follies and inadvertencies may be passed by. Some should be overlooked and others reproof; but no wilful transgression ought to be forgiven to children without chastisement, less or more. I insist upon conquering the will of children betimes, because this is the only strong and rational foundation of a religious education, without which both precept and example will be ineffectual. I cannot dismiss this subject yet. As self-will is the root of all sin and misery, so whatever overishes this in children, insures their wretchedness and irreligion; whatever checks and mortifies it promotes their future happiness and piety. This is still more evident if we consider that religion is nothing else than doing the will of God and not our own; that the one grand impediment to our temporal and eternal happiness being this self-will, no indulgence of it can be trivial, no denial of it unprofitable. So that the parent

who studies to subdue it in his child, works together with God in the renewing and saving a soul. The parent who indulges it does the devil's work, makes religion impracticable, salvation unattainable, and does all that in him lies to damn his child, soul and body, for ever."

Such was the school in which the Wesleys were educated, and with two such parents we cannot wonder at their energy and courage.

Mr. Smith repeats and confirms the statement, that whilst the youths were together at Westminster School, an Irish gentleman of large fortune, named Wesley, proposed to adopt Charles as his heir. The offer being declined, it was then made to another branch of the Wesley family, and being accepted by them, the adopted heir was subsequently raised to the peerage by the title of Baron Mornington, who was grandfather to the Duke of Wellington and the Marquis of Wellesley. It is vain to speculate upon the influences of this decision on India, on Europe, and on the world. Had Charles Wesley gone as a youth to Ireland, how different must the subsequent history of his brother John have been! And upon the history of John Wesley what wide-spread and eternal interests depended! Had the Irish branch of the family not been enriched and ennobled, would India have had such a Governor-General as the Marquis of Wellesley, Spain such a liberator, England such a general, and Napoleon such a foe, as the Duke of Wellington? Incidents like these, in which the greatest events are seen to flow from the slightest causes, prove the necessity of a minute special providence for the government of the world.

The religious history of the Wesleys from this period is quaintly summed up in the minutes of the Conference of 1765, where it is asked—

"Q. What was the rise of Methodism, so called?—A. In 1729 my brother and I read the Bible; saw inward and outward holiness therein; followed after it and incited others to do so. In 1737 we saw 'this holiness comes by faith.' In 1738 we saw 'we must be justified before we are sanctified.' But still holiness was our point, inward and outward holiness. God then thrust us out, against our will, to raise a holy people. When Satan could no otherwise prevent this he threw Calvinism in our way; and then Antinomianism, which struck at the root both of inward and outward holiness. Then many Methodists grew rich, and thereby lovers of this world. Next they married unawakened or half-awakened wives and conversed with their relatives. Hence worldly prudence, maxims, customs, crept back upon us, producing more and more conformity to the world. Then followed gross neglect of relative duties, especially education of children. This is not cured by the preachers. *Either they have not light or not weight enough.*"

"This extract seems to us to give the clue to the whole policy of Wesley. To his severely practical mind results were everything. Church polity and government, ecclesiastical order, modes of worship, creeds, everything, were subordinated to the one main object of "inward and outward holiness." This, as we understand it, was the true meaning of the Methodist revival. It was a protest against the hard dry formalism, the cold barren orthodoxy of the time. Wesley's tendencies were strongly and essentially conservative. Circumstances made him a reformer, almost a revolutionist. His conservatism made him cling tenaciously to the Church in which he had been brought up, and to the last he shrank from organising an independent body. He was compelled, however, to institute agencies and engage in labours which that Church refused to acknowledge. The result was that, bit by bit, a system grew up alongside with it, which inevitably became an independent organisation.

One cannot read without mingled amusement and admiration the illustrations which this volume contains, of the conflict and co-operation of these principles in Wesley's mind. Professing and really believing himself to the last to be a true, sound Churchman, he approached the bishops with great deference, seeking their sanction upon his proposals or proceedings. It was rarely or never given, but being refused he went on his own way without it. Take for instance his course with regard to providing ministers for America. He steadfastly forbade the unordained preachers he sent over to administer the sacraments, or to discharge any other clerical office; meanwhile he continued applying to the bishops, to ordain missionaries for this work. They refused

time after time. He then turned round upon them and took them sharply to task. To Bishop Lowth he wrote a most admirable, though caustic letter, in which he said, "Your lordship observes there are three ministers in that country already! True, my lord, but what are they to watch over all the souls in that extensive country? But do they even take care of their own souls? If they do (I speak it with concern), they are almost the only ministers in that country who do. I know what manner of men the far greater part of them are there. They are men who have neither the power of religion, nor the form; men that lay no claim to piety, nor even decency." He then proceeds to interrogate his lordship as to how he examines candidates for holy orders. "Examine them! In what respects? Why, whether they know a little Latin and Greek! Alas! how little does this avail! Does your lordship examine whether they serve Christ or Belial? Whether they love God or the world? Whether they ever had any serious thought about heaven or hell? Whether they have any real desire to save their own souls, or the souls of others? My lord, I do not despise learning; I know the value of it too well. But, what is it in a man who has no religion?—As a jewel in a swine's snout." He proceeds to give instances of this and concludes by reminding his lordship that, whilst he had refused to ordain men as missionaries to America, who were of "deep genuine piety and unblamable conversation," he had ordained and sent into America those "who knew something of Greek and Latin, *but who knew no more of saving souls than of catching whales.*" The result was, that failing to procure episcopal ordination for his American missionaries, he ordained them himself, and not only so, but ordained bishops too! Yet after this egregious violation of ecclesiastical order, he still maintained that he was a true member of the Church of England!

Nothing has more astonished us in the perusal of this volume than the marvellous extent of Wesley's literary labours. Mr. Smith gives in an appendix a list of 118 distinct publications issued by himself, besides taking part with his brother Charles in the production of forty-nine poetical and five musical works. Those together make 250 volumes. Some of them, it is true, were very short, and others were merely revised editions or translations of books which had pleased him. But some among them were considerable productions. One is a Compendium of Natural Philosophy in five volumes, another a Church History in four volumes, a History of England in four volumes, a compilation entitled "A Christian Library," consisting of extracts from and abridgments of the choicest pieces of practical divinity in the English language, in fifty volumes; Grammars of the English, French, Latin, Greek, and Hebrew languages; a Compendium of Logic and an English dictionary. The last-named work he entitled, "The Complete English Dictionary, explaining most of those hard words which are found in the best English writers. By a Lover of Good English and Common Sense. N.B.—The Author assures you that he thinks this the best English Dictionary in the world."\* Surely, those literary labours alone were sufficient to absorb all the time and energies of the most diligent of men! But when we remember that they formed the smallest part of his labours, were merely incidental to his great work, were but the occupation of his leisure hours; that he preached twice or thrice daily; that, with the zeal of an apostle and the self-devotion of a martyr, he travelled ceaselessly throughout the British Isles, and crossed the ocean in his Master's service; that he retained in his own hands to the last the management of the affairs of the large body he had founded, and that he left behind him whole reams of journals and correspondence; one stands confounded and abashed at the spectacle of such prodigious labours, such untiring and productive industry.

But we must conclude. We thank Mr. Smith very sincerely for the instructive, though not very sprightly volume before us, and await with considerable curiosity and interest the second volume, which he promises next year, and which is to bring down the history of Methodism from the death of its founder to 1815.

\* The definition of the word Methodist in this dictionary is—"One that lives according to the method laid down in the Bible."

## Brief Notices.

*The Great Sermons of the Great Preachers; or, the Masterpieces of Pulpit Eloquence of all Ages and Countries.* London: Ward and Lock,

THE idea of this series is excellent. It is proposed to issue, in monthly parts, the greatest sermons of the greatest preachers of the church. Having seen only the first number, we are not able to speak of the execution of the plan. The part before us contains discourses by Tertullian, Cyprian, Cyril, and Athanasius. These sermons are well selected, and well translated. If the subsequent numbers are equal to the first, the series will deserve to succeed.

*The Unprotected; or Facts in Dress-making Life.* By a DRESSMAKER. Dedicated, by permission, to the Right Hon. the Earl of Shaftesbury. London: Sampson Low & Co.

WE have here a voice from the work-room, raised in earnest and therefore impressive protest against the system of grinding and oppressive toil to which so many a destitute and orphan girl is subjected. Though thrown into the form of a tale, we are assured that every fact is literally true and happened within the last five years. The evils described and complained of are only too evident. The great difficulty is where to find and how to apply the remedy. Meanwhile the publication of such books as this must do good by calling attention to a wide-spread and acknowledged, but often forgotten, evil. We wish it therefore an extended circulation.

*Light from the Cross. Sermons on the Passion of our Lord.* Translated from the German of Dr. A. THOLUCK. Edinburgh: T. & T. Clark. London: Hamilton, Adams, & Co.

ORTHODOXY, and something even better than orthodoxy—pure spiritual religion—have been immensely served in this country by the publications of Messrs. Clark of Edinburgh. From time to time we have called attention to the successive volumes of their Foreign Theological Library and other translations from the German. Whilst “the bloodhounds of orthodoxy,” to use a phrase of the late Mr. Jay’s, have been keeping up an incessant baying against Germanism and neology, these enterprising publishers have been quietly supplying the antidote to the evil, which those noisy watchdogs were content to denounce. They have enabled us to say of the ripest scholars, the profoundest thinkers, the devoutest be-

lievers of Germany, “We do hear them speak in our own tongue the wonderful works of God.” The volume before us, by the illustrious Tholuck, well deserves a place amongst their publications. Though not free from the charge of occasional dullness—that besetting sin of German literature—it is full of earnest, spiritual, and suggestive truth.

*Scripture Characters.* By ROBERT S. CANDLISH, D.D. Nelson & Sons.

WE doubt whether Dr. Candlish is following the bent of his own genius, and doing the kind of work for which he is best adapted, in expounding the biographies of Scripture. But he can write nothing which is not worth reading, and the subject is so rich in instruction and suggestion, that a volume devoted to it can scarcely fail to be valuable. Joseph, Eli, Ahab, Jehoshaphat, Herod, Pilate, Peter, John, and the family at Bethany, pass in review before us, and each teaches us lessons of wisdom and piety. Though inferior in suggestiveness to similar discourses by Foster or Robertson, they possess considerable excellence, and cannot be read without interest and profit. Those on the family at Bethany, which appeared in print some years ago, strike us as models of scriptural exposition and of Christian consolation.

*Christ in the Wilderness: or, Practical Views of our Lord’s Temptation.* By LUKE WISEMAN. London: John Mason.

THE temptation of our Lord is susceptible of two modes of treatment, the doctrinal and the practical. He who should attempt the former must prepare to grapple with some of the profoundest difficulties of metaphysics and theology. It may be questioned whether there is any perplexity or mystery in the whole range of theological inquiry which is not involved in this narrative. No greater boon could be conferred upon sacred science than a thorough and competent, a searching and reverent, investigation of this subject. But the narrative of our Lord’s temptation has likewise a great practical value and importance. It is full of lessons which “come home to the business and bosoms of men.” It shadows forth how temptation comes to us; how it is to be met, and how to be overcome. It is mainly with this design that Mr. Wiseman has considered the history of the temptation. Not altogether overlooking the speculative and dogmatic questions involved, he has principally occupied himself with its practical lessons, and he has done so wisely and well.

*The Character of the True Gentleman.* By CLERMONT ELLIS.—*The Urn and the Page: a Book for Spare Moments.* By HARVEY BUCKLAND. James Hogg. Groombridge & Sons.

THESE volumes have no other connection than that of being got up in the same antique style and being issued by the same publishers. The former of the two, on the character of the true gentleman, was written by a Prebendary of Southwell in the latter part of the 17th century. The first sentence is:—"The true gentleman is one that is as much more, as the false one is less, than what to most he seems to be." The last is:—"Take him all in two words—he is a man and a Christian." These sentences are characteristic of the whole. We wish that every youth, whatever his station, might study and emulate the ideal standard here set before him. True nobility and gentility belong to all ranks in life. All may be benefited by acquainting themselves with this portraiture of what all should aim to be. The other volume consists of brief and well-chosen extracts, and deserves its title of "a book for spare moments." These volumes, though inexpensively, are most tastefully and elegantly got up.

*Leaves from a Journal of Prison Visits, torn out and tied together.* By MARIA SHEPHERD. Ward & Co.

WE have no doubt that these sketches are exactly what they profess to be—literal, unadorned, truthful descriptions of various prison scenes. The writer is a Christian lady, who, being an active member of the Committee of the Salop Penitentiary, received, as an especial favour, permission to visit the female inmates of the county prison. She gives her name in attestation of her statements. The volume is likely to be useful, not only to those who are under temptations to vice and crime, but to those whose neglect of the duties and responsibilities of their position may lead others into temptation or abandon them to it. Mothers and mistresses are especially addressed. To them and all we commend this volume as a graphic and affecting representation of the issues of sin.

*Tracts.* By SAMUEL MARTIN, of Westminster Chapel. Nisbet & Co.

EARNEST, practical, impressive, and evangelical, as anything from Mr. Martin's pen was sure to be. The one entitled "Hush!" is the best bridle for "that unruly member, the tongue," we have ever seen. We cannot suppose that any readers of the Bap-

tist Magazine are addicted to "foolish talking;" but if any of their acquaintances are so, they could not do better than give them a copy. The whole series is excellent.

*Vacation Thoughts on Capital Punishments.* By CHARLES PHILLIPS. London: W. & F. G. Cash. Jas. Ridgeway.

AN able, eloquent, and, in our judgment, conclusive argument for the abolition of death punishments. The discussion of this question has been too much confined to theologians and professed philanthropists. We are glad to find "a gentleman of the long robe," whose experience so well qualifies him to pronounce an opinion, address himself to this subject. If we may be allowed "to hint a fault," it would be that the advocate is a little too apparent in the management of the case. There is no deficiency of logic, but rather too much rhetoric; and frequently, instead of fairly grappling with the argument, Mr. Phillips occupies himself with exciting the feelings. Still, these faults make the pamphlet very easy and pleasant reading. Though less conclusive and satisfactory than the essay in the *Eclectic* a few years ago, the pamphlet sufficiently establishes the conclusion that capital punishments may be, and ought to be, abolished.

*The Adventures of Mrs. Seacole.* With a Preface, by W. H. RUSSELL, Esq., the *Times* Correspondent. London: Blackwood.

OUR readers can hardly have forgotten the frequent allusions to "Mother Seacole," in the letters from the Crimea during that dreadful winter before Sebastopol. The good old creature seems to have done more for the comfort of our soldiers than some scores of the commissariat and medical staff together. As Mr. Russell vouches for the correctness of the narrative, we suppose it is true. If it be, she deserves a testimonial scarcely less than Miss Nightingale. It is a tale of strange adventure in many parts of the world. The newspapers say she has started for India. She will receive a hearty welcome from the troops, as the readers of this very interesting and amusing volume will easily believe.

*An Analytical Index to the Four Gospels and Acts of the Apostles.* By W. STROUD, M.D. London: Judd & Glass.

ATTEMPTS to combine and harmonise the four narratives of our Lord's earthly life and ministry are very ancient, going back

to the second century. Their utility and value is obvious. The design of the little volume before us is to enable the reader of our ordinary English Bible to construct a harmony for himself, by pointing out those passages in the various Gospels which are to be read together. It contains an excellent introduction and some very useful appendices.

*A Zealous Ministry: its Character and its Worth.* An Address delivered June 24, 1857, in Broadmead Chapel, to the Students of the Baptist College, Bristol. By J. P. MURSELL, of Leicester. London: J. Heaton & Son, Warwick-lane.

ALL who know Mr. Mursell know him to be an orator. He can thrill and electrify his audience. He has often done so. Long may he live to do so again and again! We understand, however, that when this address was delivered, it was very indistinctly heard. Either the ear of the assembly or the voice of the speaker was at fault. But the eye of the former is now gratified by the pen of the latter. The press is here the auxiliary of the pulpit, and though no photograph supplies the preacher, the hearers will rejoice with the readers of the oration, that "the suggestion of private friends" prompted its publication. The

occasion was interesting—the theme was sublime—and the treatment worthy of both. Stokes-Croft may point with parental pride to this admirable tract on "A Zealous Ministry," while Horton and Regent's Park will congratulate their elder sister on its production. Instead of quoting from its pages, we urge their perusal by our "brethren" and "fathers" too. The note of warning is given with no uncertain sound—the grand old Gospel shines as the central orb of man's highest interests and purest joys—while motives are plied that, rightly appreciated, will induce in our congregations the conviction, *anew*—"He maketh His angels spirits and His ministers a flame of fire." To say that the address abounds with passages of exquisite beauty and great eloquence is only to say it is Mr. Mursell's.

*The Test of Christian Doctrine.* A Sermon. By JOHN BROAD, Minister of Salem Chapel, Hitchin.

A PLAIN, faithful, earnest discourse on John vii. 17. Mr. Broad lays down as the doctrine of the text that "a sincere desire to obey God is essential to a true apprehension of the doctrine of Christ." This he illustrates with great clearness and applies with considerable force.

## BOOKS RECEIVED.

The Mystery of Godliness. By the Rev. John Bigwood. London: J. Brown, 14, Burton-street; and J. Heaton and Son.

Analytical Exposition of the Epistle to the Romans. By John Brown, D.D. Edinburgh: Wm. Oliphant and Sons. London: Hamilton, Adams, and Co.

Josiah Conder. A Memoir. By Eustace R. Conder, M.A. London: John Snow.

Biblical Lyre. By the Rev. James Martin. London: Ward and Co.

Congregational Chant Book. London: Ward and Co.

The Commentary Wholly Biblical, Part 10. London: Samuel Bagster and Sons.

The New Testament Translated, Part 1. By the Rev. Thomas Sheldon Green, M.A. London: Samuel Bagster and Sons.

The Paragraph Bible; in Separate Books. Job—Ezekiel—Daniel—Malachi. London: Samuel Bagster and Sons.

Is Killing Murder? A Key to the Adulteration of our Daily Food. London: E. Marlborough.

The Eclectic Review. August. London: Ward and Co.

### PAMPHLETS, &c.

Bibliotheca Sacra. July. London: Trübner and Co.—Leisure Hour, and Sunday at Home. Religious Tract Society.—The Beauty of Holiness. London: Ward and Co.—Practical and Suggestive

Hints on the Art of Teaching Children. London: Partridge and Co.—Baptism, a Sign and Seal of the Covenant of Grace. By John Montgomery, A.M. Edinburgh: Shepherd and Elliott. London: Hamilton, Adams, and Co.—Oriental Baptist. June. Calcutta: J. Thomas, Baptist Mission Press.—Missionary Record of the United Presbyterian Church. August. Edinburgh: W. Oliphant and Sons.—The Missionary Magazine. August. Published by the Baptist Mission Union, Boston.—United Presbyterian Magazine. August. Edinburgh: Wm. Oliphant and Sons.—99th Annual Report, Orphan Working School.—The Relation of the Sabbath School to the Church. By Rev. Samuel G. Green, B.A. London: B. L. Green.—Band of Hope Record. July and August. London: W. Horsell.—Journal of Health. July and August. London: Wm. Horsell.—The Jewish Herald. August. London: John Snow.—Primary Instruction. A Letter to the Right Hon. Lord Palmerston. By John Young, LL.D. London: Longman, Brown, Green, Longman, and Roberts.—Lectures in Vindication of the Right and Duty of Dissent from the Church of England. By the Rev. T. Greenfield. London: B. L. Green.—British Workman. June, July, and August. London: Partridge and Co.—Herald of Peace. August.—News of the Churches. August.—The Dial Register. August.—Evangelical Christendom. August.—The Circular Letter of the Ministers and Messengers of the Lancashire and Cheshire Association of Baptist Churches. Rochdale: Wrigley and Sons.

## Brief Extracts.

### WHAT WE OWE TO CHRISTIANITY.

WE live in the midst of blessings until we are utterly insensible of their greatness, and of the source whence they flow. We speak of our civilisation, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of man's history, and what could his laws have been, his civilisation? Christianity is mixed up with our

very being and our very life. There is not a familiar object around you which does not wear a different aspect, because the light of Christian love is on it—not a law which does not owe its truth and greatness to Christianity—not a custom which cannot be traced, in all its holy and healthful parts, to the gospel.—*Sir Allen Park.*

### WHAT PRAYER IS.

IT is not, as we learn from the success of Jacob's prayer, the place that gives efficacy to the prayer, but the prayer that makes the place holy. It is not the oratory, as it has been alleged by some, that makes prayer, but prayer that makes an oratory—in a coal-pit, or with the Alpine herdsmen, or upon the deck of the ship tossed by the gale, or on the eve of battle. The heart alone makes prayer, and prayer makes holy

any place, and builds the oratory, and consecrates anywhere a church, a true church of the Lord Jesus Christ. Bowed knees and beautiful words cannot make prayer; but earnest desires from a heart bowed by love, inspired by God's Holy Spirit, and thirsting for God, the living God, will do it anywhere, or in any place, at any time.—*Last of the Patriarchs.*

### CHALMERS LEAVING HOME.

THE day of his departure was one of mixed emotion. Having previously despatched his luggage, he was to travel on horseback to the ferry at Dundee. The whole family turned out to bid him farewell. Having taken as he thought his last tender look of them all, he turned to mount the horse which stood waiting for him at the door, but he mounted so that, when

fairly on its back, his head was turned, not to the horse's head, but to the horse's tail. This was too much for all parties, and especially for him; so wheeling round as quickly as he could, amid pursuing peals of laughter, which he most heartily echoed, he left Anstruther in the rear.—*Life.*

### ALEXANDER I. OF RUSSIA.

I WAS exceedingly anxious to get into the Emperor's private cabinet, thinking to see something grand. I was allowed. What found I there? A very plain lounge, covered with black leather, for him to lie on; a high, common three-legged stool to sit on and write; two marble tables, fixtures in the wall; a few old chairs, as good as you find in a kitchen; a plain inkstand, not better than my own; as common a pencil and pen-knife as I ever carried; the seal of the empire; a map of the battle of Waterloo; and a common *English Bible*, bound in plain sheepskin, one of the Society's commonest kind, but with margins wide and broad to write upon. This Bible I found thumbed black, with corners turned down to marked passages in hundreds, and the margins completely filled with his own thoughts. A worse-looking book, to be whole, you could not often meet. But it was his *daily companion*

in that private cabinet; and for his love of the Bible, and the spread of it in his empire and army, he fell a martyr.

The holy Synod hated the Bible and Missions; and, to get rid of missionaries and Bible societies, got rid, it is to be feared, of them. From the first it opposed the Bible enterprise with all its might, and for years after the Bible was translated into the common Russ prevented its being printed, and kept back the manuscript until Alexander, disgusted by their conduct and wearied of their delay, issued an ukase that every man in his vast army should possess a Bible. They had then, much against their inclination, to give it up. The press was immediately set to work, and the printing-office from day to day was literally stormed by the public, who, in their anxiety for the word of God, carried off the sheets as they came wet from the press.—*Mr. Gray, of America.*

## Intelligence.

### AMERICAN MISSION TO THE KARENS.

WE are quite sure that our readers will join with us in gladness and gratitude, that the disagreement between the Burman Mission and the Board of Missions, in America, has not checked the progress of God's work among the Karens. The seed sown by Judson, Boardman, their associates, and their no less illustrious and devoted wives, is still bearing abundant fruit. From recent intelligence we extract the following:—

DR. MASON IN TOUNGOO.

The veteran missionary, Dr. Mason, reached Toungoo early in January, 1857, and the *American Missionary Magazine*, for August, has a letter from him to the following effect:—

When I stand on these mountain-tops, in Christian villages, and see now two, anon three, and then four or five other clusters of Christian habitations, I feel like the Queen of Sheba—"The half was not told." I could not convey to a congregation in America an adequate conception that would be credited of the magnitude of the work effected. Were the Union to become bankrupt, and all the missionaries to return home, it would go on without aid, as certainly as the dawn increases to the perfect day.

THE BGHAI ASSOCIATION.

*February 7th.*—Like the prophet in his vision, I feel overwhelmed with the scenes that are passing before my eyes. Three days ago, the first meeting of the Bghai Association was held in this place. There were men robed in silks in the Burmese costume; others with the blue pants and padded jackets, which distinguish Shans; and a few were buttoned up in the cast-off red coats of English soldiers. But the larger number were in their native dresses. Many of those from the distant mountains had their swords by their sides, and not a few might be seen in the distant margin of the congregation, listening as they leaned on their spears.

Forty-five stations were represented, each of which has its teacher, and all, with a few exceptions, are natives of Toungoo, raised up from among themselves. At twenty-four of the stations the foundations of churches have been laid, and there are many candidates for baptism at most of the stations. Three hundred and sixteen persons have been baptized during the year, making the present number of church members in good standing—among the Bghais alone—one thousand two hundred and sixteen. The aggregate of the pupils reported in school is six hundred and eighty-eight.

In the Paku and Mauniepgha regions there are fifty stations, as reported to me by Pwaipau, with a list of their names. Thus there are ninety-five schools, and as many school-teachers and preachers, to the extent of their knowledge, in Eastern Toungoo, all, with the exception of about ten, natives of the province, and converted within the last three years.

### EFFICIENCY OF THE NATIVE MINISTRY.

This is the most remarkable feature of this most remarkable work. These young preachers exhibited, in the discussion of questions brought before the Association, forensic talents which I have never seen equalled in the best educated of our native assistants, and which it would be difficult to surpass in our schools at home. When I told Quala, on parting, to thrust into the work every promising young man instructed by himself, or his three associates, without waiting for them to take a regular course of education, I little thought to witness such glorious results. When the work was too great for one man, Shapau took the lead among the Bghais, providing teachers from among his own pupils for that tribe, and Pwaipau among the Pakus. Both are in fact bishops, and no bishops ever acted more judiciously, more uprightly, or more successfully, than they have done during the last three years.

### EXAMINATION AND BAPTISM OF FIFTY- SIX KARENS. BY MR. WHITTAKER.

4.—Called the people together this morning for worship, preached a short discourse, and proceeded to the examination of candidates for baptism. Have received fifty-six. Many more ask to be received, but I think best to defer them for the present. God alone knows their hearts, but I believe them to be fit subjects to receive the ordinances. They are ignorant, but, so far as I can judge, are striving after knowledge with no ordinary zeal. Who has so suddenly planted in their bosoms such a thirsting for the word of life, such a love for holiness, such a zeal for God and the ordinances of His house? Truly to them the sword of the Spirit has been "quick and powerful, and sharper than a two-edged sword." As the sun was sinking in the west, we assembled on the bank of the brook. Those who were to receive baptism, arranged themselves in a row near the brink, and the multitude seated themselves at a little distance. After a hymn of praise and a fervent prayer, they were one after another, according to the example of our Saviour, buried beneath the flood. How

solemn and impressive the scene! Yesterday nothing was here heard but the sound of savage strife, man against man, and village against village. But the gospel of Jesus has been preached, and the heavenly messenger, Peace, has dispelled the sound of strife, and all, united in one brotherhood, dwell securely beneath the shadow of her wings. Farewell, my much-loved native land, with all its privileges, its pleasures, and its joys; amid scenes like this let me live and die. Closed the day by administering the Lord's Supper to those who have so recently put on Christ. Oh that these lambs of the flock may be led by Him who has said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls."

7.—After calling the people together at sun-rise to give them a few last words, and commit them to God in prayer, came on our way to the next village. Nearly all the young and able-bodied came out with cheerful countenances to meet me, so that I entered at the head of a procession of more than a hundred.

At the next village forty have applied for baptism, but are deferred till they have the opportunity of being instructed more fully. Have been trying to encourage the children in school, and succeeded in getting eight or nine new ones to study, whom the teacher had given up as incorrigible. The locality commands an extensive view of the Bghai hills. Addressing one of the old men, I remarked, "That is all a heathen country, I suppose." "No," he replied emphatically, and pointing to each village, and calling its name, said, "They worship God there, and there, and everywhere;" but added mournfully, "They are still without books."

#### TOUR NORTH OF HENTHADA.

The last two weeks have been spent on a tour of more than fifty miles north of this city. We went to preach the gospel to the heathen, and also to visit the five little churches in that part of this province. There are about one hundred and twenty in those churches,—thirty-three of whom have just been added by baptism. Two years since, Mrs. Thomas accompanied me over nearly the same route. Then there was not one Karen worshipper of the true God in all this wide region. Mark the change. This year, we found a church of thirty-seven members in Pyee-ma-choung, only an hour's walk from this city. Here we administered the ordinance and sang the praises of Christ. I well remember our first visit to this place, when we bowed in prayer, with some ten heathen Karens, over rice mortars, beneath a dilapidated buffalo-shed.

Again, at Krukato, eight miles from the city, we found a church of forty-one members. Seventeen of these partook of the emblems of Christ's dying love for the first time during this visit there. Here the church already nearly support their own assistant or pastor, and are now building themselves a wooden chapel. One of their members has just started on a missionary tour to a distant part of this province, where we hope to see ere long a church of Christ. This is a living branch of Christ's church.

In the view of facts like these who but exclaims, with wondering gratitude, "What hath God wrought!" Should any English friends be disposed to assist in the noble work they can do so by forwarding contributions to Mr. W. H. Dalton, 28, Cockspur Street, or Messrs. Spencer and Budden, 48, Fenchurch Street, London.

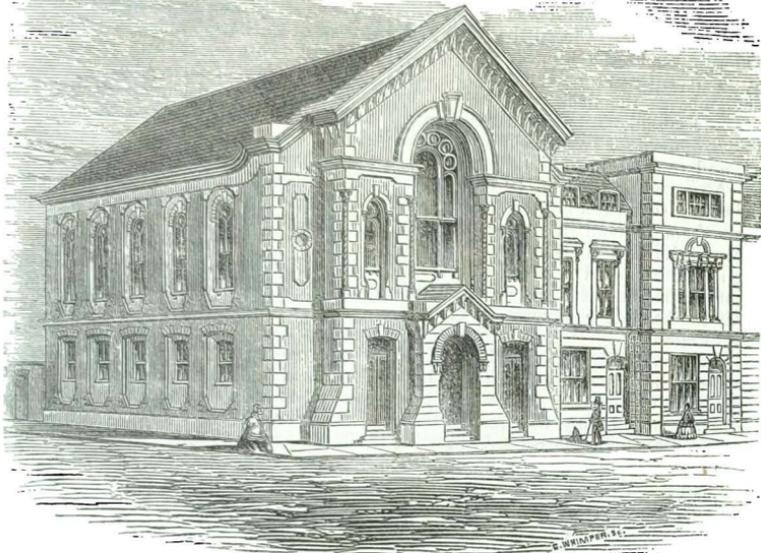
The Rev. John Francis has been requested to visit England on behalf of the American Bible Union. Dr. Conant has resigned his professorship, and devotes his whole time to the work of revision. Dr. Conant and Dr. Hackett, have been appointed members of the Final Committee of Revision.

The address of the Rev. C. Spurden, of New Brunswick, now in England, is 2, Ashburton Villas, Lee, Kent.

#### ANNIVERSARY AND OPENING SERVICES.

HATCH, NEAR TAUNTON.—The annual services were held on Wednesday, July 22nd, and were more than usually interesting and successful. In the afternoon, the Rev. H. Addiscott preached, after which about 150 friends drank tea together. In the evening the chair was occupied by Mr. R. Baker. The cash account was read by the Rev. J. Teal, and addresses were delivered by the Rev. Messrs. Addiscott, Chappell, and Hallett. A sum of nearly £20 was paid into the hands of the treasurer; and if the present effort be continued, the noble edifice will be free from financial incumbrance in two years. During the evening meeting an elegant basin, in electroplate, was presented to Mrs. Teal by the scholars of the female Bible class.

OLD BECKENHAM, NORFOLK.—On Sunday, July 19th, sermons were preached by Mr. Green, in behalf of the Sunday school. The congregation in the afternoon was estimated at 1,000 persons. The following afternoon a tea-meeting was held, when addresses were delivered by the Revs. J. P. Lewis, P. Woodgate, G. Williams, J. Green, and H. Sparham, the minister of the place. The collections and donations at the meeting were very good.



**Baptist Chapel, Mount Stewart Square, Cardiff.**

The Baptist church and congregation meeting at the Bute Docks, under the ministry of the Rev. G. Howe, finding their chapel unsuited to the wants of the increasing population, and sadly inconvenient, have determined on erecting a new building, on a more suitable site, with a lecture-room and class-rooms attached, and a school-room adjacent for Sabbath and day-school purposes. At present there is no school-room, although there are more than 300 children connected with the Sabbath school; nor is there a day school nearer than the other end of the town. The new chapel, of which the above is an engraving, has been designed by H. J. Paul, Esq., and will be carried out under his superintendence. It is in the Italian style, and will be erected in the most substantial manner. Its position will be a very commanding one, as it will terminate one side of Mount Stewart Square, now in course of formation. The principal entrance will be through an archway opening into a capacious lobby with which the other two extreme doorways are connected, thus affording ample means of egress. The interior will present a peculiarly finished

aspect; and the treatment of the ceiling, which will be in three curves, will give a pleasing appearance to what is too often a heavy mass of flat surface. The front of side and end galleries will be of light open ironwork of handsome pattern. The pulpit will be placed against the end wall, having an elaborately treated recess above it. The seating and other details have been very carefully considered, and the chief endeavour throughout the preparation of the design has been to combine comfort with elegance. The front and side elevations will be of Bath stone, and red facing bricks, and, from the appearance of the drawings, promise to be very effective. The total cost, comprising lighting, heating, &c., will amount to hard upon £3,000. Towards this sum there is £1,100, or thereabouts, arising from the sale of the old premises, after the mortgage is paid off, and the expenses connected with an application to the Court of Chancery for power of sale, are met. But as the church is in its infancy, having been formed only two years ago by a friendly dismissal of fourteen members from Bethany, in this town, and the wants of the neighbourhood are great

and pressing, it is earnestly hoped that God will dispose the hearts of his people whom he has blessed with the means, to render prompt and liberal aid. "The Lord loveth a cheerful giver." The contractor is Mr. Foster, of Bristol. It is expected that the chapel will be ready to be opened some time in June, 1858.

**GREAT SAMPFORD, ESSEX.**—On Wednesday, July 22nd, a tea-meeting was held in connection with the Sabbath school in this place in a beautiful meadow kindly placed at the disposal of the teachers by Mr. J. Portway. The Sunday school children walked in procession through the village, after which they returned to the field. A large party sat down to tea in a commodious and beautifully decorated tent. In the evening, under the presidency of the Rev. W. C. Ellis, a public meeting was held, when addresses were delivered by the Revs. J. B. Sainsbury, W. A. Gillson, J. C. Rook, and — White.

**POLE MOOR, YORKSHIRE.**—On July 27th, a meeting was held in the Baptist chapel at Pole Moor to originate a movement for the erection of a new place of worship there, the present place having become too small. About 300 persons sat down to tea. After the tea a sermon was preached by the Rev. W. Walters, and at the close a list of persons enrolled their names as subscribers. The estimated cost is £1,200, above half of which was given or promised at the meeting. The friends at Pole Moor need a larger chapel; they are doing nobly themselves and deserve the kind sympathy and aid of Christian friends.

**SHEPTON MALLET, SOMERSETSHIRE.**—On Tuesday, July 28th, a place of worship for the use of the Baptist denomination was opened in this place. Hitherto, there has been no chapel, and the friends have been obliged to hold their services in a cottage, but the number of attendants increasing, some property was obtained, consisting of a house and garden; the total cost of the purchase and the necessary alterations being £135. Towards this, the friends at Wells, Shepton Mallet and the neighbourhood, have subscribed £65., leaving a debt on the place of £70. The opening services were held with hopeful prospects of success. In the afternoon, a prayer-meeting was held and an address delivered by the Rev. G. McMichael, B.A., of Bridgwater, after which a tea-meeting, and in the evening a sermon by the Rev. T. Winter of Bristol. The other brethren taking part in the services were the Revs. T. Davies, G. Pulling, and B. Davies. This endeavour has been originated, and will be sustained until the cause is more advanced, by the Baptist church at Wells; and they desire the prayers and benevolent co-

operation of the Christian public, as a portion of the debt (£70) still remains unliquidated, which would press heavily on the church at Wells. Any friends who may feel inclined to aid in a good cause can forward their donations to the Rev. B. Davies, Close Hall, Wells, Somerset.

**OLDHAM.**—On Wednesday evening, July 29th, the young men in connection with the Sunday school of the Baptist chapel, Oldham, held a meeting for mutual improvement. About seventy young men sat down to tea. After tea the Rev. J. W. Ashworth was called to the chair, who, after singing and prayer, introduced the business of the meeting. Messrs. M. Holladay, J. T. Gale, Shepley, Mason, and Orme, addressed the meeting; and the chairman concluded by calling upon the young men present to attempt great things and expect great things, remembering that "what man *has* done, man *may* do."

**NEATISHEAD.**—The services connected with the re-opening of the Baptist chapel in this village were held on Tuesday, 28th July. In the morning the Rev. T. A. Wheeler preached, in the afternoon the Rev. James Cubitt; and in the evening a public meeting took place, which was presided over by R. Cooke, Esq., and addressed by the chairman, the Revs. J. Venimore, T. A. Wheeler, W. A. Courtenay, James Cubitt, J. Hassler, and J. H. Lummis, of Horton College. The friends of this interest have been induced to make this enlargement, which will accommodate about an additional 200 persons, in consequence of the large increase recently made to the congregation. The contributions already received have been liberal, and in some instances persons unconnected with the cause have cheerfully and largely subscribed.

**EARL'S COLNE, ESSEX.**—On Sunday, July 26th, the usual anniversary sermons on behalf of the Sunday school were preached by the Rev. W. A. Gillson. The congregations were large and the collections very liberal. On the following Wednesday, the children were regaled with beef and plum pudding, while at five o'clock tea was served to 170 visitors. Several ministers attended, and the day was closed by speeches on education and by prayer.

**ISLE ABBOTS.**—The annual meeting of the schools in this place was held on Wednesday, August 12th, when sermons were preached by the Rev. J. A. Spurgeon, of London; after which 800 persons sat down to tea.

**HORTON COLLEGE.**—The annual services of the new session were held on Wednesday, the 5th ult., at Westgate Chapel. At the morning meeting the Rev. Dr. Aworth presided, supported by the treasurers, the secretaries, the Rev. C. Daniell, the Rev. S. G. Green, and

many other ministers and gentlemen. A devotional exercise was conducted by the Rev. C. Williams, of Accrington, after which the president read the report. It appeared that a generous offer of land at Apperley Bridge had been made to the society on advantageous terms by Robert Milligan, Esq., but that no arrangement had been concluded. After the reading of the report, it was resolved to postpone its publication for a month, in the expectation that at a special committee meeting, which is convened for the 2nd of September, something definite and final will be decided. Twenty-one students enjoyed the advantages of the institution during the last session, and the present number is the same; four having entered upon ministerial work, and four having been admitted for the ensuing year. High testimony was given to the Christian conduct and theological soundness of the students, as well as to the acceptable character of their pulpit labours. The reports of the examiners were unusually full and satisfactory. From the testimony of these gentlemen, the literary and theological character of the institution appeared to be successfully maintained. The financial statement showed a deficit of above a hundred pounds; the figures, as nearly as could be given by Mr. Stead, being, receipts, 1,010*l.*; disbursements, 1,120*l.* It was, however, stated, in subsequent conversation, that several subscriptions and collections were still expected before the closing of the year's accounts; in addition to which, a confident hope was expressed that the friends of the institution would not allow an adverse balance to remain on their books for the first time in *more than twenty years*. In the evening, after a devotional service, conducted by the Rev. James Edwards, of Nottingham, a sermon of remarkable pathos and beauty was addressed to the students by the Rev. Francis Tucker, of Camden-road Chapel, London, from 1 Cor. ii. 2. A collection was afterwards made for the institution; and the Rev. H. Dowson concluded with prayer the services of the anniversary.

#### ORDINATION AND RECOGNITION SERVICES.

**BULTH.**—The Rev. George Straffen, of Presteign, having accepted the invitation of the above church, and entered upon his labours, an ordination service was held on July 16th; the morning service was conducted by the Rev. D. C. Davies, the Rev. D. Jarnan, and the Rev. Enoch Price; in the afternoon by the Rev. R. Lloyd and the Rev. D. P. Davies; and in the evening by the Rev. E. Price, the Rev. E. Griffiths, and the Rev. D. C. Davies. The services were well attended.

#### TESTIMONIALS, PRESENTATIONS, &C.

**DOVER.**—On 15th July, at a church tea-meeting held in Salem Chapel, Dover, the pastor, the Rev. A. Pitt, presented a handsome dressing-case to Mr. William Holtum, for many years a devoted deacon of the church, and also a writing-desk to Mrs. Holtum, in the name of the members, on the occasion of their leaving the town for a time.

**DEPTFORD.**—On Monday, August 10th, a valedictory service was held on the occasion of the departure of Mr. Sindall, the secretary of the chapel and school. The members of the church and congregation, the teachers of the Sunday school, and the scholars of his own class, presented various objects expressive of their gratitude and esteem.

#### MINISTERIAL CHANGES.

The Rev. J. C. Pike, of Quorndon, has resigned the pastorate of the Baptist church, Dover-street, Leicester. A large number of friends requested him to continue his labours in the town, and upon obtaining his consent have engaged the spacious room known as the "New Hall."

—Mr. William John Wilson, of Whitehaven, has received a cordial and unanimous invitation to the pastoral charge of the church at Middleton Teesdale, Durham, and purposes entering upon his stated labours the first Lord's day in August.—The Rev. W. A. Popley resigns the pastorate of the Baptist church, at Lymington, at Michaelmas next.—The Rev. W. Bull, B.A., late of the Baptist College, Bristol, has accepted the unanimous invitation of the church at Sutton-in-the-Elms, Leicestershire, to become their pastor, and will enter upon his labours on Lord's day, August 30.—The Rev. J. M. Ryland, of Earby, has accepted the cordial invitation of the church in Moor-lane, Bolton, and enters upon the pastorate on the first Sabbath in October, with encouraging prospects of success.

#### RECENT DEATH.

**MR. JOSEPH WILSON.**

Died at his residence, Beaufort-street, Chelsea, July 5th, in the 73rd year of his age, Mr. Joseph Wilson, a member, and for several years a deacon, of the Baptist church, Battersea. He was born in the vicinity of Leicester-square, London, January 13th, 1785, and passed the period of his early life without any remarkable occurrence. In 1806 he married Miss M. A. Young, to whose piety and devotedness he

always expressed himself as greatly indebted; not unfrequently remarking, "Before I became acquainted with my estimable wife I entertained pharisaical principles, which she soon led me to see would not serve as a passport to heaven." Not many months after their union, Mr. and Mrs. Wilson became members of the church in Orange-street, and remained in connection with it until a change took place in their views respecting the ordinance of baptism; they then removed to Eagle-street Chapel, and were baptized in February, 1818, by the late Rev. Joseph Ivimy, under whose pastorate they continued upwards of twenty years. Severe affliction in his family rendered it desirable that our friend should seek a suburban residence some distance from his house of business; he accordingly took up his abode for a brief period at Wandsworth, and subsequently at Chelsea, where he ended his days. In 1835 his membership was transferred to the church at Battersea, and he was chosen to the office of deacon, the duties of which he assiduously and faithfully discharged until interrupted by enfeebled health; this, together with the distance he had to walk to the house of God, prevented so regular an attendance as he desired, and he was induced, in 1849, to join the church in Paradise-row, on account of its being nearer, and in the hope of his rendering valuable assistance to the cause of Christ in that

locality. Here also he was called to act as a deacon, but the vicissitudes through which the church had to pass, and the trying circumstances in which it was placed, requiring more attention and energy than he, with his shattered frame, was capable of rendering, he resigned his office, and returned to spend the remainder of his days in fellowship with the Christian friends with whom he had been so long and so happily associated. His reunion with them was of short duration. His decayed strength and increasing infirmities permitted him only to enjoy occasional visits, and these were mostly on ordinance Sabbaths, which he appeared greatly to value as seasons of spiritual refreshment. His delight in the Lord's day and attachment to the Lord's house were strong even in death. He had anticipated much pleasure in being at the communion on the first Sunday in July; but instead of joining on that day the communion of saints on earth, he was summoned away to the fellowship of the blessed in heaven—

"Where the assembly ne'er breaks up,  
The Sabbath ne'er shall end."

His death was eminently that of the righteous. He departed in peace "looking," as he expressed himself, "for the mercy of our Lord Jesus Christ unto life eternal." I. M. S.

## Notes on the Month.

ONE theme still fills every heart and every tongue: in all circles India is the sole topic. And no wonder. Commercial men remember that for a hundred years that vast continent has been a mine of wealth to this country. In military circles it is felt that the prestige of our arms has rarely been so rudely assailed, and never was there a more imperative necessity to vindicate our boasted supremacy. Patriots burn with zeal for our country's honour; party politicians see an inviting arena for factious debate; philanthropists mourn over inevitable bloodshed, and sadly admit that prompt severity is now the truest mercy; whilst Christians deplore valued lives suddenly cut off in the midst of successful labours, mission work arrested on its earliest and noblest field, churches decimated or scattered, and fields "white unto the harvest" trodden down and laid waste under the iron heel of war. To many has the news from India a more direct and personal interest; friends and brethren, children and parents are there, their lives trembling in the balance, and those who love them with the tenderest affection can do nothing but pray.

In this very fact, however, we can already see good being elicited from evil. As in the time when Herod "stretched forth his hands to vex certain of the church," we read, "that prayer was made without ceasing of the church unto God;" so now a new energy and power has been infused into our meetings for prayer. Throughout the land special and ordinary assemblies for devotion have been attended by numbers unusually large, and the petitions for India have been marked by unwonted fervour. No price is too great to pay when, as the result, the church is made more earnest and "instant in prayer." Surely, never

was there so imperative and urgent a call upon the slumbering church to arise and pray as is afforded by these lamentable events. To that call a general and earnest response is being made. To our troops engaged in the conflict we may address the eloquent words of Robert Hall, with even deeper meaning and truth than as first used by him,—“While you are engaged in the field, many will repair to the closet, many to the sanctuary; the faithful of every name will employ that prayer which has power with God; the feeble hands which are unequal to any other weapon will grasp the sound of the Spirit; and from myriads of humble, contrite hearts, the voice of intercession, supplication, and weeping, will mingle in its ascent to heaven with the shouts of battle and the shock of arms.”

Much surprise has been expressed that so long a period should have elapsed before Delhi is taken, and its capture has been confidently looked for by each mail. Those, however, who have expected that the small force before the city could take it by a *coup de main*, can hardly be aware of its great strength. It is seven miles in circumference, contains 200,000 inhabitants, is to a great extent built of strong, stone houses, from which a murderous fire of musketry could be kept up on troops in the streets; it is defended by a wall, composed of huge blocks of granite, strengthened with towers and bastions, outside which is a broad deep moat; to the east it is still further protected by the Jumna, which flows past its walls. Its defences have lately been much strengthened, the fortifications thrown up by order of Lord Auckland having been designed to render it impregnable, except by the operations of a regular siege. Such a city, held by 30,000 disciplined troops, amply supplied with all munitions of war, with no mercy to look for, and fighting with the courage of desperation, is not to be taken with the ease which our newspaper writers have expected. We fear that whenever the assault takes place, it will be with frightful carnage on both sides. It must be remembered likewise in further explanation of the delay, that the handful of British troops in India are so fearfully outnumbered that they cannot afford even to gain a victory with much loss to themselves. This the insurgent Sepoys well know, as is shown by one of their intercepted despatches, calling upon their fellow-soldiers to join them, in which they say, “One defeat to us is ten to the British.” They are right. A few dearly purchased victories would just now be fatal.

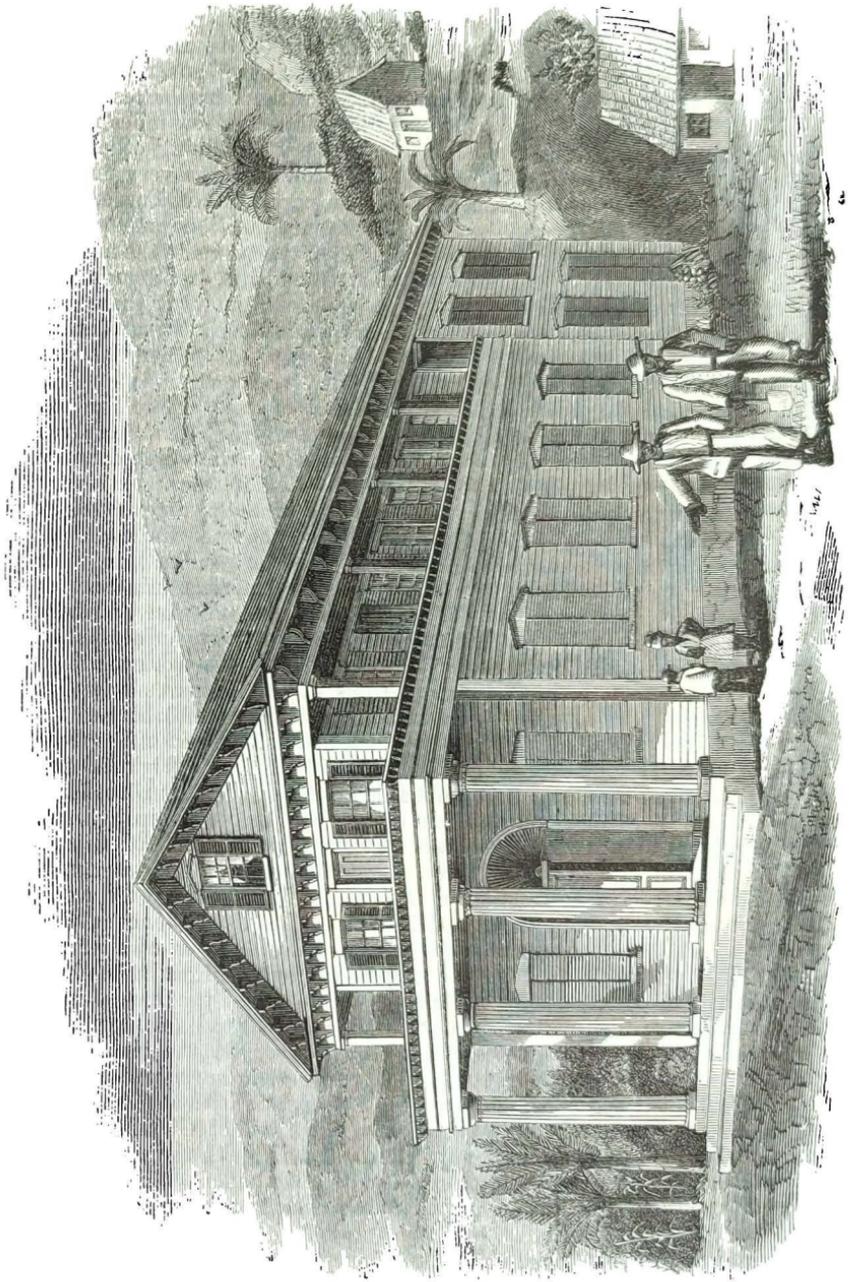
In comparison with this one all-absorbing theme the other events of the month seem trivial and insignificant, nor do they possess any absolute importance. The debates in Parliament have been both factious and uninteresting; the disagreement about the Danubian Principalities is so enveloped in diplomatic mystery, that it is neither understood nor cared for by the people at large, the importance attached to the return of Bright for Birmingham, is a striking illustration of the dearth of great men in the House; the snapping of the American telegraphic cable is not accepted by its promoters as a defeat, but only as a postponement of victory. The glorious harvest weather we have enjoyed, securing to us, as it does, “the staff of life” for another year, should awaken within us emotions not merely of gladness, but of gratitude, “Oh! that men would praise the Lord for his goodness, for his wonderful works to the children of men.”

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## Editorial Postscript.

Too late for incorporation with our article on the subject, we have received the circular letter of the Western Association, which met at Yeovil. The subject of the letter, written by Mr. McMichael, was the *Special forms of opposition to the progress of the gospel, and the best means of combating them*. The preachers were, brethren Green, Birt, Newnham, and Price. Resolutions were passed in behalf of the Bible Translation Society, the Baptist Irish Society, and with reference to the rights of Dissenters in the new cemeteries. Bridport and Ilfracombe were recommended as chapel cases. Twenty-seven churches report a clear increase of 25 upon a total of 1,988 members.

# THE MISSIONARY HERALD.



MISSION CHAPEL AND HOUSE, JACMEL, HAITI.

## THE MUTINY AND THE MISSIONS.

THE Bengal Presidency is divided into two sections, each presided over by a Lieutenant-Governor. The one contains Bengal Proper, Orissa, and Behar; the other is usually known as the north-west provinces, and comprises the districts included between Ghazipore on the river Ganges, and the Commissionership of the Punjab. The seat of government in the one case is Calcutta; in the other, Agra. In the Bengal Presidency the mutinous spirit has appeared only at Barrackpore, a few miles north of Calcutta, the whole of that immense country remaining otherwise unaffected by the civil war raging elsewhere. For a time a very uneasy feeling was manifest among the Mohammedan population of Patna, Jessore, Backergunge and Dacca. At the latter place the Sepoys betrayed some inclination to interfere with the preaching of the gospel in the market place; but no overt act of rebellion has been committed. Although the missionaries have been obliged to act with much caution, yet there has been no material interference with their work, and it is anticipated that so soon as the present ferment is allayed, itinerant missionary labours may be resumed without danger or obstruction.

In the north-west provinces the case is far otherwise. From Benares in the south-east, throughout the entire district watered by the Ganges and the Jumna, up to the very banks of the Sutlege, the whole country has been the scene of plunder, incendiarism, and murder. At every military station the native troops of the Bengal army have revolted, at some of them committing the most revolting atrocities upon the bodies of the Europeans, men, women, and children, who have fallen into their hands. Every mission station where European or American missionaries resided has been broken up, and for the most part the mission buildings plundered or destroyed. The missionaries are either fugitives, or compelled to relinquish for the time, with very rare exceptions, the work in which they were engaged. So far as is known to us, it is at Benares only that the missionaries have attempted to resume their interrupted labours.

At Delhi only have missionaries lost their lives. Besides our dear brother Mackay, and the widow and daughters of our late highly esteemed missionary, Mr. Thompson, Mr. Hubbard, of the Propagation Society's mission, and Mr. Jennings, a chaplain of the East India Company, have been cruelly slaughtered. Mr. Brown, on delegation from the Methodist body of the United States to look out a suitable locality for a mission, is supposed also to have been killed at Almorah. With these exceptions, the entire missionary body is safe. Through the kind providence of God their lives have been spared, and they all are now in places of apparent safety. Many native Christians are supposed to have fallen. Some have died a martyr's death, boldly confessing the name of the Lord Jesus; but particulars of their testimony unto death have yet to be obtained.

At least seven societies carry on missionary labour in the north-west provinces, at upwards of thirty stations. More than seventy European or American missionaries were occupying various localities at the time of the outbreak. The marked interposition of the hand of God is seen in the astonishing escape of so many, of *all* indeed, with the exceptions mentioned, from the hands of bloody and deceitful men. Surely, God has dealt most bountifully with us. He teaches us not to tremble for the safety of the ark of the Lord.

With regard to the special condition of our own stations, the following

embodies our most recent intelligence. Delhi is of course entirely destroyed. At Muttra the mission house and chapel, and we fear also the school-house in the city, have been burnt to the ground. Mr. Evans is in Agra, and gives his assistance to Mr. Parsons in such religious services as the anxieties and bustle of the times will allow. In Agra the missionaries and mission property are uninjured; but preaching to the natives is suspended for a happier season. Chitoura has hitherto escaped. The native pastor with great boldness and judgment has remained at his post, and by his presence has prevented mischief and outrage. The native Christian community is, however, much scattered by the necessity of seeking subsistence. Weaving is an employment for quieter times, when only the produce of the loom can find a sale. There is a prospect that situations will be given them in various government offices, where their trustworthiness and fidelity to the English rule may meet with encouragement and reward. At Benares the missionaries have re-opened the school. The attendance is small; but with the increasing security and re-establishment of order it is not doubted that the numbers will rise to their former amount. Other missionary labour is pursued as prudence and opportunity allow. Patna, it is understood, remains quiet, and the labours of our brother, Mr. Kalberer, are unintermitted.

What are the future prospects of missionary labour in the north-west provinces it is obviously too soon to judge. There are, however, a few encouraging circumstances which ought not to be overlooked. The first is, the wonderful preservation of missionary life. Expense will have to be incurred in the reinstatement of the missionaries in their former stations; but there are the men, ready, so soon as the storm blows past, to resume their high calling. Lives, more precious than houses or chapels, God has spared to us. They remain to be consecrated as before to the glory of the Redeemer and to the saving of men's souls.

A second interesting fact is, the abstinence of the general population from all participation in the revolt. There has been no rising of the people. The Mohammedans, indeed, have exhibited both sympathy with the rebels and a malignant hatred of the English. But this they have always been ready to evince, and the difficulty of missionary labour amongst them will be no greater after the pacification of the country than it was before. The Hindus have been quiet spectators of the rebellion, or passive sufferers of the violence of armed men, or of the bands of depredators which these events have called forth. In very numerous cases they have actively interfered for the safety of refugees, and conducted them to places of security.

A third consideration is, that it will be impossible for the Government of India to form another army in which *caste* shall be recognized. Already in civil employments, *caste* is unheeded by the state. This principle will inevitably be extended to the army. By their injudicious deference to the caste feeling in the organisation of the Bengal army, the Indian government prepared the explosion which has now overtaken them. The Sepoy force had become a great caste institution, the last stronghold of the unsocial and inequitable system which has for ages been the curse of Hindustan. Whatever may be the professions of respect for the religious prejudices of the people made by the Governor-General, it is impossible that the government can again permit the principle of caste to have an actual form in the ranks. Insubordination and revolt have been its fruits. "It must now be set at nought.

Another consideration of deep interest relates to the *cause* of the mutiny. This is said to be a religious one, the Sepoys affirm it, and not a few eminent statesmen trace the origin of the revolt to an unwelcome tampering with the religious practices of the people. We are not concerned here to enter on an examination of the truth of this view, but this pleasing fact stands out in distinct prominence, that the missionaries are not accused. Their labours are appreciated, the purity of their motives is acknowledged, the value of their exertions is highly estimated, by the government itself, and by the statesmen who lead in the great legislative assembly of the British nation. Missionaries in India will, therefore, meet with no obstruction in the future from the authorities. No limitation will be placed upon their actions; they will continue free to discharge their sacred functions as preachers of the gospel throughout the wide empire of Hindustan. If the government should continue to refuse to foster missionary effort, it will place no difficulties in the way.

And lastly, it is the opinion of many of the most esteemed of our missionaries, that the revolt will in the end be for the furtherance of the gospel. Confidence in idols will be shaken to the very foundation; rightly or wrongly the people of India will be inclined to attribute the success of the British arms in suppressing the revolt (as with confidence in God's presence with our country we doubt not will be effected) to the superiority of Christianity. Already the revolt is regarded in Bengal as a conflict between Krishna and Christ, Hinduism and Christianity. With a still more favourable regard will the people listen to the preachers of Christianity. The victories of the British troops will be attributed to the superiority of their religion. The existing impression among the masses that at some time Christianity will become the religion of India will be deepened by the event, and many will probably regard its dawning truths with more attention and respect.

Such are some of the considerations which lead us to look hopefully forward. All things are of God. The prevision of man is limited to a very narrow range; but we have the promises of God's word to sustain our faith, and the history of past times to show that the entrance of new ideas and new truths into the bosom of a people is often attended by revolutions and struggles and deep tribulation. Let us commit our brethren and their labour with unwavering faith to God. Let us not be dismayed though the storm and the tempest rage around us; the kingdom of God must come, and shall be established for ever and ever.

## INDIA.

AGRA.—The interruption of postal communications has prevented our hearing from our friends in Agra with the regularity we wish. The following letter from Mr. Parsons, under date June 15, brings us the welcome intelligence of their safety, and of the welfare of our interesting station at Chitoura. Mr. Parsons says:—

“Truly a warm acknowledgment of fervent gratitude is due to our heavenly Father from me for the opportunity of again addressing you from the Mission House. Many are the alarms that have reached us since the last mail, when brother Evans addressed you. We have not known in the morning that we should

spend the day in peace, and we have laid down at night in doubt whether we should not be warned before morning to fly from our house for the safety of our lives to some house in which arms were provided, and several Europeans met together for mutual defence. This has been a painful, though doubtless a beneficial trial of our faith and patience, but our anxiety is tempered by gratitude, for hitherto the sword which has been desolating all around us, has not been suffered to reach our station. We have been preserved in a way which excites the wonder of all, and constrains the Lord's people to feel that he has been our refuge and strength, and has by his providence erected, as it were, a wall of fire around us. We are not, however, yet permitted to feel that the crisis is passed. There are quite enough clements of evil all around us to swallow us up, if the Lord saw it for his glory to permit such a thing. Our postal communication is closed with distant stations in every direction but Bombay, so that we know not what forces of mutineers may be collecting on the S.E.

#### *Preparations against attack.*

The authorities here do not relax in the least in their vigilance and preparations against an attack. Yesterday martial law was proclaimed in this district, as it has already been in several others to the N., N.W., and S.W. Volunteers, foot and horse, are being diligently trained, and the fort supplied with provisions for six months.

#### *The mutineers.*

Meanwhile, severe calamities are overtaking the poor deluded Sepoys who have mutinied. Wherever the European troops have engaged them, they have inflicted severe loss upon them, and we have heard of hundreds dying on the roads, and thousands perishing in mutual conflict. Almost the whole of the N.W. province is in a state of confusion and anarchy, and plunder and slaughter are the order of the day. It is distressing to hear the reports of so much blood. Things are so badly managed on the part of the rebels that there seems no prospect whatever of their ultimately succeeding, but on the other hand we cannot tell how far they may go in mischief, before they are effectually reduced to submission. We cannot believe that it is the design of God to bring the British rule in India to a termination now, but he may see good to inflict some further blows of his rod, and they may yet reach our persons. All must be well, since he orders it.

The operations against Delhi have all been successful so far as we have heard, but they appear to be tardy. I hope this mail may convey the news of its fall if the post to Bombay continues open.

#### *The mission.*

We have heard nothing further of dear brother Mackay. Our dear brother Evans is still with us, and takes part in the religious services we are permitted to hold. You will, I am sure, have deeply sympathised with him in the loss of nearly all his property, the destruction, by fire, of the mission premises at Muttra, and what our dear brother feels more than all, the suspension of his work for we know not how long. Here we have been enabled to continue our English services at the cantonments chapel, though our congregation has been diminished, also our native services at the Purtapoorra chapel, but our services at the civil lines chapel have been suspended for a month past. If we have had prayer meetings, they have been in private houses, on account of the chapel being situated next to the prison, which is in these times a very dangerous locality. But our prayer meetings have been few, for most of our friends have to perform the duty of watchmen at night, and have little time or strength for public services. O let us have your prayers, and the prayers of the churches, that God may condescend to give quietness, and that he may sanctify these trials to the advancement of piety in the churches.

#### *Safety of Chitoura.*

"During these troublous times, there has been so much incendiarism, both in town and country, that our Chitoura buildings could not but be considered in great danger. Hitherto, however, they have been preserved, and this is due mainly to Barnard's conduct. Not unaccustomed to dangers from his youth, he has maintained a bold front, and kept to the place when a timid person might have sought refuge in Agra, in which case I fear the villagers around would not have spared the place. But though the village is spared, I am sorry to say it is nearly depopulated. The cotton crop having in a measure failed this year, the weavers have been unable to buy yarn, and so have been obliged to seek other employment. And, moreover, what they make they cannot sell, because the roads are unsafe, and they cannot take their goods hither and thither for that purpose. Late events have shown the authorities how little they can depend on Hindus and Mohammedans, and they are now desirous of employing Christians as watchmen and

policemen, and hence it is likely that several of the Chitoura people will get work in this way. If they do, I hope they may avail themselves, when their duties permit, of the religious services of the Purnapoora chapel.

*Extension of the revolt.*

"18th.—Up to this date, no official intelligence has reached us of the complete conquest of Delhi. On the other hand, we

CALCUTTA.—Our readers will peruse with great interest the following extracts from a letter of our esteemed brother, Mr. Thomas:—

"I have deeply sympathised with the government, and, with thousands throughout the country, have prayed for them, that they may be wise in council, firm in action, and successful in all their efforts to put down rebellion; and for a long time my confidence was unshaken; I cannot say it is so now. Oh! that God would give us men of sterling piety, with wise heads, firm wills, and strong hands—men who will not be ashamed to acknowledge and honour God, or to ask his guidance and his blessing. I can hardly help concluding that our present authorities are afraid that it should be known that they acknowledge God, and ask guidance and assistance from him, lest this should give umbrage to Hindus and Mussulmans as a sort of interfering with their religion. Some weeks ago there was a proposal for a public meeting for humiliation and prayer—a special request was made (I do not say by whom—in fact I never asked) that this gathering for prayer might not be made generally known. I believe our fellow-Christians all over the country have made the present troubles a subject of daily prayer, and numbers have expressed a wish that government would ask their Christian subjects throughout the country to unite in a season of humiliation and prayer; but nothing of the kind is likely to take place. Would that some thought of those solemn words "Them that honour me, I will honour; and they that despise me shall be lightly esteemed!"

*Future government of India.*

"I do hope our present troubles will, in God's good providence, result in an entire

change in the character of the government and its relation to the superstitions of the country. My prayer is that Christian England may arise and make its power felt. Let the rights of conscience be fully recognised, liberty and protection be afforded to Hindu and Mussulman; but let there be no ignoring of the God of heaven; no more of that studied avoidance of the name of the Saviour—of the work he has done; of the gospel he has given and commanded to be made known to every creature; no more official frowning on a man because he is a Christian and endeavours to live as one—no more hedging about of our native soldiers to prevent their learning what Jesus taught and what he did. Now is the time for British Christians to be up and doing; and while so many will be clothed in mourning on account of endeared relatives whose blood has been so barbarously shed, may there not duly be a national determination that those horrid murders shall not remain unavenged! but may there also be a firm resolve that the awful ignorance and superstition which have led to these murders shall not be allowed to remain without suitable efforts being made to remove them! And among those efforts one should be to compel the government to allow their native soldiers to be as accessible to the efforts of the Christian missionary as the people around them. I hope, too, that measures will be devised to throw the country open to British capital and British enterprise, and that effective means will be provided to prevent a repetition of those scenes of violence and blood which now fill the country with lamentation and woe."

These weighty observations must be borne in mind when the time shall have arrived for the people of England to decide in Parliament on the future government of India. The position of its government, both towards Christianity and heathenism, has hitherto been of a most unsatisfactory nature. It has inconsistently repressed Christian exertion, fostered superstition, and yet undermined, by its schools and its legislation, the great and long-enduring fabric of Hinduism. Hence the complaint of Christian men and missionaries on the one hand, and the accusation on the other, by the natives, of tampering with and overthrowing their most cherished superstitions.

DELHI.—We cannot withhold from our readers the following letter of our lamented brother Mr. Mackay. It is the last which has reached us from his hand. Whether we shall ever hear the particulars of his death, cannot be certainly known until Delhi shall have been recovered from the hands of the rebels. This sudden interruption to his earthly labours is a cause of grief. He bade fair to prove himself a workman that needeth not to be ashamed; the devotedness, zeal, and diligence with which he had applied himself to the service of his Lord, gave to us the highest expectations. But these are suddenly cut short, and we have to mourn over his too early grave. How sad a gloom does the story of the last few months throw over the missionary work in Delhi! Writing from this ill fated city, on the 25th January, Mr. Mackay says:—

“I arrived here on the 27th March, 1856, and from that time have endeavoured, according to the best of my ability, to discharge the duties which have devolved upon me in this locality. Delhi, as is well known, was long the capital of the Mogul Empire, and still continues to be the centre of Mohammedan influence in India; and yet strictly speaking it is not a Mohammedan city. A large majority of the inhabitants are still Hindus. In our Missionary School there are four Hindus for one Mussulman, and I believe very nearly the same proportion exists in the Church Missionary School, and also in the Government College. It is rather a striking fact, however, that the Hindus, though regarded as inferior in point of energy and intelligence to the Mohammedans, are much more desirous of obtaining education. The proud Mohammedan, long accustomed to rule the country, can ill brook the British sway; and it is only by slow degrees that he can be brought to admit the excellence of anything English. Hence it is not only the religious, but the national prejudices of the people against which we have to contend.

#### *The languages used.*

“Hitherto I have endeavoured to give an equal share of my attention to each of these two great classes into which the population is divided, not knowing in what quarter God may be pleased to command his blessing. But I have found it difficult, not to say perplexing, to accommodate myself to two classes of people as distinct from each other in feelings, habits, prejudices, and even language as if they constituted two separate nations. In preaching we are constantly obliged to turn from the Urdu to the Hindi, and from the Hindi to the Urdu, according to the respective classes which we address. Sometimes after discussing with the Mohammedans, the Hindus will ask us to explain to them in Hindi what we have been talking about. And this you may easily conceive is very perplexing to one who has acquired

only a very imperfect knowledge of these really difficult languages.

#### *The missionary's work.*

“As might be expected, the great drawback to the success of a young missionary is his ignorance of the language and habits of the people among whom he labours. It is not indeed difficult to acquire a knowledge of the language, sufficient to enable him to speak to the people, and even to make himself understood; but it is very difficult to enter into their feelings, to anticipate their prejudices, and to wield their language with power and energy, without which little can be accomplished amongst a people, remarkable alike for the acuteness of their understandings, and the inveteracy of their prejudices. It is much more difficult to argue with the Mohammedans than with the Hindus. Amongst the former, the more intelligent are well acquainted with the arguments used by Unitarians at home; and although ignorant of the general contents of our Scriptures, exhibit an acquaintance with most of those difficult passages which have a reference to the Trinity. Doubtless it is much better to avoid the discussion of such questions, and adhere to the simple preaching of the gospel. But this is not always possible. Some of them display considerable skill in the Socratical mode of disputation, viz., by question and answer; and by this means sometimes lead us into a subtle and profitless discussion before we are aware.

#### *Discussions.*

Take a single example. Some time ago a Mohammedan came to me, and in a very simple manner put the question, Does God know all things? Of course I was bound to answer, yes. And is Jesus Christ, God? Yes, I again replied. Then Jesus Christ must know all things? As I did not know what the man was driving at, I again answered, with some hesitation, yes. Upon which, with an air of triumph, he quoted Mark xii. 32, ‘But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but

the Father.' Of course, if I had known the man's object, I could have qualified my answers to his questions in such a way that it would have baffled him to reach the conclusion at which he was aiming. Hence the necessity that a missionary should be well acquainted with the opinions entertained by his opponents, and the various objections they are likely to employ, if it were for no other purpose than to know how to avoid them successfully.

*The people of India.*

"Our friends at home can with difficulty conceive the kind of people with whom we have to deal. It is not a number of rude and savage men who are overawed with the consciousness of their own inferiority, and extend to us a deference which no one can withhold if he would from superior intelligence. But the people among whom we labour, are civilised and refined even to extravagance. They are not only a people whose understandings have been perverted and moral perceptions blunted to such a degree, that we can with difficulty find a foundation in their minds on which we can rear the superstructure of truth; but whose self-conceit is such that they believe themselves to be our superiors in most things, and with difficulty acknowledge their inferiority in anything but *bravery*. We were told some time ago, by a Maulvi or Mohamadan doctor, that the stupid people of this country are equal in natural capacity to the acute and intelligent in England. Our friends in England will smile at the idea, but the assertion is not made altogether without any reason. It is a startling fact, that the descendants of Europeans in this country, are unable to compete with the natives when placed side by side with them in our schools and colleges.

*Reception of the gospel.*

"These remarks apply more particularly to the *city* of Delhi. In the villages and outskirts, the people are much more simple in their disposition, and manifest a pleasing readiness to listen to the preaching of the gospel. So different indeed is the reception which we meet with in Delhi, from that which we meet with in the surrounding villages, that it has been a serious question with me, whether I ought not to devote my attention almost exclusively to the villages. Everywhere in the villages we meet with a cordial welcome, and a disposition to cavil is very seldom manifested. On one occasion we visited Shadrab, a large and populous village, or rather town, about six miles from Delhi, and after having spent some time talking and disputing with the people in the bazaar, we were about to

return home, when we were surrounded by a number of persons, belonging to the *Chumar* caste, who earnestly invited us to come and address them. 'We are poor people,' they said, 'and wont cavil and dispute with you like those in the bazaar. We want to hear you preach to us.' We told them we had already spent some hours in the bazaar, and that it was now time for us to be going home, but we should come another day soon and address them. But this they would not listen to, and some of them actually prostrated themselves upon the ground, and offered to kiss our feet to get us to stay. Of course, we should have been unworthy followers of him, who sat at the well of Samaria, refusing to partake of the food, which had been brought him till his Father's work was performed, if we had resisted such an appeal as this; though it cost us the loss of our breakfast.

"But, however, pleasing such an incident may be, we must not conclude, as those who are unacquainted with the people might, that they are fully ready to embrace the gospel. They are accustomed to worship their own *gurus*, and as we are the *gurus* of the '*raja log*' or 'king people,' they think, we must be worthy of very great deference. The cordiality with which we are received by persons of low caste, arises as much perhaps from the pleasure which those feel on being treated with kindness and respect, who have been accustomed only to endure the contempt and neglect of their own countrymen, as from any interest which they take in our religion. And hence, we are very apt to be deceived by appearances. In a little village, called Pahar Ganj, about a mile from Delhi, our native preacher, Waylayat Ali, had apparently succeeded in producing a favourable impression on the minds of some persons belonging to the *Chumar*, or shoemaker caste, who are held in great contempt by natives of the higher castes, so much so that they would consider themselves as polluted if they should accidentally touch them; and I was hopeful that, as in the days of our Lord the poor heard Him gladly, so might the gospel be more readily received now by these poor despised *Chumars* than by the proud self-righteous Brahmins. But after repeatedly visiting them, and endeavouring to instruct them, I found that they were making very little progress, and it occurred to me that, by establishing a school in which both children and adults might be taught, we should be brought into closer connection with the people, and our labours be facilitated in various ways. Accordingly I got a room fitted up, and a teacher appointed; and as I was resolved

that the school be established on right principles, I made it a rule that all should be admitted irrespective of caste. But although the people seemed very much pleased when informed of our proposal to establish a school amongst them, yet when it actually was established none of them would send their children. The higher caste natives would not send their children unless we excluded *Chumars*, and the *Chumars* would not send their children lest we should kidnap them and send them to Calcutta or England. With so little confidence in our good intentions had we succeeded in inspiring them notwithstanding all our efforts.

#### *Work in Delhi.*

"In Delhi I was led to establish a school a short time after my arrival, which so far as numbers are concerned, soon became flourishing, more so than I even wished, for I found that to keep it in a proper state of efficiency would consume more time than I was willing to bestow on such an object. It is however a pleasing indication of the change which is taking place in the minds

of the people, that twenty years ago missionaries paid for boys to come to school and could not get them, and now we exact a fee, and get more than we want.

"I have not yet been cheered with any conversions. Many have come professedly as religious inquirers, some as candidates for baptism; but I have generally found that the true object of their inquiry was: how to better their worldly condition. Consequently when they find no worldly hopes are held out to them, they generally cease to visit us.

"Our English church is small, and likewise the general attendance, nor can we entertain much hope of a large increase in a city where so few Europeans reside.

"On the whole we may say, we have many difficulties to contend with, and little appreciable success to cheer us; but yet we never think of despairing. With a noble cause to advocate, with millions of intelligent minds to operate upon, and above all with the imperishable promises of Divine assistance, we cannot but feel that if we do not ultimately and speedily triumph the blame must rest with the unfaithful workmen."

**MONGHIE.**—The following is an interesting specimen of the preaching of our esteemed native brother Shujaat Ali, communicated by the Rev. J. Lawrence:—

#### *Sermon of native preacher.*

"Last Lord's day our eloquent brother, Shujaat Ali, preached to the native Christian congregation. He took for his text, 'Fight the good fight of faith.' In accordance with the native manner, he began his discourse with a number of interrogatories, as, 'To whom is this advice given?' After showing that believers are the persons addressed, he said, 'What! are believers to fight? Yes. What! all believers? Yes. Perhaps some of the sisters may say, "The men may fight, but as to us women, how can we fight?" That would be a strange sight, indeed, to see women fighting; and women who call themselves Christians, too. "Are we not commanded to love one another?" True, my dear sisters, but nevertheless you must fight, or you cannot obtain the crown of life.' He then went on to explain the nature of the fight, the enemies we have to oppose, the weapons with which we are furnished. In the application of his subject to different classes, he again appealed to the sisters, warned them not to shrink from this warfare, but warned

them also to beware of fighting among themselves. "But, after all, what can a weak woman do?" some of you may say. I will tell you. A woman, weak as she is, with the sword of the Spirit, the shield of faith, and the armour of righteousness may do wonders. Look, for instance, at Jael, what did she, a weak woman, do? She had no sword, no spear, no weapon of war; but, with a simple mallet, and one of the pins of her tent, she did what all the army of Israel could not do,—she slew the captain of their enemies' host. But you will say, "How shall we imitate her?" I will tell you. Satan, the captain of your spiritual enemies, wants to take refuge and hide himself in the tent of your hearts. Now, do you take the peg with an iron point, which is this holy Word of God [at the same time holding up the Bible], and the hammer to strike it home, which is the strength of the Spirit of God, and put forth this strength with all your might, and you will inflict so deadly a wound upon your adversary, that he will not be able to stand before you.' Such was the effect of his eloquence that every eye was fixed, and a profound silence was observed through the whole place."

The remarks which follow, by Mr. Lawrence, give an interesting view of the

progress of Divine truth. The leaven has been inserted in the meal, and is evidently producing, through God's blessing, its natural result :—

“The aspect of things around us shows that ultimately Christianity must prevail over the superstition and idolatry of the Hindus, as well as over the blind faith and arrogant spirit of the Mohammedans. The former are certainly more hopeful than the latter. Many of the Hindus acknowledge that there is more of truth in the Christian religion than in their own. And it is a good sign that in our neighbourhood many who are best acquainted with Christianity and its professors have the least to say against it.

#### *Obstruction of caste.*

The great objection with many is, that it destroys caste. They cannot eat or hold fellowship with Christians without being cast off by their own people and their nearest relations. They commend Christianity before their countrymen in the open streets; and there are some in our neighbourhood who do not hesitate to avow themselves Christians in all things, but eating and associating with Christians. Our Scriptures are to be found lying in their shops, and we have reason to believe they are frequently read. One man tells us, he keeps up family worship every day in his house, reading the Scriptures, praying, and sometimes expounding and singing our hymns, with the members of his family and others of his friends who choose to come. He is still in caste, and does not associate with our native brethren; but whenever they go to his shop he receives them most cordially, and treats our good brother Nainsukh with as much respect as he was accustomed to receive his heathen teacher, with whose services he has long dispensed. Of this man, and of some others, in a similar case, we entertain hopes. But the fact of their having renounced idolatry, having avowed themselves Christians in principle, and openly reading our Scriptures, and still being retained in caste, indicates a great change in the opinions of the people. A few years ago it would have been utterly impossible for them to have gone so far, and still to remain in caste. Time has been when, if a man was only suspected of a

leaning to Christianity, he was immediately threatened with expulsion from caste, and no rest was given him, until he returned to his old idolatrous practices, and to the allegiance of his spiritual guide. It would be more satisfactory, of course, if these persons had the courage openly to unite themselves with the Church of Christ and take the consequences; but I am not without hope that they are doing some good in their present position. As they do not conceal their opinions, many may learn from them something of Christianity who would not listen to a man that had been put out of caste.

#### *Good reception.*

“In the villages to the north-west of Monghyr, with one or two exceptions, we met with a friendly reception. The people were pleased to see us, invited us to sit down among them, and entered into very patient and pleasant discussions with us. Many admired and commended the morality of the Gospel, some thought favourably of the personal character of Jesus Christ as a very wise and great teacher, and some would even admit that he might be an incarnation of the Deity. But to affirm that there is no salvation without faith in Jesus the Son of God, appeared a hard doctrine to them.

“Though unwilling to assent to all we said, and unable to answer many things, they nevertheless behaved with propriety and listened respectfully. In this circumstance we see an improvement upon former years. Time was, when we could not enter these villages without meeting with some angry opponents, who would have driven us out of their village if they had dared; but now it is rare to meet with such characters. We met with a few of them at Rosra, particularly two pundits, who stirred up some young fellows of the lower sort to annoy and interrupt us in speaking; but the more respectable of the shopkeepers were ashamed of their conduct, and afterwards paid very marked attention to our preaching. I am persuaded many will not soon forget the preaching of the Gospel of Jesus Christ in the Rosra-bazaar on this occasion.”

HAITI.—From this field of labour the reports of our missionary, Mr. Webley, begin to evince a more cheering aspect. The evils which existed on his return are gradually but surely departing. The church has recovered its harmony and peace. The meetings for prayer are largely attended, some travelling fourteen, or even fifteen miles on foot to hear the Word of God. A few inquirers have sprung up, of whom Mr. Webley gives the following particulars :—

"Let me mention first that of a young man, who till lately resided at a distance of some sixty miles from this town. Like many other poor souls in this country, he seems to have been long seeking after truth, amidst the dark mazes of popish ritual and error. Providence directed him, some time ago, amongst us; and he formed an acquaintance with some of our members, who read to him, prayed with him, and in their simple way—they were mountain people, untutored in any other knowledge save in that of Jesus—explained to him the doctrines of the Cross. Happily, too, he is one of the few pertaining to his class who can read, so that having obtained a copy of the Scriptures, he saw and read for himself. He was not a married man, although living in concubinage, and having several children. He soon saw the necessity of abandoning this course of life; he therefore proposed to his family to remove into this neighbourhood, so as to be honourably married to his companion, and to have an opportunity of attending the means of grace amongst us. These propositions were not accepted. His companion threatened to leave him altogether—poor creature! she has since left him for another world; whilst an aged and fond mother stood ready to disown her son should he 'change his religion' and become a Protestant—tantamount with many Haitians to becoming a devil, or a demon, or a sorcerer. He has, however, broke through every obstacle, is now residing amongst us, and is rarely absent from our services. He has 'changed his religion,' or rather his religion has changed him; and I trust that he will soon be united to us in the bonds of Church fellowship.

#### *Curious use of a Bible.*

"The case of another convert is equally interesting, and singularly demonstrates the power and work of God's word unaccompanied by oral teaching. Several years ago, certainly years before any mission to this island was contemplated, a British consul of this town obtained and circulated some copies of the Scriptures. An old

American coloured man, once a member of the Baptist denomination in the States, but a backslider after his emigration to this country, happening to be in the service of this consul at the time, took upon himself to distribute a large proportion of these Scriptures. Though a backslider himself, his heart seemed touched with pity for these poor deluded followers of Rome's mummeries, and was thus in more than one instance the means of leading them to Jesus. He afterwards returned himself to the fold of Christ, was admitted to our ranks, and died a few years ago, leaning upon the merits of Christ for salvation. The female convert in question is one of the few persons to whom he was thus blest. He gave her a Bible; and told her that as she could not read it herself, she had better get some one to read it for her; and that when she wished to pray to God she had only to kneel down and pour out before Him the simple desires of her heart. So far, so good. The poor woman, however, never appeared to have been thoroughly aware of the use she should make of her Bible. Every Sabbath morning, therefore, as soon as its early light dawned upon her, she took a chair, covered it with a white cloth, opened her Bible upon it, lighted her taper, knelted down before this new kind of altar, and poured out her heart in prayer for light and life, not, however, as yet to our only mediator, but to the Virgin Mary. Thus she went on for years, observing her Sabbaths, arranging her altar, and bending her knees in so-called prayer, until one of our members, a very worthy and useful young man, a few months ago met with her. He naturally found her mind prepared to receive the truth, and at once unsealed her long sealed treasure. He read with her, prayed with her, and instructed her to the best of his ability. A few months ago he brought her to me, as Andrew and Philip led the Greeks to Jesus, and cheered me with the recital of what I now detail to you. Since then, she has been a constant attendant upon the Word; and on Sabbath day next I expect will put on the Lord Jesus."

The engraving this month presents an excellent view of the chapel and school-room at Haiti. The dwelling of the missionary is over the chapel. The building is chiefly wood.

#### AUSTRALIA.

The deep interest of our denomination in the well-being of our Australian colonies, will, we are sure, be increased, by the communication of Mr. Taylor, which we insert. It is dated Melbourne, April 24:—

"It is with feelings of devout gratitude to our heavenly Father, that I embrace the earliest opportunity of announcing the safe arrival of myself and family in this great and wonderful city. The 'Great Britain' left Liverpool at two o'clock, p.m., on Monday, 16th February, and cast anchor in Hobson's Bay, on Sabbath morning, 19th April, thus making the passage from port to port in *sixty-one days*. Our voyage was one of the most pleasant and remarkable, as well as the most rapid on record. We had no gale, no storm, but from day to day were carried smoothly and rapidly on our way. My reception here has been most encouraging. A deputation from the various churches came on board on Sabbath to welcome me. Again, on the Monday morning, about a dozen most respectable and influential gentlemen waited on me in the 'Great Britain,' conveyed my family on shore, and made all needful provision for our accommodation. Since our arrival their kindness has been extremely great. Next Sabbath morning and evening (D. V.) I am to preach,—the two leading churches in the city having agreed to meet in one place. On Wednesday morning, a public breakfast will take place, to which the ministers of all denominations are invited; and on the following Friday evening, a denominational tea meeting is to be held, the chief object of which is to consider the necessity of immediately raising funds to aid in securing the services of ministers from England. I shall not be expected at present to say anything of the state of the churches, but shall embrace every opportunity of putting you in possession of facts as soon as they come under my own observation. One thing is clear, no language of mine can overstate the importance of this field of labour, and the urgent need of many able and efficient ministers. Our denomination has been most sinfully neglected, and that chiefly through lack of information. Will you present my warmest thanks to the Committee of the Society for their kindness in placing me in my present position; assure them that I shall do all in my power to forward the interests of the Society, and that through the grace and wisdom imparted by the great Head of the Church, I trust my whole course shall be such as to secure their approval and esteem. I purpose next week writing to the various

ministers and churches in the different colonies, stating the object of my visit, and as early as possible I intend to visit all personally. It gave me much pleasure to learn on my arrival, that £150 of the sum promised by Messrs. Kerr and Collins had been forwarded to you; should you not receive the balance from Mr. Bone, please let me know, and the friends here will immediately remit it. I trust that the remaining £50 advanced for my outfit will be made up to the Society by the Birmingham Auxiliary and other friends. The churches in Melbourne need no pecuniary aid, and wish none.

"In my next letter, I shall furnish you with full particulars regarding the state and prospects of the churches in Melbourne and neighbourhood. Before the close of next month I hope to visit Geelong and the various gold fields in Victoria, and, if possible, shall visit Hobart and Launceston, in Tasmania. Present my kindest and most respectful regards to the Committee of the Society, whose instructions I shall always be pleased to attend to, and whose servant it is my ambition to remain, until they can find a more devoted and able brother willing to undertake the work here. Pecuniary support I shall not need, and do not desire, all I ask is their confidence, sympathy, and approval, so long as my conduct is worthy.

"P. S. I had almost neglected to say, that nothing could exceed the kindness and courtesy of Captain Gray, of the 'Great Britain.' I was permitted to preach every Sabbath to large and attentive congregations, to visit and distribute tracts in every part of the ship, and to minister to the sick and the dying. For four Sabbaths we had service on the poop deck, and four Sabbaths, morning and evening, in the large saloon. The Rev. James Parker, of the Presbyterian Church of Ireland, co-operated with me, so that, during the latter part of the voyage, we had four services each Sabbath, two in the third cabin, and two in the chief cabin; and we were both treated with great kindness and respect by all the passengers, officers, and crew. The captain stated publicly that much of the order maintained on board was owing to these Sabbath services. I am sure this will gratify you.

## HOME PROCEEDINGS.

THE pressure of intelligence from India, and the printing of Mr. Underhill's report of his visit to the various stations in that country, have prevented the usual notice of the meetings held in the various home districts. During the past month, Mr. Smith has visited Cheltenham, Gloucester, Sheffield, Wolverhampton, and Yeovil. At Coventry, Yeovil, and Bradford, he has given lectures on India, which have excited great interest. At Yeovil the vicar kindly placed the national school-room at the disposal of the friends, and presided at the meeting, and with great cordiality promoted a collection afterwards. At Bilston also, Mr. Smith gave a lecture on India to a very crowded audience, in the school-room belonging to the Church of England, at the clergyman's request. Mr. Oughton has visited Howarth, and commenced his engagements in Cornwall. Mr. Denham has been occupied at St. Albans, Bures, and Huntingdon. Mr. Underhill has given lectures on the Indian mutiny at Camden Road and Poultry chapels, Stoke Newington, and Oxford; and Mr. Trestrail, and Mr. Jones of Nottingham, have represented the Society at Scarborough, Burlington, Driffild, and other places in the East Riding of Yorkshire.

We are glad to announce that Mr. Morgan's health is gradually improving, and that Mr. Williams has recovered from a severe accident, and is also rapidly gaining health and strength.

## FOREIGN LETTERS RECEIVED.

- AFRICA**—BIMBIA, Fuller, J. J., March 24, April 16.  
CAMEROONS, Johnson, T. H., April 2; Saker, A., Feb. 24, March 24 & 31, May 9, 25, and 27.  
CLARENCE, Diboll, J., Feb. 27, March 27, April 28, May 27, June 30.  
FREETOWN, Carr, J. C., March 10.  
GRAHAM'S TOWN, Nelson, T., April 10.  
**AMERICA**—BOSTON, Anderson, R., March 10.  
NEW YORK, Colgate and Co., July 7; Freeman, Z., June 5.  
PHILADELPHIA, Hanna, J., March 30; Mulford, J., jun., July 24.  
**AUSTRALIA**—GEE LONG, Board, G., May 25.  
MELBOURNE, Kerr, R., Feb. 14, March 14, May 20; Taylor, J., April 24, May 20; Vaughan, C., Jan. 26, May 20 & 25; Langlands, H., & Vaughan, C., May 20.  
SYDNEY, Voller, J., Feb. 20.  
**ASIA**—AGRA, Evans, T., June 3; Parsons, J., Feb. 24, March 17, May 19 & 20, June 15.  
ALIPORE, Pearce, G., April 23, May 13, 14, & 30, June 17 & 19.  
BARISAUL, Martin, T., April 28; Page, J. C., March 6.  
BENARES, Gregson, J., May 30, June 1, 5, 11, 19, 27, & 30; Heimig, H., May 26, June 20.  
BHOWANPORE, Mullens, J., April 8.  
BOMBAY, Cassidy, H. P., May 19 & 20.  
CALCUTTA, Goolzar Shah, June 1; Lewis, C. B., Feb. 20, March 6, 7, 17, 30, April 7, May 1 & 16, June 3 & 19, July 4; Thomas, J., Feb. 23, March 7 & 21, April 9 & 22, May 4 & 16, June 4, 5, & 19, July 2; Wenger, J., Feb. 21, June 2; Wylie, M., April 2.  
**COLOMBO**, Allen, J., June 9, July 10; Elliott, C., April 15.  
**CUTWA**, Parry, J., June 1.  
**DACCA**, Bion, R., Feb. 16, April 4, May 26 & 29, June 30; Robinson, R., May 6; Supper, F., March 29, June 27.  
**GALLE**, Carter, C., Feb. 27.  
**GYA**, Greiffe, E., May 29; Kalberer, L. F., Feb. 26, March 19.  
**HOWRAH**, Kerry, G., March 18, April 2, June 15.  
**JESSORE**, Anderson, J. H., Feb. 16; Sale, J., March 18, May 1, June 15, July 1.  
**KANDY**, Carter, C., May 23.  
**MONGHIR**, Lawrence, J., May 26.  
**OFF GIBBALTAR**, Allen, J., April 25.  
**PATNA**, Kalberer, L. F., May 29.  
**SERAMPORE**, M'Kenna, A., July 3; Sampson, W., March 5, 6; Trafford, J., March 5, June 5.  
**SEWRY**, Williamson, J., March 27, June 30.  
**BAHAMAS**—GRAND CAY, Rycroft, W. K., Feb. 18.  
INAGUA, Littlewood, W., Jan. 16 & 30.  
**NASSAU**, Capern, H., Jan. 22, March 9 & 10, April 14; Davey, J., Feb. 9, March 14, May 14, June 11; Littlewood, W., May 1; Rycroft, W. K., April 25, May 10.

- BRITANY—MORLAIX, Jenkins, J., March 21, May 29, July 28.  
 HAITI—JACMEL, Webley, W. H., Feb. 27, March 11 & 27, June 12, July 24.  
 JAMAICA, Clark, J., & others, April 2.  
 BROWN'S TOWN, Clark, J., Feb. 25, March 24, May 5 & 8, July 10.  
 CALABAR, East, D. J., Feb. 18, March 12 & 23, April 9, 21, & 23, May 2, 7, & 21, June 8. Steele, J. J., May 6.  
 JERICHO, Hume, J., April —.  
 KETTERING, Knibb, M., May 8.  
 KINGSTON, Whitehome, S., & others, March 9.  
 LUCEA, Dendy, W., Feb. 18; Teall, W., April 22.  
 MONTEGO BAY, Henderson, J. E., April 8 & 23, May 19, June 15.  
 MOUNT ANGUS, Smith, T., May 24.  
 MOUNT CAREY, Hewett, E., March 5.  
 PORT MARIA, Day, D., April 24.  
 ST. ANN'S BAY, Millard, B., Feb. 24, April 7, May 9, June 25.  
 SALTER'S HILL, Hutchins, M., March 11.  
 SAVANNA LA MAR, Clarke, J., April 9 & 27.  
 SOUTHAMPTON, East, D. J., July 10 & 22,  
 SPANISH TOWN, Harvey, C., March 4.  
 STEWART TOWN, Hodges, S., June 19.  
 WALDENSLA, Gould, T., March 24.  
 YALLAHS, Graham, R., April 1.  
 TASMANIA—HOBART TOWN, Tinson, E. H., Feb. 18.  
 LAUNCESTON, Dowling, H., Feb. 20.  
 TRINIDAD—PORT OF SPAIN, Law, J., June 10; Law, M. A., June 27.  
 SAVANNA GRANDE, Gamble, W. H., Feb. 23, April 9, May 25, July 25."

## ACKNOWLEDGMENTS.

- The thanks of the Committee are presented to the following Friends:—
- Ladies' Working Society, New Park-street, for a case of clothing, value £17, for *Rev. J. Allen, Ceylon*;  
 Stepney Missionary Working Society and Juvenile Missionary Society, for a case of clothing and stationery, for *Rev. A. Saker, Africa*;  
 Ladies of St. Andrew's Chapel, Cambridge, for a case of clothing, for *Rev. J. Allen, Ceylon*;  
 Friends at Devizes, by Mr. Stanford, for a box of clothing, etc., for *the same*;  
 Missionary Working Party, Bloomsbury Chapel, for a case of clothing, for *the same*;  
 Mrs. Edward Legge, Bishop's Castle, for a box of magazines;  
 The Misses Simpson, Cambridge, for a parcel of magazines;  
 A Friend, unknown, for one year's Baptist Magazine;  
 Mrs. Hassall, Clapham, for a parcel of magazines, etc.;  
 Religious Tract Society, for a parcel of tracts, etc., for *Rev. W. H. Webley, Haiti*;  
 Young Ladies' Missionary Working Class and Superintendent of Sunday-school, Cotton-street, Poplar, for a box of clothing and books, value £6, for *Rev. A. Saker, Africa*;  
 Friends at Halstead, by Rev. W. Clements, for a box of clothing, value £4, for *Rev. W. Littlewood, Bahamas*;  
 Friends at Myrtle-street, Liverpool, by Mr. E. Mounsey, for a case of clothing, &c., value £18, for *Rev. W. K. Rycroft, Bahamas*;  
 Mrs. Hordle, Regent's-park, for a parcel of magazines;  
 Misses Hill, Cottingham, for a bale of clothing, value £5, for *Mr. J. J. Fuller, Africa*;  
 Mr. J. Leach, Southampton, for a parcel of magazines;  
 Friend at Watford, for a parcel of magazines;  
 Friend, unknown, for a parcel of magazines, for *Rev. J. Parsons, Agra*;  
 Friends in Scotland, by Mr. J. M. Urquhart, Edinburgh, for a box of clothing, &c., for *Rev. J. Smith, Chitoura*;  
 Miss Jacobson, for a parcel of magazines;  
 Friends at Norwich, by Rev. T. A. Wheeler, for a box of clothing, etc., value £25, for *Rev. J. Diboll, Fernando Po.*

## CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from June 21 to August 20, 1857.

W. & O. denote that the Contribution is for Widows and Orphans; N. P., for Native Preachers.

ANNUAL SUBSCRIPTIONS.								
	£	s.	d.		£	s.	d.	
Johns, Mrs. William, (Chelmsford, 3 years ...)	3	0	0	Wills, Mr. Edward, for <i>Serampore College</i> .....	1	0	0	Sundries, by Mr. W. F. Carey .....
Newton, Mrs., 2 years...	1	0	0	Wyatt, Mr. Joseph.....	0	10	6	5 5 0

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A Baptist Minister's Widow .....	5 0 0
A Friend .....	50 0 0
A Friend .....	5 5 0
A Friend, by Rev. W. J. Cross, Clifton, for N.P. ....	1 0 0
A Friend .....	0 5 0
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Andrews, Edmund, Esq. ....	5 0 0
Boyce, Mr. Thos., Trustees of the late .....	50 0 0
Buxton, Sir E. N., Bart., M.P. ....	50 0 0
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Fleming, Bowman, Esq., late of Glasgow .....	58 10 0
Huntley, Miss, late of Bow .....	83 9 6
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Acknowledged before ..	15 12 7
	4 7 5
John Street, on account, by M. Martin, Esq. ...	30 0 0
Trinity Chapel .....	5 0 0
Vernon Chapel—	
Sunday School, by Y. M. M. A., for Rev. J. Gregson's School, Benares .....	5 4 0
Walworth, Arthur Street—	
Collections .....	12 3 11
Contributions .....	3 0 11
Do. Juvenile .....	3 8 2
Do., Sunday School, for <i>Kaluwalgoda School, Ceylon</i> .....	2 14 0
	21 7 0
Less expenses .....	1 2 6
	20 4 6
<b>BRADFORDSHIRE.</b>	
Biggleswade—	
Poster, B., Esq. A.S. ....	5 5 0
<b>BUCKINGHAMSHIRE.</b>	
Amersham, on account, by W. Morten, Esq. ....	45 0 0
Contributions, by E. West, Esq. ....	15 5 0
Gold Hill—	
Collection, for W. & O. ....	0 10 0
Spenn—	
Collections .....	1 14 3
Contributions .....	0 15 1
Do., Sunday School ..	0 6 5

£	s. d.
Toworsey—	
Collection and Contributions, Juvenile, (moiety) .....	2 11 1
Less expenses .....	0 6 9
	2 4 4
<b>CAMBRIDGESHIRE.</b>	
Cambridgeshire, on account, by G. E. Foster, Esq. ....	112 18 3
<b>CORNWALL.</b>	
Camborne—	
Anon. ....	0 10 0
Redruth—	
Anon. ....	2 0 0
<b>DEVONSHIRE.</b>	
Bideford—	
Contributions, by Miss Angus .....	6 0 0
Brixham—	
Collection .....	5 15 1
Do., Stoke Gabriel ..	2 3 3
Contributions .....	1 13 8
	9 12 0
Less expenses .....	0 9 6
	9 2 6
Chudleigh—	
Collection .....	9 2 6
Contributions .....	16 14 6
Collumpton—	
Collection .....	2 13 0
Kingskerswell—	
Collection .....	1 3 8
Contributions .....	1 11 6
Prescott—	
Collection .....	1 3 0
St. Hill, Kentisbere—	
Collection .....	2 2 6
Sunday School .....	1 0 0
Tiverton, on account ..	15 0 0
Sunday School, for Paul Rutton, <i>Dinagapore</i> .....	5 0 0
Torquay—	
Collections .....	9 4 9
Contributions .....	5 17 6
	15 2 3
Less district expenses ..	1 1 6
	14 0 9
<b>DORSETSHIRE.</b>	
Bridport—	
Collection .....	2 8 6
Dorchester .....	1 10 0
Poole—	
Hodges, Mr. .... A.S. ....	1 0 0
Weymouth—	
Collections .....	9 11 0
Contributions .....	10 8 8
Do., Sunday School ..	10 7 0
	30 6 8
Less expenses .....	0 6 8
	30 0 0
<b>ESSEX.</b>	
Loughton—	
Contributions, by Miss Gould .....	3 14 0
<b>GLOUCESTERSHIRE.</b>	
Avening—	
Collection .....	1 10 6
Contributions .....	0 7 7
Do., Sunday School ..	0 5 0
Bourton on the Water, on account .....	1 0 0

£	s. d.
Eastcote—	
Collection .....	0 11 6
Kingstanley—	
Collection .....	4 7 0
Contributions .....	13 5 0
Do., Sunday School ..	3 8 7
Do., Stonehouse ..	0 12 0
Nuppud—	
Collection .....	1 19 4
Sunday School .....	4 4 8
Shortwood—	
Collection .....	13 17 6
Contributions .....	26 15 2
Do., A Friend .....	75 15 0
Do., Sunday School ..	5 0 10
Tethbury—	
Collection .....	1 7 11
Contributions .....	3 17 7
Do., Sunday School ..	0 3 6
Wotton-under-Edge ..	18 0 0
	174 8 8
Less expenses .....	3 15 8
	170 13 0
<b>HUNTINGDONSHIRE.</b>	
Bythorn—	
Collection (moiety) for W. & O. ....	0 3 2
Chatteris—	
Collection (moiety) for W. & O. ....	0 10 6
Fenstanton—	
Collection (moiety) for W. & O. ....	0 6 8
Gransden—	
Collection (moiety) for W. & O. ....	0 4 5
Houghton—	
Collection (moiety) for W. & O. ....	0 18 9
Kimbolton—	
Collection (moiety) for W. & O. ....	0 7 6
Offord—	
Collection (moiety) for W. & O. ....	0 3 0
Ramsay—	
Collections (moiety) ...	5 6 7
Do., for (do.) W. & O. ...	0 6 3
Contributions (do.) ...	2 0 6
Proceeds of Tea Meeting (do.) .....	1 4 9
St. Ives—	
Collection (moiety) ...	0 17 7
Do., (do.) for W. & O. ...	0 10 0
Spaldwick—	
Collection (moiety) for W. & O. ....	0 6 0
Yaxley—	
Collection (moiety) for W. & O. ....	0 3 0
Yelling—	
Collection (moiety) for W. & O. ....	0 8 6
	13 17 2
Less expenses .....	1 3 9
	12 13 5
<b>KENT.</b>	
Ashford—	
Contributions .....	3 1 0
Malling, Town—	
Collections .....	5 2 0
Contributions .....	4 11 0
Do., Sunday School ..	0 4 6
Do., for N. P. ....	0 5 0
Do., Mrs. J. Freeman's Rain-drop Association, for F. E. ...	8 0 0
	18 2 6
Less expenses .....	0 9 0
	17 13 6

£ s. d.		£ s. d.		£ s. d.	
Woolwich, Lecture Hall—		Spratton .....		WARWICKSHIRE.	
Collections .....		Sulgrave .....		Coventry—	
3 0 0		Neale, Miss, Stuch-		Collections .....	
LANCASHIRE.		berry .....		Contributions .....	
Bottle—		0 14 5		Do., Sunday Schools .....	
Contributions .....		Towcester—		68 15	
3 10 0		Collections .....		Less expenses .....	
Liverpool, Pembroke Chapel—		7 12 9		0 10 0	
Contributions .....		Contributions .....		WILTSHIRE.	
130 0 0		Do., Sunday School .....		Chippingham—	
Liverpool, Stanhope Street—		1 19 0		Collection .....	
Sunday School .....		Proceeds of Tea Meet-		Less expenses .....	
2 9 5		ing .....		2 14 6	
Tottlebank—		3 12 2		Trowbridge, on account,	
Fell, Jno., Esq., Spark		21 0 8		by Mr. J. E. Evans .....	
Bridge, A.S. ....		Less expenses .....		100 0 0	
5 0 0		1 0 4		WORCESTERSHIRE.	
NORFOLK.		20 0 4		Evesham, Mill Street—	
Norfolk, on account,		Weston-by-Weedon—		Sunday School, by	
by Mr. J. D. Smith .....		Collection .....		Y. M. M. A. ....	
150 0 0		6 4 3		1 1 4	
Wortwell—		Contributions .....		YORESHIRE.	
Collection .....		2 15 0		Bradford—	
1 0 0		SOMERSETSHIRE.		Rev. Dr. Acworth, A.S. ....	
NORTHAMPTONSHIRE.		Bridgewater—		Do., Donation, for	
Blisworth—		Collections .....		Serampore College .....	
Collection .....		8 2 0		5 0 0	
6 3 0		Contributions .....		Hull—	
Contributions .....		8 8 0		Contributions, by Miss	
1 0 6		Boroughbridge—		Sykes, for Mrs.	
Do., Sunday School .....		Collection .....		Pearce's Female	
0 4 3		1 8 3		Boarding School,	
Brinton .....		Burnham—		Atipore .....	
2 0 0		Collection .....		10 0 0	
Buckby, Long—		1 9 10		SOUTH WALES.	
Collection .....		Contributions .....		MONMOUTHSHIRE.	
12 4 0		Do., Sunday School .....		Bassaleg, Bethel—	
Contributions .....		18 4 8		Collection .....	
1 0 0		Burton—		Contributions .....	
Do., Sunday School .....		Collection .....		4 9 4	
0 16 0		2 3 0		Ragland—	
Bugbrook .....		Contributions .....		T. S. ....	
7 3 8		2 18 5		0 10 0	
Chipstone .....		Chard—		PENBROKESHIRE.	
14 0 0		Collections .....		Pembroke Dock, Beth-	
Hackleton—		10 13 6		any .....	
Collections .....		19 17 2		Less district expenses .....	
8 12 6		Crewkerne—		8 13 0	
Do., additional .....		Collection .....		SCOTLAND.	
0 5 6		1 10 7		Elgin Auxiliary Mis-	
Contributions .....		Contributions .....		sionary Society .....	
6 0 0		1 18 5		2 2 0	
Do., Sunday School .....		Hatch .....		Glasgow—	
1 0 0		1 6 0		Contributions, by Miss	
Kislingbury .....		Horsington .....		Major .....	
4 4 8		0 12 6		2 13 9	
Milton—		Isle Abbots—		IRELAND.	
Collections .....		Collection .....		Tubbermore—	
13 5 3		0 19 11		Contributions, by Miss	
Contributions .....		Contributions .....		Carson .....	
3 7 9		0 16 6		Do., Sabbath School .....	
Do., Sunday School .....		Loughwood .....		1 0 0	
0 13 0		0 10 0		FOREIGN.	
Proceeds of Tea Meet-		Montacute—		SOUTH AFRICA.	
ing .....		Collections .....		Graham's Town—	
2 7 11		5 12 2		Contributions, by T.	
Moulton—		Contributions .....		Nelson, Esq. ....	
Collection .....		10 5 8		13 16 6	
3 0 0		Do., Sunday School .....			
Contributions .....		0 6 7			
3 10 0		1 2 8			
Northampton, College Street—		North Curry .....			
Collections .....		Paulton—			
28 11 0		Collections .....			
Contributions .....		3 4 6			
54 0 0		Contributions .....			
Do., Bible Classes,		5 13 6			
Nelson Street .....		2 6 0			
1 1 4		Street .....			
83 12 4		0 3 6			
Less expenses .....		2 7 0			
1 4 0		Tannton, Octagon Chapel .....			
82 8 4		2 7 0			
Northampton, Grey-		96 5 9			
friars' Street .....		Less expenses .....			
1 18 6		8 2 6			
Pattishall .....		88 3 4			
6 0 0		STAFFORDSHIRE.			
Ravensthorpe .....		Bromwich, West, Bethel—			
10 0 0		Collection .....			
Roade—		3 10 1			
Collection .....		Stafford—			
5 3 7		Contributions, by Mrs.			
Contributions .....		Corfield, for N. P. ....			
7 10 5		0 10 0			
Do., Sunday School .....					
1 1 4					
Proceeds of Tea Meet-					
ing .....					
0 15 11					

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trestrail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, in LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by Messrs. Colgate & Co. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

# IRISH CHRONICLE.

SEPTEMBER, 1857.

## FINANCES.

It is greatly to be desired that CONTRIBUTIONS should be promptly sent in. Already the banker's account has been overdrawn. A loan has therefore been taken up; for *this*, interest has to be paid. Last year the charge for borrowed money was considerably more than the deficiency in the yearly account. Had the same amount, which was ultimately paid in, been forwarded *earlier in the financial year*, the income would have somewhat exceeded the expenditure; but the interest on money borrowed to meet the demands of the first three quarters left the treasurer in arrears. A heavy charge will have to be incurred in the same way this year also, unless contributions are forwarded within three or four weeks. The quarterly payments to the agents become due on the twenty-ninth of this month. Prompt remittances are needed, in order that these claims may be met.

## PROPOSED CHANGES.

The Secretary spent the month of July in visiting the stations of the Society. Many of them are more effective than he had expected to find them, "holding forth the word of life." In some cases it appeared to him desirable that changes should be made as to the agents employed. The Committee, being anxious to render the Society worthy of increased confidence and support, have already adopted measures to carry some of the proposed alterations into effect. Other proposals, having reference to new modes of action, require the most careful consideration. On these they desire to have the judgment of as large a number of their friends as can be convened at an early period. A conference will therefore be held with the members of the Foreign Missionary Committee at the time of the quarterly meeting in October. It is earnestly hoped that measures may then be devised to secure for the Society more hearty and liberal support than it now receives.

## THE SOCIETY AND ITS OPERATIONS.

The attention of the friends of Ireland is requested to the following letters. The first, from "AN ENGLISHMAN," places the present position of the Society fairly before its supporters; the second, from "AN IRISHMAN," clearly shows that the operations of the Society are not *needless*, or *hopeless*, and have not been *useless*. Let the statements of these correspondents be duly considered, and the Committee will not have to deplore the want of sympathy or aid in their anxious and responsible work. Ireland requires, and will well repay, far greater zeal than has ever yet been put forth in her behalf.

DEAR BROTHER,—I venture to ask a brief space in your "Chronicle" for a few thoughts which occur to me in the present crisis of our Irish Mission. I call its present position a *crisis*, for things are not as they were with it in former years, nor as it is to be wished they should be in the years coming. Evidently, if you will allow me frankly to speak out, the present must be a state of *transition*—*whither* it is for the churches of Great

Britain to determine; whether to something "beautifully less," or to vigorous reconstruction and effort. Is it true that *conviction* has departed from our Irish Mission? None will, perhaps, avow this for himself, but what if, unavowed, the fact be so, and the thing itself have died away? I affirm that appearances betoken this decay. There is a want of deep-felt conviction, either of the necessity or the hopefulness of our Irish Mission; perhaps

of both—of the necessity! when there are some millions of our fellow-subjects in the grasp of delusion!—of the hopefulness! when we have immediate and free access to their shores, and the word of truth remains the same! The impatience of compassion, as for those in peril, is seen, is uttered, nowhere; and instead there is a lulling sense of comfort in matters as they are with respect to the millions of Ireland, even though no word of clear gospel truth were ever again to disturb their credulous repose in Popery. Besides this, the charity of the age, which covereth a multitude of errors, as well as a multitude of sins, has had the effect of abating that perception of the true quality, and consequent peril, of Popery which animated the first efforts of our Irish Mission. Is this the feeling, or is it not? Would not one be deemed a bigot, and something out of all harmony with this latter half of the nineteenth century, who should affirm the errors of Popery to be, in their influence on the ignorant masses, perilous—nay, destructive? Yet, if they are not so, would it not be quite as well to strike out the Irish Missionary Society from the rank of things that should be suffered to exist? My own opinion is that the Society has suffered vitally at this point, and that till there be a revival amongst Christians of the firm belief in justification by faith alone as the *essential* truth of Christianity, there will not be much attempted for Ireland in a sincere, hearty, prayerful spirit; and, it may be added, very little prosperity will be seen among the churches at home.

Not that I would insinuate that this doctrine is not firmly held by Christians in Britain; but I venture to say that there is nothing like the definite, absolute conviction of former times as to the peril of substituting for it another sentiment; and yet the apostle says, "If I, or an angel from heaven, preached another gospel, let him be accursed." What that gospel is must be gathered from the Scriptures; but he plainly held there could be salvation, as there can be truth, only in connection with *one* gospel. What is the bearing of this apostolic deliverance on the spiritual and eternal prospects of those who, in our judgment at least, contradict the saving truth of Christianity? Allow me to repeat that I humbly think that our convictions need renovating on this great question.

Perhaps, however, I am wide of the mark in these references. It is well if it be so. There may be another cause of the confessedly low ebb of zeal in regard to Ireland. Mankind, and even the wisest of them, are determined worshippers of success. Let but success crown any movement, and with

what plaudits shall it be greeted, even if the means have been of a very questionable sort; and such as many of its present worshippers would have, before the event, cried down. But men are listed to events more than to principles.

The Irish Missions have not of late years kept advancing. It is useless to conceal this fact. Hence a lukewarmness which has left the Society almost to die a natural death. Let it chance, or rather let it by the Divine blessing happen, that at any of your stations the simple gospel truths which now can scarcely attract an audience, should suddenly breathe life into souls, and the tidings of this heavenly effect should bring hundreds besides to witness and share the profound convictions of eternal truth, and what would follow? Your "Chronicle" would be sought by thousands, and men who are wealthy, and many who deem themselves great, would hasten to express their marvel, and contributions would flow fast into your treasury. And is it success, rather than the commission to publish the gospel in Ireland, which these thousands of Christians are waiting for, before they will come forward to lift up the Society from its dying state? It would seem so; if not, why will they not fulfil the command of Christ, which is to diffuse the gospel because of allegiance to Him, because of the need of a dying world, because of its lovely truth and grace; and *not* because of its human acceptance?

Some of the many lukewarm may fasten their objections on the plan of your agency. There may be ground for exception here, but surely none for exonerating zeal. I do think there has been too minute a dispersion of the Society's means, in the multiplication of stations, all of them feebly supported. I speak on this point with the deference due to those who are familiarly acquainted with the stations of the Baptist Mission in Ireland, and I speak without intending disrespect to any of the excellent men who toil amid much discouragement in those stations. Still I would suggest that those toils have been inadequately rewarded, and that a more equitable support should be allotted to them who give all their time to the Society, even if the income should compel to the reduction of their number. Why should not the services of the best men be engaged for Ireland? Compare the salaries which foreign missionaries receive on the average, with the dribbles which but half support the agents of the Irish Mission. Is it that Irish intellect, that Irish society, requires less training and ability than the Hindoos? But I tread on delicate ground. Circumstances may have imperiously dictated to the Committee the present mode of employ-

ing agents and supporting them inadequately. Still I think the time may come when it will be deemed best and wise on every ground to select your men and your stations, even if fewer, with a view to more sustained and concentrated efforts, whether in the chief towns or in the rural districts of Ireland.

Trusting you will set down these remarks simply to a desire to contribute something in the way of recalling attention to the importance of our Irish Missions,

I subscribe myself, dear brother,

Yours truly,

AN ENGLISHMAN.

The Rev. C. J. Middleditch,  
Secretary to Baptist Irish Society.

August 13, 1857.

MY DEAR SIR,—From one with whom you are so slightly acquainted, be pleased to excuse the present communication, which originates in a real love of the land in which I have spent the most of my life, and the peculiarities of which I have made it my business to study thoroughly.

It is my purpose at present to confine my remarks to the north of Ireland. Its population, you are aware, may be divided into the genuine Irish, the Scoto-Hibernians, and a third class, who, owing to the influence upon them of the ideas and habits of their Scottish neighbours, may be called Transitionists. Of the superiority of the north in general intelligence, in industry, and sobriety of character, I need say nothing. Here you have agents whose labours, thanks to the present railway facilities, extend over a vast surface of country. Of these labours, permit me to remark, in reply to a tone of despondency which I have sometimes heard, and never without grief, that they are *not needless, not hopeless, and have not been useless.*

They are *not needless.* Even in the north, except in two or three favoured spots, the religion of Rome is that of a *great majority* of the people. Do not they *need* to be told of a more excellent way? Here, also, we have the Remonstrant synod and the Presbytery of Antrim, composed of Arians and Socinians, agreeing, it may be, only in hostility to the Deity of Christ, redemption by his blood, and regeneration by the Holy Spirit. Do the blind ones, under the guidance of such leaders, not need to be told of Him “who, though he knew no sin, was made sin for us, that we might be made the righteousness of God in Him?”

I admit there are several godly Episcopalian ministers. Blessed be God for this! But what are they among so many? The

impulse which various religious movements have received among the orthodox Presbyterians I have viewed with much pleasure, and I refer to it now in the same spirit. But to see matters as they are we must mix with the people throughout the country. To a superficial observer, the crowds which present themselves on a sacramental Sabbath would seem to attest a highly religious state of society: alas, that much which appears so cheering should arise from *the exceeding laxity of the terms of communion.* Credible evidence of a change of heart they do not require in order to fellowship, nor as a test of the propriety of a young man's being educated for the ministry. *Orthodoxy* is the test; and the youth is trained in school and in college for the ministry as a profession, just as another is trained for the law or medicine. Hence that *nominalism*, which, it is probable, exists in the north of Ireland in a greater and more ruinous extent than in any other country in the world. When in England, I was astonished to see the comparatively evident line of demarcation between the irreligious and the professors belonging even to the Established Church. That system, with all its evils, has not succeeded in a corresponding degree with Irish Presbyterianism, in giving to the people, almost without exception, if orthodox, a “name to live while they are dead.” On this account the reformed Presbyterians, who are more careful as to whom they admit to communion, are still a small and struggling body, notwithstanding the efficiency of their ministerial labours, and their honourable pedigree as descendants of the Scottish martyrs. In this state of things, you will see with me the *need* of a thorough, hearty, and greatly extended missionary movement.

But, it is asked, is not the case *hopeless*? Do not the difficulties seem insuperable? Is not Popery as strong as ever? Is Unitarianism yielding before the gospel? *Can this nominalism*—this dead formality—be warmed into vital energy? Hopeless, didst thou say? Who art thou, O man, that thus repliest against Him who has commanded to “preach the gospel to *every creature*?” Besides, while one plants and another waters, is it not *God*—God to whom nothing is difficult—that gives the increase? Hopeless! Then the case of Ireland is a contradiction of the testimony, “My word shall not return to me void; it shall accomplish that which I please, and prosper in the thing whereto I send it.” Come with me, my brother, and observe this valley of dry bones: it may do us both good. The sight is a sad one, but there is a “bright light behind the cloud.” There are “very many bones in this open

valley, and, lo! they are *very dry*." Can, oh! *can*, these bones live? "O Lord God, *thou* knowest." Hark! It is the Lord that speaks:—"Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord." This declares our duty. Then follows the cheering promise, "Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you and ye shall live," &c. (Ezek. xxxvii. 5, 6). "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." The difficulties are great, and should not be disguised, but they are not insuperable: the little one shall yet become a thousand. The case is not a *hopeless* one: even here "*grace reigneth* through righteousness unto eternal life."

Nor has the mission been *useless*. The fact is far otherwise. Our labours, indeed, have been very slightly denominational. Our ministers seem to feel, as the best of them have ever felt, that they are "sent not to baptize, but to preach the gospel." Their object is the conversion of souls, not the gathering of proselytes. Hence many a field which they had long cultivated they readily resigned to others who were disposed to labour there; localities now yielding a rich harvest in connection with other denominations were long traversed by our itinerants and gemmed by our schools. We were first in the field; we bore the burden and the heat of the day. In a noble freedom from selfishness, we have allowed others, here and there, to "enter into our labours," and gather the results: but "our work is with the Lord and our reward with our God."

Multitudes, who, from local associations and prejudices, have never become Baptists, have been converted by the instrumentality of your missionaries.

Multitudes, too, whom your Society has been the means of instructing, have gone to America, and have there become the secret strength of that mighty host who have turned to the service of God from the idols of Rome.

Will your readers kindly accompany me into this ruinous apartment? It is the chamber of sickness. The invalid is stretched, not on a bed, but on a wisp of straw, at yonder extremity. Priest and Levite, each on his own side, alike pass by the unhappy sufferer; but there is a good Samaritan beside him. He ministers relief for his body, while his principal aim is to benefit the soul. He tells him of the sin-cleansing blood of Him, "of whose love the depth unfathomed no man knows." He

kneels there amid contagion and filth, and implores for him "the grace that bringeth salvation." He departs; but the words of God he spake are fixed in the sick one's heart, as "a nail in a sure place, by the Master of assemblies." The face of the sufferer, amid all his pain and privation, is radiant with a happiness unknown before. "Love divine, all love excelling," now engrosses every feeling. "Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation," are among the last words he ever utters. The earthly house of this tabernacle is dissolved, but angels bear him at once to the Father's house, to "see the King in his beauty," and enjoy the rapture of "the land that is very far off." Such labours *useless*! Who can calculate their value? What is the *world* in exchange for a *soul*? It is true this person never was baptized, never swelled the number of communicants in any of our churches; the denominational glory was in no way promoted; the annual statistics, generally viewed as the infallible criterion of the missionary's success, were not increased by it; and the good man's heart is often heavy on account of "fightings without and fears within." But whatever may be the award of superficial thinkers, such do not "labour in vain, nor spend their strength for nought." Their "record 'is in the sky.'" Their labours, however unpretending, however shut out in their most precious results from human view and commercial calculation, are all known to Him, who hath told us, whether denominations are or are not extended, that they that turn many to righteousness shall "shine, not only as the firmament, but as the brightness of the stars, for ever and ever."

There is much, dear sir, I would like yet to add: I fear my paper is already too long. Will you permit me, some other time, to enter more fully into the subject? I rejoice in your accession to the management of this important mission. In addition to much that was good, I think there is in this fact a promise of still better things. Excuse the earnestness of my language, and allow me to assure you that I yield to none in the United Kingdom in a feeling of interest for that noble enterprise with which you have now become specially connected. May you ever enjoy much of the goodwill of Him that dwelt in the burning but unconsumed bush. Yours in gospel bonds,

AN IRISHMAN.

Rev. C. J. Middleditch.

Contributions and other acknowledgments next month.

Erratum in Chronicle for August,—for "Kitten," read "Killen."

## BAPTIST MAGAZINE.

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 OCTOBER, 1857.
 

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## FASTING.

ON two or three occasions within the last few years, it has happened that, under the pressure of some national calamity, actual or apprehended, the Government has appointed a day for fasting and humiliation. The recent disastrous events in India have given rise to a desire, expressed in many quarters, that such a day should be again appointed. As Nonconformists, we take a preliminary objection to any such action on the part of the Government, deeming any interference with religious rites to be an intrusion into a province which does not belong to it. But the question remains, very perplexing to many minds, how far fasting is a Christian duty at all. The Scriptures, both of the Old and New Testaments, contain many instances of it, and instructions respecting it. Our Lord entered upon his ministry by a protracted fast, and thus to a certain extent sanctioned the practice by his example. The primitive church, under the government of inspired apostles, constantly observed this rite, and received special blessings as they did so. It was as Cornelius fasted and prayed that the heavenly messenger appeared to him. It was as the church at Antioch "ministered to the Lord and fasted, that the Holy Ghost said, Separate me Barnabas and Saul;" and it was with fasting and prayer that those first missionaries were dismissed to their work. We read that, as they prosecuted their ministry, "they prayed with fasting." The Corinthian church are directed to "give themselves to fasting and prayer" under certain prescribed circumstances. Those who hold that there is no authority for and no propriety in fasting, feel themselves perplexed by such passages. Others, again, who hold that there is scriptural warrant for the rite, seem to find some difficulty in making it harmonise with the general spirit of the gospel. Others, again, observing that many great and good men have had stated seasons for fasting and prayer, and have derived great helps to devotion from combining the two, have endeavoured to imitate this example, and have been perplexed to find that, so far from proving a help, it has been a hindrance. It may not, therefore, be without interest or profit to inquire into the nature and duty of fasting as a religious ordinance.

The custom, so far from being peculiar to those who have enjoyed a direct revelation from God, has been universal, and has formed part of the rites of every mythology with which we are acquainted. The Ninevites, alarmed by the preaching of Jonah, at once instituted a most rigorous fast. The Greeks and Romans, and all the states whose usages are described in their literature, were familiar with this mode of seeking to avert the wrath of Heaven. People so entirely isolated from the rest of the world as the Mexicans, discovered and subdued by Cortes; wandering tribes like the Red Indians; systems so diverse as the Brahminical, the Buddhist, and the Mohammedan, have all been accustomed to practise the most rigid abstinence from food as a religious rite. Fasting, as observed among the Pagan nations, seems to have been dictated mainly by the feeling that the gods were jealous of human happiness, and took pleasure in seeing them suffer; the surest way of moving their compassion, of propitiating their favour, or of mitigating their anger, was hence supposed to be by inflicting voluntary suffering and privation upon oneself. This is well stated in an article on the subject in Kitto's "Biblical Cyclopædia."

"In the earlier stages of civilisation no idea is more prevalent and operative than that the Deity is propitiated by voluntary sufferings on the part of his creatures. Hence ensued all kinds of bodily mortifications, and even the sacrifice of life itself. Nay, 'the fruit of the body' was sacrificed in expiation of 'the sins of the soul.' Human enjoyments were held to be displeasing in the sight of God. The notion that the gods were jealous of human happiness runs through the entire texture of Greek and Roman mythology. But what more pleasurable to man than food, especially to the semi-barbarian? The denial of such a pleasure must then be necessarily well pleasing to the Divinity; the rather because, on occasions of disaster or any great calamity, the appetite is affected by grief, and loathes the food which ordinarily it would find most grateful. Accordingly, abstinence grew to be regarded as an efficacious means for appeasing divine wrath and restoring peace and prosperity."

The idea, so widely diffused throughout heathenism, that God is displeased and jealous when his creatures are happy, and that the spectacle of their sufferings is grateful to him, of course finds no place in the pages of that revelation which tells us that "God is love," that he pities us "like as a father pities his children," and that "in all our afflictions he is afflicted." The idea that abstinence is of itself either meritorious or acceptable, finds no warrant in Scripture. It has, indeed, been commonly said, that by the Mosaic law fasting was enjoined, and that it formed part of that ceremonial which has been abolished. *Probably many of our readers will be surprised to find that it is never once commanded.* The only fast which could plead divine authority, even by implication, was that observed on the day of atonement, when the people, confessing their sins and humbling themselves before God, were commanded to "afflict their souls" (Lev. xxiii. 27). This was understood to mean by fasting, and probably was so intended. But the allusion to abstinence from food, if it exist at all, is vague, dubious, and subordinate; the fasting is but incidental to the solemnity of which it formed a part. Yet, so far as we can discover, this is the only passage in the Mosaic ritual in which fasting is enjoined, even if it be so here.

Fasts were, nevertheless, of very frequent occurrence among the Jews. They were of several kinds:—1st. Special fasts appointed for particular

occasions of calamity or anxiety. Instances are recorded in Judges xx. 26; 1 Sam. vii. 5, 6, xxxi. 13; 2 Chron. xx. 3; Esther iv. 16., &c. 2nd. Fasts, commemorative of some great national disaster or transgression, which were observed at fixed times in each succeeding year. Such were the fasts of the fourth, fifth, seventh, and tenth months, spoken of in Zech. vii. and viii. 3rd. Private fasting and humiliation in the hope of averting some apprehended calamity, or in confession of some grievous sin. Thus, David fasted and prayed during the sickness of his child; Ahab, when he heard of the vengeance denounced against him by Elijah; Ezra, when he found how flagrant and common the violation of the law of God had become; and Nehemiah, when he heard in Shusan of the sufferings of his fellow-countrymen. These fasts were sometimes total and complete; the individual "did eat no bread and drank no water" during the whole prescribed period. Sometimes they were only partial, like the Mohammedan fast of Ramadan, requiring abstinence from food during a certain portion of the day, leaving the remainder free; or like the fast of Friday and of Lent in the Papal Church, in which a meagre\* diet is enforced, as when Daniel, in Babylon, "mourned full three weeks; *I did eat no pleasant bread, neither came flesh nor wine into my mouth.*"

A religious custom which has prevailed so widely and lasted so long, which has existed under all modes of heathenism, through all the ages of Judaism, and which has received the sanction of the Greek, the Roman, the Anglican, and the Puritan Churches, must either have some ground in human nature or some warrant from divine command. That it has not the latter we have already seen; for if we assume that the commandment to the Jews "to afflict their souls" on the day of atonement be understood to include fasting, yet the indirect manner in which it is enjoined clearly shows that it was not a rite then instituted for the first time, but one already in existence, or otherwise the allusion could not have been understood. Can we find any explanation of the usage in the principles of our nature? We have already alluded to the old pagan notion, which lies at the basis of all asceticism, that the surest mode of propitiating the favour or of averting the wrath of the Deity is by inflicting pain and privation on ourselves. Wherever this idea prevailed, abstinence from food would naturally suggest itself as a ready method of self-mortification. To this we must add the very common theory that matter is essentially evil, that human sinfulness is caused and explained by the alliance of the spirit with the body, and that whatever diminishes the forces of the body, whatever enfeebles and mortifies it, is therefore good. What can do this more effectually than fasting? Then there is another principle to be taken into account. When the mind is depressed by some great fear, agitated by some great grief, or absorbed by some intense desire, food is not merely not desired, but rejected. The natural craving becomes changed into loathing. The mother as she leans over the bed of her dying boy, or as she stands by his coffin, loathes the very sight of food. "Tears are her meat day and night." In pain, remorse, or despair, "men abhor all manner of meat."†

\* It has been suggested, at least with plausibility, that the statement of Matthew, that our Lord fasted "forty days and forty nights," and that of Luke, that "he did eat nothing," were intended to show that abstinence was not partial, but complete and total.

† Analogous to this are those familiar instances of philosophers, Newton and others, who, absorbed by some investigation in which they were engaged, forgot food and sleep, being insensible for the time to hunger and fatigue.

Under such circumstances fasting is a dictate of nature. Humiliation of soul brings with it bodily abstinence as its necessary result. Fasting thus came to be regarded as the natural and appropriate manifestation of sorrow or penitence. Individuals or nations humbling themselves before God, or affecting to do so, not unnaturally selected this mode of expressing their feelings. The fast was a mute confession of sin, a silent cry of sorrow to the All-Merciful—a prayer in the language of symbol, instead of the language of words.

The fact to which we have just alluded, that any deep feeling suspends for the time the desire for food, will help us to explain those extraordinary and miraculous fasts of which we read in Scripture, and which many pseudo-saints of the Papal Church have impiously endeavoured to imitate. Moses, Elijah, and our Lord, each passed forty days in the wilderness without food. It must be borne in mind that the period was to each of them one of deepest and intensest emotion. Moses was alone in the mount with God; Elijah was flying from the wrath of Jezebel filled with indignation, disappointment, and despair; our Lord was just about to enter upon his ministry, the responsibilities of which would have overwhelmed one not sustained as he was. In these cases we may well believe that mental emotion would, for the time, suspend the wants of the bodily nature, and render it insusceptible to the cravings of hunger. The only miracle needed was the preservation of the body from fatal exhaustion resulting from abstinence so long protracted. We need not suppose, then, that these fasts of forty days were undertaken of set purpose and design, but that, under intense emotion and excitement, in the wilderness or on the mount of God, the lapse of time was not perceived and the necessities of nature were not felt till the crisis was passed, when, as we read of our Lord, “afterwards he was an hungered.”

The various fasts of which we have spoken having no divine authority to plead, and being of human institution, had clearly no value apart from the spirit in which they were performed. When the old heathenish feeling had crept in, and it was supposed that mere abstinence from food was of itself acceptable and meritorious, where the humiliation was ostentatious and haughty, where it was unaccompanied with justice, temperance, truth, and charity, it was denounced as absolutely odious to God. Thus Malachi declared that, as performed in his day, fasts were a profanation and an offence. Zechariah, in the name of God, indignantly rejected them. Again, we read:—

“Is this the fast which I approve,  
 The day for a man to humble himself?  
 Is it to hang down his head like a bullrush?  
 To make sackcloth and ashes his couch?  
 Wilt thou call this a fast  
 And a day acceptable to Jehovah?  
 Is not this the fast which I approve,  
 To loosen the fetters of injustice,  
 To untie the cords of the yoke,  
 To set the oppressed at liberty,  
 And to burst asunder every yoke?  
 Is it not to deal thy bread to the hungry,  
 And to bring the persecuted poor into thine house?  
 When thou seest the naked to clothe him,  
 And not to hide thyself from thine own flesh?  
 Then should thy light break forth as the morning,  
 And thy welfare spring up quickly;  
 Thy righteousness should go before thee,  
 And the glory of Jehovah should be thy reward.”—Is. lviii. 5—8.

As we proceed to the teaching of the New Testament upon the subject of fasting, we find that the principles laid down in the passages just quoted are of universal application. The Pharisee who boasted that he fasted "thrice in the week" "went down to his house" unjustified. The "commanding to abstain from meats," as though abstinence were good in itself and for its own sake, is classed by the apostle amongst "doctrines of devils." "A voluntary humility, will worship, and neglecting of the body" (Col. ii. 18—23), are declared by him to have only "a show of wisdom," and to be utterly worthless and even reprehensible. Similar is his teaching in Rom. xiv., 1 Cor. x. 23—33, and elsewhere.

But whilst so many modes of fasting are rejected as worthless, may there not be an acceptable fast? Is it not implied in the very passages adduced that the evil is in the abuse and perversion of a practice which, rightly observed, is useful and good? In his Sermon on the Mount, our Lord, having reprobated ostentation in almsgiving and prayer, and enjoined an avoidance of publicity as the condition of their acceptance, proceeds to apply the very same language to fasting, warns his disciples "*when they fast to be not as the hypocrites, of a sad countenance; but when thou fastest anoint thine head and wash thy face, that thou appear not unto men to fast, but unto thy Father, which is in secret; and thy Father which seeth in secret shall reward thee openly.*" Here there is at least an implied recognition of the custom; it is taken for granted that they *will* fast, and directions are given for its acceptable performance. Again we read, Matt. ix. 14, that "the disciples of John came to Jesus, saying, Why do we and the Pharisees fast oft, but thy disciples fast not? And Jesus said unto them, Can the children of the bride chamber fast whilst the bridegroom is with them? but the day will come when the bridegroom shall be taken from them, *and then shall they fast.*" Again, when our Lord came down from the Mount of Transfiguration, he found the disciples vainly endeavouring to cast out a devil; and in reply to their question, Why could not we cast him out? he ascribed it to their want of faith, adding, "Howbeit this kind goeth not out but by prayer and fasting." The sanction which the custom derives from apostolic example we have already seen. An examination of these passages suggests the following remarks:—

1st. Fasting is nowhere commanded. If it were, it would become a duty imperative upon all, and under all circumstances. The inquiry into its wisdom or propriety would be superfluous; we should be bound to obey, and might be perfectly assured that we should always find it appropriate and expedient. But since it is nowhere enjoined, since it receives only an indirect sanction, it becomes right to inquire whether fasting is our personal duty; and if it be, what are the circumstances under which we should practise it. Whatever be the conclusion to which we may come as to ourselves, we must remember that we are distinctly cautioned against judging others "in respect of meats and of drinks." The inference we may draw as to our own duty can only be a law unto ourselves, and must not be imposed upon others.

2nd. The direct sanction of Scripture is given to fasting in the following cases:—(1.) Where abstinence from food is the natural result and expression of some great sorrow. "When the bridegroom shall be taken away, then shall they fast;" the fair application of which passage we take to be, that in seasons of spiritual gloom and despondency, when the sense of the divine presence has been withdrawn, we may then fitly and naturally join fasting with prayer in humiliation before God. (2.)

When any difficult and arduous duty awaits us, for which unusual strength and extraordinary faith are needful, we may at such times in fasting and prayer, either individually or collectively, wait upon God, seeking special help in the momentous crisis. (3.) When we are led by the secret influences of the Spirit to special acts and exercises of devotion, we may fitly conjoin fasting with prayer. Thus we understand that memorable fast kept by the church at Antioch, recorded Acts xiii. 2, 3.

3rd. It will be noticed that fasting is never spoken of except as an adjunct and accessory to prayer. Of itself it is worthless. It is simply in connection with devotion that it has any value. The doctrine of the Greek, the Papal, and the Anglican Churches, that abstinence from food is a sacrament, possesses an intrinsic efficacy, and is a means of grace, we therefore unhesitatingly reject. It may, indeed, have a beneficial moral and physical influence by its own direct and independent action. We know cases in which persons have habitually practised extreme moderation in diet, with frequent abstinence, with the design of repressing unruly tempers and "fleshly lusts;" thus mortifying the body and enfeebling it, in order the more easily to bring it into subjection. There are many passages in the Epistles which seem to show that Paul practised abstinence with this purpose; but this usage is rather a moral discipline than a religious ordinance. In the latter sense our statement holds good, that fasting is never disconnected from prayer.

4th. We may then find it expedient to fast, and consequently our duty to do so, under the following circumstances:—(1.) When under intense spiritual feeling. There are seasons more or less rare in the experience of most believers, when they are conscious of an unusual energy and excitement of the inner life. This state of feeling may be produced either by some providential event or by direct divine agency upon the mind. The carnal nature, with its appetites and desires, at such times sinks down into feebleness; rapturous joy or penitential grief subdues for the time all inferior passions. At such seasons let the Christian give himself wholly to the heavenly influences which stream in upon him. Abstinence from food will then be easy. He will be able to say with his Master, "I have meat to eat that ye know not of." (2nd.) Where sin has to be confessed and deplored, fasting will seem a dictate of nature and an instinct of the spirit. Not indeed with the superstitious idea of propitiating the divine favour or averting his wrath; not as though, by inflicting suffering upon ourselves, we could hope to diminish the severity of the divine sentence; but as a confession of sin in the language of action as well as of words—as an acknowledgment of guilt in a form most effective and appropriate. (3rd.) Where it is found that at our set and stated seasons of special devotion our prayers become more earnest and fervent, our confessions of sin more penitential and contrite, our thoughts more spiritual and heavenly, if fasting be practised. This is a question to be decided by the experience of each for himself. Many most eminent Christians have borne testimony to the benefits they have personally derived from it. Men so different as Wesley, Hall, and Fuller, had their stated seasons for fasting and prayer, and have spoken most decisively as to their beneficial influences. Others differently constituted have borne a different testimony, and have found that abstinence has checked, chilled, and impaired their devotions. It may be suggested here, that where total abstinence from food is found injurious, partial abstinence might prove helpful, and that

the mode and degree, as well as the fact itself, must be determined by the special idiosyncrasy and experience of each individual.

We conclude with the wise and weighty words of Dr. John Brown. "Fasting in connection with religion is plainly instrumental—a means in order to an end. It produces different effects on different constitutions. A measure of abstinence which might be useful to one, would be injurious to another; what might fix attention in one might distract it in another; and as there is no express statute in the case, 'wisdom is profitable to direct;' but at the same time I fear many of us are blamable in having left altogether untried a means of giving greater intensesness to our attention and greater fervour to our devotion, which nature seems to dictate, and which has been employed with success by many of the wisest and best men in all ages in seasons of extraordinary religious service. I am afraid these seasons are much more infrequent than they might be. It appears to me that fasting, in our Lord's sense of the term, is just equal to observing a season of extraordinary devotion, with which abstinence from food was connected, as at once the means and expression of devotion."

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## CHRISTIAN CHOIRS.

BY A MUSICAL PROFESSOR.

SOME years ago an admirable essay was published by Mr. Binney on *The Service of Song*. In it he says, "Prayer and praise are the two principal parts of Divine worship; or perhaps, more properly, the only exercises that are worship. Preaching is not worship. The preacher is not worshipping when he speaks, nor the hearers when they hear. The three exercises of preaching, prayer, and praise may, without irreverence, be spoken of in the same manner in which the great apostle speaks of the three great elements of the Christian life—faith, hope, and love—'Now abideth preaching, prayer, and praise; the greatest of these is praise.'" He traces out the analogy somewhat fancifully perhaps, and goes on to say that "the service of song on earth is but the prophetic anticipation of what is to come and continue for ever in that world where love and praise will be alike eternal. Preaching will be unnecessary when all are saved, and none ignorant. Prayer will be superseded, where nothing is left to bewail or fear. Praise alone of the service of the church 'never faileth.' Nothing can supersede it; it cannot die. Faith and hope, preaching and prayer, will alike terminate; nothing will be eternal, but love and song."

It cannot be a trifling question, therefore, as to how this service of song should be conducted in the earthly sanctuary, since it is but a prelude to the worship of "the temple not made with hands, eternal in the heavens."

It consists of two parts—the musical and the devotional. It is distinguished from other portions of public religious service by being musical; it is distinguished from other musical engagements by being devotional. The following suggestions upon this part of our public services are offered by one who has for many years taken a very deep interest in psalmody, and who, to the extent of his powers, has done his best to promote and improve it.

The cultivation of the art of singing has greatly increased among us

of late years. For this we are indebted, in a great measure, to the Committee of Council on Education, who, acting through Mr. Hullah, introduced class singing into thousands of schools. To Mainzer also we owe much, especially in the North; and to many, both professional persons and amateurs, who, finding class singing practicable, have carried out systems of their own with success. The publication of good music at cheap rates has also had an important share in the general improvement. Any assembly in England is now sure to contain a considerable number of singers, though the proportion differs widely in various localities. Ordinary religious congregations do not differ in this respect from other assemblies, and there is no reason why the fact should not be turned to account in our worship.

Singing has from early antiquity formed a part of divine worship, and the Christian church has the authority of its Founder and the apostles for its continuance. The church has an earnest desire to extend the blessings it enjoys, and cheerfully welcomes all comers to its public services. Hence a congregation usually contains many persons who are not Christians. Praise and prayer are the only parts of worship in which the people audibly join, and in these all should join—save any who lack either heart or voice. The singing should, of course, “be devout and in order,” as much as any other part of the service. It was reckoned in olden time a terrible sin to offer to the Lord diseased or faulty animals in sacrifice; can it be less a sin in Christians, because of the expression of God’s love in Christ, to present for his acceptance careless, slovenly, and discordant songs? Or can it be supposed that He who made the ear cannot hear, or takes no note of how this service is rendered?

The effect upon the congregation is a secondary reason for making our psalmody as good as possible.

The proper duty of song is to excite feeling. It reaches depths in the heart inaccessible by other means, and carries us beyond the region of mere words. Ahnfelt, the evangelist of Scandinavia, is now by his Christian ballad singing, awakening the Northmen from their moral catalepsy. Almost every period of great religious progress has been marked by earnestness in psalmody. Very natural that it should be so. Let a man have his heart full of genuine love to God, he cannot be indifferent or careless in any part of his service; and hearty singing excites instant sympathy. Jonathan Edwards, not a rash writer, says, in describing a religious revival of his day:—

“Our public praises were then greatly enlivened; God was then served in our psalmody, in some measure, in the beauty of holiness. It has been observable that there has been scarce any part of divine worship wherein good men amongst us have had grace so drawn forth, and their hearts so lifted up in the ways of God, as in singing his praises. Our congregation excelled all that I ever knew before in the external part of the duty; the men generally carrying well and regularly three parts of the music, and the women a part by themselves; but now they were evidently wont to sing with unusual elevation of heart and voice, which made the duty pleasant indeed.”

A state of affairs very strange and unnatural in more formal Christians arose some years ago. The church, feeling the desirableness of psalmody and its own inability to conduct the service efficiently, called in the aid of persons, not Christians, who for a money payment sang God’s praises and the church’s prayers and vows. These persons had no option, but were expected to sing whatever was directed; words sometimes false for any one to utter; sometimes to make solemn avowals of longing desires—never felt; of anxious wishes to die—the reverse of fact; and of entire

self-dedication to God—a lie! All this paid for by the Christian church as an offering to the all-knowing, heart-searching Jehovah!

This shameful practice has been mostly banished, but the principle under a mitigated form still exists, the difference being the absence of pay. Non-Christians are still employed and recognised as the official singers of the church.

The outward similarity existing in this country between Christians and non-Christians leads to confusion in this as sometimes in other cases. Transfer the scene to India. A mission church in Calcutta is in want of a choir, and not finding Christian persons to take the position, allows it to be occupied by a party of Hindoos, intelligent but unconverted. Those who, surrounded by the gospel light of a Christian land, refuse or neglect the overtures of redemption, are vastly more blameworthy than are Hindoos, and more dishonour Christ. A Hindoo choir would therefore be more appropriate in a Christian church than a choir of unbelievers. By placing the latter in such a position, the church not only dishonours its Master and itself, but most terribly facilitates their self-deception or indifference. Why should they desire any further Christianity than they have when the church gives them the post of honour? What, then, shall we prevent any from singing who are not professors? Shall the almost Christians, especially the young, be discouraged and driven away? Never! Let their willing service be most thankfully accepted, cherished, and welcomed; but let their services be really and entirely voluntary. Place them not in an official position where they must sing, without choice or discretion, whatever words are ordered. Let Christians lead the song, and let whosoever will join the chorus. Are Christians not to be found fully qualified for the office? The Almighty does not ask from his people what they have not, or cannot obtain. He requires the best service of song they can render. A psalm artistically very imperfect, but the best utterance of a devout and humble heart, will be more acceptable to the Lord, than a magnificent display of vocal skill without truth.

There is no reason why the song should not be musically excellent, as well as truthfully devout. There is nothing in the love of God to spoil either the voice or the ear; rather the reverse, for a right and loving heart improves the whole man. How strange that a Christian choir should be such a rarity! always an effort to commence and a struggle to maintain! Marvellous the excuses that are offered by persons asked to assist. "Voice not strong enough—can't sing in a morning—disagreeable to sit away from one's family—so many engagements—distracts the attention—the behaviour in the choir"—and other such, resolving themselves, however, in truth, into—"It's too much trouble"—or, more frequently—"It is not quite the thing for the better families." This last excuse is very prevalent, though seldom honestly expressed. With the terrible craving for social exaltation which pervades even the church, it is too great a sacrifice for Miss Seymour, the banker's daughter, to sit in a choir side by side with Mary Chattaway, the dressmaker, though she be never so devout and excellent a Christian. It would never do, even in the presence of God and in his service, to risk one shade of caste. All very well to disregard social differences when we reach heaven, but on earth people must be kept in their proper places. Hence, unless some one of superior rank takes the position (when there is a perfect rush to follow), the choir is usually left to those who are otherwise overworked, and frequently to the uneducated, who are thankful to employ the talent

of music in the service of Him who died for them. Another reason is, of course, ignorance of music. But the potent hindrance is that Christians do not regard it as a duty. In his "Christian Cautions," the writer before mentioned, has the following passage:—

"Do you not live in sin in living in the neglect of singing God's praises? If singing praise to God be an ordinance of God's public worship, as doubtless it is, then it ought to be performed by the whole worshipping assembly. If it be a command that we should worship God in this way, then all ought to obey the command, not only by joining with others in singing, but in singing themselves. For if we suppose it answers the command of God for us only to join in our hearts with others, it will run us into this absurdity, that all may do so; and then there would be none to sing, none for others to join with.

"If it be an appointment of God, that Christian congregations should sing praises to him, then, doubtless, it is the duty of all; if there be no exception to the rule, then all ought to comply with it. But if persons be not capable, because they know not how, to sing, that doth not excuse them, unless they have been incapable of learning. As it is the command of God that all should sing, so all should make conscience of learning to sing, as it is a thing which cannot be at all decently performed without. Those therefore who neglect to learn to sing live in sin, as they neglect what is necessary in order to their attending to one of the ordinances of God's worship. Not only should persons make conscience of learning to sing themselves, but parents should conscientiously see to it, that their children are taught this among other things."

Experience leads us to make the following suggestions:—

Classes for instruction in singing should be maintained in every congregation. For a very small fee from each member, well-qualified teachers may be found to undertake a class; and if cordially supported, an immediate effect on the psalmody is perceptible. Such a class affords the great desideratum of a healthful, cheering, and entirely beneficial amusement for young people. The young ought to have recreation, and if their religion, as well as their bodily health, is to be hearty and vigorous, they must have it.

The principal choir should be of sufficient strength to subdue, as also to excite, the voices of the congregation. Verses of a plaintive character, to be appropriately sung, require more strength in a choir than loud passages of praise. In the latter the people freely join; but if the choir be weak and much subdued, as in the former case, then the congregation begin to fear a "break down," and instantly stop singing, and, of course, all the desired effect is lost. It is in these changes, suiting the singing to the sense, that the true influence of psalmody lies, and without a strong choir they cannot be produced. Auxiliary choirs should be placed in various parts of the chapel. These must have a good understanding with the conductor. Under his control, they have an excellent effect in promoting enjoyable singing by the people. Some persons are afraid of hearing their own voices, and unless others around be singing, will remain silent; some require a leader of their own part; all sing the better for hearing the song well sustained around them.

The use of an instrument must be left to local feeling and judgment. In many cases the introduction of an organ has diminished the volume of voices, and in every way been detrimental; in other cases, especially where the congregation has been advanced in musical education, it has proved agreeable.

By these means choral worship will become devout, hearty, artistic, and delightful.

"But," says Mr. Binney in the essay already alluded to, "*the great thing is to be good.* The singer should himself be a true song. His mind and heart, his reasons and passions, his inward and outward life, should all be in harmony with one another, and his whole nature should be in harmony with God's. Every day and hour, every act and

utterance, allowing for unavoidable human infirmity, should flow on and rise up as the words and verses of a divine psalm. This is the melody that God best loves. The accordant harmonious movements of the virtuous universe give forth an unintermitted song of infinite grandeur, sweetness, and force, of which God is the sole and ceaseless auditor, and to which he is ever listening delighted! Let us aspire to bear our part in that glorious anthem. When men are reconciled to God by the faith of Christ, when sanctified by the Spirit they appear before him in 'the beauty of holiness,' there are advances made toward the realisation of that picture in which the prophet portrays the ultimate and everlasting complacency of God in his church. In the service of song could alone be found what might adequately intimate the exquisiteness and depth of infinite delight, 'Sing, O daughter of Zion; be glad, rejoice with all thine heart. The LORD THY GOD is in the midst of thee; HE will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing.'"

### THE MOSQUE OF ST. SOPHIA AT CONSTANTINOPLE.\*

THE first feeling is that of admiration at the vastness of this wonderful building, and not the least part of this wonder is, that the whole extent of the dome flashes on one at the first glance. One does not have to wait to calculate the vastness. Standing on the threshold one perceives it at a glance. Great care has been taken by the Mussulmans to hide every token of the former possessors of the building; the flooring is thickly covered with matting—plaster has hidden the mosaic walls and the roof. A few Turks were prostrating themselves on the matting, and the monotonous howl in which their prayer was echoed up to the gallery, sounded almost like the cry of evil spirits.

And this was Santa Sophia in 1855, but thought would not rest here. This was once a Christian church, though now desecrated, and memory carried one back into those far-off years to trace its wondrous history. It was first built by Constantine in 326. Although the first building was destroyed by fire, the present church stands on the exact site of the ancient one, and parts of the first edifice were used in the construction of the second; so that all the memories of the church built by Constantine attach themselves to the work of Justinian.

Thought transports one back 1,400 years. The vast church is filled with an eager multitude; the women's gallery is crowded with noble ladies, among whom sits the Empress Eudoxia in all her pomp. The sounds of Christian worship ring through those old walls; bishops, priests, and deacons, stand around, and now rises one from amidst them—a man whose pale face tells the tale of fast and vigil, and how in solitude he learnt the secret of that wonderful eloquence which shall make the hearts of that great multitude quiver as one man. Yes, there he stands upon the altar steps, a man low in stature but great in soul, the patriarch of Constantinople, John Chrysostom.

And now he speaks, and awestruck they all listen to those words of fire. Are they words of burning warning that he is pouring forth, or are they those addresses of ardent love, in which he told them that he would lose his sight for their sakes, because sweeter to him than all the sights of this fair world was the salvation of their souls? And as he pauses there is a stir in the vast assembly. According to the custom of the age their

\* Condensed from an interesting work, entitled "Eastern Hospitals and English Nurses;" the authoress of which acknowledges her obligations for the following description to several German and Italian books little known in England. The gorgeous ceremonial of the Greek Church, which she describes, seems almost as far removed from our ideas of the simplicity and spirituality of Christian worship as the Mohammedan heresy which has superseded it.

admiration bursts forth—they wave their garments and plumes, lay their hands upon their swords and shout, “Worthy the priesthood, thirteenth apostle, Christ hath sent thee.”

But these plaudits so liked by the preachers of the day had no effect on that stern spirit. He knew the world’s applause was fleeting, and he bids his hearers show, not by words of acclamation, but by tears of penitence, that he had touched their hearts; and he judged well. Not long was Santa Sophia to be filled with admiring crowds, not long did the haughty empress listen to his fervid words—truth was not palatable to that luxurious court. Soon those who applauded him rose up against him, and drove him into exile. He crossed over to Asia, but his foes did not triumph long. A violent earthquake shook the city, and the affrighted people thought it was a judgment upon them for the banishment of their faithful preacher. They sent messengers to recall him, the whole city went out to meet him. The Bosphorus was bridged over with boats, and lighted up with torches. Two short months passed by, while he prayed and preached within Santa Sophia’s walls; then the storm of persecution recommenced. A silver statue of the empress had been placed before the doors of the cathedral. Around it the people danced and feasted, so that the sounds of their wild revelry pierced the walls and drowned the songs of praise. Chrysostom thundered forth his rebuke, and sternly denounced the impiety, though knowing that bitter, relentless persecution would be his portion. In the holy calm of Easter eve the soldiers broke into the cathedral and stained its floor with blood, as they drove the people from the church where Chrysostom was preaching.

A few weeks of struggle passed away, when they bring the sentence of his banishment. No more must he teach the flock for whose salvation he had so yearned. That tongue whose eloquence the world has never equalled, was to be silenced for ever. Around him gathered his bishops, and when he parted from them his last words were, “Farewell to the angel of this church.” Embracing them with tears, blessing the deaconesses who flocked around him, and in touching words entreating them that they would pray for their exiled bishop, he went to his doom—to wander three years in the wilderness, dragged about by brutal guards. Rest at night, clean water to drink, bread to eat, were often denied to him upon whose lips myriads had hung enraptured. They led him through scorching heats, which poured down their fury on that bald head; they led him out in storms of rain till he was drenched; yet no murmur escaped him. At last the hour of release was at hand, for there is a power stronger than they. He asks for rest, for he knows that death is near; the guards only drag him along more violently than before. At last they are forced to lay him in a road-side chapel, and then he called for the garments of his priesthood, and saying in death that which had been his song through life, “Glory be to God for all things!” he went to his rest. The memory of Chrysostom gives the principal interest to the first church of St. Sophia.

When in 532 this temple was laid in ruins by fire, the Emperor Justinian conceived the mighty ambition to build a church which should surpass the temple of Solomon. In less than six years the work was completed, and Justinian, beholding it, exclaimed, “Solomon, I have conquered thee!”

In order to guard the new edifice against fire, it was constructed in every part of incombustible material. The tracery of the windows is of stone, the massy doors of bronze, the door frames of bright and many-hued marble; some of the windows are of coloured glass, then of almost

fabulous value. Many of the inner walls were formed of rare and costly marbles, brought by the emperor from every quarter of his vast empire. Old idol temples were rifled of their treasures to enrich the imperial shrine. They brought the dark-red porphyry from the Temple of the Sun at Rome, the dark-green from Thessaly for columns; whilst the cornices were of white marble, carved with palm leaves or doves, and plated with gold. The flooring too was of costly and varied marbles. But the great beauty of all was the mosaic. Walls and roof were covered with it; the grounding of large portions was of gold. The gold and silver mosaic peculiar to this church was covered over with plates of glass. It is therefore almost imperishable. Neither the dust of ages nor the whitewashing of the Turks have permanently impaired its brilliancy.

The most splendid mosaic in the church is that of the Divine Wisdom\* himself. He is enthroned in glory, his robes are of white and gold; his right hand lifted up as in the act of speaking, in the left the gospel, on which is written, "I am the light of the world." At his feet the emperor in his diadem and robes is prostrate in the attitude of a vassal doing homage to his lord. The centre of the dome is supposed to have represented Christ as the judge of the world, but it is gone. Over the rood screen stood an archangel with gleaming sword to guard the holy place. Within were columns of massy silver, coverings and ornaments of gold, veils of rich embroidery, whilst the sacred vessels were one blaze of precious stones. Such were the splendours of the church that it was regarded as the glory of Christendom, and an old Byzantine historian said, "When one puts a foot within Santa Sophia one desires never to depart from it." Truly in those its high and palmy days, it must have presented a gorgeous spectacle, as beneath that spacious dome the splendid service of the Greek Church was celebrated. Candelabras and crowns of light shed their rays on gold and silver and pictured forms, as the long procession came forth; a crowd of bishops, sixty priests, a hundred deacons, and other officials, all in their robes, making together four hundred and twenty-five persons, performed the ritual.

But those days have long since passed. Storms and dissensions shook the city, the sound of woe was in the air, the dreaded Turk was thundering at the gates, and beneath the Seven Towers the Greeks resist the invaders. In a side chapel on the fatal day an old priest was performing service. They brought him news that all was lost. He refused to believe them. At last the sound of horses' hoofs is heard; Mahomet II., flushed with victory, rides into Santa Sophia, and dashing his hand, stained with Christians' blood, upon the wall, proclaims its fall. The old priest paused. Then, as the legend, believed both by Greek and Turk, relates it, the Turks rushed upon him, but the wall of the chapel opening he passed through it, carrying with him the holy vessels. They tried to break down the wall, but no power could move a stone. The Greeks aver that occasionally through the walls there come faint sounds of psalmody, and when at length the time of their captivity shall be past and Santa Sophia shall be restored to God's service, the wall shall re-open of itself, and the old

\* By a curious blunder the church of Santa Sophia has been supposed to be dedicated to a female saint of that name. The true title of the edifice is the church of the *Agia Sophia*; that is, of the Divine Wisdom or *Logos*. The error arose from the universal ignorance of Greek which prevailed through the western world for so many centuries. The meaning of the word *Sophia* being forgotten, it was supposed to be the personal name of a female saint. Many similar instances are recorded in an article some months ago on *Monkish Legends*.—ED.

priest, who is now sleeping and chanting in his sleep, shall come forth and finish the interrupted mass. So runs the legend.

In the year 1847, the present sultan, being alarmed that the building was falling into decay, determined on a complete repair, and engaged the services of Signor Fossati to carry it out. During this restoration, the marble of the floor, the mosaics, and other beauties, were uncovered for the first time since the building was turned into a Mohammedan mosque. The sultan allowed them to be copied, but required that they should be again covered up, as their presence was contrary to the law of the Koran. It is stated that he was much agitated as he gazed upon them, and said after a long period of silence, "Cover them up again, the time is not yet come."

As we looked round once again and realised the sad knowledge that the Mussulman had desecrated the walls of Sauta Sophia, earnest was the prayer we silently breathed to God that he would once more come to his temple, and that the wonderful events of the last few years might be instrumental in paving the way for the restoration of this beautiful cathedral to its former holy purposes. We prayed that the time might come when the floor shall again be covered with faithful worshippers, and those old walls which have seen emperors, sultans, and dynasties flourish and decay through so many centuries, shall again re-echo with the song of praise—*Te Deum laudamus*.

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## SELECTIONS FROM LUTHER.

TRANSLATED FROM THE GERMAN.

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### CHRIST IN THE SHIP.

THE Lord Jesus Christ enters into the ship with his disciples. As yet there is no storm, but fine, peaceful weather, so that the sea is calm and still. Else would the disciples hesitate to follow him. But as soon as they launch out into the deep, there arises a great tempest, so that the little vessel is covered with waves, as if it would sink.

We learn from this history, that when Christ enters into the ship there will no longer be a calm, but a great wind and storm will arise. He himself teaches us this truth in Matt. x. 34—"Think not that I am come to send peace on earth. I come not to send peace, but a sword." Wouldst thou be a Christian? Learn from this, then, first to count the cost. Prepare for storms and for discord; expect nothing less. Take courage, that thou mayst not be terrified, as at an unforeseen event. Fear not such storms, but fear God, that thou mayst not, for the sake of the world, forget his word, and dare to defy it. Remember, if thou art not ensnared by the world's favour, thou canst not escape its hatred.

This history also teaches us the right kind of faith; that which in such storms seeketh Christ and waketh him up. Temptations, indeed, ever beset us. They are the waves which our Lord Jesus Christ permits to break over the little vessel; that is, he lets the devil and the world rage against Christians, so that one fears he will be entirely overcome. Yet the Lord remains silent, and seems as if he would not help us. He is asleep in the ship. We must take courage, and believe there is no danger. The Lord Jesus is with us, and if he appears not to see us, we must show that we see him; we must believe that he can calm the waves, however high they rage and swell. If the devil holds up thy sins before thee, if he threatens thee with eternal condemnation, still

despair not, but remember that Christ is not far from thee. He sleeps: thou must seek him by earnest prayer and wake him up. Thy deliverance is more important than his sleep. Indeed, thou must have a Christ who is awake, else it is all over with thee. Leave him no rest then, until thou wakest him up. Christ sleeps, in order that we may truly feel temptation. If he did not sleep, and the storm soon lulled, we should never know what a Christ he is, and might think deliverance came by our own power.

Faith is strengthened by these trials, so that we are compelled to acknowledge that no human power helped us, but to Christ and his dear word we owe our deliverance. Who, then, would complain that the cross is too heavy, if such fruit follows it?

#### THE WASHING OF THE DISCIPLES' FEET.

Wouldst thou follow the example of Christ, and wash thy neighbour's feet? See, then, that thou humblest thyself from the heart; that thou usest all thy gifts and graces, not to promote thine own honour or interests, but the highest good of thy neighbour. Despise no one, but bear the infirmities of others, and help them to become better.

Those especially whom God has endowed with peculiar gifts, and who have been called to preach his gospel, should meditate upon this example of humility, and obey the command of Jesus. They should do this, in order that they may not misuse these gifts to their own honour or profit, but truly serve the church with them. If our Lord Jesus Christ thus deeply humbled himself, who indeed knew that his hour had come when he would go unto the Father and receive his eternal reward, how much more important is it that we, poor sinners, should perform this duty; we, for whom the devil everywhere lays snares, prowling about after us day and night, tempting us to pride, and to seek our own interests and honour! If, then, he is successful in tempting the servants of Christ to forget this command, and to consider their own ease and glory; he knows very well that he will have no more trouble from their preaching.

No minister should feel himself secure from such temptations; but for this very reason, let every one the more earnestly reflect upon this act of humility and follow the example of Jesus. If a thorn in the flesh was given to holy Paul, a messenger of Satan to buffet him, how much more may we, poor creatures, expect to be tempted—we whom God has called to an important office in his church! No one can escape temptation. One possesses this, another that gift. Blessed is he who is not puffed up by these favours, but with the Lord Jesus rises up from table, girds himself, and washes the disciples' feet; that is, serves his neighbour, and not himself, with these gifts.

Let all Christians, whatever position they occupy, consider this example of humility. The master and mistress of a house wash the feet of their children and servants when they do not tyrannise over them, but rightly govern and educate them. Husband and wife wash each other's feet when they bear one another's infirmities, and refrain from unreasonable vexation or dark passion. Servants wash their master's feet when they are pious, true, and obedient, never murmuring if punished, or exhorted for the highest good.

We wash each other's feet when we forgive one another's faults. Thou canst not find a pure Christian in the whole world, one who has not a special fault or failing. One is passionate, another sad and peculiar, a third altogether too frivolous, the fourth covetous, the fifth too

frank. In a word, as a heathen has said, each has his peculiar burden or infirmity, which another must bear. Thou thinkest if thy neighbour had not this or that fault, thou wouldst gladly hold intercourse with him. Such a one offends thee, and me, and indeed all men. What shall we do then? Shall we go into the woods, and have no fellowship with others? No, thou must bring water, and wash, and wipe thy neighbour's feet. If his faults are not thine also, praise God, but remember thou hast others, and another needs to exercise patience towards thee.

A. G. B.

## DEGREES IN GLORY.

### No. II.

IN directing attention to the evidences by which the doctrine introduced in our last paper is substantiated, we shall first indicate a few PRESUMPTIVE PROOFS—proofs which, though not, perhaps, in themselves scripturally conclusive, are, nevertheless, worthy of notice.

*Does not diversity of degrees in the enjoyment of the divine favour distinguish believers on earth?* It did so under the Old Testament economy. Enoch was distinguished in his day for his exalted piety.\* Abraham enjoyed the title of the "Friend of God."† David was the man after God's own heart.‡ Elijah was eminent among the seven thousand who had not bowed the knee to Baal.§ Noah, Daniel and Job, are signalled as a trio of righteous men.|| In the New Testament the family at Bethany are thus distinguished.¶ "Jesus loved Martha, and her sister, and Lazarus." Peter, James, and John, received tokens of his favour denied to their brethren,\*\* while John was emphatically "that disciple whom Jesus loved."†† There are still those in the church who are more spiritually-minded and devoted than others. That these, notwithstanding the equality on which all believers stand as alike redeemed by the precious blood of Christ, realise the divine favour in a proportionably greater degree than their fellow-Christians, cannot, we think, be denied. *But if spiritual diversity exist here, we have no data to prove that it will be done away hereafter.* On the supposition that it will, the question occurs in what way? by what means? Is the difference in Christian character that existed until the hour of death to cease, simply in consequence of departure from one world to another? To imagine this, is to imagine a feature in the divine procedure at utter variance with the impressive analogy that seems generally to obtain in it; it is to introduce a mechanical element in order to effect a purely spiritual equality; and it is obviously to weaken the power with which motives are expected to bear upon us now. By the relative influence of motives character is formed; but if there be no connection between the Christian's present and the Christian's future, there is no room for the operation of those to which Scripture invariably alludes, when dilating on our character as expectants of immortality.

*Again, the truth that the more a believer knows of God the more he loves him* is an argument in our favour. Moral excellence is true greatness, but it may be found in union with distinguished mental power and large general knowledge. Indeed, it cannot exist without some amount

\* Gen. v. 24.

† Isa. xli. 8.

‡ 1 Sam. xiii. 14.

§ 1 Kings xix. 18.

|| Ezek. xiv. 20.

¶ John xi. 5.

\*\* Matt. xvii. 1.; Ibid. xxvi. 37.

†† John xx. 2.

of mind and intelligence. A man must know God in a measure, ere he can love him; but suppose two individuals commencing the Christian life together, their faith in Christ, at the moment of starting, is equally strong, their piety is equally ardent, but the intellect of the one is more vigorous, more comprehensive than that of the other; he consequently finds himself at home in certain ranges of intelligence, in certain departments of the divine manifestations, where only little interest is felt by his fellow-Christian. He sees more that is fitted to excite, and increase, and intensify his love to the Supreme Being, than does his brother. The piety of each keeps pace with his knowledge; the piety of the soul, therefore, more intimately "acquainted with God" must necessarily transcend, in some respects, the piety that is nourished by a smaller amount of such divine acquaintanceship. The love of the seraph has not a little to do with the faculties he possesses and the intelligence he has acquired. His capacities are of a higher order than those of even the accomplished and pious Newton; though the soul of the latter—we trust now before the throne—is full of bliss, it is obvious that Gabriel can appropriate more than he. But if there be correspondingly different degrees of enjoyment in their case, does not analogy justify us in concluding that there will be diversity between Christian and Christian? Unquestionably, unless we anticipate a mental monotony among the redeemed—an equality which we shall look for in vain among the higher orders of being. That variety pervades them is evident from the passages that speak of "thrones and dominions, and principalities and powers."

Moreover, the assurance *that the society of heaven is to form an item in future blessedness* renders the view for which we plead highly probable. Believers on entering glory will not lose their social character; on the contrary, this characteristic will be an element in their joy—joy, however, arising from the variety that shall distinguish "the great multitude which no man can number." If each in that vast assembly shall have the same original powers—powers that have been disciplined in the same manner, that have secured identically the same amount and kind of acquisitions, and are enshrined in exactly the same glow of emotion—there will be the absence, in heaven, of that without which we find society on earth loses nearly all its charms. New thoughts, new feelings issuing in new joys—so far as the relation *of the redeemed to one another* is concerned—there will be none. Each will combine in himself all that, under different circumstances, he would expect to realise only in fellowship with others; thus the sensibility of social nature would in a measure lie dormant. It would certainly be sealed up as an avenue of delight; but since the love of society has been divinely implanted, we cannot help believing that in heaven it will meet with its highest gratification. Its doing so, however, takes for granted the diversity in question.\*

The certainty *of the approbation of conscience supplying an ingredient in heavenly bliss* points to the existence of the same diversity. In the smiles of conscience every believer will bask; these will be but the reflected light of the divine approval on his soul. Each will have the "testimony that he pleased God;" but it does not follow that all will possess this in equal degree, unless all, while here, were equally pious and alike devoted.

\* See "Letters Practical and Consolatory," by the late Dr. Russell, of Dundee; a work far less widely known than it deserves to be. We gratefully avow our numerous obligations to its pages.

The connection recognised *between present affliction and future glory implies degrees in the latter*. This world is, in many respects, a world of trial, "a vale of tears." The godly find it to be so. "Many are the afflictions of the righteous," but how cheering the declaration, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory *while* we look not at the things which are seen, but at the things which are not seen!" Great variety, however, distinguishes afflictive dispensations. Though all are comparatively "light," those of some Christians are heavier, or more numerous, or more protracted than those of others; while some under trial look more intently than others at "the things which are unseen and eternal." Various sorrows, and various states of mind induced by the discipline, must necessarily secure variety in the weights of glory respectively awaiting the sufferers.

Again, *the believer is represented as a voyager and a treasurer*.\* He who is "diligent in adding to his faith" the various graces enumerated by the apostle, and in making "his calling and election sure," is to have "an entrance ministered to him abundantly into the everlasting kingdom." He will be seen, according to the figure used by inspiration, gliding into the heavenly harbour like a ship that has nobly weathered the tempest, with her canvass untorn, her sails distended, and her pennons streaming. He who is most diligent in the culture of his piety now will be most distinguished then. All Christians, however, are not alike diligent. All shall have "entrance ministered" to them, but some will have an "*abundant* entrance." If there be difference in the manner of the Christian mariners coming into the port of glory, we are prepared to expect difference in the treasures on which they will enter. That such difference will be found seems unquestionable, from the fact that while all believers are "laying up treasure in heaven," some, by their patience in suffering, or resistance of temptation, or zeal in doing good, are exporting thither larger amounts than others.

The last presumptive proof we offer of degrees in glory is found in the truth, that *there are degrees of misery in hell*. This solemn truth is indicated in several passages. We quote only two. Christ, speaking to his apostles of those who should refuse to receive them, says, "It shall be more tolerable for Sodom and Gomorrhah in the day of judgment, than for that city."† When alluding to the servant who knew his lord's will and did it not, he declares, "He shall be beaten with many stripes;" but he adds, "He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes."‡

We now proceed to adduce what we regard as **PLAIN PROOFS** of the doctrine to which we have invited attention.

*The first is found in Christ's language to his apostles*,§ when referring to the character they sustained, and the honour they still enjoy in the Gospels and Epistles they penned being the perpetual law of his church. The blessedness of which he speaks arises from their *attachment* and their *services* to him. "Ye are they who have continued with me in my temptations." Here, we think, it is obvious that love to Christ and devotedness to him will regulate degrees in future bliss.

*The second we meet in Paul's declarations respecting ministerial exertion*.|| The planter and the waterer were one in the sense that both were engaged in promoting the Saviour's kingdom. While, how-

\* 2 Peter i. 5—11; Matt. vi. 19—21.

† Mark vi. 11.

‡ Luke xii. 47, 48. § Ibid xxii. 28—30.

|| 1 Cor. iii. 6, 7, 8.

ever, this was the case, the apostle is very particular in assuring the Corinthians that each of the two agents will be rewarded just in proportion to the service he rendered. "Every man shall receive his proper reward according to his own labour." If the scale thus distinctly graduated is to regulate glory, difference in its degrees there must be; though all Christians labour for Jesus, there is great variety in their spheres of labour, in the duration of their labour, in the fervour of love with which they labour, and in the actual amount of their labour; for while we read of those "who laboured in the Lord," we read also of those "who laboured much in the Lord."\* Some are much more laborious, and devoted, and faithful than others. Their future thrones will be set with a full reference to such diversity. Hence the language of Him whose prerogative it is to assign these thrones: "Behold, I come quickly, and my reward is with me to give every man according as his work shall be."† We cannot imagine that the same rank will be sustained by the penitent thief whose whole life, except its closing hours, was spent in sin, or by the babe born one day and dying the next, as will be sustained by those "of whom the world was not worthy"—by such men as Carey or Williams, as Luther or Paul. But if not, then degrees in glory are obvious.

*For our third proof we point to the solicitude of the first preachers respecting the steadfastness of their converts.* Writing to the Galatians, Paul says, "I am afraid of you, lest I have bestowed upon you labour in vain;"‡ and addressing the Philippians as his "joy and crown," he exhorts them to "shine as lights in the world"—"to hold forth the word of life," "that in the day of Christ he might rejoice he had not run in vain, neither laboured in vain."§ The Corinthians he speaks of as his "work in the Lord," and earnestly entreats every builder to be careful how he proceeds in building up the church, to watch against the introduction of improper characters to its membership. Why this caution? Because there was *danger* of "building on the foundation wood, hay, and stubble," instead of "gold, silver, and precious stones." Suppose the danger were incurred, what then? "The fire shall try every man's work what sort it is; if any man's work shall abide, he shall receive a reward; but if any man's work shall be burned, he shall *suffer loss*." He himself "shall be saved so as by fire;" but, though saved, he will be a loser compared with a brother builder whose work in the Lord stands the fiery test.|| Hence the anxiety of the beloved disciple when writing to "the elect lady and her children:" he says, "Look to yourselves that we lose not those things which *we* have wrought, but that *we* receive a FULL reward;"¶ language that clearly implies variety in future recompense. We, therefore, observe *fourthly*, that Christ's declaration touching the *different rewards that shall be assigned to different believers confirms this truth*.\*\* No one who has shown attachment to Him will be forgotten. The humblest, even he "who giveth a cup of cold water to a disciple in the name of a disciple, shall in no wise lose his reward;" but he who, from love to Christ, shall, braving the world's threats, show hospitality to "a righteous man"†† shall "receive a righteous man's reward;" and (for there is still a higher figure on the scale) he who, animated by the same motive, shall hail a prophet—a public instructor in the things of God, and, therefore, a man of greater

\* Rom. xvi. 12.

† Rev. xxii. 12.

‡ Gal. iv. 11.

§ Phil. ii. 16.

|| 1 Cor. iii. 10—15.

¶ 2 John 8

\*\* Matt. x. 41, 42.

†† One famed for his integrity.

mark in the eye of the ungodly—making him welcome to “the prophets’ chamber” in his house, “shall receive a prophet’s reward.” To deny that the doctrine of proportion in reward is here stated by Jesus, is surely to shut the eye against the light.

A *fifth* proof is suggested by the fact that *the present life is alluded to as the seed time of eternity*. “He who soweth sparingly shall reap also sparingly, and he who soweth bountifully shall reap also bountifully.”\* Though the apostle in these words primarily alludes to the results of niggardliness and liberality evincing themselves even on earth, he cannot be regarded as having no reference to the harvest of eternity. To that harvest he distinctly points when, addressing the Galatians, he says, “He that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting. Let us not be weary in well-doing, for in due season we shall reap if we faint not.”† Different degrees of love to Christ prompt to different amounts of seed being cast into the soil of his kingdom, that is to various proofs of liberality—according as God hath prospered the donor—being given to his cause. As a consequence, there must be difference in the sheaves ultimately gathered. What a harvest the poor widow will then reap who “cast in all her living!” What a harvest the “persecuted for righteousness’ sake!” “Great is their reward in heaven!”‡ What a harvest the devoted missionary! “Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my name’s sake, shall receive an hundred-fold, and shall inherit everlasting life.”§ If the “hundred-fold” shall not be received by all who enter heaven, degrees in its honours are beyond a question.

For a sixth proof we repair to *the parables of the Pounds and the Talents*.|| In the former, three of the servants are specially mentioned. They received from the nobleman a pound each. When called to meet him on his return, the first had gained by the sum ten pounds. He is set over ten cities. The second had gained five pounds. He is set over five cities. But why this distinction, if there is to be no diversity of degrees in future glory, and if such diversity is not to be regulated by a reference to the diligence and faithfulness with which the powers entrusted to us have been improved, seeing each servant received the same amount? In the parable of the talents one servant received five talents, which, on his lord’s return, was found to have made five talents more. The second servant received two talents, which he had also doubled. There was a difference in the sums originally given, but the same fidelity was evinced in employing them. Both servants accordingly enjoy the approbation of their lord. In this respect, therefore, they are on a level, but only in this respect. The talent of the slothful servant is given to him whose talents amounted to ten, though he whose talents amounted only to four had been equally faithful. This talent is conferred on him in addition to the master’s commendation, which is enjoyed by both, and the circumstance seems impressively to corroborate the evidence we adduced that in proportion to the eminence of sanctified gifts there may be eminence in piety, and, consequently, degrees in glory. “To him that hath shall be given.” *The last proof we mention is supplied by Daniel*; “They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.”¶ Here a difference is distinctly recognised between the

\* 2 Cor. ix. 6. † Gal. vi. 7, 8, 9. ‡ Matt. v. 12. § Matt. xix. 29.

|| Luke xix. 12—26; Matt. xxv. 14—29.

¶ Dan. xii. 3.

future of those who have been simply pious, and that of those who have been eminently useful. The former will reflect the lustre which pervades the firmament in a brilliant night; the latter will glow and burn with the radiance of starry orbs. Both will shine, but with different degrees of splendour. The effulgence even of those who have "turned many to righteousness" will be varied by the hues of their past devotedness; for as "star differeth from star in glory, so also is the resurrection of the dead;" and if such be the spangled grandeur of the moral sky on the great rising morn, such will be its aspect throughout eternity.

That OBJECTIONS have been suggested to the view we have taken of this subject we are aware. It has been asked, "Will not some of the redeemed be happier than others?" We reply, all will be *perfectly* happy according to their respective capacities. The trite illustration is just—"Vessels may be of various measures, yet all FULL." "If perfection distinguishes *all*, how is difference in degrees possible?" We answer, "Two diamonds may be of the same purity and brilliancy, yet they may be of different sizes and value."\* "Will there be no danger of envy?" None. Perfect holiness will be the element of each. Each will be as blessed as he possibly can be. "Does not the doctrine savour of legality?" How can it, since, 1st, *salvation is of grace?*" Every blessing it includes must be equally of free favour. The rewards of heaven are all pure bounty. The joys of angels are so—how much more the bliss of those who have "washed their robes and made them white in the blood of the Lamb?" 2nd. *God, in rewarding his people, honours only the operations of his own grace in them.* What they were here, what they knew here, what they did here, what they suffered here—all was the result of his own wonder-working mercy. He who "laboured more abundantly than all" the apostles, said, "Yet not I, but the grace of God which was with me." From the height of his throne he will be heard, as certainly as "the least in the kingdom," gratefully singing "by the grace of God I am that I am." The former, equally with the latter and with as profound humility, will "lay his honours at Jesu's feet;" and as there he casts his crowns so numerous, so massive, so brilliant, with a countenance radiant with "wonder, love, and praise," he will raise his voice, "Not unto me, O Lord, not unto me, but unto thy name be glory." Thus will Christ be "glorified in his saints and admired in them that believe," just as the architect is admired in the building he has reared, or the artist in his painting. 3rd. *In the different rewards of the blessed the divine love of rectitude is exhibited.* A father may leave his inheritance to his sons, and yet render their respective portions dependent on the principles they evince. Though he chooses to allot to each a particular sphere, the legacy is none the less a pure gratuity. He is regulated, in fixing the spheres, by a regard to the training, and education, and character of his sons. He assigns to each the one for which he is most fitted, and in which, therefore, he will be most happy. So is it with heaven. The entrance of believers there is purely of God's grace, and their appearance in those ranks of glory for which his providence and his Spirit have prepared them, respectively, does not detract one whit from its sovereignty.† 4th. *The rewards conferred on the redeemed will bring honour to the Saviour.* "He that loveth me," said Jesus, "shall be loved of my Father;" and such is the joy of God in his Son that recompense publicly bestowed on those who love him, will tend to

\* Rev. J. A. James.

† See Tract by late Rev. Andrew Fuller.

His exaltation who "magnified the law and made it honourable." They served him here, and the rewards they will enjoy hereafter will only testify to the high estimation in which Heaven holds him. Every throne that is filled, every palm that is waved, every crown that is worn, every gem that sparkles in every diadem, and the combined glories that pour their effulgence from the central throne of the universe, will be but the illustrated view, the *illuminated* illustration of the divine complacency in Him "who loved the church and gave himself for it."

The practical influence of the whole subject is valuable—but we cannot enlarge. Let the Christian remember that while through atoning merits "the kingdom of heaven is opened to all believers," *where* he shall move in that kingdom, is, in large measure, left to his own decision. What a stimulus to faith, love, zeal for Christ! What a motive to be "stedfast, unmovable, always *abounding* in the work of the Lord!" The more we are like Christ on earth, the nearer to him shall be our place in heaven!  
S.

### YOUNG THEOLOGIAN'S.

IN the American colleges it is usual to hold a great annual festival called "The Commencement," at which orations are delivered and poems read. The following extract from a poetical address at the Rochester Commencement may be perused with amusement and profit:—

<p>"Young Theologians, wisely set apart To learn the rules of theologic art, A few brief words let me address to you, I have the pulpit now, and you the pew; And all can see at but a single glance, How seldom laymen get so good a chance: And Doctor WAYLAND, with his views of teaching, Would have some laymen take a hand at preaching. Avoid, I pray you, all approach to rant, Or to that meanest of all vices, cant. Thought, and not noise, the understanding fills. It is the lightning, not the thunder, kills. And simple truth, in simple words expressed, Has been, is now, and ever will be, best. Sermons, like wells, should small circum- ference sweep, Be short in their diameter, but—deep. And public prayer, as in the Scriptures taught, Beyond a cavil, always should be short. Had good Saint Peter, in his hour of need, Stopped to recite the Calvinistic creed As he was sinking through the yielding wave, The Galilean Sea had been his grave. The royal pronoun, we, but seldom touch. Quote the original not over much; For, with due deference and submission meek, We all prefer good English to poor Greek. Wade not too long through shallows to begin; But over head and ears jump bravely in.</p>	<p>Have but one "lastly"—let that come about As soon as thought and feeling have run out. But "finalties" and "in conclusions" send, As was suggested, to one common end. With your attainments, ever keep in view That "common people" know a thing or two; And can discern between those shops which group All of their wares upon the outside stoop, And less pretentious ones, whose alcoves deep, Their valued fabrics in good order keep. Be chaste in manner; throw aside the vile Florid, high-sounding, and "spread-eagle" style. And would you get an enviable post, Never fly higher than you well can roost. Get wisdom, learning;—all without pre- tence, And with your gettings, get good common sense. The broad-brimmed beaver and the white cravat, Gold-headed cane, and all such things as that, Have had their day; the people now will search For the true man, in Physic, Law, and Church. But one word more, and then my Sermon's done: Before you preach, get married, every one.</p>
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## THE APOSTOLIC FATHERS.

## CLEMENT AND HIS WRITINGS.

OF what use are the earlier *traditions* of the church of God? What advantage is to be derived from the study of the writings of those who are called apostolic Fathers, and of their immediate successors? Most assuredly these uninspired productions are not to be taken as an *authority* co-ordinate with the Holy Scriptures, nor as an *infallible* guide in their *interpretation*, for several reasons.

1. The Scriptures claim for themselves exclusive *authority*, as the guides of our faith and religious practice; hence, if we set up another standard as co-ordinate with them, or (which comes to the same thing) as an infallible exposition of them, we virtually deny the Scriptures *to be what they claim to be*. They tell us that we are to subject everything to the test of the divine testimony, and that whatever speaks contrary to this rule, it is because there is no light in it. (See Isaiah viii. 20; Deut. iv. 2; Deut. xii. 32; Prov. xxx. vi.; 2 Thes. ii. 15, iii. 6; 1 Cor. xi. 2; Col. ii. 8; Matt. xv. 9.)

2. The earlier Fathers *utterly disclaim* any such authority as is by some attributed to them. Clement manifests the greatest deference to Scripture, and appeals to it invariably as our only rule of faith and practice. He nowhere claims the gift of inspiration; he always refers to the Holy Scriptures as being *unique* in their origin and authority. When he quotes from the canonical writings, he prefaces the quotation thus, "*For the Holy Spirit says,*" &c.; or, "Thus says the holy word," &c.; or, "As the Holy Spirit has said concerning him [Jesus Christ] for he says," &c. He never claims to be considered an infallible expositor of God's word, but refers his readers to that word itself as their only and sufficient guide. Clement would have revolted from any such views as those held by the Papists concerning the authority of his writings. Thus the man whose works approach most nearly to the times of the New Testament in date and in spirit, and who probably was a companion of the Apostle Paul (Phil. iv. 3), sets us the example of rejecting all authority but that of Holy Scripture. He claims not infallibility for himself, but he ascribes it to the Word of God.

3. Between the Word of God and the writings of the earliest and best of the Fathers, there is an impassable gulf—a line of demarcation, which at once proves the essential difference between the one and the others. If the Bible contains internal evidence of inspiration, the writings of the apostolic Fathers contain evidence as clear and decided of the utter absence of inspiration. Their glaring blunders as to matters of fact; their puerile mistakes as to the meaning of Holy Scripture; and the entire absence in them of that mysterious consciousness of being fully possessed by the Divine Spirit which is stamped upon the authors of the Bible, sufficiently attest that when we lay down that blessed volume, and take up the writings of even the apostolic Fathers, we have passed from the divine to the human. The transition is felt to be complete. We resemble Moses when he left the ground which encompassed the burning bush, and once more trod the soil of the common desert!

4. Besides, if we admit any part of the uninspired traditions of the church to be possessed of authority, we are committed to a principle which will necessitate the reception of all ecclesiastical tradition. If a man concedes the authority of the uninspired writings of the first

century, he can give no satisfactory reason why he should not receive those of the second; and if he receives those of the second century, then why not those of the third, and so on? If he will submit to the Council of Nice, why not to the Council of Trent? and why not receive the last dogma of the so-called "Catholic Church," and believe in the immaculate conception of the Virgin? To be consistent, he ought so to do. His principles tend to this result. Every Puseyite should be a Papist, for his sentiments lead most conclusively to Rome.

He may say that the later traditions contradict Scripture. Admitted; but then his principle is, that tradition, and not his own private judgment, is to decide what is the true doctrine of inspiration. But if he is to determine when and where tradition contradicts Scripture, then the authority of tradition is gone, and he falls back upon the principle which professedly he ignores; viz., the right of private judgment, *thus conceding the whole question in dispute.*

And as for the Papist who with logical consistency receives *all* the traditions of the church, in what a limbo of confusion is he entangled! For what is tradition? Has one Christian in a million mastered it? Can any one harmonise its various parts? Has not one Father denounced the opinions held by another Father? Have not general councils pronounced opposite verdicts upon the same points? Have not popes anathematised popes, and handed each other over most unceremoniously to the tender mercies of the devil?

"AY; but the church finally pronounced on all disputed points at the Council of Trent, and therein we have her mature judgment." But, did she err when, on previous occasions, she declared *against* many things which were pronounced to be *true* at Trent? Then it appears *she can err*; and if she erred *before*, what guarantee have we that her final deliverance at Trent is not as false as some of her previous ones? Tradition cannot be infallible, for it is self-contradictory; the church must be liable to err, for she has decided variously at different times on the same points. She may be right now, but if so, she must have been wrong over and over again in the ages of the past; and if she must either have been wrong then, or be wrong now, what becomes of her infallibility?

5. And again, if the traditions of the church, whether the earlier or the later, or both, are to be received as an authoritative exposition of the Christian faith, what is to be taken as the exposition of the exposition? Vincent Prosper, a monk of Lerins, who wrote in the fifth century, says, in his "Commonitorium Peregrini adversus Hereticos," cap. i., "Authoritati Sacræ Scripturæ ecclesiasticæ intelligentiæ addenda est autoritas, ut Catholicæ fidei veritas ab hereticæ pravitate falsitate discernatur." This is the fundamental principle of Popery; but who is to explain the church's explanation? Surely tradition is not easier to understand than Scripture? We are as likely to misunderstand the Fathers as the Apostles; as likely to misinterpret the decrees of councils and of popes, as the inspired gospels and epistles. Tradition is a tremendously bulky volume, and a most dreadfully obscure one. The exposition is more difficult than the text. *Who, then, is to expound the exposition?*

The Puseyite replies, The ministers of the true church, who in this country are the priests of the established Episcopal Church. But who can reconcile their discordant interpretations of the views of their own church? They have their traditions, their rubric, their canons, their articles, their liturgy, &c., &c., and yet they are divided in opinion as to

what their church really believes. You will find among them all shades of theological sentiment, from the rankest Antinomianism down to Puseyism itself, and yet they all profess to be very obedient sons of the church. What, then, is the seeker after truth to do? Which of these discordant interpretations of the church's formularies and of Scripture are we to follow? The living ministry in the Puseyite's church supplies no harmonious and satisfactory interpretation of that church's *own creed*; how, then, can I accept it as an authoritative expounder of Holy Scripture?

But is the Papist in a better condition? Does the living ministry in his church supply him with an infallible and self-consistent guide? Assuredly not; what can be further removed from each other than the theology of Saint Augustine and that of Saint Ignatius Loyola? In the Roman Catholic priesthood you find all shades of theological sentiment, from the Jansenist to the Jesuit. The living ministry of the church of Rome affords a jarring and conflicting exposition of the pure and simple word of God. Why not, then, send the people at once to the source to which Christ referred them when he said, "*Search the Scriptures*"?

Vincent Prosper, from whose work we have already quoted, says, "Curandum est, ut id teneamus quod ubique, quod semper, quod ab omnibus creditum est." "Sed hoc, ita demum sit; si sequamur universitatem, antiquitatem, consensionem," caput iii. This rule reads well enough, but our preceding remarks show how absurd it is. If we follow *antiquity* in Prosper's sense of the term, we shall not find the mutual agreement of which he speaks, *but the opposite*. The only satisfactory rule of faith is the Scriptures, and by it we must weigh every sermon we hear, and every book that we read, whether written by a modern theologian or a canonised saint of antiquity.

What advantages, then, are to be derived from the study of patristic theology? Having shown that it does not supply us with a rule of faith, or with an infallible exposition of the rule contained in Holy Scripture, we shall briefly mention some of the advantages to be derived from an acquaintance with this subject of study.

1. This field of inquiry is invested with interest, as presenting us with the history of the development of opinion in the professing church. If the annals of nations and empires be full of interest and instruction, how much more so must be the records of the sentiments held by the avowed disciples of the Saviour in each age of the world! The history of the creeds of professing Christendom is one of the most important themes that can command our attention.

2. The earlier Fathers afford us important historical confirmation of the genuineness of the inspired books, which contain God's own record of the facts and documents of Christianity. By comparing their quotations from the sacred writings with our copies of those writings, we find that the former demonstrate the genuineness and correctness of the latter. Our New Testament is substantially the same as that which was completed towards the close of the first century. The quotations of the earlier Fathers attest this. We are thankful for any evidence that can strengthen the proof of the truth of the facts and documents of Christianity. We receive such help from Josephus, or Tacitus, or any other source most gratefully, though we certainly do not take either Josephus a Jew, or Tacitus a heathen, as an infallible *interpreter* of the teachings of Christianity.

3. We are also thankful for the information which we gather from the earliest ecclesiastical writers as to the books which were in their days received as canonical. The best evidence of the inspiration of the Holy Scripture is that which is internal, that which it carries with it wherever it goes. This is the most universally accessible and the most convincing of all the proofs of revelation. It appeals to every man's consciousness. Said Jesus, "My doctrine is not mine, but His that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John vii. 16, 17). "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself" (1 John v. 9, 10). This is the climax of evidence, and all other must be inferior to it in grandeur. Still we are thankful to learn that the writings, *the divinity of which is attested to us by their intrinsic glory, and by their perfect adaptation to all the necessities of our nature*, have in all ages been received by the professing church of God as of canonical authority. We welcome the additional testimony thus furnished to the divine origin of the Holy Scriptures with gratitude; but reserve to ourselves the right to judge of the import of the testimony thus handed down to us.

4. We will also read the Fathers as far as we have the ability and the leisure, in order to gather what light they shed upon the meaning of God's Word. Yes, as we would read the works of any other divines—*with a desire to get from them all the instruction we can*; and most assuredly in perusing the works of such a man as Clemens Romanus we should not be prejudiced against the author because he is generally believed to have been commended by the Apostle Paul! We also feel much curiosity to know something about the ecclesiastical usages of the Christians of that early date. We remember to have heard our late lamented friend, Dr. Carson, once say in true Hibernian style, "As to any question in theology I wouldn't ask the Fathers what o'clock it is;" and yet Dr. Carson was well read in the Fathers both Latin and Greek.

5. The study of this subject possesses a melancholy interest arising from another source. It affords us painful evidence of the truth of prophecy by the accuracy with which it proves that the predictions respecting the rise and power of anti-Christ have been gradually fulfilled. As we see one mark after another of the apostacy appearing, such as baptismal regeneration, the priestly power of the clergy *ex officio*, commanding to abstain from meats, forbidding to marry, &c., we are furnished with an additional proof of the inspiration of that book which had foretold and described this calamity. So that, however little tradition may aid us in the interpretation of the Scriptures, it furnishes this additional evidence of their inspiration. Even the miracles of the Church of Rome, absurd and impious though they are, help to establish our faith in the Bible; for that holy volume had predicted that one mark of the anti-Christian apostacy should be "*the working of lying wonders*," &c. So that even the holy coat of Treves, and statues of the Virgin which have wept, and of the saints which have winked, are to us, though in a way very unpapistical, means of grace!

It is our intention then, these remarks being premised, to say something respecting the character and writings of the earliest of the apostolical Fathers, Clement, commonly called St. Clement, and Clemens Romanus.

He is generally believed to have been the Clement mentioned by the

Apostle Paul, in Philippians iv. 3, as his fellow-labourer, and one whose name was in the book of life. We have no means of disproving the truth of this early and general tradition, and therefore incline to receive it as true. He was, at the time of writing his first and second Epistles to the Corinthians, pastor or bishop of the church at Rome. Hieronymus, in his "Lib. de Viris Illustribus," says, that Clement was the fourth Bishop of Rome after Peter. He makes the succession to have been thus—Peter, Linus, Anacletus, Clement; though he admits that the greater number of the Latins think Clement to have been the second. Eusebius says he was the third ("Ecc. Hist., lib. iii. c. 4") pastor after Peter. This is a point which cannot now be settled, and therefore we dismiss it. The only thing of which we can be certain is, that Clement was a pastor of the church at Rome, and that from Rome he wrote to the church at Corinth.

All that remain to us of the works of Clement are a first Epistle to the Corinthians (evidently written second, though ranking as the first), and part of a second Epistle, also to the Corinthians (which was written first, though it ranks as second), and sundry fragments in the shape of quotations from writings of his which have perished. These quotations are given by other early ecclesiastical writers, and are collected in the Oxford edition of "The Apostolical Fathers," published in 1840. Many of these fragments may not be, after all, the genuine productions of Clement; and there is reason to suspect that parts of the second epistle are spurious. The other writings which bear the name of this Father are universally considered to be forgeries, and we shall make no further reference to them.

It is generally believed that Clement died in the third year of the Emperor Trajan. So say Eusebius and others. This would be about A.D. 101, just at the beginning of the second century. Many persons class Clement among the martyrs, and various and conflicting are the accounts which are given of the manner of his immolation. But there is great reason to believe that all these stories are fabulous. So thought both Pearson and Dodwell.

The first and second epistles of Clement were not generally known to exist until the reign of our Charles I. Cyrillus Lucaris, the patriarch of Constantinople, presented to that monarch the celebrated "Codex Alexandrinus," which is one of the oldest manuscript copies of the Holy Scriptures in existence, undoubtedly written before the close of the fifth century, and which is now preserved in the British Museum. Appended to this manuscript was found the whole of the long-lost first epistle of Clement and a part of his so-called second epistle. The probabilities are that this is the only manuscript copy of these two epistles in existence. They were published by command of the king soon after their discovery.

It remains that we should add that Clement's first epistle was held in the highest esteem by the ancients. The facts that it is found in the "Codex Alexandrinus," appended to the New Testament—that it was for many years regularly read in the assemblies for public worship along with the inspired books, and that the apostolical canons place it among the books of Scripture—are sufficient evidence of the value that was set upon this production by the earlier Christians. It was, however, never admitted into the canon by the consent of the church, and soon lost any authority which at one time it was supposed to possess. Moreover, it contains internal evidence that it was not an inspired production.

In our next we shall endeavour to give a critical summary and analysis of the theology of Clement.

*Devonport.*

JOHN STOCK.

## THE DIGNITY OF PRAYER.

CONSIDER the dignity of this, to be admitted into so near converse with the highest Majesty. Were there nothing to follow, no answer at all, prayer pays itself in the excellence of its nature and the sweetness that the soul finds in it. Poor fallen man, to be admitted into heaven while he is on earth, and there to come and speak his mind freely to the Lord of heaven and earth as his Friend, as his Father!—to empty all his complaints into his bosom, to refresh his soul in his God, wearied with the follies and miseries of the world. Where there is anything of His love, this is a privilege of the highest sweetness; for they that love find much delight to discourse together, and count all hours short, and think the day runs too fast that is so spent. And they that are much in this exercise, the Lord doth impart his secrets much to them.—*Archbishop Leighton.*

## “PAX VOBISCUM.”

Isaiah xxxv. 3, 4.

<p>SAD, sorrowing spirit,<sup>1</sup> shrouded by the shade Of thine iniquities, and overweighed By shame and sin, hear Jesus say, “ ‘Tis I—be not afraid.”<sup>2</sup> He comes to chase thy cloud, to overfill Thy louring skies with sunshine sweet;<sup>3</sup> and will The thunder ever gloom thy day,<sup>4</sup> Though Christ says, “Peace, be still?”<sup>5</sup> Thinkest thou that thy heavy heart must know Agony more acute, and wilder woe? That aching anguish thou must feel? Has Jesus told thee so?<sup>6</sup> It may not labour up on the wide wing Of the wild wind, thy penitence—a thing Of storm and tempest—it may steal In silently like spring,<sup>7</sup></p>	<p>With buds of promise<sup>8</sup> that in the cold clod Of earth shall blossom even, and in the sod Of Paradise at last unfold,<sup>9</sup> Fast by the throne of God,<sup>10</sup> Like amaranths of undying beauty, wet With dew-drops<sup>11</sup> from the stream of life;<sup>12</sup> and set To twine about the starry gold Of Christ’s own coronet.<sup>13</sup> How come the flowers of summer? Not typhoons, But soft spring breezes bring them, and the croons Of wood-birds wake them to the love Of warm and sunny noons. So often are the fruits of righteousness<sup>14</sup> Born of the zephyr-spirit,<sup>15</sup> Jesus says, And by His “still, small voice,”<sup>16</sup> enough To comfort, calm and bless.</p>
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<sup>1</sup> Isa. lvii. 18; lxi. 1—3.<sup>2</sup> Jno. vi. 20.<sup>3</sup> Luke i. 77—79.<sup>4</sup> Heb. xii. 18.<sup>5</sup> Mar. iv. 39.

<sup>6</sup> Ps. xxxiv. 18; cxlvii. 3—6; Isa. xlii. 3; xlix. 13—16; liv. 7—17; lvii. 16—18; Isa. lxvi. 2; Hos. ii. 14—16, 19—23; Matt. v. 3, 4.

<sup>7</sup> Isa. xxxii. 15, 18; xlv. 4; lv. 12.<sup>8</sup> Song Sol. iv. 12—15; vi. 2, 3; Isa. xxxv. 1, 2; li. 3; lviii. 11.<sup>9</sup> Song Sol. i. 13; 1 Cor. xv. 42—44.<sup>10</sup> Paradise Lost, B. iii. 353—361.<sup>11</sup> Job xxix. 19; Hos. xiv. 5.<sup>12</sup> Rev. xxii. 1.<sup>13</sup> Isa. lxii. 3; Rev. xiv. 14; xix. 12; xxii. 16.<sup>14</sup> Phil. i. 11; Heb. xii. 11; James iii. 18.<sup>15</sup> Jno. ii. 8; Gal. v. 22; Eph. v. 9.<sup>16</sup> 1 Kings xix. 12.

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*Analytical Exposition of the Epistle of Paul the Apostle to the Romans.* By JOHN BROWN, D.D. Edinburgh: W. Oliphant & Sons. London: Hamilton, Adams & Co.

*The Spirit of Love; a Practical and Exegetical Commentary on the First Epistle of John.* By the Rev. W. GRAHAM. London: Benton Seeley; Seeley, Jackson & Halliday.

A SMALL volume lies before us consisting of a collection of sixty-six tracts written by forty or fifty different authors. The time occupied in the production of this little volume was very considerable, extending over a period of nearly or quite two thousand years. Its contents are very various. It contains history, biography, poetry, fable, oratory, proverbs, logical discussions, and didactic exhortations in exhaustless variety. It is an epitome of all forms of literature. Its writers were as various as its contents. With one or two exceptions, none of them were professional teachers like the philosophers of ancient Greece or the literary men of modern times. They were, as a rule, actively and practically engaged in the business of life—soldiers, statesmen, shepherds, vine-dressers, kings—for the book evinces a rare and strange indifference to the distinctions of earthly rank; it accords equal honour to the wise words of a poor husbandman as to those of a monarch. One other fact must be noted about this book, that it was written exclusively by Jews, and is the sole relic of their national literature. After an independent existence of a thousand years, this book is their single contribution to the stock of human knowledge. This may be explained upon one of two suppositions, either they were so little addicted to habits of thought as to have produced no other book than this collection of tracts during the long ages of their national existence; or else, from their exclusive, narrow, and peculiarly Jewish modes of thought, what they produced was worthless beyond the boundaries of Judea, and therefore perished with the destruction of their separate nationality. Considered simply as a book, such is the Bible. It grew up by slow degrees through the twenty centuries of Jewish existence, and remains the only relic of that wonderful people; it having attained its complete, organic, vital unity just at the time when they ceased to be a nation, and were scattered like chaff over the whole earth.

The history of the book since its completion has been even more wonderful than that of its growth and formation. It has survived all changes and vicissitudes; thus fulfilling its own repeated prophetic declaration that all things else should perish and pass away, whilst itself should remain imperishable and unchangeable. Nineveh, Babylon, Persia, Egypt, Greece, Rome, and innumerable other states, ancient and modern, have risen, flourished, and decayed, each with its own peculiar and distinctive literature and modes of thought, but this one book survives all change. Since its completion, it has proved its marvellous power of adaptation to all possible varieties of individual or national life; so that the book written by the most intensely exclusive race which ever lived, has vindicated for itself the proud title of THE BOOK FOR THE WORLD. It is no longer Jewish, local, or temporary, but universal. Still more, it is not merely living, but life-giving; not only vital, but vitalising. Wherever it goes it awakes from torpor, elevates from barbarism, raises from death to life. And

it seems to be the only agency which can effect this, at least in the present day, and on a large scale. Civilisation and Christianity are now inseparable. A civilised Pagan nation, in the nineteenth century, would seem a contradiction and absurdity.

More marvellous still does the book appear when we look into its contents. To speak of these in their multiplicity, as they deserve, would demand a library; not a volume, still less a brief article like the present. We simply note two as sufficient for our present purpose. The one is the strange unity of the volume as a whole. We have seen how it grew up through the lapse of centuries, by the unconcerted contributions of manifold persons who, "at sundry times and in divers manners," furnished a few pages or chapters to it. The vast majority of these had little conception of the nature of the work in which they were engaged. They simply said or wrote what they had seen or felt to be true, quite irrespectively of what others had done or might do. Yet the result is the production of a complete organic whole, possessing such a wonderful unity of design, proportion, and execution, that it is always spoken of and treated as a single book. And together with this marvellous unity, it possesses a yet more marvellous fullness and depth and variety of meaning. All classes of mankind, with their infinite diversities of idiosyncrasies, circumstances, and necessities, have come to it and found in it just what they needed. The man of business and the man of leisure, the recluse student and the active administrator, the moralist, the metaphysician, the poet, the orator, the statesman, the peasant, have each found in it what they wanted, as completely as though it had been written for themselves alone. These few hundred pages which I can easily hold in my hand, or carry in my pocket, form a book for the whole world. As to the commentaries upon it, we may apply to them the words it uses on a different subject, that if they could be gathered together "every one, I suppose that even the world itself could not contain the books." Yet such is its infinitude and universality, that none of those expositors take exactly the same view of any considerable passage. Each can see just what he has eyes to see, catches just that phase and angle which his position allows, discerns just that fragment which lies under his own vision, and thus, by the very variety and diversity of their comments, do they attest the infinite and incomprehensible vastness of the whole. Each admits, to vary the illustration, that he has only skimmed the surface, coasted along the shores, and taken up a few drops from the immeasurable, unfathomable, and boundless ocean of truth here contained.

SUCH A BOOK MUST BE DIVINE.

These reflections were forced upon us on taking up the two additions to Biblical exegesis named at the head of this article. They are, as will be perceived, devoted to the exposition of two portions of the sacred volume which have again and again engaged and rewarded the labours of some of the ripest scholars, acutest logicians, and profoundest theologians of Christendom. Yet no one will venture to say that these new contributions to our exegetical literature are unnecessary. No one would be more ready than their esteemed authors, to reject the thought that they are complete and final deliverances upon the subjects of which they treat. The words of a great Puritan are as true to-day as when they were uttered, "I am persuaded that God hath yet much more light and truth to break out from his word." "The apostle of the Gentiles," and "the disciple whom Jesus loved," have much, very much, more to teach us than the most devout student has ever read, or the acutest commentator has ever dis-

covered in their writings. Of the Epistle to the Romans, Dr. Brown writes, that an adequate exposition "remains to be executed, and its accomplishment may well be an object of ambition to Christian scholars of the highest abilities and the most extensive attainments. Much that is valuable has been written on this marvellous book; but a complete exposition of it is still a desideratum. '*Multum adhuc restat operis, multumque restabit.*'" He tells us that "it is more than forty years since this epistle became to him an object of critical study," but after "the careful study of an endless variety of illustrations" of its meaning, he still finds it "an inexhaustible subject." In the same spirit Mr. Graham says, that "he has used freely every commentary he could find in the English, German, Greek, and Latin languages," yet feels that they have all failed to fathom the depths of meaning contained here; and so far from flattering himself that he has done so, he concludes by the confession of his own conspicuous weakness and incompetence, and with a prayer for pardon for the imperfections of his work. Such is the right and true temper of every student of God's word. He must feel that, as he "cannot know the Holy One to perfection," so there are in His most holy word, "heights and depths, and lengths and breadths, which pass knowledge."

We shall best succeed in defining the character and value of the works before us, by first pointing out the threefold function of the commentator. It is, 1st, grammatical and critical. He must fix the text and investigate the meaning of the words and phrases employed; he must determine, as far as possible, what the sacred writer has said, and what is the exact force and meaning of the words he employs. 2nd. Logical and historical. He must trace the train of thought with the logical connections and sequences, or the historical occasions and suggestions which have controlled it. 3rd. Practical. It is comparatively seldom that the inspired writers give instructions which are immediately and directly applicable to modern life and society. Circumstances have greatly changed in the eighteen hundred years which have elapsed since the canon of revelation was closed, and it is often necessary for the exposition to point out how the eternal and immutable principles of divine truth bear upon and apply to the altered conditions of modern society. In a perfect commentary these three elements would be all combined in their equal and due proportions. But from the imperfections and limitations of human nature they can only be found apart or united in very unequal measures. The erudite scholar able to fix the text and unfold the meaning; the acute logician able to trace the train of thought through all its windings, and to detect its relationships with the controversies of the time; and the man of practical sense who can apply unchangeable doctrine to our changeable life, need a separate and distinctive discipline for the task of each. Hence, to a great extent, the insufficiency and inadequacy of any single commentary.

It is only due to Dr. Brown to say that we do not know any modern English commentator in whom these three qualifications are so largely combined. If his philological attainments are not of the very highest order, they are at least respectable. In his power of grasping an argument and tracking its course, we scarcely know his equal, and he never fails to present the practical aspects of the passage under exposition and to press it upon the conscience and the life. The volume before us belongs distinctively to the second class of expository works as we have already defined them, and is mainly devoted, as the title would imply, to an analysis of the apostle's argument; critical discussions upon the text are rare, brief, and thrown into foot-notes, so as not to break up

the continuity of thought; and the practical exhortations run continuously through the exposition, and are seldom made the subject of direct and formal appeal. It is a work which will more than sustain the already high reputation of Dr. Brown as a commentator. It is refreshing in these days of laxity and latitudinarianism to meet with so able and scriptural an exposition of our old-fashioned Calvinistic theology—the more valuable inasmuch as it is taken direct and by immediate deduction from the volume of inspiration. Would that every student in our colleges and every thoughtful youth in our churches could go through the admirable discipline, both mental and spiritual, of a thorough careful study of this volume!

Of the second volume we have left ourselves little room to speak. It is weakest in that point which we have indicated as the distinctive excellence of Dr. Brown's work on the Romans. There is very little attempt to trace the logical continuity of thought throughout the epistle, and where it is attempted we do not think it very successful. But the discussion of the meaning of words and phrases is full and often very felicitous, and the practical application of the Epistle of Love to the strifes and debates of modern times is worthy of all praise. It is a valuable contribution to our exegetical literature, and a book which may be read with much advantage by all.

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*The Philosophy of the Bible; or, the Union between Philosophy and Faith.*  
By the Rev. J. WHITE MAILLER, M.A. Edinburgh: Jas. Hogg. London: Groombridge.

WE have delayed noticing this volume for some months in the hope of finding space to do full justice to the line of argument which it contains. We now call attention to it, briefly, in the hope of returning to it at some future day.

Those of our readers who are at all conversant with modern metaphysical speculation, are aware of the theory of causation propounded by Hume and the hostile reception it met with. It was assailed vehemently by the orthodox, alike among the theologians and the metaphysicians. The "Leviathan" of Hobbes scarcely caused more excitement or called forth more rejoinders. None of these rejoinders, however, can, we think, be considered satisfactory. And when some years later Dr. Thomas Brown expounded the same doctrine of causation, it was received either with applause, or with a very mild protest. Though styled by its propounders a theory of causation, it in fact, denies causation altogether, and reduces the connection between cause and effect to a mere invariable order of succession and sequence. It would strike out of the language all such words as power, cause, effect, by evacuating them of their meaning and rendering them useless. Thus, in the words of Brown, "Power is nothing more than the relation of one object or event as antecedent to another object or event, its invariable and immediate sequent." "Causation, power, effect, or any other synonymous words we may use, express nothing more than this permanent relation of that which has preceded to that which has followed." "The only intelligible meaning of these three words appears to be, that immediate invariable antecedence is power, the immediate invariable antecedent in any sequence is a cause, the immediate invariable consequent is an effect." Causation, then, according to this theory is nothing more than antecedence and sequence. We are willing to concede to its propounders that in the investigation of material phenomena nothing more can be discovered. The most minute scrutiny can detect nothing else in all the changes, chemical and mechanical, which are happening around us.

But, does nothing else exist? Is this analysis complete and exhaustive? Is the belief of the existence of *power* a mere superstition? Are such words as cause and effect meaningless absurdities? Whence then comes the universality and inveteracy of this superstition? How is the presence of these unmeaning words in all languages to be accounted for? We do not hesitate to say that the

instincts of our nature reject and repudiate the theory, and that like pyrrhonism and idealism it is no more than a theorem contradicted by the consciousness even of its propounders.

Where then is the sophism? Its opponents have commonly maintained its falsehood, but have failed to refute it. We assert its truth,—but it is only half the truth, and the half which is omitted is essential to save it from being a most injurious error. In the words of an essay, published some years ago, if we may be allowed to quote from ourselves:—

“The existence of physical causes is not merely denied, but disproved by an irresistible logic. It is shown that, if they do operate, we cannot know them, and to the words employed to describe them no rational meaning can be attached. Consciousness, however, repudiates the conclusion thus arrived at, that there is no such thing as power or causation. Consciousness gives us the following facts:—1st. That every change or effect requires some cause to bring it into existence. It may, indeed, be said that this conviction is not an ultimate fact of consciousness, and that a more careful analysis would show it to be only a deduction and inference. This may be so; nor do we care to discuss the question thus raised, since, as Sir James Macintosh has shown in regard to conscience, the invariableness and universality of the deduction give it all the force of an original and ultimate fact. 2nd. That power inheres in volition; or in other words, that the will alone can originate change and act as a cause. I am directly and immediately conscious that every change which I effect originates in my own volition. I can trace it through the intermediate series of antecedents and sequences back to the exercise of my will. Whatever other changes I see around me I trace them back to the same agency; that is to say, to the volition of some one else. A stone strikes me, I am sure that it must have been thrown. I see a bat which has struck it. I know that the bat has been wielded by a human arm. I see the arm, and know it to be that of a living man, because he only is capable of volition, to which I trace the motion of the stone. By an inevitable law of my nature I generalise this into the formula—change implies an antecedent act of volition as its cause; if, indeed, this belief be not an original undervived fact of consciousness. 3rd. Volition pertains essentially to mind. This is too clear and obvious to need proof or illustration. The result to which we are brought then is this:—Hume, Brown, and other metaphysical writers have disproved the existence and possibility of material and physical causes. Consciousness fairly interrogated assents to the conclusion they have arrived at. But most loudly and imperatively does consciousness attest that power does exist in the universe, and that cause and effect are not unmeaning phrases. These seeming contradictions being submitted to a more careful analysis, their reconciliation and full interpretation is found in the power of the will, which does act as an efficient cause, and which can originate changes, or produce effects in the true sense of the word. What, then, have these philosophers done? They have simply swept the field clear of all second causes, that they may leave the one Supreme Divine Will as the sole and ever-present cause. Most thankfully do we accept from the hands of an atheistical metaphysician the argument which shall establish a true theism—the theism of the Hebrew Scriptures, which knows nothing of second causes, but sees the great, first, sole Cause in all nature and in every change. The epigram of a modern orator thus expresses the teachings of revelation and the conclusions of philosophy: *The laws of Nature are nothing more than the habits of God.*”

The argument which we have thus rather indicated than developed is admirably worked out in the volume before us. We have marvelled greatly that theistical writers should have been so slow to perceive the true bearing of the theory of causation, which they have failed to refute, but might most easily have pressed into their service. We thank Mr. Mailler for his valuable work; in which he has displayed a logical power, a clearness of metaphysical vision, and a facility in the exposition of his views, which are worthy of all praise.

As “we are nothing if not critical,” we may suggest, however, that his History of Philosophy seems to have been taken very much at second hand from modern compilations and compendiums. Here and there, indeed, we perceive the indications of original research, and that his statements are *ex fontibus hausti*. But, very commonly, Morell and Lewes (whom, by-the-by, he always calls Lewis) have furnished the information. But the passages to which these remarks apply occupy a very small portion of the book. If the remainder had been of less value, we should not have thought it worth while to notice this defect.

*A Manual of Church History.* By H. E. F. GUERICKE, Professor of Theology in Halle. Translated by W. G. T. SHEDD. *Ancient Church History: comprising the first six centuries.* Edinburgh: T. & T. Clark. London: Hamilton.

ONCE upon a time—to quote a myth familiar to many of our readers—an Englishman, a Frenchman, and a German undertook to write the natural history of the camel. The Englishman took up his abode for a year or two in the tents of the Bedouin, and studied the habits of the animal in its native deserts. His book was crammed with important facts, learnt by actual observation, but was crude, undigested, and sadly deficient in general views. The Frenchman spent some days in the Jardin des Plantes in conversation with the manager of the gardens, and making observations on the camel there. He produced a book of sparkling description and brilliant paradox, in which he seemed to throw much light on the habits of the animal, and which was by everybody read, applauded—and forgotten. The German shut himself up in his study, and there, enveloped in a cloud of smoke, set himself to develop the idea of the camel out of his own consciousness. Of course we do not vouch for the truth of this anecdote, and can only say of it, according to the Italian proverb, that, “if not true, it is well invented.”

The volume before us has less of the *subjective* element than is implied in the foregoing anecdote or than is common in German Church histories. Still it is a work which no one but a German could have written. How characteristic is the following statement of “the problem and method of Church history.”

“Where and how the Christian Church has extended itself in conflict with its opposite, the world; what has been the relation which its visible body, in the midst of human infirmity, has at all times sustained to the invisible spirit animating it; what it has accomplished in various periods of time, in the conflicts with error and evil, in its own membership and in humanity at large; and, finally, how it has fulfilled its own ideal destination—to develop this in a historical sequence, is the problem of Church history. To meet this problem a mere chronological arrangement of facts is by no means sufficient. The phenomena must be unfolded genetically from their causes; and this, too, not from the co-operation of merely external causes—a method which would entirely degrade and distort all the grander phenomena—but primarily and chiefly from the inmost principle lying under all ecclesiastical phenomena, whether it be Christian and eternal, or human and temporal, in its nature.”

This conception of Church history, so full and complete, yet at the same time so subjective and *ab intra*, could scarcely have been formed, still less carried into execution, by our practical and objective English intellect, or by our sprightly neighbours across the Channel. Its German origin is evident. Such a mode of treatment is hardly adapted to the exigencies of a manual, requiring, as it does, a somewhat ample development to render it clear and interesting, whilst a manual can only give brief and detached notices. Guericke, however, has grappled with the difficulties of the task which he assigned himself with signal success. We cannot, indeed, say that his manual would come under the head of “light reading,” but it is far more interesting and readable than many books which have much less excuse for being dull. From one great cause of obscurity and perplexity he is happily delivered by his thorough honest, outspoken orthodoxy. Many Germans and Germanisers have retained the use of orthodox phraseology to express heterodox meanings, whence results a haziness and ambiguity very perplexing to the readers. Those who will take the trouble to investigate the causes of the difficulty and obscurity they find in most of the writings of Maurice will, we think, discover that it arises from this fact, that he uses old theological phraseology in a sense altogether unusual and new. But in Guericke every word means just what it is always understood to mean, without reticence or equivocation. Hence results a precision and decisiveness of thought and expression exceedingly satisfactory. Of the fulness of his information, the calmness and sobriety of his judgment, and the impartiality of his narrative, we cannot speak too highly. As a manual it is everything one can wish. In the language of its translator, “It hits the mean between the full and flowing narrative of history

proper and the mere meagre synopsis or epitome." In other words, it comes midway between Gieseler and Neander; and to persons of little leisure and a slight acquaintance with ecclesiastical history, it is preferable to either. To those of our readers who desire to possess, in a brief, clear, and readable form, the results of German research into the early history of the Church, we know no book we could more strongly recommend than this. The following sketch of the founder of monachism is a fair specimen of his narrative style:—

"The Egyptian, Anthony of Coma, was the father of Christian hermit life; a man lacking in strictly scientific culture, but full of living zeal for Christianity, and endowed with a rich and truly sanctified mind. From childhood withdrawing from all plays and sports, an orphan at the age of eighteen, he was so affected in early manhood by the story of the rich young man in the Gospels, that he divided his landed possessions among the inhabitants of his village, distributed his other property among the poor, and began to live as an ascetic in the vicinity of his native place. Tormented here by inward temptations, which in his heated fancy he deemed to be demoniacal, and which he afterwards learned to despise and overcome by faith, he withdrew to a retired cave which had been used for a tomb; there his internal conflicts increased to such a pitch that he was one day found in a swoon, and brought back to the village. Having recovered, he afterwards spent twenty years among the dilapidated ruins of a castle. Here in this solitude his character was matured by prayer, by silent contemplation of nature, of himself, and of the grace of God in Christ. He now yielded to the entreaties of others, to become their teacher and counsellor in spiritual things; although he finally exchanged his residence for a more distant retreat in the mountains, in order to escape from the admiration and disturbance of the multitude. This locality was henceforth the proper theatre of the eremite life and labours of Anthony, where he raised his scanty food with his own hands, and from which he sometimes, though very rarely, sallied out into the turmoil of the great world. Thus, in the year 311, when Maximin renewed the persecutions in Egypt, he appeared at Alexandria, encouraged and strengthened the confessors before the tribunals, waited upon prisoners in their dungeons, and no one ventured to lay hands upon him. The profound veneration for him continued to increase, and all persons of like spirit gathered about him. He recommended them to prayer and manual labour. Men of all ranks, learned and unlearned, visited him in his solitude, and sought from him counsel and consolation. No angry person went away without being reconciled to his adversary, no mourner without being comforted. Not seldom did his prayers bring down the healing power of God upon the sick and diseased. He did not boast of this, neither did he murmur when he was not heard, but praised God alike in both. Even the Emperor Constantine, with his family, applied by letter to him as to a father; and Anthony, in his answer, reminded him that Christ is King of kings. The last days of his life he spent in profound silence. He departed peacefully and joyfully in the one hundred and fifth year of his age, enjoining that the place of his burial should be kept secret, in order to prevent the superstitious veneration of his remains."

It will be seen from this extract that the Manual is translated with an ease, freedom, and force very rare in versions from the German.

## Brief Notices.

*The Death of Christ: a Sacrificial Oath and a Sacrifice for Sin.* A Sermon preached before the Lancashire and Cheshire Association of Churches. With Notes. By CHARLES WILLIAMS, of Accrington. London: Judd & Glass.

THE word orthodoxy is used in a two-fold sense. It means, 1st, agreement with the theological standards of the body to which the individual belongs. Hence we read of an orthodox Episcopalian, Presbyterian, or Lutheran; hence, too, a heterodox Churchman may be a very orthodox Baptist, and the reverse. 2nd, It means agreement with a far higher standard—the infallible, inspired, authoritative standard of Scripture. This sermon comes before us in appeal

against a charge of want of orthodoxy. Under other circumstances we should have been glad to dwell upon its general ability and the devout tone which pervades it. But appearing under a specific character, we have to do with that alone. We are compelled to say that the charge is well founded. That a theory is propounded respecting the atonement and sacrifice of Christ different to that of the denomination and association to which he belongs, would, we suppose, be scarcely questioned by Mr. Williams himself. Indeed, in his preface he virtually admits as much. Holding as we do to the theology of Augustine, Calvin, and the Puritans, we cannot but affirm our belief that his doctrine is defective as judged by the

higher standard. "That it was necessary for the vindication of the broken law, and for the honour of God that Christ should suffer," we hold to be among the things "most surely believed among us." Whilst we thus repudiate his doctrine of the atonement as inadequate, and falling below the teaching of Scripture, we yet acquit him of the charge of Socinianism which has been brought against him. The fundamental doctrine of Socinianism is the simple humanity of our Lord. With this doctrine Mr. Williams's theory is utterly incompatible.

*Bibliotheca Sacra and American Biblical Repository.* E. A. PARK & S. H. TAYLOR, Editors. London: Trübner & Co.

FROM time to time we have enriched our pages with quotations from this able periodical, which is too well known and too highly valued to need any commendation of ours. The last number contains the conclusion of a series of elaborate articles on Science and the Bible; an interesting communication on the Religious Sects of Syria; an Exposition of those Passages in the Writings of Paul which speak of "dying unto sin," "being dead with Christ," &c.; a very interesting notice of the Life and Works of Racine, and papers on the Ottoman Empire, Liberia, and the Egyptian Year. Here is surely variety enough to satisfy the most exigent, and most of the articles possess very great value.

*Is Killing Murder? A Key to the Adulteration of our Daily Food.* By W. DALTON. London: E. Marlborough & Co.

A PLAINTIFF the other day exclaimed in court, as his counsel concluded his speech, "I had no idea that I had suffered such injuries as I now find I have!" Such was our exclamation on reading this volume. At the small outlay of a shilling any one may find that he ought to have been killed years ago; that he has consumed enough poison in any week of his life to have destroyed a troop of cavalry, horses and all. We have only been kept alive by a perpetual miracle. Everything we eat or drink is a vehicle for administering some deadly drug; we have banqueted on corrosive sublimate, red lead, and coculus indicus. Tea drinkers beware! "there is death in the pot;" decent reputable druggists, grocers, and bakers of our acquaintance, have been in league against us, and are little better than an organised gang of poisoners, who deserve transportation for life, with daily whipping, at least; they should be shipped off to India, to practise their pestilential and murderous arts upon the insurgent Sepoys. Talk of the Thugs

and Dacoits of Hindostan! We have in our sleek English tradesmen a race of murderers far more insidious; *more insidious*, we say, because in India the murdered man did die, but in England he doesn't, but lives and thrives in spite of all. Did ever assassin conceal his crimes more craftily? This is clearly the meaning of the somewhat ambiguous title—"Is Killing Murder?" The answer after reading the book is obviously, "No."

*Selections from "Paradise Lost,"* with Notes especially adapted for the use of Elementary Schools. By ROBERT DREMAUS, M.A. Edinburgh: Oliver & Boyd. London: Simpkin & Marshall. 1s. 6d.

A VERY useful school-book. The "Paradise Lost" is so abbreviated, by the omission of passages which do not interfere with the continuous narrative, that it becomes available for the perusal of the young. Instead of presenting detached passages, without connection or sequence, the rise, progress, and consummation of the poem are shown. The interest of the reader is thus sustained far more certainly than can be done in an ordinary book of poetical extracts. The notes are brief, clear, and good; the print and paper excellent.

*Gotthold's Emblems; or, Invisible Things understood by the Things that are Made.* By CHRISTIAN SCRIVER. Second Series. Edinburgh: T. & T. Clark. London: Hamilton, Adams, & Co.

WE gave a cordial welcome to, and copious extracts from, the first series of fables by this quaint old German, when they appeared a few months ago. The second series is quite equal to the previous one. Those who enjoyed the *naïve*, child-like emblems of the good old man in the former volume, will be glad to renew their acquaintance with him in this. The following emblem will illustrate his manner to those who are yet unacquainted with it:—"A person was lamenting that, though he had done good to numbers of his fellow-men, he had been rewarded with gratitude by few, and with ingratitude by many; and he said that for henceforth he would restrain his liberality. Gotthold replied: 'Friend, did you ever see the horses taken to water? They rush into some beautiful stream or tranquil lake, and drink of it to their hearts' content; after which they turn their backs upon it, or stamp in it with their feet till the water is polluted. This is the price they pay for their refreshing draught. But what, then, does the noble river? It floats away the mud, and continues after, as it was before, full, and free of access for the same or other thirsty crea-

tures. And so must you do also. If there really be a fountain of genuine charity in your heart, it will constantly and spontaneously flow over, whether those who drink of it are thankful or not. He is a senseless husbandman who expects to reap the produce of his seed before harvest. This life is the season for sowing and scattering; we shall reap hereafter."

*Baptism a Sign and Seal of the Covenant of Grace; with Strictures on the recent Pamphlets of Mr. Lumsden and Mr. Hislop.* By JOHN MONTGOMERY, A.M. Edinburgh: Shepherd & Elliot. London: Hamilton, Adams, & Co.

It is often said that, as Baptists, we form a minority so miserably small, and that the consensus of Christendom against us is so uniform and overwhelming, that a very strong presumption is thus afforded of our being in error. This argument is often urged by those who do not regard church authority as absolute and final, but who only adduce the fact as suggesting a presumptive probability. We think that we may fairly retort the argument. Baptists are in a majority—that is to say, we are consistent and unanimous in our doctrine of baptism, whereas our opponents are wide asunder as the poles. It is scarcely possible to find two persons, or to take up two books, which agree in their advocacy of infant baptism. The most contradictory opinions are expressed concerning it. It is defended by arguments which are either suicidal or mutually destructive. Take any single theory of baptism which has been propounded, except the Papal, and we far away outnumber its advocates. Here are three ministers of the Free Church of Scotland at issue on baptismal fundamentals. The last number of the *Wesleyan Magazine* eulogises a recent work by Mr. Ritchie as a most satisfactory and conclusive defence of pædo-baptism. Mr. Montgomery lifts up his hands in horror at the book, and denounces it as even worse than Dr. Halley's. The disputants in the case before us seem all to be so utterly in error, that we are unable to say, not who is most right, but who is least wrong.

*Psalms and Hymns for Public, Social, and Private Worship; prepared for the Use of the Baptist Denomination.* London: B. L. Green.

THE awkward arrangement of Watts's Psalms and Hymns in four successive books, the psalms being many of them subdivided into six or eight parts, has always been felt to be an inconvenience in public service. The introduction of a supplemental volume of hymns, selected from

other sources, however necessary it may have been, augmented the inconvenience, and the wish for *one* book, which should combine all that was excellent in Watts, with all that was useful and available elsewhere, was strongly expressed. To meet this want the trustees of the New Selection, towards the close of last year, published an edition of their Hymn Book, "enlarged by the addition of such of Dr. Watts's Psalms and Hymns as are most highly esteemed and most generally used in public worship." This having been done, it may be doubted whether it is not a needless multiplication of books to publish another volume of precisely the same character, especially as considerably more than half the hymns are identical in both cases. In comparing the two selections in their points of difference, we are inclined to give the preference to Mr. Green's volume for private use in the closet, and to that of the trustees for public service in the congregation—one reason being that a larger proportion of the hymns introduced by Mr. Green are of unusual and peculiar metres, which few of our congregations would be able to sing, though many of them possess remarkable beauty and deep devotional feeling. The other defects which strike us in Mr. Green's volume are that the indices are less full and complete than they should be, a scriptural index and an index of subjects being almost as serviceable as a table of first lines, at least to those upon whom the duty of selecting the hymns for public service rests. We think, too, that the names of the writers of the hymns should have been given, and that the hymns taken from Dr. Watts should have a reference to the place they hold in the original volume. These defects, however, may easily be supplied in subsequent editions.

*The Relation of the Sabbath School to the Church.* By the Rev. S. G. GREEN, B.A. London: B. L. Green. 4d.

No one is more qualified to "speak with authority" on the subject of Sunday schools than Mr. Green. Whatever he writes, especially on this subject, will be worth reading. As we trust that this little pamphlet will be read by all who are interested in the topic it discusses,—and what member of our churches is not?—we do no more than call attention to it, with our warmest commendation.

*The Mystery of Godliness; or, the Christian's Faith and Hope.* By the Rev. J. BIGWOOD. London: J. Brown; J. Heaton & Son.

A VERY lucid, interesting, and admirable exposition of 1 Tim. iii. 16. As the volume

is the substance of lectures delivered by the esteemed author in the course of his ordinary ministry, he has omitted all reference to the difficult critical questions involved in the passage, and accepts without doubt the meaning conveyed in our English version. We do not wonder that his hearers should "have listened with interest and profit," and should have wished to possess the discourses in a more permanent form. The meaning of each successive clause is fairly and fully brought out; the illustrations employed are commonly pertinent and felicitous; and the devotional spirit which pervades the whole is worthy of all praise.

*A Commentary on Liverpool Life: A Lecture by the Rev. HUGH STOWELL BROWN.* London: Partridge & Co. Price 3d.

THERE are few men bold enough to raise the veil which conceals the vice and crime just below the surface of society, and fewer still who can do it without pandering to bad passions and a prurient curiosity. Amongst those few Hugh Stowell Brown stands pre-eminent. He can so expose vice as to make it loathsome and detestable. Would that all our large towns had such a man as he—as firm and fearless, as decided and uncompromising, and yet with a broad genial nature which wins the good feeling of the very men whose faults he denounces. The lecture before us is just a sample of those he has been delivering for some years past; neither more nor less. We fear that the picture he draws is true in its measure of

other towns besides Liverpool, and therefore whilst this pamphlet is specially addressed to his fellow-townsmen, it may be read with profit by all.

*The Beauty of Holiness, without which no Man can see the Lord.* Ward & Co. 4d.

It is a humiliating confession for a reviewer to make, nevertheless it must be made, that we are utterly unable to understand a single one of the 32 pages of this little book! We have read it through from beginning to end, and the perplexity and confusion into which the first paragraph threw us became continually more hopeless till we reached the conclusion, and the second perusal left us in deeper darkness than the first. We think it likely that the writer had a meaning, though we have failed to discover it.

*Glimpses of our Heavenly Home; or, the Destiny of the Glorified.* By the Rev. E. DAVIES. London: Alex. Heylin.

GOOD, but rather diffuse. A little more condensation of style, and a little more unity of thought, would have made this a very interesting volume. We have no doubt, however, that those whom the author tells us that he had in view as he wrote, will find consolation in these pages. "He has written for Christian pilgrims, who are on the way to their heavenly home, and who, because of the many discouragements and dangers of the journey, ever and anon need the cheering voice of a fellow-traveller."

## BOOKS RECEIVED.

*Positive Theology; or, Christianity at One View.* By the Rev. Henry Birch. London: John Snow.

*Adolphe Monod's Farewell to his Friends and to the Church.* Translated from the French. London: James Nisbet & Co.

*The Apocalypse Opened.* By the Rev. William Hutcheon. Glasgow: William Collins.

*The Minister's Directory.* By the Rev. James Anderson. Edinburgh: Moodie & Lothian. London: Hamilton, Adams, & Co.

*Psalms and Hymns for Public, Social, and Private Worship, prepared for the Use of the Baptist Denomination.* London: B. L. Green.

*The Commentary Wholly Biblical. Part II.* London: Samuel Bagster & Sons.

*Sophia: a Tale.* By James J. Hillcocks. London: Partridge & Co.

*Phases of Apostasy; or, Dr. Cumming's Resort to the Church and the Fathers. A Tract for the Times.* By Philologus. London: Piper, Stephenson, & Spence.

*Expository Outlines of Sermons.* By the Author of "Footsteps of Jesus," &c. London: Hamilton, Adams, & Co.

## PAMPHLETS, &c.

*The Communion of Saints. Four Dialogues on Church Fellowship.* By One of Them. London: Pewtress & Co.—*Leisure Hour, Sunday at Home, and the People's Almanack for 1859.* London: The Religious Tract Society.—*The Open-Air Mission. Fourth Annual Report.* Office: 1, Rupert Street, Adelphi.—*The Evangelical Magazine, September.* London: Ward & Co.—*Eclectic Review, September.* London: Ward & Co.—*The Oriental Baptist, April and May.* Calcutta: J. Thomas, Baptist Mission Press.—*The United Presbyterian Magazine, September.* Edinburgh: Wm. Oliphant & Sons.—*Evangelical Christendom, September.* London: Evangelical Alliance Office.—*Missionary Record of the United Presbyterian Church, September.* Edinburgh: W. Oliphant & Sons.—*Norwood Cemetery; a Descriptive Sketch.* London: G. Hill.—*The Jewish Herald, September.* London: John Snow.—*The Great Obstacle to Education, &c.* By John Cassell. London: Kent & Co.—*The Missionary Magazine, September.* Published by the American Baptist Union, Boston.—*News of the Churches and Journal of Missions, September.* Edinburgh: Thomas Constable & Co. London: Groombridge & Sons. Baptist Manual, 1857.

## Brief Extracts.

ANNA, THE WIFE OF ZWINGLE.—THE BATTLE OF CAPPEL.

DURING the whole of this day Anna's feelings of suspense and agony were beyond description. She could hear from her house the thundering roar of the artillery, telling her that the work of carnage was going on, and leading her to conclude that the issues of that day, in which her happiness was so deeply implicated, would be dreadful in their nature. At last the accounts brought to her set all doubt or uncertainty at rest, and verified her most painful apprehensions. Among others who had proceeded on the road to Cappel, anxiously inquiring after the fate of their friends and relatives, was Oswald Myconius, who felt a particular solicitude about Zwingle, and on the way he heard one who had made his escape relating to those around him that Zwingle was slain. The news speedily reached Zürich, through which it spread with the rapidity of lightning, and at length it came to the ears of Anna. The shock was almost overwhelming. But scarcely was the first fearful shudder over when another messenger arrived, and informed her that her son Gerold, the pride and the joy of her heart, had also fallen. "O God!" she exclaimed, "strengthen me for this trying hour. Thus is my house made desolate. Thus are the tenderest ties that bind me to the world dissevered." Her children, as they saw her weeping, mingled their tears with hers, and threw themselves disconsolate into her arms. Other messengers at short intervals arrived, announcing that her brother Bernhard Reinhard, who was a member of the great council, her daughter's husband, Anthony Wirz, the husband of her deceased sister, John Lüttschi, and many of her intimate friends, had fallen on the blood-stained heights of Cappel. But crushing as was the weight of these terrible trials, all inflicted in one day, her heavenly Father appeared for her support and comfort. "God is faithful," said she; "who will not suffer his people to be tried above what they are able, but will with the trial also make a way to escape, that they may be able to bear it." The consideration, too, that her husband and her son had been what they were, and that they had died, as she believed, in the service of their country and of their God, afforded to her mind a consolation which, if it could not reverse, allayed the agony of the terrible bereavements she had suffered. The night after the battle was dark, but Anna's sorrow was darker than that night, and the morning was to bring her additional suffering in the indignities which were to be offered to the dead body of her husband. She and her friends were not to be granted the melancholy

satisfaction of performing to his remains the rites of sepulture. At break of day, the conquerors having spread themselves over the field of battle for pillaging the dead, at length came upon Zwingle, lying lifeless beneath the pear tree. It was discovered who he was, for to many of them his face was familiar, from their having heard him preach, and an immense crowd collected around the corpse. They were all struck with the appearance of the countenance, which looked more like that of a living than that of a dead man, being such, as one of them observed, as when he kindled the people by the fire of his eloquence. John Schönbrunner, who was formerly canon of Zürich, and who, after the commencement of the Reformation there, had retired to Zug, though he had stood by the old religion and was now in the field with the Roman Catholic forces, could not refrain from tears at the sight of the dead body of the great Reformer, and exclaimed, "Whatever may have been thy creed, I know that thou hast been a faithful confederate. May God be merciful to thy soul!" But the greater part of the Roman Catholic officers, having mortally hated Zwingle—not only because of his heresy, but more especially because he had constantly and publicly spoken against pensioners of foreign princes, which most of them were—frantic for vengeance, demanded that the corpse of the arch-heretic should be dismembered, and a part sent to each of the five cantons. This was opposed by some of the more humane of the Roman Catholic officers and others; but the ferocious cry of the brutal prevailed. The corpse was tried by a military tribunal, and condemned to be quartered for treason against the confederation, and then to be burned for heresy. The barbarous and impotent sentence was executed to the letter. The disjointed members were committed to the flames, and the ashes of the Reformer, to put upon them the utmost indignity, were mingled with those of swine, and scattered to the winds, amidst the acclamations of the soldiers of the five cantons. This was the very climax of their ferocity. They could do no more. What must have been the feelings of Anna when told of these barbarous proceedings! This agonising winding up of the drama of her sorrows was what she perhaps had not anticipated, and it was enough to try her to the utmost pitch of endurance. But intensely lacerated as her feelings were, she, in the solitude of her chamber, and in the communings of her heart, reposed with unshaken confidence on the grace and faithfulness of God.—*Anderson's "Ladies of the Reformation."*

# Intelligence.

## ANNIVERSARY AND OPENING SERVICES.

**MADELEY, SALOP.**—On Tuesday, Aug. 25, the foundation-stone of a new chapel was laid in this place by J. H. Hopkins, Esq., of Birmingham. Various ministers and friends from the neighbourhood took part in the services and at a public meeting in the evening. Sermons were preached by the Revs. C. T. Keen and T. How. The total estimated cost of the building is £360.

**CANTON, CARDIFF.**—The foundation-stone of a new English Baptist chapel, Canton, was laid on Wednesday, Aug. 26, by Thomas Hopkins, Esq., Cardiff. The want of a place of worship at Canton in connection with the Nonconformists, where the services would be conducted in the English language, had been long felt. At length the Baptist church, meeting at Bethany Chapel, resolved to take the matter in hand, and made arrangements for the erection of this place. The Revs. Messrs. Tilley, Aitchison, Dr. Thomas, and others, took part in the engagements of the afternoon and in the meeting held in the evening. The contract is for £760.

**COTTON STREET, POPLAR.**—On August 30, the Jubilee of the Sunday Schools in connection with this place was held. Sermons were preached and addresses delivered by the Rev. B. Preece and others. Letters from old teachers and scholars, some of whom are now settled in Australia, were read, which spoke with fond remembrance of the school. The services were of a very interesting and encouraging kind.

**TANTON.**—On Lord's-day, August 30, sermons were preached on behalf of the Sunday schools in the Octagon Chapel. On the following Monday tea was given to the children in a large tent erected for the purpose, and a public meeting was held in the chapel. The services were well attended and the collections good.

**CARLETON RODE, NORFOLK.**—The annual sermons on behalf of these schools were preached on Sunday, August 30, and on the following day services were held to acknowledge the goodness of God in the recent bountiful harvest.

## TESTIMONIALS, PRESENTATIONS, ETC.

**ROTHERHAM.**—The Bible-class held in the Baptist chapel, Westgate, determined to manifest their gratitude to the pastor, the Rev. J. Ashmead, for his exertions on their behalf, and anxious solicitude for their spiritual welfare, by presenting him with a writing-desk. Mr. Heath, in presenting

it, on Thursday, Aug. 20, gave a most affectionate and able address, which was feelingly responded to by the pastor.

**BERWICK-ON-TWEED.**—On Tuesday, September 8, the Bible-class connected with the church meeting in Walker-gate, presented the Rev. John Sono with a purse of money and a laudsome pocket Bible in acknowledgment of his kind labours.

## MINISTERIAL CHANGES.

The Rev. GEORGE S. MEE, who has during the last two months been supplying the Baptist church, John Street, Aberdeen, has just accepted a very cordial and unanimous invitation to the pastorate of that church.—The Rev. T. FRANCIS has intimated his intention of leaving Pontypridd at the close of the ensuing year.—The Baptist church at Salendine Nook, near Huddersfield, has given a very cordial and unanimous invitation to the Rev. D. CRUMPTON, of Oswestry, Salop, to the pastorate among them, and he has signified his acceptance of it, and will (D.V.) shortly enter upon this large and important sphere of labour.—Mr. WILLIAM CLOAKE, Baptist minister, of Calstock, Cornwall, has accepted the unanimous call of the church at Beekington, Somerset, and entered on his labours on the 27th.—The Rev. P. H. COBNFORD, of Earl Street, London Road, Southwark, having accepted the unanimous invitation to the pastorate of the church assembling in Wellington-street Chapel, Luton, Beds, commenced his labours on the 13th.—The Rev. JOHN W. ASHWORTH, of Horton College, has accepted a unanimous invitation from the Baptist church in Oldham, Lancashire, in conjunction with the Rev. JOHN BRET; and intends commencing his labours there towards the close of the year.

## RECOGNITION AND ORDINATION SERVICES.

**MILNSBRIDGE, YORKSHIRE.**—Mr. E. Parker was recently set apart as the pastor of the church, at Milnsbridge. The services were conducted by the Revs. Mr. Crompton, T. Dawson, E. Franklin, Mr. Wm. Taylor, and the Rev. J. Barker. In the afternoon the Rev. Mr. Betts, of Trinity Chapel, Bradford, preached to the members of the church. The Rev. W. Stokes, of Manchester, preached in the evening. The Revs. H. W. Holmes, T. Thomas, and G. Barker, also took part in the services.

**LLANDUDNO.**—The Rev. Hugh Jones, late of Haverfordwest College, has been recognised as pastor of the church in this

place. The ministers of the district took part in the services. It is hoped that the settlement of Mr. Jones in this flourishing town will be abundantly blessed.

**TRINITY CHAPEL, BRADFORD.**—A public meeting was held on Tuesday evening, the 25th Aug., to welcome the Rev. H. J. Betts to Bradford. Upwards of 450 persons assembled to tea. The public meeting in the chapel was very numerously attended. The Rev. H. Dowson presided, and ministers of various denominations addressed the assembly. On the evening of September 16, the Rev. H. Dowson presided at a meeting for the formation of a church. Forty-one members were dismissed from the church in Westgate, and three from Southwark. A resolution was then passed, inviting Mr. Betts to become their pastor. This having been accepted, and interesting addresses having been delivered, the Lord's Supper was administered. The number of communicants from the Westgate and Sion churches was upwards of 400. This engagement will long be remembered with holy satisfaction by those who united in it.

**CAMBERWELL.**—On Friday evening, July 30, Mr. Joseph Lehmann, son of our much-esteemed brother at Berlin, was set apart in the Baptist chapel, Camberwell, to the ministerial work in connection with a Baptist church at Königsberg, East Prussia. The Rev. J. Hiron, of Brixton, offered the introductory prayer. Dr. Steane made a statement in reference to the field of labour in which our young brother is to be engaged; Dr. Hoby presented the ordination prayer; and Dr. Angus gave "the charge." Mr. Lehmann has been a student for several years at the Baptist College, Regent's Park, and is followed to his father-land by much Christian affection and fervent prayer.

**SUTTON-IN-THE-ELMS.**—The Rev. W. Bull, B.A., was recognised as pastor of this place on Tuesday, September 1st, by a series of very interesting and numerous attended services in which the Rev. S. Lomas, J. P. Mursell, W. Pechey, M.A., J. Barnett, A. Mursell, W. G. Fifield, and J. S. Chew took part. This church, which is one of the oldest in the country, is the parent of that at Leicester, of which Dr. Carey, Robert Hall, and J. P. Mursell, have been the pastors.

#### THE ASSOCIATIONS.

CIRCULAR letters have been received from three associations since last month.

The Midland Association, consisting of 26 churches in Staffordshire, Warwickshire, and Worcestershire. Of these only 22 churches sent in returns, and report a clear increase of 74 on the year. The meeting was at Willenhall. The preachers were

brethren Brown, M'Lean, and New; the writer of the circular letter, on *The Elements and Conditions of a Church's prosperity*, was brother New. Resolutions were passed urging the claims of the literature of the denomination to an enlarged and more generous support, and supporting the Bible Translation Society.

The Old Association of Churches in Montgomeryshire, Radnorshire, and Breconshire, met at Newtown. It consists of 54 churches, and reports a clear increase of 150 members. 22 sermons were preached, and addresses delivered in Welsh and English during the meetings of the association. The circular letter was by brother David Evans, of Newtown, on *The Cultivation of the Spirit of Devotion*. A resolution was passed in support of the London Welsh Baptist Mission, and on several other topics of local interest.

The Lancashire and Cheshire Association met at Waterbarn. It contains 48 churches, with a total of 4,967 members, reporting a clear increase of 328 on the year. The circular letter was by the Rev. Hugh Stowell Brown, on *The Claims of Infirm and Aged Ministers upon the Sympathy and Support of the Associated Churches, and the Desirableness of Providing for the Widows and Orphans of the Deceased*. Sermons were preached by brethren W. F. Burchell, C. Williams, H. S. Brown, and J. Harbottle. Resolutions were passed recommending the Bible Translation Society, and expressive of sympathy with persecuted brethren on the Continent. A public meeting was likewise held in support of the county mission.

#### RECENT DEATH.

THE REV. J. H. BROOKS.

DIED, on the 3rd of March, 1857, at his residence, South Place, Banbury, the Rev. J. H. Brooks, who, for a period of thirty years, sustained the pastorate, successively, of the Baptist churches at West Haddon, Oadby, Fenny Stratford, and Ridgmount. He was born at Berkhamstead, in the year 1797, of parents who do not appear to have been savingly acquainted with the gospel. Not possessing early religious advantages, and exposed to evils of another kind, our friend was, nevertheless, wonderfully preserved from the more open sins of youth. While still young, a circumstance occurred in connection with one of his companions, which had the effect of separating him from the society of the ungodly. At about the same time he was persuaded to attend the ministry of the Rev. J. Hobbs, General Baptist minister at Berkhamstead. The addresses of the sanctuary and the influence of the

Sabbath school were alike effectual in bringing him to a knowledge of the truth. He joined the church at Berkhamstead in March, 1815. The knowledge of Christ as his Saviour soon originated a thirst for knowledge of other kinds, and many of the nights of our friend's life were, at this period, devoted to the study of the Bible, and such Christian literature as fell into his hands. He left the Sabbath school to become a village preacher, and so successful were his occasional efforts, that he sought and obtained admission into Newport Pagnall College. Here he stayed four years, distinguished for his industry as a student, and forming, through his kind disposition, friendships which were only broken by death. The unavoidable brevity of the present sketch will prevent an exhaustive summary of the events of our friend's life; we can but glance at the more prominent circumstances of his ministerial course. Led, through the advice of friends, to give up his intention of becoming a missionary, he accepted, in the year 1822, the pastorate of the church at West Haddon, Northamptonshire, where he resided five years. Fair in prospect as was this his first scene of active labour, difficulties soon appeared that greatly distressed his mind, though he records, "with gratitude to God, the almost uniform kindness of his friends." After a short residence at Oadby, he accepted, in the year 1827, the charge of the church at Fenny Stratford, Bucks. Eight years of great ministerial prosperity were now enjoyed. In the first year of his pastorate thirty-two were received into the fellowship of the church. The meeting-house was enlarged, but even then could scarcely contain the crowd that thronged

to hear the word of life. The preaching of Mr. Brooks was remarkably simple and earnest, and immediate and lasting good was the fruit of his appeals to the consciences and hearts of his hearers. Leaving Fenny Stratford in the year 1836, he took the pastorate of the church at Ridgmont, Beds, where he continued during the long period of sixteen years. Without more particular notice, it may be recorded, that during the first nine years of Mr. Brooks' ministry, this church also enjoyed the largest amount of spiritual prosperity that has ever fallen to its lot. When first personally known to the writer, he was sinking beneath the disease which so mysteriously clouded the evening of his days. For many months he was so completely prostrated as utterly to prevent spiritual communion with those around him. Just before his death an effort was successfully made to arouse him from the comatose state into which he had fallen. The question was addressed to him, "You know in whom you have believed, do you not?" And, very decidedly, came the answer, "Oh yes." "You feel sure," it was then said, "as to the existence and glory of the world before you?" and the answer was the same. Remaining unconscious for several days, he at length passed to his reward in the presence of Jesus. He died amidst clouds, but so did his Lord, and so have many of the holiest of his followers. A long, patient, useful life says more than the most rapturous death, as to the certain enjoyment of eternal rest. His death was improved from Exod. iv. 12, by Rev. W. T. Henderson, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

## Correspondence.

### THE REV. J. H. HINTON'S STRICTURES ON THE "HOMILIST."

*To the Editor of the Baptist Magazine.*

SIR,—It was with much surprise that I read in your Magazine for July the remarks of Mr. Hinton on Preaching. His reference to the "Homilist" and its editor, appears to me to display a want of candour.

1. It was very unfair of Mr. Hinton, in complaining of the coldness of the style of the "Homilist," to bring forward both his instances from the contributions of persons who had only *once* contributed to its pages. Certainly it is the editor who himself writes more than two-thirds of every number that gives *character* to the book. Why then, not quote *him*?

Persons view and feel things very differently. I thought the passages referred to by Mr. Hinton anything but "literate and cold." If the gentlemen quoted become no colder or more literate I have not much fear of the one continuing to be eminent in the Established Church, and the other to be one of the most popular preachers in the Baptist denomination.

2. Mr. Hinton must have known that the design of the "Homilist" is not to give eloquent appeals and fine "perorations," but rather to give thoughts that would provoke such appeals, etc.

Had Mr. Hinton never read the follow-

ing words of the editor, which appear in every number? "We want *things*, not words,—healthy saplings just rising into sight, and 'struggling into shape,' not lifeless timber, however exquisitely carved or brilliantly polished." It is therefore simply absurd to compare these productions with the verbatim reports of Mr. Spurgeon's sermons.

3. It is not right to say, that because the "Homilist" has no "polemical theology" it has no "theology at all." "Doctors will differ." Mr. Hinton says, "Our impression on this matter is painful and decided." My impression on this matter is most *satisfactory*. I have learnt more *Bible* theology from this book than from any other human production whatever.

That the "Homilist" avowedly ignores the doctrine of salvation is as monstrous a statement as could well be penned by the most narrow-minded bigot.

Mr. Hinton will be very sorry to hear that the "Homilist" is widely circulated amongst his Baptist brethren, and that there is probably no other uninspired production exercising a more powerful influence over the mind of the "rising ministry" amongst all denominations.

Thanking Mr. Hinton for all that is valuable in his remarks on preaching, and deploring this seeming want of candour in a man whom I have always considered candid,

I remain, very sincerely yours,  
A PREACHER.

## Notes on the Month

THE intense and eager anxiety for news from India increases rather than diminishes. Each mail, as it dissipates alarm in one quarter, awakens it for another. The intelligence, though on the whole good, is far from reassuring. The successes in Bengal are but partial, and their value is seriously diminished by the vague sense of insecurity throughout Bombay. The anxiety felt at the emeutes in the latter presidency is increased by their unpleasant resemblance to the earlier phases of the Bengal mutiny. We have no wish to act the part of alarmists. Under God, we have confidence in the final issue. Still, the course of events fills us with apprehension. Even the new-born zeal of the Sikhs on our behalf, strikes us as at least suspicious. We hope that we do our present allies, but recent foes, injustice when we suspect them of playing their own game. That they are so eager to exterminate the Sepoy regiments can hardly be ascribed to their love for us. May it not arise from the desire to crush the right arm of our strength in India, to be followed by an attempt to throw off the yoke which we, by the aid of the Sepoys, so recently imposed upon them?

From "wars, and rumours of wars," it is pleasing to turn to the victories of peace—and such we hold the recent meetings of the Evangelical Alliance at Berlin to have been. We congratulate its managers on the signal success which has crowned their efforts. Even those who, like ourselves, cannot see their way clear to join the Alliance, may rejoice in its prosperity, as we most unfeignedly do. We hope and pray that the result of these meetings may be to break down something of that bigotry and exclusiveness which have been the bane of modern Lutheranism, and from which our brethren throughout Protestant Germany have suffered so severely.

Press of matter last month prevented our making any allusion to an act of generous Christian philanthropy just performed—the presentation of a park to the people of Halifax by Mr. Crossley. We should not have returned to it so long after date were it not that the Christian sentiments expressed by him in his speech on the occasion have not had justice done to them by the press, and have been omitted from all reports of the proceedings, save those contained in the local papers. We think it due not only to Mr. Crossley, but to our common Christianity, that such language as the following should receive the widest possible circulation. After speaking of his own personal indebtedness to religion, he went on to say:—

"There is one fact connected with this town which has given me great pain—it is the fact that many an honest, hard-working, intelligent working man does not believe in the existence of a God. What I am about to relate now is for the benefit of that class, that they may not go stumbling into an unbeliever's grave as the horse rushes into the battle. What I am about to say now is, what I have not told my dearest friend, not even the fair

partner of my life; but she will remember that on the occasion when I returned from the walk I am about to relate, I asked her where those words were to be found in the Bible, 'The rich and the poor meet together, and the Lord is the maker of them all.' On the 10th of September, 1855, I left Quebec early in the morning, for the White Mountains of the United States. I remember passing through some of the most glorious scenery on that day which I ever saw in my life. When we arrived, I preferred to take a walk alone. It was a beautiful spot. The sun was just then reclining his head behind Mount Washington, with all that glorious drapery of an American sunset which we know nothing of in this country. I felt that I should like to be walking with my God on the earth. I said, 'What shall I render to my Lord for all his benefits to me?' I was led further to repeat that question which Paul asked under other circumstances—'Lord, what wilt thou have me to do?' The answer came immediately. It was this:—'It is true thou canst not bring the many thousands thou hast left in thy native country to see this beautiful scenery; but thou canst take this to them. It is possible so to arrange art and nature that they shall be within the walk of every working man in Halifax; that he shall go and take his stroll there after he has done his hard day's toil, and be able to get home again without being tired.' Well, that seemed to be a glorious thought! My prayer that night was, that in the morning I might be satisfied when I awoke that if it was only a mere thought that was fluttering across my brain it might be gone; but that if there was reality about it there might be no doubt about it, and I might carry it into execution. I slept soundly that night, and when I awoke my impression was confirmed. On the 10th of September, when I went to the White Mountains, I had no more idea of making a park than any one here of building a city. On the very day I returned I felt as convinced to carry it out as I was of my own existence, and never from that day to this have I hesitated for a moment whenever difficulties arose. I knew they might be overcome, and would be overcome. It is a happy day for me that I am permitted to see that result."

Another of the outworks of the Establishment has fallen before the vigorous and determined attacks of voluntaries in the colonies. The Melbourne papers report the decision of the Colonial Legislature that the grant of £50,000 per annum shall cease in 1859. The members of the Episcopal church seem no way alarmed at the prospect. The Bishop of Victoria writes home, in language full of confidence and hope. Indeed, he virtually contrasts the free, vigorous, prosperous action of the Church unfettered by state pay with its feeble and dependent condition in England. One or two newspaper correspondents have, indeed, endeavoured to take off the edge of his remarks by observing, that the act is prospective, and has not yet taken effect. This is true, but the amount paid at present is so small as to be scarcely worth notice. Fifty thousand a-year is divided between all the sects who are willing to receive it. The bishop's feeling seems to be that if they can do with their share of this grant, they can do as well or even better without it. Examples of this kind surely cannot be altogether thrown away upon our legislators and Churchmen at home. The spectacle of Churches free and flourishing in the colonies when disconnected with the state, coupled with the increasing difficulties which hem in and beset a State Church in England, must before long raise a cry for separation in the bosom of the Establishment itself. The debates on the Divorce and Burial Bills have produced a great effect in this direction. The relation of the clergy to the State which pays them, the necessity of obeying the Government whose servants they are, the derision with which their appeals to conscience were received when that conscience ran counter to Acts of Parliament—all these things have gone very far to open the eyes of Churchmen to their position, and made them sigh for release.

## Editorial Postscript.

By a newspaper from Moreton Bay, we find that the Rev. J. Voller, of Sydney, has administered the ordinance of baptism in the town of Brisbane, for the first time. A large number of persons were present to witness the ceremony, which was administered in the open air. By private letters, as well as from the public prints, we hear of the success of Mr. Taylor's labours at Melbourne. Whilst other denominations of Christians are sending numbers of their very best men to Australia, we ought to be doing more than we are. Many of our readers will be rejoiced to learn that the Rev. Isaac New, of Birmingham, is about to proceed thither. He will be followed by the prayers and wishes of many friends in England.

# THE MISSIONARY HERALD.

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## SUBJECTS FOR PRAYER.

WHILE at the Missionary Prayer-meetings of the last few months, in the family circle and in the private oratory, much prayer has been made to God on behalf of the missions and missionaries in India, it will not be deemed unsuitable if we urge on our friends a continuance of their supplications, and call attention to a few topics which may become the special subjects of prayer.

1. The danger is not over. Since our last issue we learn that two missionaries of the Society for the Propagation of the Gospel, resident in Cawnpore, have lost their lives by the hands of the treacherous and cruel Mahratta, Nana Sahib. At Agra, while the lives of our brethren were saved by removal into the fort, accompanied by the native Christians, yet their houses and property have been plundered and destroyed. Should success not be granted to the British forces before Delhi, nor to the columns of General Havelock, then the fort of Agra, with its defenders, may become a prey; and Benares, too, be made the scene of desolation and massacre. The lives of our brethren are only safe as God shall grant them protection, or give victories to the armies of Britain. Should this be delayed, the brethren labouring in Behar and Bengal are not secure. Patna, Monghir, Jessore, Dacca, abound in Mussulmans. Everywhere they exhibit the most malignant hostility to the Christian name. A slight repulse of the English forces, or the appearance of weakness or vacillation in the Government, may at any moment afford them the hope of success, and give occasion for insurrection. Except at Dinapore, in no part of Behar or the country districts of Bengal is there a sufficient military force to repress an outbreak. The lives of our brethren and their families depend on a salutary dread of English power, or some remarkable interposition of the providence of God, like that which on four several occasions saved Calcutta from the horrors of massacre and destruction. Let there be continued and special prayer that God would throw around our missionaries the protection of his arm, and defend them in their hour of peril.

2. The wounded, the mutilated, the bereaved, the widow, the orphan, and the refugee, seeking for safety in hiding-places, should have our sympathy and most fervent prayers. Many a home has been desolated; many have been subjected to the foulest atrocities; many a heart is broken and burdened with sorrow for the loss of beloved parents or children; many hold existence at the pleasure of natives whom very slight inducements might overcome, and who for a paltry reward would betray the trust reposed in them. These should we remember at the throne of grace, and plead divine succour for them in their griefs and agony. Nor should we forget to ask that all our countrymen, our countrywomen, and their children, especially those who hitherto have been strangers at the footstool of mercy, may be led, in their peril and anxiety, to seek protection and succour of the Lord, and be heard in their affliction and distress; and that to those in captivity speedy deliverance may be given.

3. The native Christians demand our sympathy and prayers. Many

have escaped with the missionaries to a place of safety; but others have suffered tribulation, and some a cruel death, with "mockings and scourgings." They are peculiarly exposed to the malignity of the Mohammedan population, and to the temptation to deny the Lord that bought them. A few, like Walayat Ali, have suffered martyrdom, in their last hours testifying to the truth of God; others, like Bernard, have clung to their posts of labour, amid the plunder and the wasting of their homes; but most of them are refugees, and deprived of all that they possessed. May their faith fail not! May they be bold in this hour of trial for the Lord! May He open to them the means of support, and grant them protection against their enemies! It is gratifying to know that their trustworthiness and loyalty are in some cases recognised by the authorities, and employment given to them in posts of responsibility.

4. Let prayer be made that the plots, conspiracies, and evil designs of the wicked, may be frustrated. Already has it pleased God to discover, in several instances, the evil machinations of the adversary, and so baffle their execution. Known to Him are all the purposes of men; their inmost thoughts are bare to His eye. May He by His wonderful working counteract their evil designs, give warning to our countrymen, or open the way for a timely escape from their accomplishment!

5. The issues of this fearful calamity are in the hand of God. Supplication should be unceasing that He would overrule these fearful events to the lasting spiritual benefit of the wretched inhabitants of Hindostan; to the overthrow of the direful and sanguinary imposture of Mohammed; to the degradation and abolition of the idols which the people worship; to the rebuke of blasphemy, and to the extension of truer knowledge and of the salvation which is in Christ Jesus; and that He would humble the hearts of the people because of their abominations and sins, and grant to them true repentance.

6. The rulers of the land must not be forgotten in our prayers. Too long have they ignored the Christian name, and given honour to the false deities of the people. There has been a sinful compliance with caste prejudices—a too frequent homage to superstition—a direct countenance of idolatry, unbefitting Christian men and rulers proceeding from a Christian land. May God grant that this shall henceforth cease, and that while a just toleration and liberty is secured to every man, however false his creed, the Government shall separate itself from all idolatry, and inaugurate a public policy at once just, liberal, enlightened, and Christian!

7. May God grant that the Christian churches of England may take to heart their apathy towards the spiritual well-being of the many, many millions of the inhabitants of India! We are the subjects of the same sovereign, bound to them by ties of interest, by commercial advantage, and by the inscrutable determination of the Supreme, by whom this magnificent empire has been given to the British crown. Yet relatively to the magnitude of the work, how small have been the evangelising efforts of Christ's people! Over how small a portion of the country has the word of life been preached! How few are the messengers of peace among the teeming myriads of India's fertile plains! May these events awaken a deep and abiding interest in the welfare of India! May they lead to renewed exertions, to a wider liberality, to more earnest prayer for the assistance of the Holy Spirit, and for the raising up of men of God eminently fitted to bear the light of life to those regions of darkness and sin!

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## THE MARTYRED WALAYAT ALI.

WALAYAT ALI belonged to a respectable and once wealthy Mohammedan family in Agra. His father was a Hagi of considerable repute, having made two pilgrimages to Mecca, and consequently the several members of his family were well known among the Mohammedans of the north west. Walayat Ali possessed all the fiery enthusiasm of the Mohammedan sects, and hence after his conversion to the truth, his boldness in defence of his Master's cause was striking, and the captious opposition ever met with in bazar preaching, so exciting in its effects, sometimes carried him perhaps a step beyond what prudence dictates in his exposures of the wickedness of Mohammedanism. His thorough knowledge of the system in its practical results as well as its theory, made him a most formidable opponent, and his faith in the gospel, combined with childlike sincerity, rendering him impregnable to bribes and flattery, it is not surprising that he should have been one of the first victims on which the fanatics of Delhi chose to wreak their vengeance when once British power was broken down.

It was from the labours of Colonel Wheeler at Agra that Walayat Ali received his first religious impressions, and was induced to commence reading the Bible, and notwithstanding the unsettled state of his mind, he long clung to Mohammedanism, and sought for the removal of his doubts through its priests and ceremonies. His last attempt thoroughly opened his eyes to the real nature of Mohammedanism, and drove him with renewed diligence to the Bible. He went to a moulvie of reputed sanctity, and sought to become one of his disciples; for this the priest required a fee of twelve shillings! but after hard bargaining he came down to two shillings, at the same time cautioning our friend against telling any one of the small price he had paid, and exhorting him to say to all that he had paid the full price, twelve shillings. This was too much for his credulity. The thought struck him, "I can sin enough without the aid of a priest—sin is the burden under which I am groaning, and yet this man would have me tell lies in order to fill his pockets." From henceforth he turned to Christianity, and long continued to visit the missionaries of all the denominations in Agra. Colonel Wheeler being an Episcopalian, he would have preferred joining that communion, but his convictions of the scriptural correctness of believer's immersion were so strong, that after considerable delay he felt himself compelled to join the Baptist church, and was baptized by one of our missionaries at Agra—I think in 1838—and from that time to his death by violence in May last, his life has been one continued scene of persecution and trial.

No sooner was he baptized than his own family and neighbours commenced to throw bricks into his yard, stopped him from getting water at the well, and attempted to poison him; a dish of food was sent to him, but his suspicions being roused, he gave it to his dog, which died almost immediately. His younger brother commenced an action against him for a large sum of money, and while preaching at Shamshabad, near Chitoura, one evening, he was seized by two policemen, and must have passed months in prison, had not two kind Presbyterian friends in Agra (Messrs. Frazer and Smith) become bail for him. This action was more than twelve months carried on amid the intrigues of a Mohammedan court, with a Mohammedan Suder Ameer for judge, and yet eventually our brother came off triumphant, and was at liberty to enter fully on

evangelistic labours for the benefit of his countrymen. Shortly after his baptism, it was thought necessary to remove him from Agra, for the better security of himself and family, whose lives were in continual danger, and hence he came to Chitoura, where he was my companion for seven years. He taught his wife to read, and although she had been all her life secluded in the zenana, I had the privilege of baptizing her with her eldest daughter.

The eldest son, fourteen years of age, died at Chitoura, of consumption, after giving the strongest proof of a change of heart. When his mother wept by his sick bed, he comforted her by the prospect of another meeting, where sorrow and persecution can never come. I remember how feelingly he said, "I am going to the Lord, and we shall meet again in heaven." After Delhi had been long vacant by the death of brother Thompson, the brethren there as well as ourselves felt anxious to see the station re-occupied, and after several visits, we determined to send a native preacher until a European missionary was appointed by the Home Committee. Walayat Ali appeared most fit for the position, and was eventually chosen to fill it. When I asked him to go, he hesitated for some time; he knew well the dangers and difficulties he should have to grapple with, and the peculiar hatred of the Mohammedans to any one who had left their ranks, and he might well hesitate before he undertook such an arduous task. When once, however, the path of duty had been ascertained, he consulted no more with flesh and blood, but declared to me his readiness to go, though he might be called to lay down his life for his Lord and Saviour. When he bade a sorrowful good bye to us at Chitoura with his interesting family, little did I expect how soon he would be called to the presence of his Lord in the martyr's chariot of fire. I visited him at Delhi when other duties permitted, and often preached with him to large and attentive crowds of people in the Chandni Chouk Bazar and other great thoroughfares, and I heard the last time I was there that his influence was being felt among the respectable Mohammedans, and that one of the princes from the palace paid him an occasional visit during the darkness of the evening. There can be no doubt that many in Delhi who had failed to stop his mouth by fair argument, were too ready to stop it by the sword as soon as the dread of British power was removed, and hence I conclude the townspeople (who knew him, and not the Sepoys from Meerut, who could not know him), on the breaking out of the insurrection rushed on and cut him down; and Silas, an eye witness, who escaped to Agra, says, that between every cut of the sword his murderers said, "Now preach to us, now preach to us;" and I trust his innocent blood will speak to them and remind them of his warnings and teachings. The blood of the martyrs will again, I doubt not, be the seed of the church, and a brighter day dawn on India. It is said his wife, whose name is Fatima, and his daughter are in prison; and should I be spared to meet them on my return to India, I shall try to give a more extended account of our much-lamented brother, whose two sons were killed before his face. That these fearful events may rouse the church to larger efforts and more prayer for the conversion of India, is the hope of,

Yours faithfully,

JAMES SMITH.

## FOREIGN INTELLIGENCE.

## INDIA.

**AGRA.**—The intelligence from our missionary brethren continues to be of the deepest interest. In the midst of anxieties, exposed to daily peril, they still hold fast their confidence in the Lord. As will be seen from the letter below, missionary work is generally at a stand, while in Agra Mr. Parsons and Mr. Evans have been compelled to take refuge in the fort. The mission-house and chapels, with their contents, have been pillaged, burnt, or destroyed. Benares is at present safe, but its security depends, under God, on the success of the British forces in the unequal conflict they have to wage with the overwhelming number of the mutineers. Mr. Parsons' letter is dated Agra Fort, July 16th.

“At the close of June, we were all warned to retire to the fort for safety, where small temporary accommodations have been provided for all families, European or of European extraction, resident in Agra, as well as numbers of officers and civilians, who have come in for refuge from every part of the north-west provinces, so that the present population of the fort is supposed to considerably exceed 5,000. On Sunday, 5th instant, the enemy, consisting of the regiments that mutinied at Neemuch, with others, making in all, perhaps, about 5,000, with eight guns, had advanced to the village of Shahgunge, about four miles off, when part of our European regiment (the 3rd), with some militia cavalry, and six guns, making in all between 500 and 600 men, were led out to meet them. The battle commenced at three p.m. and lasted nearly three hours, and though our force drove back the enemy from their position, yet they were unable to accomplish their object of routing them and saving the station. They had to retire to the fort, and the enemy following on their heels, gave the desired signal to the disaffected city people and the prisoners by setting fire to the first buildings that came in their way, and forthwith flames and smoke arose from all parts of the station. The work of demolition proceeded for three days and nights, during which almost every dwelling had been plundered and burnt. Our mission-house was one of the first to be set fire to, and all the three chapels have been plundered, and the doors torn off, &c., though the English chapels having flat roofs, and not thatch, could not be burnt. Happily, brother Evans had brought the small remnant of his property, save his horse and conveyance, into the fort, and we had brought in most of our clothes and books. The remainder, with nearly all our furniture, is consumed. Brother Evans and ourselves have lost our horses, but our conveyances have been recovered, though

much injured, and likely to be yet more so from being exposed to rain and sun, without shelter, outside the fort gate. I am thankful to have secured my manuscripts connected with the translation, and most of the books immediately needed for that work. But, alas! when shall I be able to resume it?

“I am thankful to say, that no native Christian connected with our mission has, to my knowledge, fallen a victim to the rage of the foe. Most of them are now in the fort, where an asylum is afforded them on condition of their consenting to work in any way that is required of them. Bernard, however, is still at Chitoura. The mission-houses and property, Christians' houses, and workshops there, have all been plundered by the villagers, but the roofs have not been burnt. Bernard is at the zemindar's little fort, and protected by him, and is unwilling to leave the place, could he but obtain some help in the way of men. This he has applied for to the authorities here, but they cannot grant it at present.

“Here we are then shut up in a fortress, and ignorant of the time we may have to remain, of the expectation we may reasonably entertain of relief, or of the steps that may be desirable or necessary on our release (should we ever obtain it) from our confinement. Hitherto the Lord has graciously restrained the enemy from bombarding us. Should they do this, the loss of life must be dreadful, we are so crowded. There have been a few cases of cholera, and diarrhoea and ague prevail considerably, and these again cannot but excite our apprehensions. But the Lord reigneth. We endeavour to prepare ourselves for all his will. May we but glorify him, whether in life or in death! Our postal communication is almost entirely closed, so that we are in great uncertainty as to what is going on in other parts of the country, and the few items we receive that seem worthy of credit are by no means such as to encour-

rage the hope of a speedy settlement of affairs.

"Some of the friends who used to subscribe to the Auxiliary Society here, have been almost beggared by the destruction of their houses and property; and even should Britain retain these provinces, or re-conquer them, and speedily restore order in them, I fear the Baptist cause in Agra will

be greatly weakened. The future is so veiled that it seems not worth while to speculate about it. Should I survive, I hope to keep you informed from time to time of the state of affairs, if our letters can be conveyed. Meanwhile, we entreat a continued interest in your prayers and those of the Committee."

**BENARES.**—Mr. Heinig, under date of 15th July, gives the following description of the daily fears which beset the residents at Benares, and of the interpositions of Divine Providence for their safety:—

"Only eleven days have elapsed since my last, but they were fraught with much fear and harassing consequences; the villagers of Dohee, in the Azimgurh district, were collecting themselves in order to attack Benares, relieve the prisoners in the jail, and stir up the Badmashas in the city to join them; daily reports were circulated as to their number, and the distance they were from Benares; being about twenty miles distant, and not knowing when they might come, spread consternation and fear among all the residents. We of course, being quite alone in our mission-house, feared that should the Badmashas join, we should be the first whom they would attack; therefore, we went for several nights near the cantonment, at Mrs. Cross's, of which one night was the most harassing. At nine o'clock, we received a letter from Dr. Lazarus, to the intent that the village rebels were close to Benares, and that we should come to the mint. Our children were roused out of sleep and carried there; when arriving at the mint, we saw Dr. L. returning home (he lives just opposite the mint). Upon inquiry, he said that it was a false alarm, upon which we also returned, knowing how trying it was to our poor children to sleep on the hard ground; thus it went on up to Monday, the 6th instant, when, about ten o'clock a.m., I observed people running to the city. As they passed my gate, I made, at once, inquiry, and a Sirishtadar, a friend of mine, came galloping and gave me the intelligence that the rebels were eight miles from Benares, and that he had been ordered to keep the police in the city on the alert. I ordered my gari and drove to the mint, and returned it to fetch the orphans and female members there; in about an hour all the residents were gathered in the mint, all the male residents being well armed with guns, pistols, swords and spears. You should have seen the crowd; there was hardly sleeping room for a man's length to be had. During the day we were in the greatest expectation of the issue. European soldiers and Sikhs, about 200, and two guns, had been sent to meet them. At last, at four o'clock p.m., the

alarm bugle was sounded, and we distinctly heard the booming of our guns, which lasted one hour, when all was quiet. At about six o'clock p.m., the commissioner, with Col. Gordon, came and brought us the joyful news that the rebels mustered 600 strong, that they were defeated with the loss of about 200, and that not one of our men was hurt except a Sikh sardar, Suraj Singh, who received, upon his killing two, a sword-cut over the knee. About seven o'clock, the European soldiers returned, and as they passed the gates of the mint, the whole guard ran to make inquiry, upon which they gave them two hearty cheers.

"Next morning every one went home; but during the day, and the following, we heard that the village rebels gathered themselves again, and had invited three other villages, which invitation they accepted. They had sent their men stealthily into the city, to make sure of a city rise. Daily, in the open street that passes our gate to Seerole, we saw swords being sharpened, and muskets put in order, with the intent of massacring Europeans; fearful reports were again circulated, and it was thought that they would come near Benares about Saturday, the 11th instant; but on Friday afternoon, those rebels of three villages sent in a deputation to Mr. Tucker and Mr. Gubbins. The purport of their message was, that the villagers had no desire to fight the Sarkar, as they would profit nothing thereby, and that they desired to live henceforth peaceably under the Sarkar's rule, etc. They received in reply, that it was not the intention of the Sarkar to fight with their ryots, but to punish only the mutinous soldiers, etc. Upon which, a pakka razinama was written and signed by the deputation; then they were feasted with sweetmeats, and every one received a pagri; they went away rejoicing, and thus ended all fears on that side. But, oh! we are living as it were on a stormy ocean, where wave upon wave puts the ship high and low. No sooner had this fear passed, when another seized the minds of the residents, far more powerful than any before; it was now made

known without the least shadow of a doubt that Col. Wheeler and his whole party, above 600, had been treacherously and cruelly massacred at Cawnpore; viz., when all provisions had been spent, and nearly all his ammunition had been exhausted, upon the colonel's advice, they all sent a petition to Nana Sahib, the would-be king of Cawnpore, to give them the word of honour to allow them to pass unmolested to Allahabad. He gave his word of honour, and they, above 600, embarked in boats. When they were passing Cawnpore, they were fired upon with grape-shot, and every soul was destroyed; one boat was a few miles ahead, but that they fetched back, took the inmates out, brought them on the parade ground, and there they shot them. Mr. Grogson's servant's (Musadi's) son, Kasi, alone escaped by swimming with some of the boat-people, across the river, and came, after much fatigue, and stripped of every vestige of clothes, to his father, who brought him before Mr. Grogson, and told the mournful story. Mr. G. wrote a note to Mr. Tucker, and sent it by Kasi, and strange to say, Mr. Tucker sent him away with saying, "Yes, we know it." It is most painful to our feelings to know how those gentlemen in authority endeavour to keep every such disaster concealed, which, notwithstanding, cannot be hidden for any length, and which has a most pernicious effect, that of mistrusting any of their notifications.

"Yesterday we had cheering news! viz., Gen. Havelock left on Tuesday week for Cawnpore, with a goodly army and ten guns. Last Saturday he arrived before Futtehpore; his people being quite fatigued, they were ordered to halt and rest. Outposts were sent close to Futtehpore, to spy out how matters stood; but they soon returned, and when our men lifted up their eyes, they saw a formidable army coming out of Futtehpore, consisting of three regiments of cavalry, four foot, and eleven guns. Fatigued as our men were, they were put at once in battle array; the guns were opened upon the enemy, which told fear-

fully; the enemy's cavalry endeavoured to come on our flank, but the Fusiliers, who were armed with the famous Enfield rifle, did not allow them to come, but shot one after another, until the rest fled as fast as possible. The enemy's infantry suffered also; so much that they ran away, and our men pursued them for seven miles to the right and left. Our army lost very few, but great was the spoil; eleven guns, all the ammunition, their treasury (in four boxes; some of the guns were still loaded, so little time they had), two mortars, and all their baggage; in fact, they ran away empty-handed, but our people found also a great quantity of ladies' apparel of those that were destroyed, and jewels in quantity.

"Steamers, it is said, are now coming up filled with soldiers; but so it is in these evil times, that when one notice is cheering, another notice is damping our spirits again; for the Gwalior contingent has now turned from us and towards the rebel side, consequently Agra is in great danger. The last news from Agra came seventeen days ago, it takes so long on account of the round-about route. But what may happen in seventeen days! nay, in one day! The most faithful states may be to-morrow our enemies; for this sort of mutiny and rebellion works like leaven, almost unperceived, and hence we are almost unprepared for it. But our constant prayer is, as we alone depend upon our God and Saviour, that in mercy he may arise and look upon the doings of men, and say to the adversary of our souls, Hitherto thou shalt come, but no further. Oh, that soon all this bloodshed might cease, and the cruelty of God's and his people's enemies be stayed! We fear we shall be still on this mighty and dangerous ocean of convulsion for some months, until help from England arrive. It is now evident that this conquered land must henceforth be treated as such; for the people have so sadly and wantonly abused the times of prosperity and peace. May God in mercy bring good out of all this misery and woe to his own glory!"

**DACCA.**—In this Mohammedan city, our brethren seem to have been obliged for the present to discontinue their open-air preaching. Mr. Bion thus writes under date of June 30th:—

"How little did I think, when I last wrote to you about the Government's proclamation, that our preaching in town and country would come to a standstill! But so it has come to pass since my last letter. I consulted the brethren in Calcutta as to what measures ought to be adopted. They all thought it highly imprudent to go on preaching.

"So we stopped; every week the danger

increased, so that we had our guns loaded with bullets near our beds, and everything ready to defend ourselves. God, in his great mercy, has spared, hitherto, all East Bengal from mutiny and massacres; but we had very anxious and sleepless nights for some time.

"The magistrate said that he would stop and arrest me if I should attempt to preach; but he has been removed, being a

mere boy, and on his account Dacca was in imminent danger at one time.

"Since the arrival of 100 sailors and four 12-pounders all remains quiet; but the residents patrol at night, and this prevents the lower classes of Mussulmans and Sepoys from making any row.

"It appears that the Mussulmans are at the bottom of all, and it having become a sort of religious war, we may have the more confidence in its utter destruction and the victory of our troops. We cannot yet preach, the people are still very much excited; but we pray the more, and I hope, after a month more, to begin again, though it is quite certain we shall have to preach under insult and blows, if not something worse. I wrote to Mymensing to ask whether I could do something there; but it seems to be worse there, and consequently I must abandon my rainy season trip. Disbanded and disarmed Sepoys are roaming all over the country, and, instead of hanging them, Government shows the most foolish leniency. But we look to you in England, and we are almost sure that the whole nation will be roused by the horrid and savage massacre of ladies and children in the upper provinces. If the home authorities do not take the govern-

ment into their own hands, India may be lost and every European slaughtered.

"Even in these troubled times I have a candidate from the Leukya river, who remains steadfast under all threats of his relations. I am impatient to be let loose again, because now our lips are shut, and circumstances require us to keep silence. All our native brethren have as yet been left unmolested, though I think the Tipperah church is in the midst of threats and insults, in a more dangerous position than the others.

"All travelling has become not only unsafe, but very dangerous as to life, and a missionary is the worst off among Mussulmans and the roaming Sepoys.

"We have 200 Sepoys here, who, though known to be disaffected, are not disarmed, on account of some foolish fear and pretence of their loyalty. They would kill me any day if they could get me out of town somewhere. Some have boasted at Furreedpore that they stopped my preaching, and that from now no Padres dare to stand in the streets and preach. But they shall see and hear soon that the gospel is not stopped for good by a band of faithless, cowardly murderers, as they have proved to be."

**MONGHIR.**—At this station our brethren have been thrown into great anxiety by the discovery of a plot among the Mohammedans, headed by one of the native officials, to rise and destroy the English and Christian inhabitants. As may be supposed, the manner in which the delinquents were treated has not tended to lessen their fears. Mr. Lawrence writes under date of July 16 :—

"As I know you feel interested in our welfare, and have expressed a wish to hear from me occasionally while the present excitement lasts, I will write a few lines to let you know our present case. No disturbance has yet broken out, and, I may say, we are quiet; but I cannot say that we are by any means safe. A plot has been concocting by the Mohammedans to murder all the Christians, Europeans and natives, both here and at Bhagulpore. It was brought to light only last week by Inayat Hosein, a respectable native Christian from Muzzaffarpore, who has been residing a few weeks here. He accidentally—providentially rather—received information that a suspicious letter had been written by certain parties here to the Nazir in Patna, who assisted that rebel Ally Hareem to escape, for which the Nazir has been since arrested, and hanged, I have heard. He thought it probable the letter was in the Post-office on the 7th inst., and went to the magistrate and gave information. The post-box was opened by the magistrate and the letter was found. In it was a long list of names of some of the principal Mohammedans here who, it stated, had agreed to a plot,

which it disclosed, of murdering us all on the feast of Bugr-Eed, for which subscriptions had been entered into, men hired, and arms provided. The purport of the letter was to request that the promised assistance in money and desperadoes might be speedily sent from Patna, as the time was drawing nigh, and they were all ready for their work. The evidence that the letter had really been written by the men in whose names it was sent, appeared so conclusive to the collector and magistrate, and other Europeans who heard the proceedings of the case, that the magistrate arrested the two principals, and immediately after investigation sent them to the Commissioner of Bhagulpore in double irons. But to the surprise of the authorities here, and to the disgust and indignation of all the European residents, the commissioner is reported to have dismissed the case even without investigation. Certain it is, he ordered their irons to be taken off, and the men returned to Monghir in triumph. The discovery of this plot and the manner in which it has been dealt with by the commissioner, have greatly increased the alarm felt at this station. In

the letter it was stated that the irregular cavalry at Bhagulpore had agreed to join the insurgents; and it is well known that many of them are very disaffected. Should there be any rise of the people and they are joined by the irregulars here, there will be none to oppose them but the residents and some railway gentlemen. The latter are so disgusted, that they are seriously talking of leaving the station, in which case there will be a very small number of men left. Most of the ladies who are able, are leaving. Nearly half our English congregation are gone. Our friends strongly urge me to

send Mrs. Lawrence away, but she cannot make up her mind to leave alone; and it is not my duty to leave until compelled. Now that the whole affair has come to light, and the Patna men have either been arrested, or obliged to fly, I do hope there will be no rising. Still with so many enemies around us we cannot feel ourselves secure. And until after the Eed is past and we receive more satisfactory news from the N.W., we shall be under apprehensions of danger. I am thankful to say, Mr. Broadway and ourselves continue well."

SEWBY.—Our esteemed missionary, Mr. Williamson, though not without much anxiety, is hopeful that the district in which he labours will not be thrown into confusion. He writes as follows, under date of June 30:—

"The inhabitants of Calcutta, Serampore, and many other places, have been greatly alarmed, without, however, suffering anything further than the discomfort of a temporary absence from home, among those who fled to places of greater security; nor have we ourselves, at this station, been without fear and danger. It is true we have a detachment of Sikhs to guard us from the Sontals, Sepoys, and Mussulman inhabitants; but after what has already transpired among native troops, who can repose any confidence in them? These men, however, let it be said to their honour, refused repeated solicitations from another regiment to join them in taking this place, and disposing of all its European inhabitants.

"We ought to be deeply thankful to a gracious Providence for preventing the intended outbreak here and its dire consequences, and also for disconcerting the diabolical schemes of the Mussulmans in Calcutta and other places. We hear that they intended the ensuing month of August

for the execution of their infernal plot, which was to cut off all the English at one blow. The impatience of the Sepoys spoiled the affair, by commencing ere their plans were fully matured. We long for troops from England to save our country, our lives, and I may add the cause of God too. In the meantime, missionary labours have been seriously interrupted at some of our up-country stations, though not much so in Bengal; at least our labours here have been hitherto prosecuted without interruption. Along with our native assistants I have preached the gospel daily, and often twice a day, in the town and neighbourhood during the past hot season; of late our hearers have been fewer than usual, and some of them, Mussulmans, not a little rude. We trust the Lord will have both our prayers and yours for the speedy suppression of the rebellion for peace and safety, and that God would overrule all these commotions for the temporal and especially for the spiritual welfare of the people."

BACKERGUNGE.—Mr. Page, under date July 17, refers to some of the sorrows which the fearful atrocities of the revolted Sepoys bring upon the families of the obnoxious Englishmen. After a slight reference to the events at Delhi, he says:—

"Verily, the very foundations of the Government seem trembling. To my mind, it does appear that God would teach the Government how they have ignored him and his dear Son, and been ashamed of the name of Christ, and on what a broken reed they have been leaning. Alas! for the hundreds slain, and the hundreds mourning over the loss of all dear to them!

"We have just run down to Calcutta for a few days to comfort my wife's mother. One of her sons, James Wells, was near Agra, in the toll department. In endeavouring to escape with his wife and four children he was waylaid by some of the muti-

neers, and shot through the head; his wife was wounded with a bullet and sabre-cut, and one of the children was wounded, too. He alone perished. The rest escaped. Soon after, and their son William Wells, who was captain of one of the flats having troops on board, died off Allahabad. My poor mother-in-law is borne down with grief, and that's why we have run down. I shall return immediately. There is no danger just now at Barisaul; but there can be no confidence indulged in. And I would, therefore, be near the Christians; I go through with them a life of danger, or endure with them the death of faithful witnesses. No

one can say what is coming next. Our time may soon come.

"At Barisaul we are still moving. The Governor-General's proclamation is thus interpreted and explained by *beat of drum in every market*: 'the Governor, the big

JESSORE.—Mr. Sale's remarks will be read with much interest, addressed to Mr. Underhill, under date of July 1:—

"Allow me to congratulate you on your safe return to our dear fatherland.

"Alas! how many have longed for their fatherland in vain during the last two months! how many whose eyes have been closed in death—death of agony and shame! How little you or any of us thought of all this when we were in the Traffords' dining-room! One's mind almost refuses to admit the horrid reality, so hideous, so fiendish is it in all its horrible aspects and relations.

"How little we know of the heart of the native! However, I suppose they are sincere in these deeds of villany and brutality.

"Think of the very regiment which sent a petition to beg that they might not be judged by the conduct of their fellow-Sepoys, and asking to be sent against the mutineers at Delhi, and who received sweet words and compliments from Lord Canning in person—think of that regiment almost immediately afterwards plotting to perpetrate in Calcutta a massacre on a larger scale and with more studied atrocities than those of Meerut, Delhi, or Allahabad. Swords, jagged so as to cause exquisite torture, and other instruments of cruelty, such as Orientals and Jesuits only know how to invent and to employ, were found hid in their huts. They have been disarmed, and the Government allowed a lot of them to escape—desert, and then began, at the suggestion of the new commander-in-chief, it is believed, to think about a law to punish deserters.

"I hope they are sending out more troops. The force sent to China is to be

Governor Sahib, has forbidden any man embracing Christianity!" Our judge's hostility, these proclamations, the Zemindars, the Ferazur, the Cants, all united, form a formidable obstacle to success, and even to labour. But God is with us."

brought into Calcutta. In time the English will be stronger than ever here. But as I once wrote to you, we want young *God-fearing men* of enterprise out here as *merchants, or large farmers, or zemindars*. Let us have decent administration of justice, simple and cheap, clear tenure of land, good police, and roads, and all else will come right with more English troops and more Englishmen of the right sort to guide the commerce of the country.

"My object in writing to-day is simply to let you know that we are all safe, and that I think there is little fear here now. Our danger arose from those dreadful Sepoys, who slipped through the fingers of the Government. However, the after thought of Government will, I think, protect us; for the judge, if not the magistrate, has power to seize and hang, without appeal, as the law wisely says, any deserter at once, if he sees cause, or he may send him to Calcutta to be dealt with there.

"You may judge that with my wife and family here in this lonely place, and with these dreadful tidings coming in more and more frightful shapes from Calcutta daily, I have not been able to go about much during the last two months. However, I am thankful to say that I have got on with our little purchase building at Jessore, and a nice little place it is; but it is hard work. Will the Committee do nothing for this, or the place at Khoonah? I sadly want a place where I can go and stay, and meet the native preachers frequently at Khoonah."

At a later date, July 15. Mr. Sale gives the particulars of the discovery of a plot to destroy the English residents of Jessore; but which, through the gracious providence of God, was timely discovered:—

"I wish to recall a single word of the '*cheering*' part of the letter, notwithstanding the awful events that have passed and are passing over us here. If—as I hope may be the case—English supremacy is established here more firmly than ever, I trust these horrors may deepen the tone of native Christian piety; and if that result be once obtained, we may hope for much from indigenous ability—it is not mind, but heart that we want here.

"In Jessore we have been very quiet,

and up to this time I see no signs of disaffection amongst the people of the district; but with that strange want of foresight which marks the conduct of almost all (thank God, not quite all) our men in authority, the Dacoity commissioner has placed here, under a native baboo, about thirty Sepoys—*some disbanded ones*—as a guard; and as it has happened in so many other places, the guard has been the cause of the first appearance of mischief in Jessore. It has happened, however, about

a week since, in God's great mercy, that a plot they, the guard, had formed to release the dacoits under their care, and to commence a disturbance, became known in consequence (it would seem) of a quarrel amongst themselves. Two men informed the baboo, and he informed the magistrate. The sahibs in the station went in a body and seized the ringleaders, and disarmed

the rest. One of the men has already been sentenced to transportation for life, and others await their trial. I *hope all danger is over*. I hear from Mr. Anderson, that some fakeers have been attempting to excite the people at or near Satteriya; I trust, however, that the vigorous measures taken by the magistrate will nip the thing in the bud."

HOWRAH.—The calm confidence of our missionary, Mr. Kerry, and his freedom from the panic which in the month of June seized the inhabitants of Calcutta, are striking. This station, our readers will remember, is divided only by the river Hooghly from the metropolis. He writes under date of June 15:—

"At Howrah matters go on very quietly, and as I lead a very retired life here, I seldom learn the appalling stories which are told, till they are old and are acknowledged to be foolish; thus I escape the anxiety and excitement to which many of my neighbours are a prey; for I think it would be impossible to be free from exaggerated apprehensions, whilst knowing there was *some* cause, you continually heard wild surmises, and terrible tales of plots and schemes for the entire destruction of the English race.

"Mrs. K. and I have happily been free from great fear, in part because we have heard little of the gossip about our dangers, and in part, and I think chiefly, because we could commit ourselves to the gracious care of our God. This we have done, assured that he has placed us here, and will care for us wisely and kindly.

"The mission work at this station goes on as usual; Golab continues to give me satisfaction, four mornings in the week are spent by him in giving religious instruction in the two Bengali day schools. Every evening, save Saturday and Sunday, he goes preaching in the bazars and streets, and up to the present time has met with no interruption. On account of the disturbed state of things, this is worthy of notice, because at Alipore the native preachers have been ill-treated, and for awhile

have in consequence desisted from preaching.

"I am still making encouraging progress in the language, and hope in due time by the blessing of God to become a faithful and efficient preacher of the gospel in Bengali.

"I am still frequently visited by youths from the Anglo-Vernacular school in this neighbourhood; they come hoping to obtain assistance in their English studies, but professedly to *learn* Christianity. At one time six youths from fourteen to nineteen years of age came to me, asking permission to come three times a week to read the Scriptures. I consented, the time was fixed for their coming, and to my surprise they came. We spent one hour in reading and conversing on the first twelve verses of the first chapter of John's Gospel. I dismissed them with prayer. In two days they were all to come again, but only *four* came, and since then only two have come; but these two have come nearly every day and have manifested a degree of earnestness and intelligent thought about religion which has made me hope that a work of grace was indeed begun in their hearts. Should it be so you will hear of them again. One of them is a Brahmin, and shows a very full acquaintance with the gospel.

"Both of these youths were for awhile scholars in Dr. Duff's school at Calcutta."

## CEYLON.

As intimated in the "Herald" for July, our dear friends Mr. and Mrs. Allen have arrived in safety on the field of their missionary toil. Through the good providence of God the voyage thither was pleasant. On arriving in Colombo, they received a very hearty welcome, and arrangements were made for Mr. Allen to preach once on the Lord's day in the Pettah chapel. The other service will be conducted by Mr. Dunlop, a member of John-street church, London, and by our highly valued friend, Dr. Elliott. It will be gratifying to many of our readers to peruse the following account of a visit to the native Singhalese church, meeting in the suburb of Grand Pass:—

*Mr. Ranesinghe's conversion.*

"On Sunday, April 2nd, we visited the church at Grand Pass, a church specially interesting as being amongst the very first formed by good Mr. Chater, who founded the Ceylon Baptist Mission, having come to the island from Burmah in 1812. The present pious and intelligent pastor of this church is the Rev. C. Ranesinghe, the history of whose conversion is a striking illustration of the various modes in which God works to bring about his purposes of mercy.

"From a child the religious feelings seem to have been strong in our friend, and as a Buddhist (in common with his whole family) he was a special favourite with the priests, whom he constantly joined in such devotional services as Buddhism enjoins. The feeling that *sin* existed was ever present with him—as well as the idea that it must be somehow atoned for. While in this state of mind, he one day heard another heathen child remark, 'The God of the Christians died for them.' These words made a forcible impression on his mind, and a feeling—as he describes it—of mysterious love to this as yet unknown God sprang up in his heart. This feeling never was effaced, and when his father took him to Matelle, and he had the opportunity in the Baptist chapel there of hearing the gospel of the crucified Redeemer, he at once embraced it. After due examination, the late revered missionary Daniel baptized him, and seeing in the young Christian indications of the necessary qualifications for engaging directly in the work of preaching *that* Christ crucified who had proved his own salvation, Mr. Daniel began training him for the ministry. Mr. Dawson continued the work of tuition, which was completed by the late Mr. Jacob Davies. The latter placed Mr. Ranesinghe, whom he much respected, in charge of the church at Grand Pass, in 1846; the number of members was then 30, it is now 61, although much care, and in many cases much hesitation is exercised respecting the admission of persons to the church, before which they are invariably brought sometimes more than once. There are at present seven candidates for baptism, whom, in accordance with the usual custom, the pastor of the church meets after service on Sundays. He at the same time superintends a Sunday school, at which a large proportion of the children in the week-day schools attend. The deacons and leading members of the congregation aid in the Sunday school, and take their part in delivering addresses and offering up prayer at meetings, which are held in private houses almost every evening of the week.

"In addition to the Grand Pass church,

Mr. Ranesinghe has the oversight of that at Mattakoolie, and of a station about eight miles from Colombo, on the Kandy road.

*Grand Pass church.*

"The average congregation at Grand Pass consists of about 80 adults, and 30 to 40 children. Four schools (one for females), with an attendance of 125 children, are attached to the church under Mr. Ranesinghe's supervision.

"From his people—very poor when compared with the European standard—the monthly collections amount to about £1 15s. This sum defrays the incidental expenses of the congregation, and supplies 10s. per month of the pastor's salary. One of the four schools is also supported by the people. To those best acquainted with the means of the people, and the recent date at which the principle of self-support has been pressed upon them, this will appear no unsatisfactory step in the right direction. Another interesting feature in this matter is, that those parties who cannot contribute money devote the produce of one or more cocoa nut trees to the support of the church.

*The deputation.*

"On the occasion of our visit, we did not fail to bring prominently before the congregation the saying of the Lord Jesus, 'It is more blessed to give than to receive,' and to impress upon them that the moment a man was converted he ought to begin earnestly to work for Christ, to spend and be spent in the service of Him who so loved him. Without in the remotest degree questioning the propriety of the course pursued by missionary bodies, in sending forth paid agents as evangelists, and even for a season supporting them as pastors, we were able to point to the present position of the Pettah church, enjoying the free ministrations of two of its members, as a practical exemplification of what we should wish to see prevailing amongst our native brethren. The response to this appeal was very cordial, and our reception altogether most pleasing. We were requested to carry back messages of love to the Pettah church.

*The service.*

"Mr. Ranesinghe opened the service by reading, singing, and prayer; and it should be mentioned that the singing was conducted in a very praiseworthy manner. Mr. Ferguson then gave a short address, stating the object of the visit, and introducing Mr. Dunlop, as a gentleman from England, who, although not paid for labouring, yet felt that he could not labour enough in the cause of the Lord Jesus.

Mr. Dunlop then addressed the people on the love of Christ, and was most attentively listened to by a large congregation of 150 respectable and intelligent Singhalese. This was the first native church ever visited by our brother, and he was deeply and pleasingly affected by all he saw and heard. It was very striking to see an aged widow baptized by Mr. Chater, and probably the oldest member of the Baptist communion in Ceylon pouring out words of affection over the clasped hand of the member who had most recently joined our ranks. Mr. Ranasinghe believes that in the heart of this, and other aged members of his church, there exists much love to Christ and to His cause. When service was concluded, forty-two of us sat down to commemorate the dying love of the Lord Jesus, and, after many expressions of love

on both sides, we parted—we believe with mutual gratification and profit.

“It was interesting, to learn from Mr. Ranasinghe, that he keeps up a regular correspondence with absent members, one of whom, stationed at Rambodda, is earnest and active in his Master's service. He has been the means of bringing two persons to the knowledge of the truth, one of whom is now in Colombo, a candidate for baptism.

“The church at Grand Pass is indeed a pleasing sight and a green spot in the desert, but it makes the wilderness around it seem more dreary still; it therefore calls for fresh exertion and fresh prayer, for though it be pleasant to see these brethren so simply and earnestly serving their Lord, one is almost forced to inquire, What are they among so many?”

## AFRICA.

Mr. Diboll, under date of January 26, has favoured us with the following very interesting account of a baptizing scene:—

“When I last wrote, I spoke of the probability of soon adding to our numbers. We had five candidates, four for baptism, and one for restoration. The state of things around us made us inquire as to whether it would not be better to wait the departure of the mail, as a report was in circulation that all the Roman Catholics were to leave the island by it. We thought of waiting, and while we were deliberating and praying the Governor was talking loud, and threatening what he would do in case we baptized. Some of our leaders were filled with fear. Deacons Wilson and Smith were filled with indignation; my own mind was kept in peace. We met for prayer and conference, and resolved to baptize at once, and to know the worst. It was Thursday night. On Friday we met at the usual five o'clock prayer-meeting to seek help of the Lord, and to strengthen one another, immediately after which the whole church, and some of the inquirers went to work clearing the bush and preparing the place for preaching, and in less than two days all was ready. Our Friday night and Saturday morning services were full of interest.

### *The baptizing.*

“Lord's day morning broke out fine (after a fearful tempest, which lasted nearly all the previous night), and we enjoyed a singularly happy season. The scene was beautiful; could a stranger be brought suddenly to it, he would be dumb with admiration. Before him there is the opposite bank, rising about thirty

feet, and nearly perpendicular, covered with luxuriant vegetation, and surmounted with lofty trees. On the left is a beautiful waterfall, which keeps up its incessant roar, not now loud enough to disturb us; on the right is impenetrable bush, through which the mountain stream winds its way to the brook before us. We are standing on a cleared piece of land about fifty feet deep, and is almost the only smooth plain in the neighbourhood. Here, at one end and near the water, a small tent is erected. In the centre a table and chair supply the place of a pulpit, and benches, chairs, huge stones, &c., accommodate nearly four hundred ebony figures, representatives of almost all the nations of western Africa; and as they rise and sing—

‘Jesus, mighty King in Zion!  
Thou alone our Guide shalt be,’

an impression is made on the heart not easy to be described.

### *The baptized.*

“Of the four men who were baptized on this occasion, we may say that they have all been slaves, and all of different nations. One is a Congo, who with six others escaped several years since, and crossed the sea several hundred miles in a canoe. Another was a slave in Bonney; became a favourite with King Pepple, who made him a chief; he traded and was successful, and had more than 200 slaves of his own. When Pepple became unpopular, our friend lost all his property, his slaves were massacred, his wife and eight sons killed before his eyes, and he escaped as with the skin of his

teeth. One is an Aku, who was brought here by a British cruiser, and became the servant of Deacon Wilson. The last is from Bayon, in the Moko country. His master died here and left him free.

*The governor.*

"About two o'clock on Lord's day, the Governor sent for brother Wilson, and inquired how he dared to do contrary to his orders, in baptizing strangers. Wilson replied that the Governor had never spoken a word to him about such a thing. . . . Wilson was dismissed with the assurance that we should all be brought up to court the next morning. But this was not allowed to spoil our afternoon meeting, which was a time of blessing. In the evening some of the leading brethren met at my house for prayer and conference; it was a time of refreshing.

*Progress.*

"The number of inquirers is increasing, and there are some cases of deep interest. May the Lord of the harvest give us a rich ingathering.

"During the past year I have buried three of those whom I had previously baptized, and this day have been called to bury another besides. In the last year I buried

CAMEROONS.—The communication below, from Mr. Saker, will inform our readers of the difficulties in store for a missionary, of the anxieties which accompany his work, as well as the state of our mission on the continent at the commencement of the year:—

*His accounts.*

"I have now so far made up my books for the last two years, as leaves me free from all anxiety, and enables me to show that all my debts are paid, a sufficiency of stores in hand for *all* immediate wants, and the expenditure within manageable bounds.

"My receipts and disbursements for the last two years have been so involved that it is not possible to separate them. I tried to make a settlement in June last, but the difficulty of getting books and persons together, separated by so many miles of water, prevented its accomplishment. But now, at this date, the last entry is made in my books, and the last payment for this year is made. If I owe anything now it is to the committee, and for that I must give my heart and soul, and strength, till time or death ends our long connection.

*His boat.*

"My boat has cost me a vast amount of labour. I hope and pray that God may make it the instrument of bearing the gospel to yet more of the thousands around us, in rivers and creeks far and near. Some

some of my most anxious inquirers. Truly this is a land of death. You see a man walking in comparative comfort one day, and the next day he is a loathsome carcase, whom no man can endure, and all is hurry till he is buried.

*Funerals in Clarence.*

"It might be interesting to some to know how we proceed in cases of death here. A person dies, say at eight a.m.; we try to buy a gun chest; if none are to be had, then a rough coffin is made, boards not planed; the coffin is covered with blue cotton cloth if the person was married; if single, then white calico is used. At about four p.m. the pastor is told that the people are waiting; this is perhaps the first word he has heard about the death. He goes to the place (not into the house), the coffin is brought out and placed on a chair, and the first four persons who are seen in the street are expected to take the coffin on to their shoulders and bear it away to the grave, where a short address is usually delivered, a portion of the Word of God is read, prayer is made to the Most High, and all is over, each one seeking his own home. To linger about the house of the departed, as is often done in England, would probably be attended with fearful results."

months since I informed you that the top rail was gone. When the weather allowed us to repair, I saw the extent of the evil. Two years since the rail decayed at places, which were cut out and new pieces substituted; now we find not an inch left undecayed; the same also of the top board. A small piece of each I send to you. I do not think we can complain of the builder. I trace all the damage to the sun, scorching it for hours day after day. One season on the coast I think quite sufficient time to damage any boat *exposed* to the heat. The keel was seriously injured also by worms; this we have removed, and made a new one. As the strain on the boat is now greater, I have put a keelson inside and bolted it firmly to the keel. This has made it very strong. All the upper part of the boat I intend to protect from the sun by a covering of felt, so soon as I can get a few days to attend to it.

"The building expenses at Clarence have been too heavy, but perhaps unavoidable, in consequence of my sickness and visit to Europe. I *hope* that is done for the present. This coming year will be nearly free from expenditure there.

*Destructiveness of white ants.*

"At Bimbia the mission house is nearly eaten up. I fear the house will be scarcely able to shelter further while I substitute a substantial cottage of brick. That you may see (better than hearing) what evil the white ants cause to wooden structures, I laid hold of a piece of my chair and put it into the box. You will perceive the inside only is eaten. The outside of a chair (or timber) looks sound—till my wife or a friend heavier than myself sits down, and then they suddenly sink to the floor. Thus, a friend sat down with me one evening, and three chairs in less than three minutes gave way. In my short African life I have worn out three sets of English chairs. You will not wonder that I asked you at last for mahogany, which the ants will not eat. During the time I lived in a wood house, you would scarcely believe how many new timbers I was compelled to put in to prevent being entombed alive. With the coming year I expect to finish all needed buildings at Cameroons. Bimbia cottage will be next. By that time Clarence may be given up or settled, so as to show us what best to do.

*His schools.*

"My school expenses at Sierra Leone are nearly at an end. I hope God will direct us here so as to meet the growing want of a training school. To keep sending them away is too great an expense.

*Improved progress anticipated.*

"I have established nothing new since my return, but have kept every department

filled up, while my attention has been divided and directed to the repair of all the injury we sustained by my long absence. The close of the year comes at last, and I look forward with much hope for the year now coming. Our Heavenly King will mercifully direct us in our new work as well as in our old. Mr. Eveden, whom I engaged for work at Bimbia before I left, and is still considered as one of our number, has been in such feeble health as to prevent him from entering on his labours. A note received a few days since from Clarence informs me he is again suffering from fever.

"One of my young men is too deeply involved in his trade to leave me the least hope of his return to a healthy state of heart and Christian life. All others are going on hopefully.

*Converts.*

"The name of 'Nkwe' (pronounced nearly as ing-kwa, the final vowel as in our fate) is allowed on my papers; I enter his name with much satisfaction. A letter written years since informed you of the baptism of several; one was specified as a prince, another a slave; the former, under the honourable name of Thomas Horton, has been known in our books some time; the other has trod a very lowly path, but equally useful, till at last we have separated him for the work of an evangelist. The whole country is at present his field of labour.

"I have no room to rewrite some rough notes I made while making up my accounts; I will enclose them as they are."

## INDIA.

Since the former portion of this No. of the "Herald" was in type, more recent intelligence has been received from Bengal, which we hasten to lay before our readers. It will be seen that the causes for apprehension have increased. Benares is seriously endangered by the Dinapore rebels, while we are in ignorance of the fate of Mr. Kalberer and his family at Patna. Three weeks since we learnt that a plot was discovered among the large Mohammedan population of that fanatical city, which was timely discovered and frustrated. The mutiny at Dinapore will probably encourage an outbreak at Patna, from which it is distant only ten miles. The whole of Behar is reported to be in a state of excitement, and it may be that our new station at Gya may, like Muttra, be destroyed. From the intimations contained in the following letter, and which we do not think it just to the anxieties of our brethren to withhold, it will be seen how inefficient are the measures taken by the Government, while it cannot but be cause of grief to every Christian, that the Governor-General in council steadfastly refuses to allow a public gathering of the Christians in Calcutta for prayer, for fear of hurting the feelings of the Hindus and Mohammedans. The latter are known daily to offer prayers in their mosques for the entire subversion of the English power, and the extermination of every infidel. We repeat our earnest entreaty, that every reader will become a suppliant at the

throne of grace, that he will there present the case of our brethren and countrymen to the tender pity of our God. He alone can be their shelter from this fearful storm, and can keep them in safety till these calamities be overpast.

Mr. Thomas, under date of August 7th, thus writes:—

“I fondly hoped that by this time I might be able to write in a more cheerful spirit, and about more pleasing subjects than have filled my letters for the last three months; but, alas! the evil has not abated, and our anxieties, instead of subsiding, have very much increased. I am not an alarmist, and have considered it a duty to look at passing events as calmly as possible, and to do all I can to allay the fears and anxieties of others; but I cannot tell you with what earnestness of desire we are looking out for the arrival of troops from China and elsewhere. I doubt not it is with many a subject of daily prayer that ships with English soldiers may soon come in.

“We are still without authentic news of the fall of Delhi; indeed, it is said that the siege has been raised. There has been much fighting, and I believe in every engagement the mutineers have been beaten; but they are being constantly reinforced by the arrival of fresh bodies of mutineers. It would also appear that there has been a woful lack of good generalship, and of means and appliances for carrying on the siege with effect.

“General Havelock succeeded in retaking Cawnpore; but, alas! all our countrymen, women, and children, had been horribly butchered. He crossed the river with his army, in order to move on Lucknow and liberate our countrymen there. He fought two battles the first day, and took some fifteen or more guns; but for his little army his loss was heavy. He moved on and got within about four miles of the residency at Lucknow; but the whole of that distance was defended by strongly-built houses on both sides of the road, and those houses loop-holed and filled with the enemy, so that his little army would have been exposed to a murderous fire all the way with no means of defending itself or fighting the enemy, except at a fearful disadvantage. The troops were also suffering from disease and exposure, and though eager to avenge the cause of their murdered countrywomen, yet to proceed without reinforcements would have been to risk the very existence of the little army; hence, Havelock concluded to fall back on Cawnpore.

“We fear this movement, though doubtless necessary and wise, has sealed the doom of our friends and countrywomen at Lucknow. There are among them many women and children, who had fled there from other places. There appears no possibility of relieving them, and we, therefore, much fear the Cawnpore tragedy with all its hor-

rors will be acted over again. I fear Havelock will be disappointed in regard to reinforcements which he had been calculating on. Troops which should have gone to his aid are required nearer home—i.e., in Calcutta. The folly and incapacity of General Lloyd, at Dinapore, have resulted in his allowing three regiments there to walk off with their arms and ammunition, spreading terror and slaughter through the country. The troops at Berhampore have been disarmed, otherwise they were on the point of following the example of their comrades at Dinapore; and when the news of the result reached Chota Nagpore the regiment there caught the infection, and their commanding officer had a narrow escape. Intelligence was received by the authorities in time for them to arrange to send off the women and children, and others, including the missionaries and their families, who have safely reached Calcutta, but with little besides the clothes they had on. Thus, heavy losses have been entailed on many persons, and extensive districts of country thrown into a state of anarchy through the folly and cowardice of the general commanding at Dinapore. He had been often warned and urged to disarm the native regiments, but would not do it. At last he threatened them, but allowed them nine hours to make up their minds whether to submit to the indignity or not. That time they employed in furnishing themselves with cartridges, caps, &c., and then marched off. The general, on learning the news, ordered out the 10th European Regiment, and went with his staff on board a steamer, leaving the 10th without instructions, or any one to direct their movements. From such blunderings and their consequences, you will not wonder at the unsettled state of the country, or that the people are endeavouring to make their escape to Calcutta from Benares, Patna, Monghir, &c., &c. We are expecting Mrs. Heinig and Mrs. Gregson, and, probably, both Mr. Heinig and Mr. Gregson will follow soon, if they can. Mrs. Lawrence, I believe, is on the way, and I should think our brother will also come.

“The newspapers will tell you something about the strange and abominable treatment to which a native Christian at Monghir has been subjected, for giving information which led to the detection of a most treasonable document, and the apprehension of its author. I believe a paper on the subject has been sent in to Government, signed by nearly every European in

Monghir, and, I hope, by some means or other to get a copy of it, or at all events a full statement of the case, which I may send you, as it should be known in England what sort of men some of our officials are.

"I have sent a copy of the 'Christian Intelligencer,' chiefly on account of the first article, which refers to the crisis through which we are passing. You will observe that the writer refers to Lord Canning's continuing to refuse to call up the Christian community to make our present trials a subject for humiliation and prayer. I cannot help regarding this conduct of the Governor-General as an omen of evil. It has long appeared to me that God has a controversy with our Government; that he requires that those who constitute the Government should acknowledge him, and they are resolved not to do this; and he is saying therefore, in his providence, as well as in his word, 'Them that honour me I will honour, and they that despise me shall be lightly esteemed.' Hence the many foolish measures adopted, and the failure of plans. But God is the hearer of prayer, and hence, I confidently expect, he will ultimately appear for our help, and to overrule these strange events for our good, and the promotion of his cause. Does it not, however, appear monstrous that a Government professedly made up of Christian men must not make any mention of the God of Christians, nor call upon him in the hour of need and of danger, lest so doing should hurt the feeling of the Mussulman community, which makes no secret of praying daily at

its mosques for the termination of our rule! I hope this matter will be taken up with all seriousness in England. Let God be recognised in his own world, and acknowledged by those who profess to belong to his worshippers, and let it be no longer regarded as impolitic or a crime to make reverential mention of his name, or to contribute to the promotion of his gospel. Let this course be taken, and we shall see that he is still faithful to his word, and will honour them that honour him.

"August 8th. I believe Mrs. Heinig and Mrs. Gregson have reached Calcutta this morning, but am not quite confident. At the date of my last we were rather expecting trouble in Calcutta, but the Bugr-Eed passed off without any disturbance; this, under God, was probably owing to the precautionary measures adopted by Government. Many look forward with anxious feelings to the coming festival of the Mohurum, which will last from the 22nd to the 31st inst. I hope for the best, but deem it prudent to keep guns clean, powder dry, and shots ready for use, if need be; but vain is the help of man without the help and blessing of God. Trust in an Almighty arm, and the wise and firm use of all prudent measures for self-defence are both called for, and I hope attention to the latter will not detract from the constancy and earnestness of the former—and if God be for us, we will not fear; if he defend, we shall be secure.

"You, and the thousands of God's Israel in England, will not cease to pray for us. The God of heaven bless you."

The treatment of the native Christian above referred to, is given in the following letter of a correspondent to the "Englishman," Calcutta newspaper:—

"Monghir, 18th July.

"A rather strange occurrence has just taken place here, and which has caused much commotion among the inhabitants. A native Christian fell in with a riot near the Kutcherry here, and the Christian reports to have heard the following from the riot; that his master, Hadjee Omed, a Mussulman landholder, gave a letter to him to take to Patna, offering him two rupees for his trouble; the man refused, saying that if he took it he would be hanged. He said then that Hadjee Omed beat him, and for that he wanted to complain in court, and he said that the letter was eventually put into the Post Office. The Christian says that, hearing this story, he thought it right to report the whole to the magistrate, which he did; after which the magistrate managed to get hold of the letter and found it treasonable. It implicated several influential Mohammedans of

this place, who were arrested by the magistrate, together with three Pathans, who were supposed to be a part of the gang that murdered Dr. Lyell at Patna. All the prisoners were sent to Bhaugulpore, where the commissioner, according to the report of the native officer who was in charge of the prisoners going there, on first examining the papers, told all the prisoners to get bail ready to the amount of 2,000 rupees each person; but after his saying this he retired into a room with his Sheristadar, and also with an officer of the 5th Irregulars. Now this Sheristadar, it seems, is either a six-anna shareholder himself, or one of his friends is, in some landed property, with one of the principal prisoners. After remaining about an hour in consultation, the commissioner returned into court, and immediately released all the prisoners, excepting the three Pathans; those he sent back here, ordering them to

he kept in custody till he released them. Now it seems that the principal of the Mohammedans, who was thus released, named Tyackeoodeen, was harbouring those three Pathans in his house, and two witnesses deposed that these Pathans in Tyackeoodeen's presence asked them to join their party, telling them that they had 150 horsemen ready in the hills, to come down and murder the Christians when required. The Sheristadar of the Magistrate's Court here, and the Vakcel also, deposed that Tyackeoodeen had invited them to subscribe to a fund, and co-operate with them for the purpose of exterminating all the unbelievers. The Commissioner of Bhaugulpore also ordered the magistrate of this place, who has been lately appointed to a much larger district—much to the regret of the inhabitants here—to give over the charge at once to the collector, to send the Christian to Tirhoot, naming this Christian as one of the greatest scoundrels in Behar. Now this Christian is well known here for years as an excellent character; he has got first-rate certificates for good and steady conduct, &c., copies of which I could send you, but that they would take too much space. He has a wife and young children. The collector at once summoned him and put him into the hands of the Daroga, who was just reinstated, he having been one of those implicated by the letter. The Christian was abused in the most shameful manner, called all manner of disgusting names. A missionary hearing about the business, called on the collector, offering to keep custody of the Christian, and forward him to Tirhoot when required. The collector ordered

him to appear in court at two p.m., which he did, expecting to receive the Christian, but the collector then told him that 5,000 rupees were required for security!!! The missionary told him that he had never the handling of so much money in his life. The collector then ordered the Christian away in three hours to be passed from tannah to tannah to Tirhoot. The missionary represented that the man was sick and lame, and that such treatment would kill him, and asked for him to be sent on an *ekka*: this was granted, the native officers of the court remarking that they did not think one could be procured. The man is still detained in the custody of the Mohammedan Daroga, and not sent away; reference, I believe, being made to the Bhaugulpore Commissioner.

“Now some of the strange points in this case are:

“1st.—The Christian who merely reported about his suspicions regarding the letter, should be punished in this manner, while those who have made depositions, which, if true, are quite sufficient to hang Tyackeoodeen, are not only let alone, but are actually continued in their situations in the court.

“2nd.—The Christian is punished for reporting what he considered traitorous or suspicious to the magistrate, and through this very report three Pathans are still kept in gaol. This is poor encouragement for people to come forward to give information of traitorous designs.

“A circular has been sent round, signed by nearly all the inhabitants of this place, calling for an inquiry into the case.”

Mr. Robinson, of Dacca, favours us with the following interesting communication, dated July 27th:—

“You must already be aware of the critical aspect affairs have assumed in this country within the last two months. The mutiny of the Bengal native army has developed itself into a formidable Mohammedan conspiracy, having for its object nothing short of the utter extermination of the European population, and the overthrow of the British Government. It has, till very recently, been the policy of the authorities to profess to believe that the disaffection was confined to the Sepoys, and was traceable to Brahminical influence; but they have been compelled to acknowledge that it is as wide-spread as the Mohammedan population of the land. The Kings of Delhi and Oude were to be reinstated, and all the influential Mohammedans of the country, most of them being the descendants of those who held high offices under the former dynasty, have been dis-

covered to have employed their wealth in fostering the rebellion. It was necessary for their purpose that the native army should be bought over, and this was accordingly done. Hence fifty (now seventy) out of seventy-four regiments have mutinied, and, I believe, it is only the want of opportunity that has deterred the remainder from following the example of their brethren in arms. The Government were for a time almost paralysed by the suddenness of the outbreak, for they have discovered that the entire population of Northern and Central India sympathise, more or less, with the rebels. Since the annexation of Oude, and the provinces in Burmah, we have not had European troops in sufficient numbers to occupy our vast territories in time of peace; the consequence was, that when Europeans—men, women, and children—were being massacred in all directions, we

were only getting steamers ready to run down to Madras, Ceylon, and Burmah for troops. From the 10th of May last, the day of the Meerut mutiny, to the day on which General Havelock met the Nana Sahib's force, at Futtypore, and discomfited them (July 13th) it had been a losing game with the British Government, the only redeeming incident being Colonel Neill's gallant defence of Benares against three mutinous regiments. This mail will take you the news of the re-capture of Cawnpore, and the dispersion of the Nana's forces. Only one man of the brave garrison, that for a whole month defended themselves behind earthen entrenchments at Cawnpore, has escaped. Sir Hugh Wheeler died of wounds, received in a sortie against the enemy, and all who had taken refuge within the entrenchments, being almost the whole European population of Cawnpore, had been treacherously murdered—men, women, and children—before General Havelock had come up. Sir Henry Lawrence, of Lucknow, is also dead, but the garrison are in a position to hold out until relief comes.

"We have long ago forgotten the story of the cartridges, which was seen through in a very short time. Our brave mutineers have not scrupled to employ these identical obnoxious articles in shooting down their own officers, and murdering helpless women and children. The cartridge story, as you will have understood by this time, was a Mussulman lie, published with a view to gain over the services of the Sepoys.

"But however disastrous the state of affairs may at present be, we rejoice in the promise it supplies of thorough reform. The military and political reforms which must now be, will not be long in influencing the religious condition of the people. I, for one, predict the downfall of *caste*. It is not too much to hope that Government will learn the lesson that no dependence is to be placed on the loyalty of either Mussulmans or Hindus. They have hitherto been sought out and employed in offices of trust under Government, and what has been the result? Why, these are the very men who have been most industriously fostering the rebellion. It is our native deputy collectors and deputy magistrates; our native heads of police, our native postmasters, and the native pleaders of our courts, that have been paying our troops to rise! The secretary of the Mohammedan Association in Calcutta, who signed a most loyal memorial to Lord Canning expressive of their extreme fidelity to the state, and of their willingness to take up arms in its defence, and a pleader at the Sudder Court, is now on trial at the Supreme Court for publishing in a Hindustani newspaper, of which he is the proprietor, a most inflam-

matory proclamation from the King of Delhi, commanding all true sons of the Prophet to rise against the 'infidels,' and assist in reinstating the ancient Mohammedan dynasty! The Government ought to be convinced that the only truly loyal section of the community are the Europeans, the Eurasians, and the native Christians, from among whom the various grades of office should be filled. At any rate, I think it should be recognised as a rule that of two candidates for an office, the one a Mohammedan or a Hindu, and the other a Christian (be he native or otherwise), the preference should be given to the Christian. And why should it not be so? Why should we any longer place confidence in men who after a hundred years of security and comfort, have just shown us what their feelings still are, and one of the leading principles of whose creed is that no faith need be kept with infidels? What moral hold have you upon them so as to insure their fidelity to the Government? But in regard to the three sections I have just alluded to, if the community of *race* does not exist in every individual case, a community of *religious feeling* does. The sympathies of all these parties are identified with the Government, and it is as impossible for the Eurasian or the native Christian to be disaffected towards the British Government as it is for the Englishman. The feeling against the employment of Hindus and Mohammedans, especially the latter, is becoming exceedingly strong, and I confess I should be glad to see the subject ventilated in the English papers. Perhaps it may be thought that by employing Christians in preference to Mohammedans and Hindus, the Government would be indirectly offering a premium for conversion. Many, it would be objected, would become Christians for the sake of places under Government. Be it so; the religious element which has deterred the conquered races from identifying their interests with ours will be destroyed, and *caste will vanish*. Instead of Hinduism and Mohammedanism, we missionaries should, in that case, have a nominal Christianity to contend against; but we should hail even that as a glorious triumph, for we should have a common ground on which to base our appeals to the consciences of the people. We are on the verge of a bright era of missionary success: let us have your earnest prayers, and those of all who love the Lord Jesus, and wait for his appearing.

"We have been safe hitherto, notwithstanding the excited state of the populace. Our native troops are 'loyal;' that is, they have had no opportunity for mutinying. To keep them and the surrounding district in check, the Government has given us a hundred sailors and marines from the Indian

navy, who have been located in a large upper-roomed house opposite our chapel. Though there is no great apprehension of danger, yet we must wait till the termination of the Mohammedan festivities, which come off next month, before we believe ourselves safe. We have every reason to hope, however, that with God's blessing we shall pass through the present crisis unhurt.

"It is my duty to tell you that we have been compelled to give over preaching in the streets until the country is more quiet. The authorities here have given it as their opinion that we should do so, as the story about the Government wishing to destroy their caste, however absurd, is devoutly believed by the common people; and street-preaching, in their present excitement, would not only be injudicious, but might prove dangerous to the peace of the town. The magistrate of Dacca is an active and energetic man, and has accepted the services of the European residents in patrolling the town at nights.

"But, perhaps, you will ask what the Ferazis are doing at the present juncture. Well, we have heard nothing about them lately. Happily for us, they have for some time been divided among themselves, and are not likely to co-operate against us. Shortly before the breaking out of these disturbances, their leader, Doodoo Mesh, had been apprehended, and had been sentenced to transportation for life by the judge of Dacca. He was sent down in irons to Calcutta, and we were in hopes that we had got rid of him for all time to come. But we were destined to be disappointed; he was released by our learned judges of the Sudder, on the ground that the charges against him had not been proved! and this,

I believe, is not the first time that he has been rescued from his just deserts, by the friendly interposition of the Sudder. He has, of course, been sent back to Fureedpore, to renew his plans for mischief, at a time when the entire Mohammedan population of these parts is excited, and only waiting for a leader to know what they ought to do. I believe the authorities here have written down to the Government, stating their fears; but what measures may in consequence be adopted, I cannot tell.

"Missionary operations, almost all over the country, are at a stand-still, and must continue so for some time to come. I am convinced that as soon as these disturbances are over, the gospel will be preached, not only with greater vigour, but with surer anticipations of success. We, in India, cannot help smiling at the absurdity of Lord Ellenborough's speech in Parliament. We know that religion has had nothing to do with the rebellion, and if it had, our troops would have taken alarm at the Act against Polygamy, at the Widow-Marriage Act, at the Grants-in-Aid to Missionary Colleges, at the transferring of the Sonthal Pergunnahs to the Church Missionary Society, and not at the private donations to Missionary Associations, of which Lord Canning has been brought in guilty, and of which not one in a thousand of the Europeans in the country know anything, much less the Sepoys.

"All in the Mission circle at Dacca, are, I am happy to say, well.

"P.S.—I ought to tell you, that we have not given over *all* missionary work. We do what we can by way of private conversation with natives, but all in as unobtrusive a manner as possible."

From Mr. Lewis, the following letter has been received, dated August 7:—

"If you and others have been looking for the present mail in the hope that it will bring you more cheering tidings from us, you will, I am sure, be bitterly disappointed by the intelligence we have to convey. The clouds still gather blackness, and the storm appears to be driving nearer and nearer to Calcutta itself. Indecision and imbecility on the part of the authorities, and the utmost treachery and most revolting cruelty on that of the natives, have been the order of every day, and where the calamities which have befallen us will end none can divine. Three native regiments have mutinied at Dinapore, unchecked by the amply sufficient European force there, and they are now spreading ruin and devastation over the country, and probably will carry their successful arms against Benares. Delhi has not fallen; indeed they talk now of raising the siege. Agra, except the fort,

has fallen into the hands of the rebels, and we are in misery regarding Mr. and Mrs. Parsons and Evans. How disastrous has been the arrangement which sent Parsons there!

"Heinig has sent his wife to Calcutta, but she was detained at Dinapore while the steamer went on some other service, arising out of the wretched mutiny there. Gregson will send his wife away by the first opportunity; she will come to us, I believe. At Monghir the greatest anxiety prevails. If the cavalry at Bhaugulpore should mutiny, they will probably sack the station of Monghir on their way to join the other party. Br. Broadway has lost at Cawnpore his mother, sisters, niece, and infant child. I much wish all our brethren could come into Calcutta for refuge for a season. The chapels and mission bungalow at Agra are, there is good reason to believe, burned to

the ground. In the stations in Bengal all at present are safe, but how long they will continue so none can tell. If these disasters go on a little longer, we shall certainly have the whole country in arms against us. At Beerbhoom there has been a good deal of apprehension owing to the fear that the Berhampore troops would

mutiny. These have now been disarmed, and probably the excitement has ceased. Mr. McKinna returned almost immediately, owing to, he writes me, a severe attack of diarrhoea. I believe he is now pretty well, but I have not heard more of his plans for the future."

Mr. Gregson, of Benares, sends us the following interesting communication, under date of August 3, from which it will be seen that the perils surrounding all classes of our countrymen in India are increasing. Before the forces sent from this country can arrive, the tragedy of Cawnpore may be repeated at Lucknow, at Agra, and at Benares.

"Benares, August 3, 1857.

"I wrote to you by the last mail *via* Bombay, giving the latest intelligence as to our position. Since then matters have been daily becoming worse; the whole country from Calcutta to the Punjab is in a more disorganised state than ever, and our position in Benares is more seriously menaced than at any previous time. The Punjab is most happily, according to our latest information, quiet, though all around is disturbed, and even the communications betwixt Meerut and Delhi have been interrupted. At Delhi matters are stationary or worse. Something must have gone seriously wrong. Our latest date is July 15th, at which time no progress had been made in the siege, and General Reid is said to have written that he can only just maintain his position, and can do nothing but act on the defensive. General Barnard is said to have died of cholera. The force consists of 2,000 English and 5,000 native troops. But, if report be true, the deficiency is in heavy ammunition for siege purposes. This delay at Delhi, coupled with the delay in the arrival of reinforcements, has been fatal to India. The former especially has dispirited us, and inspired new vigour into the rebels, besides tending to a vast increase of their number; and indeed, the last fortnight has witnessed the defection of many regiments, which hitherto had stood firm, and the country betwixt here and Calcutta, which had escaped, is now convulsed with rebellion. At Dinapore three native regiments have just broken out, and have joined a powerful zemindar, who had previously collected a great number—some thousands—of armed retainers. At Segowli, on the Nepaul borders, a regiment of irregular cavalry has mutinied, it is thought with the intention of joining their brethren in Dinapore; and at Berhampore, still nearer Calcutta, another regiment of infantry has mutinied. This has thrown the greater part of the country betwixt here and Calcutta into disorder. Some hundreds of troops were coming up from Calcutta, but

have been detained at Dinapore and other stations to chase the rebels. General Havelock has been pushing on. He left Allahabad about the 3rd ultimo. At Futtehpore he encountered a strong force of rebels, whom he defeated, and from whom he took eleven guns, much ammunition—European chiefly—female clothing, including much jewellery, many rings, &c., and two tumbrils of treasure. He had another battle higher up, at a bridge which the enemy, being unable longer to defend, vainly sought to blow up. Here four more guns came into his hands. At Cawnpore he was resisted by a very formidable force under Nana Sahib himself, and, after severe fighting for two hours and a half, Nana and his host fled. The worst reports of the treatment of our fellow-countrymen at Cawnpore were true. Some 700 Europeans, of whom only 150 were soldiers, have perished there, having been been faithlessly and cruelly murdered. Thirty-two women, who had been reserved as prisoners, were cruelly put to death a few hours before Havelock arrived, to prevent their recapture. Nana fled to his fort at Bhitoor, six miles distant, but was followed by our troops. His fort was taken, with some guns and much treasure, and I believe his wife, children, &c., of whom not one was spared! I believe our troops were so maddened by seeing the headless, mutilated bodies of the wives of their own comrades (it is said some of the prisoners were soldiers' wives) that they could not be restrained, though it is a great pity any provocation should so demoralise our troops. After setting the place on fire our troops proceeded to cross the river and to go to the relief of Lucknow. Havelock commenced to cross on the 23rd ultimo, and up to our latest advices he had only advanced some seventeen miles from Cawnpore, but had had one engagement with 13,000 rebels, whom he thoroughly routed and took from them nineteen guns. His course is, however, full of peril. His force did not at first exceed

2,000, and that number has been diminished by defection and sickness, in addition to the great loss inevitable in engagements against such numbers. He has still thirty miles to traverse in a country filled with enemies before he reaches Lucknow, and it is even said that Nana Sahib is a few miles in advance of him, at the head of 20,000 men. These cannot be trained men, and in artillery and ammunition, &c., must be much inferior to our troops. When Lucknow is relieved, it is to be abandoned, and all available force sent to the relief of Agra. The prospects of the country are, indeed, at present dark, and it will be no great matter of astonishment if all our troops and countrymen in Central and Upper India are cut off before reinforcements can be sent. At Dinapore, an imbecile old general allowed the native troops to escape, and this morning intelligence has arrived that 200 men of her Majesty's 10th sent in pursuit were overpowered and cut off almost to a man. I have just had a call from two gentlemen who have brought the very sad intelligence that General Havelock has had to fall back with the loss of some guns upon Cawnpore. This renders the relief of Lucknow hopeless, and another tragedy worse than that of Cawnpore seems inevitable, unless God in his mercy should avert it. At Lucknow was one regiment of Europeans and many other European residents.

"Our position now in Benares is most critical; and we cannot tell what twenty-four hours may produce. It is the general opinion that before long we shall be attacked. Only a few ladies remain in the station, and I believe *all* will leave the first opportunity for Calcutta. Mrs. Kennedy and children, and also Mrs. Heimg and children, with a host of residents, left a week ago. I intend to send Mrs. Gregson to Calcutta as soon as I can, and if the city is in uproar and the school closed, shall probably go with her. I am quite willing to remain here, at any risk to myself, so long as duty calls. But it will be better on many accounts if we were to stand a siege, that the non-combatants should be reduced to the lowest number, and when I see I can be of no use I go. The barracks here are to be deserted when danger comes, and very strong fortifications have been thrown up at Ray Ghat. Nineteen guns are expected, and to-day all the military tents are being sent. Unfortunately there are only two or three buildings in the whole of the entrenchments, so all must live in tents. For some time past they have been throwing in provisions, and as we have the Ganges on one side and a capital landing-place or two, we shall be in the most favourable position for keeping open our communica-

tions with Calcutta. But it is obviously quite time that some military man of ability should take charge of the military forces of the empire, and lay down some comprehensive plan of action. It is obviously too late to leave our stations in charge of fifty or one hundred men—we must have large central stations with strong garrisons able to awe the neighbourhood. We have had one or two men of consummate ability, and Havelock, amidst much opposition, has displayed great prudence and forethought. But large numbers of men in very responsible offices have proved very unfit for their posts. Colvin, of the north-west provinces, has not evinced much tact or decision, and it is said he is dead, or nearly so. Agra is in imminent danger, and seeing there is no prospect of relief, our friends there run great risks. It seems the 27th of June the English Government received intelligence to alarm them, and a hasty message was sent, *vid* Marseilles, that reinforcements should be sent immediately to India. The prospects of this country are dark in the extreme. A long, bloody, cruel, and savage war, in which both parties will be maddened to fury, is inevitable, and behind this a famine terribly severe. At present provisions are double the ordinary price. Many industrial branches of trade are at a stand, and large numbers are out of employment. Many of these are almost maddened by want, and are ready to join in any fray—knowing their case cannot be worse, and hoping to improve it. The tendency of present troubles is to check the cultivation of the ground, and the consequences next year cannot fail to be disastrous in the extreme. It is an unspeakable consolation to know that One wiser than we, and kinder than we reigns—that with one word he can quell the raging of the storm, and create new and nobler forms out of the very ruins that storm has made. I cannot doubt God has some wise and benevolent designs to accomplish by these trying events. It may be as a nation that we need humbling, and that we have not risen to a due sense of our obligations and responsibilities to India; and it may be that he is using these means to snap the links of caste, and to shake the nations free from the prejudices, and superstitions, and bigotry which for centuries have been entwining around them. Cheerfully could I submit to the realisation of my worst forebodings, and to take my full share of its evils, had I but the assurance that India would emerge unfettered and free, ready to abandon the follies of the past, and to acknowledge the gospel's claims upon her understanding and her heart."





# IRISH CHRONICLE.

OCTOBER, 1857.

THE following letter from "AN IRISHMAN" is well entitled to the attention of British Christians. It is the testimony of one who thoroughly understands the subject on which he writes. He knows his countrymen, and has closely observed the operations of the Baptist Irish Society. We are glad to learn that his previous letter, and that of "AN ENGLISHMAN," inserted in the "Chronicle" for September, have been perused with serious thoughtfulness by some of our readers. It will doubtless contribute to the advancement of the great work of diffusing evangelical truth in Ireland if all will carefully consider such statements as are here given:—

September, 1857.

MY DEAR SIR,—I avail myself of the opportunity to add a few remarks to those which I lately took the liberty of submitting to your notice.

The salvation of souls is undoubtedly the grand object of evangelistic effort. It seems to be the only one which is commonly acknowledged. There are, however, other blessings, inferior and subsidiary, which are readily admitted by the careful observer. In this respect your mission has been eminently successful. One instance of this may be adduced as well worthy of notice—the submission to constituted authorities which the teaching and example of your agents have so greatly contributed in producing.

English brethren, in demanding results, too frequently judge from their own standpoint. They seem to reason as if you had only to "go up and possess the land." Your agents, however, have much to *undo* as well as to *do*. There are truly "mountains" to be removed "in preparing the way of the Lord." There is a national habit of mind and character, in trying to new model which many a noble-minded brother has laboured till hope died within him. In this respect, heathen lands, under the most unfavourable circumstances, do not present greater difficulties to the missionary.

In demanding results, too, our brethren do not sufficiently consider the vast extent of country over which a solitary agent has had it in charge to labour. The seed has thus been scattered over a field so spacious that it was impossible but that the sheaves should be gathered by other hands. A vast amount of good, I know, has thus been done, of which the instrument has himself been ignorant. Other evangelical communities have been furnished with

living material; souls have been saved, Christ's cause has been promoted; but unless indirectly, the Baptist interest has not been extended. This amiable and self-denying spirit of your missionaries, this merging of subordinate interests in the all-absorbing desire to rescue from ruin the captives of Satan, will be approved by many. It is not, however, so telling, so suited to the pages of a report, as if one could testify to the frequent planting of new churches, with continual accessions of members in scores and hundreds. I can testify to this fact. *Your agents have done a vast amount of good which never came to their own knowledge.*

I am thus anxious, on the one side, to do away with unreasonable despondency; and, on the other, that the difficulties of the case should be clearly comprehended. These difficulties it is not wise to disguise or ignore. They are indeed great, but they should not discourage. It is He who commanded the stretching forth of the withered hand who commands the evangelisation of Ireland. There is already the earnest and pledge of success. His word, "in the demonstration of the Spirit and of power," is already found to be more than a match for all antagonistic influences.

In your favoured country, where the Dissenting interest is so strong, and where a noble independence is so characteristic of the people, there is very little knowledge indeed of the perils that in Ireland lie in the way of separation from the dominant bodies, whether Papal or Protestant; perils of "every shape and name," varying according to the peculiar circumstances of the locality. Possibly not the worst, though the most noticeable, are the withholding of employment, exclusive dealing, and the world-renowned shillelagh with its innumerable subsidiaries.

The gospel in Ireland is impeded by a twofold difficulty—the difficulty in the way of a fair hearing, and the difficulty connected with an honest avowal of a change of mind.

There are hopeful symptoms, in particular localities, of the declining influence of the priesthood, to which, by and bye, I shall have pleasure in calling your attention. But, generally speaking, *the priest is yet feared and trusted as a god.* This is a natural consequence of the belief that he can *absolve from sin*, and in *extreme unction* give a passport to heaven; while, if he please, he may withhold these blessings, and leave the victim of his displeasure to the pains of hell.

One on whose face the blows of a priest had left many a shameful wound, replied to the expressed indignation of a friend, "Mc strike the priest! Not I indeed! Were I to do so, my arm would immediately wither up to the shoulder."

The trial, a few years ago, of priest Walsh, of the glens of Antrim, is evidence that even in the north of Ireland a priest's curse possesses the power of interrupting the intercourse of the nearest and dearest, of placing an embargo on all trade and commerce, and thereby dooming to starvation the unfortunate victim and his helpless family.

The proverbial warmth of Irish affection is not proof against its malignant influence. It can turn to adamant the heart of the mother who, under ordinary circumstances, would gladly encounter every privation, and even die for her offspring's good. When the priest requires it, she will, with blows and curses, drive from her home to want—it may be, to starvation and infamy—the heretic child.

Bernard C. was the son of parents, one of whom had been a Protestant. He was, however, as is usual in such cases, immediately carried to the priest, committed to his care, baptized by him, and carefully trained in all the superstition of Rome. Scarcely had he reached manhood, notwithstanding, when, attracted by curiosity, he went to hear a "swaddler" preach in his neighbourhood, when a ray of light succeeded in reaching his darkened mind. His faith in the infallibility of his Church was shaken. The efficacy of *works* was the great lesson he had been taught, but now he was disposed to "conclude" with the apostle, "that a man is justified by faith without the deeds of the law." The conviction became so deep, he began to think seriously of becoming a Protestant. Little did he think his relations and neighbours would hurt him for the desire of saving his soul. His intentions soon became known, and the resolution was promptly formed to

defeat it. Some friends were returning with him, one evening, from a market in the next village. In a field adjoining their path was a pool where flax had recently been steeped. He was asked, with apparent kindness, and very politely, if he really intended to "turn." He unsuspectingly answered, "Yes." He was immediately seized by several, according to an evidently preconceived plan, and plunged into the putrid water. When on the point of suffocation, he was allowed to raise his head above the surface, and was again asked, "Do you yet intend to 'turn?'" Finding him unwilling to deny the faith, he was again plunged with increasing violence. When lifted out he was unable to stand or speak. They stretched him on the grassy knoll, telling him that they had done this as friends for *the good of his soul*, and that, if he did not take warning, they would *kill him rather than that he should be lost for ever.*

Miss S. is a young lady "fair to look upon," amiable in disposition, possessing natural talents of a high order which have been diligently improved by a thorough education. For a time she occupied apartments in a Protestant family. They were more than Protestants, they were Christians. On different occasions, therefore, they ventured, in conversation, to bring before her the way of a sinner's acceptance with God. This she permitted so long, and with such evident docility, that there appeared ground for the fairest hopes that she was not far from the kingdom of God. On returning from confession one morning, she presented herself in the breakfast parlour. She was bathed in tears. "I must beg you," said she, "not to talk with me any more on religious topics; in doing so, you make me *doubt*; and *if I doubt, I shall be damned.*"

The *dread of heresy* is the strongest feeling in the heart of an Irish Romanist. The current sentiment is embodied in the note of the Rhemish Annotators (2 Tim. ii. 17), as seen in the edition "published, 1817, by J. A. McNamara, Cork, under the patronage of his Grace the Most Rev. Dr. O'Reilly, Roman Catholic Lord Primate of all Ireland," &c. The note is as follows:—"The speeches, preachings, and writings of heretics (Protestants) are pestiferous, contagious, and creeping like a canker; therefore *Christian men must never hear their sermons, nor read their books.*" Again, "Though in such times and places, where the community, or most part is *infected*, necessity often forces the *faithful* to converse with such in worldly affairs; yet in matters of religion, in praying, reading their books, hearing their sermons, presence at their service . . . and all other com-

munication with them in spiritual things, it is a *great damnable sin* to deal with them." (2 John 10.)

These facts, I think, are sufficient to present in an intelligible form the difficulty of your work. On this side the Channel the deepest impression is made by incidents illustrative of a particular truth. It is, therefore, in this way I have endeavoured to picture the "sorcery" which enslaves the great majority of my unhappy countrymen. In the same way, I desire to show that there is no ground of discouragement. You contend against fearful odds. Your means, in comparison with the end proposed, appear as contemptible as Gideon's army when advancing against the myriads of Midian. And our confidence, too, is in the "lamp" of truth, "the sword of the Lord." It is a weapon that "returns not empty." If is blessedly "quick and powerful." Notwithstanding apparent defeats, it will be eventually triumphant. Disciples of old "loved not their lives unto death," and they "*overcame by the blood of the Lamb.*" The "great city" (Rev. xvi. 19), the object of your attack, is stronger far than the Jericho of ancient days. An entrance appears impossible. Its walls stand high and strong in proud defiance of the trumpets' sound. Work, and "patiently wait." Courage! the mass heaves, and gives sure indications of its approaching fall.

What a heaving was there when *two millions* of Romanists from Ireland abjured, in the United States, the errors of their former creed! In that land the associations incident to the Irish soil operated no longer to hinder the open avowal of conscientious conviction.

The "great wrath" and extraordinary watchfulness universally characteristic of the priesthood, are also evidence that your labours have been effective, and that "the time" of this delusion is but "short."

I now give some *incidents* to illustrate and confirm my remarks. They are only a few out of many, but I present them as a sample and an earnest.

On one of his errands of love a missionary observes a very aged man. He desires to tell him of the Saviour. The old man, in reply to his questions, speaks of his great age, and says, his years have been years of pain, and want, and sorrow, and that he is looking forward with hope to "the world to come," for his *priest will prepare him* on his bed of death. He is told that, if he trusts to a man's preparation, he is lost forever. He is pointed to the one foundation—to Him whose "blood cleanseth from ALL sin." Strange things are thus brought to his ears. His curiosity is roused. He listens more and more yieldingly. The self-videncing power of the truth becomes

triumphant. It is the time of love; and he who so recently confided in the priest's "preparation," now goes his way evidently happy that "*in Christ*" we have redemption through his blood, even the forgiveness of sin according to the riches of his grace. He makes no secret of his newly-found hope. In the spirit of her who said, "Rejoice with me, for I have found the piece that was lost," he relates to his friends the "good and comfortable words" of inspiration, which his "faith rejoices to believe."

You have often heard of the Ribbon Society. It is a "wheel within the wheels" of Popery in Ireland. The oath which binds its members one to another was given in evidence at the Spring Assizes of the County Tyrone, held at Omagh, in 1811. It is as follows:—"I do swear, in the presence of the blessed Lady Mary, that I will maintain our holy religion, by *destroying heretics*, as far as my power and property will go (not one excepted); and, also, that I will assist my brethren in every undertaking against *heretics*, as commanded by our holy fathers. I do further swear, that I am now become a true defender; and I do further swear, that I will be ready, in twelve hours' warning, to put our glorious designs in execution against *heretics* of every sort, so help me God in this oath!"

Is there hope for such men? There is. An agent, without knowing it, enters the house of one of them. He converses familiarly with the family. His kindness and urbanity secure their favourable regard. He speaks to them of heaven, and of the blessedness of a good hope, when time is no more, to those who are so poor and wretched here. He intimates, on going, that he has a book which tells of these things, and which, if they please, is affectionately at their service. It is accepted; but with evident reluctance. It is read, however, to see what is in it. It proves itself the "quick and powerful" word. In vain would the sword of the state have been used to induce this man to change his principles, or to regret his oath. He would have died thanking God that he was counted worthy to suffer under enemies and tyrants. The "sword of the Spirit" was more effectual. It soon exhibits itself "a discerner of the thoughts and intents of his heart." It shows him his sin and consequent misery—his need of the Saviour revealed in the gospel. It brings him to his knees, crying, "Save, Lord, or I perish." It becomes to him "the power of God unto salvation." I need not tell you how he suffered after abandoning his former creed and covenant, and how he had to seek in another land the liberty of thought and action which the British Government could not secure to him here.

Let us enter this cabin. He who lies on that bed of death had been a confirmed Romanist, but has learned a more excellent way. Amid many difficulties, he has meekly and firmly continued to witness a good confession. It is night, and the shadow of death is already upon him. The end is at hand. He is anxious to see once more him who under God was the instrument of his salvation. His son bears the message, through rain and sleet, to your agent. The good man is awoke from slumber all the deeper that the preceding day had been one of considerable fatigue. He does not hesitate a moment, but hastens forward at the call of duty. And he is about to share a felicity in the house of mourning which feasting and revelry have never imparted. "How kind of you to come!" said the dying man. "But you were always kind. Oh, what a friend have you been to me, for you brought me to know that 'Friend that sticketh closer than a brother!' Blessed be his name! he is now my refuge and strength, a present help in this my time of trouble." At his desire there was read to him a portion of that word which had so often been his comfort in the hour of affliction. He was thus commended to God in prayer. The hour of the soul's departure was sensibly near. His utterance became more and more difficult. "I am going," said he. "I know it; but I wish with my dying breath to express my thankfulness to those who, by means of this blessed book, have snatched me from the bonds of Popery, and from the blackness of darkness for ever." Shortly afterwards

"He laid his dying head  
Upon his Saviour's breast;  
His Saviour kissed his soul away,  
And laid his flesh to rest."

It is again the chamber of sickness to which I must introduce you. The young

person that lies on that pallet of straw is aware, that in a few days at most she shall breathe her last. Her friends are most anxious she should see the priest and receive absolution. She that was always so amiable and yielding is here firm as a rock in refusing. She will not have the priest. She will not have absolution from him. "If a man can absolve from sin," said she, "Christ is dead in vain." The priest nevertheless comes. Every one knows how the priests of Rome can adapt themselves to circumstances. They can soothe with flattery or crush with tyranny, as may seem most likely to gain the desired end. But in this case every mode of attack was employed in vain. The winning smile could not seduce her from undivided trust in the ONE MEDIATOR. The withering frown and dreadful curse could not intimidate her into denying the Lord as her ONLY HOPE. "I shall not trouble you for any ceremony of yours," was the reply. "My Priest is in heaven, at God's right hand. I trust only in him; he is the way, the truth, and the life." Thus died this dear young convert, invoking, almost with her last breath, the divine blessing on those friends in England who were seeking to spread the gospel in her darkened country.

Excuse me, my dear brother. I have far exceeded the limits I proposed myself. It is a subject on which I feel very deeply. The Lord give you good understanding in all things relating to my country, which has so long been the puzzle of the statesman, the Sebastopol of Popery. Excuse one word in bidding adieu, "Be steadfast, unmovable, always abounding in this work of the Lord; forasmuch as ye know that your labour in the Lord is not [and shall not be] in vain."

Yours faithfully,

AN IRISHMAN.

Rev. C. J. Middleditch.

CONTRIBUTIONS,

Received on account of the Baptist Irish Society, from July 21 to August 20.

	£	s.	d.		£	s.	d.
Cornwall, by the Rev. H. Lawrence—							
Church Street, Blackfriars,				Falmouth (moiety) ... ..	1	18	7
by Joseph Sanders, Esq.—				Helston (moiety) ... ..	0	10	1
Collected by Mrs. Elmore	4	2	8	Penzance (moiety) ... ..	1	13	5
Eldon Street, by the Rev.				St. Austell ... ..	1	14	9
B. Williams—				Truro (moiety) ... ..	0	17	11
Contributions ... ..	1	6	0				6 14 9
Trinity Chapel, Borough,				Dublin—			
by Mr. J. Oliver—				Beater, O., Esq. ... ..	5	0	0
Missionary Society ... ..	8	0	0	Edinburgh—			
			13 8 8	Dickie, D., Esq. ... ..	3	16	0
Amersham, by the Rev. Wm. A.				Louth, by Miss Beeten—			
Chapman—				Simons, Miss, Raithby ... ..	0	5	0
Collection ... ..	5	0	0	Twigg, Mr. ... ..	0	5	0
Biggleswade—							0 10 0
Foster, Blyth, Esq. ... ..	1	1	0	Maidstone, by Miss Watts—			
Cheltenham—				Contributions ... ..	1	0	0
Groom, Mr. John ... ..	2	2	0	Tottenham, Rev. R. Wallace—			
				Collection (moiety) ... ..	2	6	0

Other Contributions are deferred for want of room.

## BAPTIST MAGAZINE.

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 NOVEMBER, 1857.
 

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THOMAS À KEMPIS.

FOSTER, in his Introductory Essay to "Doddridge's Rise and Progress of Religion," remarks that there are more ways of deriving instruction from books than the direct and chief one of paying attention to what they contain. He proceeds to illustrate this seeming paradox by reflections upon the amazing numbers of persons by whom a book like Doddridge's has been read, the circumstances of the various readers, its effects upon their minds, and the feeling with which, in one state of being or another, they now look back upon their perusal of it. These remarks apply with even greater force to the "Imitation of Christ," by à Kempis, than to the volume in reference to which they were written. Amongst the "Curiosities of Literature" there are few more curious than the history of this world-famous treatise. Written by a mystic recluse, whose whole life was spent in a cloister, it has nourished the piety and stimulated the activity of some of the most practical labourers in Christ's vineyard. The production of a monk who was an unquestioning adherent of the Papacy at a time when the corruptions of that apostate Church were most flagrant and noxious, it has yet been highly prized by such men as Luther, Leibnitz, Baxter, Wesley, Hall, and Chalmers. The writer scarcely crossed the threshold of his monastery for more than seventy years; but during the five centuries which have elapsed since his day this book has travelled into all lands and spoken all languages. A recent editor computes that there are more than 2,000 editions of it extant; and he quotes M. le Comte Lanjuinais, who professes to have himself examined translations into more than seventeen languages, which he enumerates. It was published in four different forms by John Wesley. It has been produced in sumptuous editions, which sell for fabulous prices\* by the Elzevirs and other

\* One edition, published by the Abbé de Choisy, in 1692, fetches enormous prices, from its extreme rarity. It was dedicated to Madame de Maintenon, the mistress of Louis XIV., who had been a Protestant, but who, like most renegades, became most inveterate against her former friends. She had established, at St. Cyr, a school for young girls, especially for those who, like herself, were proselytes. In the vignette of this edition, she was represented kneeling at the altar, with some of these girls around

famous printers. We have seen it in the villages of Catholic Switzerland, printed on a few sheets of the coarsest paper, in the rudest typography, and illustrated with the most grotesque woodcuts. The devout recluse would have been even more astonished at the controversy about his person than at the success of his book. So early as the seventeenth century Dupin enumerates 150 volumes, which he had himself examined, upon the question whether the "Imitatio Christi" was written by Gerson or à Kempis. In 1752 the dispute between the Augustines and Benedictines had reached such a pitch that the Parliament of Paris had to interfere, and pass a decree imposing moderation or silence upon both parties. The controversy has continued to our own time, and a few years ago it broke out with new violence, especially in France. We have little doubt that the ordinary opinion as to the author is the correct one. Without entering into the controversy, we shall assume the truth of this, and, availing ourselves of the valuable assistance of Ullman, who, with true German industry, has collected all that can be learnt concerning him, shall give a brief sketch of the history of Thomas à Kempis.

A few leagues to the west of Cologne, in the great plain of the Rhine, stands the little village of Kempen. Here, towards the close of the fourteenth century, lived, in very humble circumstances, a worthy couple named Hammerkin; or, as we should say, Mallet. They were poor, but industrious and devout. In the year 1380 there was born to them a son, whom they named Thomas. From his earliest youth he evinced great ability and piety. Wishful to give him such an education as his remarkable intelligence seemed to deserve, but themselves too poor to afford it, they sought, on his behalf, the assistance of the Brethren of the Common Lot; and at the age of thirteen he was by them supported at the Grammar School at Deventer. On leaving home he, according to the custom of the times, dropped his patronymic Hammerkin, and was called, from his birthplace, à Kempis.

As from this period his personal and individual life was merged in that of the Brethren, it will be necessary to give some account of the order. In the thirteenth and fourteenth centuries, though events were not ripe for the Reformation, they were evidently tending towards it. A spirit of intense dissatisfaction with the state of things was rapidly forming. The corruption, worldliness, and formality, which pervaded the whole Church, and which were nowhere more offensively visible than amongst the clergy and monastic orders, led multitudes to desire a more devout and spiritual religion than they could find in existing organisations. These feelings gave rise to numerous religious societies formed for the promotion of godliness. Amongst these societies the Brethren of the Common Lot held a very prominent position. Mutual love, humility, self-denial, and the utmost readiness to serve others, were the graces they especially cultivated. Their aim may be summed up in three words—love, humility, obedience. Van Buren, one of the founders of the order, gave his dying charge to the brethren in these words: "I know not what else to say to you but what our Lord, at his decease, said to his disciples, 'Love one another as Christ loved you,' and pray for me." A Kempis, describing the "modest subordination" which prevailed amongst them, says it "made their earthly house a paradise." The usual arrangement was, that about

her, and the words of Ps. xlv. 11 as a motto, "Listen, daughter, and consider," etc.—the wits of the time finished the sentence—"so shall the king greatly desire thy beauty." The abbé, shocked at his *mal apropos* quotation, bought up and destroyed the whole edition, so that very few copies escaped.

twenty of them lived together in a Brother House, as their residences were called. Their property went into a common fund, and they ate at a common table. A few of them received ordination; but they regarded the priestly office as one of such awful solemnity and responsibility that it was shrunk from rather than desired. No vow was exacted on entering the brotherhood, and each member was at liberty to leave it if he chose to do so; for they considered that union and obedience, to be of any value, must be free and dictated by love. They rightly ascribed much of the formalism and servility which prevailed amongst the monastic orders to the irrevocable vow by which their members were bound.

In each community devotion and labour were, as far as possible, combined. Each brother practised some trade for the benefit of his fellows. One acted as tailor, another as barber, another as baker, and so on. The brethren whose pursuits were of a more literary character, shared in the manual labours of the community; whilst the artisans took part in the studies and devotions of the others; so that the whole constituted one family, each helping the other, and all co-operating for the common good. One chief occupation of the brotherhood was copying books, in which they spent some hours daily. A portion of this time was devoted to preparing books for indigent scholars and religious tracts for the poor. Florentius, one of the most eminent of the brethren for learning and eloquence, was a very poor scribe; he would not, however, hold himself exempt from this labour, but assisted in the Scriptorium, smoothing parchment, drawing lines, and correcting manuscripts for the others.

They likewise laboured very diligently in the work of education. In some places they established schools of their own, where they gave gratuitous instruction in the ordinary branches of learning, but especially in the histories and doctrines of Scripture. In other places they assisted schools already existing, taking charge of certain classes, seeking to diffuse a religious spirit amongst the teachers, and paying the fees for, or giving books to, poor but deserving scholars. By these means they exercised an immense influence amongst the young. In one district their schools were attended by 1,200 youths. Nor were they indifferent to the more arduous task of reforming and instructing the adult population. Whilst religious services were ordinarily conducted in the Latin language, they preached in plain homely German. Their sermons abounded in familiar illustrations, practical appeals, and faithful expositions of the fundamental truths of Christianity. Their discourses, it is true, are not free from the errors of the Papacy, but these are presented in their least objectionable forms. They held likewise assemblies of a more free and familiar character, called *collations*. On the afternoons of Sundays and holidays they used to collect as many persons together as they could, and, after reading and briefly expounding some passage of Scripture, they would enter into conversation with their hearers, asking and inviting questions respecting it.\*

Such were the men amongst whom the lot of à Kempis was cast. For his first steps in learning he was indebted to that Florentius of whose labours in the Scriptorium we have just spoken. He furnished him with books, procured for him lodgings in the house of a poor, but pious matron at Deventer, and supplied him with money to pay his school fees; but the master refused to receive any remuneration, saying, that, for the sake of Florentius, he would charge him nothing. After continuing for a year in the school of John Boehme, who is described as being a

\* Further particulars concerning the Brethren of the Common Lot will be found in "Ullman's Reformers before the Reformation," vol. ii. pp. 1—260.

very rigid disciplinarian, he was, at the age of fourteen, admitted into the Brother House, over which Florentius presided. Here, though not old enough to be admitted into the order, he joined in the devotions of the brethren, and in such of their labours as he was able. In after years he spoke with a touching simplicity, humility, and gratitude of the benefit he derived from his residence in the Brother House. Amongst the circumstances which he specially recorded, was the example of a youth of his own age, named Arnold, whose chamber he shared, and who always rose at four o'clock, spent a long while in his private devotions, and was dressed in time to join the brethren at their morning prayers; as at once the cause and the effect of this prayerful devotion, he says, that Arnold, "wherever he went, and whatever he did, kept a most diligent watch upon his heart and his lips." He mentions too, that he was deeply impressed on observing another companion, named Henry Brune, who having occasion to warm his hands at the fire, was careful not to lose even those few moments, but turned his face to the wall, that, unobserved, he might spend the time in secret prayer. Other incidents of a similar kind show how open the mind of the youth was to all things which could hallow and sanctify. Only one whose heart God had touched would be susceptible to the influences of such incidents as these.

Having spent seven years at Deventer, he attained the summit of his wishes by admission to the brotherhood. One day, at the close of a religious service of peculiar solemnity, Florentius accosted him; setting before him the infinite value of the soul, the claims of God on his service, the love of Christ, the perils of the world, and the happiness of a religious life, he advised him at once to decide for God. Overwhelmed with joy at the prospect thus opened up to him, he declared that this was his strongest desire, and the next day, acting upon the advice of his kind teacher and friend, he applied for admission into the house recently erected on Mount St. Agnes. He was at once admitted, and here for seventy-one years he remained in a peaceful seclusion, without, so far as we learn, a single thought or desire straying beyond the limits of his retirement—save, indeed, those which ceaselessly mounted up to heaven.

There is some little vagueness as to the precise nature of the religious order at St. Agnes. Probably it was a house of Augustine monks, who had adopted the usages of the Brethren of the Common Lot. It seems certain that à Kempis spent his time in accordance with the rules laid down by the brethren, whilst the Augustines claim the house of St. Agnes as one of their monasteries. He was most laborious and successful in all those methods of usefulness we have described. As a preacher, he was very popular. The discourses delivered by him were written, says Ullman, in a clear flowing diction, abounding with illustrations, and full of rich beautiful applications to life. As a teacher, he was very highly esteemed, and many of the most eminent scholars of the time were from among his pupils. He was remarkably skilful as a copyist; in this respect unlike Florentius. The monastery of St. Agnes long retained in its library a copy of the Scriptures, in four volumes, and several treatises by St. Bernard, exquisitely written by him. He seems, moreover, not to have been without a certain talent for business, since he was raised to the offices of sub-prior and steward; but finding the duties of the stewardship to interfere with the meditations in which he delighted, he gained permission to retire from the post. Though, from a sense of duty, he engaged in these active labours, he chiefly delighted in solitary retire-

ment and quiet contemplation. A favourite motto with him was, *In Hoeckens und Boeckens;* that is, *In little corners and little books;* meaning that happiness was found in such places and with such companions.

At length in his ninety-first or ninety-second year the Master called for him, and he calmly passed away. Though advanced in years, "yet was not his eye dim, nor his natural strength abated." To the last he retained the enjoyment of all his faculties, and continued "of a cheerful countenance, calm and pleasant in his discourse, prudent and regular in all his actions, and ever shedding around him peace and blessing." Most delightful is it to contemplate such a serene and happy old age, in which is verified the promise "at eventide it shall be light." No detailed narrative of his last moments is known to exist. In his writings, however, "he being dead, yet speaketh."

To these writings we now turn, in order briefly to investigate their character and estimate their value. To do so fairly and justly, we must remember that the true light was only just beginning to dawn after the long night of the dark ages, that "the earth was filled with violence," and the church with corruptions. The Reformation had not brought out in grand prominence and distinct relief the great Pauline doctrine of justification by faith. We must not wonder, then, that we find the theology defective, and the views of our Lord's person and work inadequate or obscure. We should not think the "Imitation of Christ" a suitable book to put into the hands of those who have yet to learn the perfection and all-sufficiency of the atonement. The subjective and mystical character of à Kempis would render it most unfit for such a purpose. But for those who have found peace in Christ, and who are now striving to grow more like the Divine Example, there are passages which cannot be too seriously pondered. As Chalmers, in his *Introductory Essay*, has admirably said,

"The severities of Christian practice which are here enjoined upon the reader, are the essentials of spiritual discipline in all ages, the renunciation of self, the surrender of vanity, the patient endurance of evils, the crucifixion of worldly desires, the absorption of all our interests and passions in the enjoyment of God, the subordination of all we do, and of all we feel to his glory—these form the leading virtues of all pilgrimage. And one of the main uses of this book is, that it exposes alike the sufferings and the delights which attach to a life of sacredness. Its wholesome tendency is to reconcile the aspirant after eternal life to the whole burden of the cross on earth, which he must learn to bear with submission and cheerfulness until he exchange it in heaven for a crown of glory. Such a work may be of service in these days of *soft and silken professorship* to arouse those who are at ease in Zion; to remind them of the terms of Christian discipleship as involving a life of watchfulness, and conflict, and much labour, and to make them jealous of themselves and of that evil nature the moral virus of which may be kept in check whilst we live, but cannot be eradicated by any process short of dissolution."

There can be no more striking illustration of the identity of the religious sentiment amidst all diversities of temperament, position, and circumstances, than that two men so differently constituted and circumstanced as Chalmers and à Kempis, should yet find such perfect and entire sympathy with each other in their views of the Christian life. The following extracts may serve to illustrate the estimate of the "Imitation of Christ" which Chalmers expresses. That on Taking up the Cross, will be familiar to most of our readers:—

"Jesus hath many lovers of his heavenly kingdom, but few bearers of his cross. He hath many that desire to partake of his comforts, but few to share his distresses. All wish to rejoice with Jesus, but few to suffer for him. Many follow him even to

the breaking of bread, but few to the drinking of the bitter cup. Many praise him, whilst they receive his consolation, but if he hide his face and leave them for a little while, their confidence is shaken, and they murmur and despair. . . . This saying seems hard to many, 'Deny thyself, take up thy cross, and follow me.' But a harder saying will be heard, when the same voice shall pronounce, 'Depart from me, ye cursed, into everlasting fire!' They who can now willingly hear and obey the call to bear the cross, will not then be terrified at the sentence of the judgment. Behold all consists in the death of self upon the cross; and there are no means to life and peace but by daily dying there to all the appetites and passions of our fallen nature. Go, where thou wilt, employ what methods thou wilt, to secure thy redemption, thou canst find no sublimer way in heaven, and no securer way upon earth, than this of dying upon the cross."

The following sentences from the first book, though somewhat tinctured with an ascetic contempt of mundane knowledge, are yet excellent and forcibly expressed:—

"Of what benefit are thy most subtle disquisitions into the mystery of the Holy Trinity, if thou art destitute of humility, and therefore a profaner of the Trinity. It is not profound speculations, but a holy life that makes a man righteous and good and dear to God. I had rather feel contrition than be able to give the most accurate definition of it. If thy memory could retain the whole Bible and the precepts of all the philosophers, what would it profit thee, without charity and the grace of God? '*Vanity of vanities! all is vanity!*' except only the love of God and an entire devotedness to his service. . . . Better is the humble peasant that serveth God, than the proud philosopher destitute of the knowledge of himself, though he can foretell the courses of the planets. The soul is not satisfied with a multitude of words; but a holy life refresheth the mind, and a pure conscience secures a firm and immovable confidence in God. . . . O God, who art the truth, make me one with thyself in everlasting love! I am often weary of reading and hearing many things. In Thee alone is the sum of all my desires. Let all teachers be silent; let the whole creation be dumb before Thee; and do thou only speak to my soul!"

But it is unnecessary to make lengthened or numerous quotations from a volume so well and so widely known. We shall therefore close this paper by one more extract on Temptation:—

"Many endeavouring to fly from temptations have fallen headlong into them, for when one temptation is escaped, another is encountered; and it is not by flight, but by humility and patience, that we must become superior to these foes. He who only declines the outward occasion, and strives not to pluck up the inward principle by the root, makes little true progress. The temptation will return, and the conflict will be more severe than ever. . . . The variety in the measure and degree of temptation which befalls various persons at various times, is adjusted by the wisdom and equity of God, who weighs out and allots to each just what each can bear. Therefore when we are tempted, let us not despair, but rather with more fervency pray to God, who has promised to support us under all our trials, and with every temptation to make a way of escape."

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## NEARING HOME.

ONE sweetly solemn thought,  
Comes to me, o'er and o'er;  
I am nearer home to-day  
Than I ever have been before.

Nearer my Father's house,  
Where the many mansions be;  
Nearer the great white throne;  
Nearer the crystal sea;

Nearer the bound of life,  
Where we lay our burdens down;  
Nearer leaving the cross;  
Nearer gaining the crown.

But lying darkly between,  
Winding down through the night,  
Is the deep and unknown stream  
That leads at last to the light.

Jesus, perfect my trust  
Strengthen the hand of my faith;  
Let me feel thee near when I stand  
On the edge of the shore of death.

Feel thee near when my feet  
Are slipping over the brink;  
For it may be I am nearer home—  
Nearer now than I think.

CAREX.

## VALUE OF A WINTER'S EVENING.\*

TO A YOUNG MAN.

DEAR —, November is upon us; the evenings are long and dark; we are beginning another Winter. Give me your attention for a few minutes, and let us think how the evenings of a single Winter may be improved or abused.

There is a period of life—and you are at that period—the most decisive in regard to our future character and destiny, and yet in which we are least inclined to suspect that any grave consequences depend upon our conduct. That period is short; with some, very short. A few years, possibly even a few months, and the sapling has received its permanent bent,—the streamlet has chosen a declivity which conducts it to one side or the other of the continent of life, to the hither or hinder sea. To decide that grand alternative, the evenings of one Winter may be enough.

It may seem strange that the most critical period of life should be that at which we are naturally the least thoughtful. But so it is. We cannot alter the fact. It may suggest to us, that life is a serious thing,—that youth, however cheerful and sunny, is not intended to be wasted in butterfly fashion,—that the few years of youth are a grave and precious trust,—that opening reason is to be employed from the first in guiding the mettlesome steeds of passion,—that inconsideration is at once foolish and criminal. We need not be gloomy about it. The fact has its happy as well as its serious aspect. If the period for the foundation-work of life is short, the work will at least not be tedious, and God has given us sunshine for it. We have stout hearts, brisk spirits, and springy limbs. Have at you, Life! Come, let us reason together: how shall we make the best use of you? And especially what use, in preparing for you, can we make of the evenings of the coming Winter?

I have thought that the few years of youth might be not inaptly compared to the few weeks of bright and lovely weather allowed to the defenders of Sebastopol, whilst the allies were digging their trenches and raising their batteries. Not a gun blazed; not a cloud lowered; but in the meanwhile active foes were constructing entrenchments from which ere long was to descend a tempest of fire on the devoted city. If, during that interval, they had not strengthened and perfected their defences, what would have become of them? An inglorious surrender after a few hours' defence would have been inevitable. So you, my dear —, hold a half-fortified citadel against worse enemies. Fiery temptations will assail you, and your present sunshine may soon be exchanged for storms of sorrow. Seize the precious moments to guard each exposed position, and to throw up earth-works in front of the key of your citadel. Defend your heart more resolutely than the Russians their Malakhoff. You may do it with more success, and render the fortress impregnable. But for this great work the time is short. When should you begin your noble task, but in the evenings of this very Winter?

If this sounds like poetry, let us come to plain prose. You are no longer a boy, and already you are engaged in the duties of a mercantile situation. Your days are consumed in business, the details of which require your close attention. Industry is no less conducive to happiness and virtue than to prosperity. But buying and selling will do little to furnish your mind or improve your heart. It is after the close of the

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day's labours that you must attend to the wants of your higher nature. You will hardly allow yourself to become a mere machine for the calculating of pounds, shillings, and pence. You cannot if you would. Sense and passion will assert their claims, if reason should suspend hers. Besides, your employer properly gives you your evenings. At present they are much at your own disposal. What will you do with them? But before you answer this, consider a little further. In very few years you will be a man; and then you will have this busy world, with all its cares, its enterprises, its joys, and its sorrows, full in your front. You may form some connection in business. You may possibly think about marrying—albeit too soon. Various private, and even public claims may begin to press upon you. After that there will be very little time for the culture of the mind, at least unless the habit should have been well formed previously. Moreover, long ere then your moral character, your tastes, and your habits, will be decided. It is not the evenings of five or six years that will pass ere the bent is formed. Already the iron is hot, and waits for the hammer. Three years will perhaps shape your earthly course: perhaps two: perhaps one. The evenings of this one Winter may do it.

There is yet another consideration, graver than all, which it is impossible to omit. We speak of five or six years: but to you they may never come. Consult the bills of mortality, and see how many in the bloom and blush of youth, preyed upon by a worm in the bud, leave the world at its entrance. One year all is vigour and brightness: the next cough and consumption. One week we see health, the next fever. What an army of young men have I seen drawn away from the battle of life to the sterner conflict of death! Suppose the possibility that your years may be numbered with a low figure,—say 19,—18,—17. How prodigiously, in this view, is the value of years and days magnified! How solemn, under this aspect, become the evenings of one brief Winter!

In what manner, then, will you spend the evenings of the season which has already begun? What is the plan of your winter campaign? Will you give *this* winter—this *one* winter—*only* this winter—to SELF-INDULGENCE? How pleasant is the bar or parlour of that tavern! What jovial sparks assemble there! What capital ale or negus does mine host furnish! How the mirth, jest, and song go round! In what amazing spirits we leave it for a stroll through the streets! How agreeable to smoke a cigar, and show one's excellent figure and fashionable dress to all passers-by! What charming syrens! If we wake with a head-ache, a bottle of soda-water will set all right. If our breath smells, peppermint will disguise it. If we borrowed money yesterday, we can pay it to-morrow. 'Tis but one winter that shall be passed so—only the evenings of that winter—perhaps, only some of them. Next year we will reform. Thou fool! One winter is enough to wrap thee in a hundred snares, to fix thee deep in the bird-lime of sin, to mould thee into habits which nought but death can break. Let thy tastes be once formed for pleasure, and who or what shall change them? Let thy garments be once defiled, and who can cleanse them? Can the leopard change his spots? Begin *thus*, and one Winter's evenings may ruin thee for time and eternity.

Suppose, on the other hand, you resolve that the evenings of *this* Winter at least shall be devoted to SELF-IMPROVEMENT—leaving it to the next winter to judge whether that is a desirable course, and one to be persevered in, or otherwise. O try it—try it! Sit down this very evening, and in a calm, cheerful, manly spirit reflect for what noble purposes life was given, and how nobly it may be used. Let your own

understanding pronounce, whether it would not be a great and happy thing to lay the foundations of a virtuous character in cultivated intelligence and right principles. Ask men of experience whether the paths of wisdom are not paths of pleasantness. Consult the oracles of divine truth, if the way of duty is not the way of peace. And if you should be confirmed in your resolution, form some plan for the improvement of your mind and the acquisition of useful knowledge. Take a friend older than yourself for your counsellor, and, without wholly submitting your judgment to his, receive his advice as to the books you should read or the studies you should pursue. There may be some valuable library, "rich with the spoils of time," in your neighbourhood. Some institution may offer to you a variety of solid advantages. It may not be very difficult to make a prudent choice whether you should cultivate some branch of science, of letters, or of art. Your natural talent and taste will in part decide, and in part your judgment of the real usefulness of any particular study to yourself. It might greatly advance your interests in life to become a good chemist. Or the art of design, mechanical, architectural, or ornamental, might be of value to you. Your turn may be for the exact sciences, and a course of mathematical study might be of the utmost advantage. Natural philosophy, with its numerous branches, may captivate you; or natural history, with its delightful range through creation; or mineralogy and geology may prove of use or interest. Or your intellectual taste may be strongly for the study of man, in his past annals and his varied modes of life; and hence history and biography, or books of travels, may gratify you, and you may be led on to the important study of political economy. You may have the talent of acquiring languages, and by that means you may gradually open to yourself the boundless stores of ancient and modern literature. You may have a liking for composition, and may endeavour to acquire a good style, or may even adventure on fancy's wing into the upper regions of poetry. If your ear should be good, some musical instrument may afford a charming recreation, without seducing you to the neglect of higher pursuits. Thus, my young friend, there is a splendid choice before you, and your practical discretion should be exercised in selecting, with the aid of some trustworthy counsellor, the line of study which will be most profitable. Surely you will say, with such objects no evening can be long, and one Winter will be all too short. But begin, my friend, begin! Be not impatient, but lay a good foundation, however slowly. Suppose you had, after consideration, made a wise choice, and obtained the proper books, or entered on a course of evening instruction; if in the next few months you should only have got fairly within the threshold of some temple of knowledge, you would hardly consent to turn back:—you would have made an admirable use of one Winter's evenings.

Nor can you, in reason or in conscience, whilst cultivating human knowledge, neglect that which is divine. It would be irrational to drink at the lower reservoir, and to slight the upper fountain of immortal truth. If you want the knowledge that is useful, seek first and chiefly that in which there is no error,—which diffuses light through the moral and spiritual nature,—which is the only sure guide of life,—which is the safeguard of youth and the solace of age,—which is the sole directory to the skies. In the Holy Bible you will find a treasury of wisdom and of truth, which the more you draw from it the vaster and more inexhaustible it will appear. Take it as the man of your counsel, and it will be more to you than Mentor was to Telemachus. It will be "the fountain itself

of heavenly radiance." If you have never begun before, begin to-day; and let this be the choicest and best work of this Winter's evenings.

Thus, my young friend, we have looked at two ways of spending the evenings of the coming Winter. Which of the two meets the approbation of your judgment, your conscience, and your heart? Which looks like the path of wisdom? Which conducts to the happier end? Either mode of spending this Winter's evenings may decide your whole future destiny. 'Tis but *one* Winter, but it may determine the character of every future Winter till you arrive at the winter of life.

But let me entreat you, after carefully weighing the matter, to decide and act like a man. Don't palter with your highest interests. Don't halt between two opinions. Don't put off a decision till to-morrow, or next week, or next month. Indecision and inconsideration are the very panders of vice. To-day let your choice be made: and if you wish to have God's blessing upon it, let it be made upon your knees. Then will you be a good man, a wise man, and a happy man; and, come what may in the chances and changes of future life, you will look back with grateful complacency on THIS WINTER'S EVENING.

Your assured Friend,

EDWARD BAINES.

*Leeds.*

## ASPECTS OF THE PRIMITIVE CHURCH.

### THE PREPARATION.

THE *position of the Church* in anticipation of the promised gift of the Spirit, was one of deepest interest and anxiety. The hopes of the disciples which had been so completely destroyed by the death of Christ, had apparently been somewhat revived by his resurrection; and convinced that it was our Lord's design, delayed but not abandoned, to erect again the *throne* of David his father, they asked him, "Lord, wilt thou at this time restore again the kingdom to Israel?" His reply, while it forbade their looking any further in that direction, pointed them to a higher hope, taught them a larger purpose, and indicated for its accomplishment a mightier agency than they had yet imagined. They were to tarry in Jerusalem till they were endued with power from on high. "They should receive power after that the Holy Ghost was come upon them." Larger thoughts of our Lord's mission now began to dawn upon their hearts. Deeper responsibilities began to press upon them. They were awakening to a higher sense of their position and calling. And as they thought of their isolated position, the smallness of their number, their lack of all earthly power, the high calling they were bidden to fulfil, the promise whose full meaning they could not yet understand, they sought the unfailing refuge of perplexed and anxious hearts in all ages, and "continued with one accord in prayer and supplication."

It is a law of the divine working which we may observe in the history of all great events, that the manifestation of a divine purpose is always coincident with a corresponding preparation for such a manifestation on the part of the age in which it is made. That which the thoughtless and carnal talk of as astounding and unlooked for, the observant student of events, or the man of clear strong faith, has been perhaps long anticipating. Even those developments of the divine purposes which are to

the most thoughtful, startling, and unexpected, are but inevitable results of foregoing series of events. God's manifestations are never unprepared for. His purposes are never too soon or too late in their manifestation. The demand and the supply coincide. There is fitness in the time because there is fitness in the circumstances of the time, in the men of the time. Sooner or later would have been too soon or too late. Neither chance nor error has a place in the counsels of God. It is only asserting an obvious truth to say with reference to the fulfilment of any great purpose of his grace, that it could not have occurred before, could not have come later; and this not on the ground simply of positive ordination, but because the preparation for it would not before have been complete, because, had it been longer delayed, it would have been past the conditions of perfect development. This truth receives a striking illustration in the history of the church at this time. The day of Pentecost was at hand, the time when the full manifestation of the grace of Christ should, through the Holy Spirit, be given to the world; but the time of the feast might have come in vain, had it not also been coincident with the spiritual preparation of the church itself. There could have been no Pentecost to a divided, unspiritual, prayerless church. The deep sense of responsibility which led the disciples, as the greatness of their work pressed upon them, to assemble with one accord for prayer; the spiritual earnestness which enabled them to "continue" in supplication; the strong faith which maintained them in its exercise until the day of Pentecost was fully come; the simplicity of their self-surrender to the Master's will in that they did not shrink from the great work and great honour which he had put upon them; these were the things which made that Pentecost possible, which were the necessary conditions of it. The spiritual life of the disciples, the expression of that life in united continued prayer, went before and prepared them for the descent of the Spirit.

These disciples in that upper room were the representatives of the church in all ages. God's dealings with them are, as it were, types of his dealings with the church in all time. The great laws of spiritual life are acted out in these events with a clearness and distinctness that cannot be mistaken, in order that they may serve as guiding lights through all the church's history. The conditions of spiritual prosperity, the laws of its growth and development, are here set forth, not in dry detail but in living facts. These men were the germ of the true church. To them as the immediate organs of the Divine Spirit, the formation and guidance of the church were entrusted. We learn in their lives and acts, in the dealings of God's providence with them, the manner of his working in the church in all ages. In this light let us look more directly at the lessons which this fact contains for ourselves.

The general law which this event illustrates as to the coincidence between the development of any divine purpose and man's preparation for it, may be brought more directly before us in this form:—that the condition of the external is determined and regulated by the spiritual. The outward actions of a man are but the manifestations of his inner life. The spiritual state of a community is the condition of its external course and destiny. This connection is not always obvious; it is no less certain. Prophecy illustrates this law. The holy men of old could foretell the judgments of God upon Israel, because the Spirit of God taught them to see in the spiritual condition of the nation the necessary precursor of external ruin. Other men could not see it. The rich, the prosperous, the worldly laughed at them and their warnings; but they knew by a higher than worldly

wisdom that a nation so debased, so sunk in hypocrisy and rottenness, however prosperous then, could not but come to some fearful calamity. So we may conclude with unerring certainty that a church wanting in spiritual life and earnestness will, if it does not meet with timely revival, speedily fall into error, or be torn with internal dissensions, or suffer virtual extinction. Spiritual life in a church is the only safe condition of its external prosperity. To be rich and increased in goods and have need of nothing, to receive the homage of men, to be famous in the religious world, may be only the indication of spiritual poverty, and blindness, and nakedness; and so surely as that is the case, so surely is that church on the very brink of ruin; but wherever there is spiritual life, there are the conditions of spiritual prosperity; and the life will speedily be manifested. The church may have to wait, even as these disciples had, until the fitting time is fully come; but that waiting is also a part of the preparation, and she soon shall hear the voice of hope and triumph,—“Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.” As it was in these first days, so is it with the church now. Spiritual unity, continued prayer, preceded and prepared for the manifestation of the day of Pentecost, and the manifestation of any special external grace to a church now, must be conditioned by a corresponding spirit of grace in the internal life of the church. The spiritual must precede and prepare for the external.

Another lesson illustrated here is, that by delaying his manifestations God prepares his servants for greater blessings. No long period, it is true, elapsed between the resurrection and the day of Pentecost; but it was long enough to test the patience and faith of the disciples and to teach them the blessedness of waiting for him. Any previous manifestation of the Spirit would have been premature; they would not have been ready for it; it could not have been so great a blessing to them. Suppose, for instance, that the pentecostal descent of the Spirit had come whilst they were filled with the thought of a temporal kingdom; how it would have cherished their vain hopes, how it would have led them to suppose that it was by the miraculous manifestation of external power that the kingdom of God should come! But after the delay, when that Spirit which Christ breathed on them had wrought in them humble submission and a spirit of believing prayer, they were prepared rightly to understand the pentecostal gift, and to see in it the token of spiritual power and spiritual success. We have already seen that the external corresponds with the spiritual. It comes to do so; and the long delay of which the church so often complains finds its explanation here. The external prosperity is delayed in order that, by a larger growth of spiritual life, a larger external prosperity may be necessitated. God delays his gifts in order that the church may by strong crying and tears, by earnest importunity of prayer, by the fuller growth of the divine life, be prepared for greater external blessings. By that delay he brings us more into accordance with his purpose, and when our faith has grown into fuller sympathy with the greatness of his design, he says to us, “Be it unto thee even as thou wilt.”

Sometimes this process of preparation is long and painful, but the result is then all the more blessed. The ministry of Christ, the teaching, the labour, the mighty work of his life appeared to have but little result. What result there was seemed to be summed up in the fact that his disciples and friends—“the number of the names together were about an hundred and twenty”—assembled together constantly for prayer and sup-

plication. Of the multitudes who had thronged to him, these were all who had proved faithful. To carnal reason the result looks ridiculously small, but faith sees here a great fact, and discerns in it the seeds of large blessings. The day of Pentecost was soon to give evidence that all labour that seems thrown away is not lost. No less is it so in the history of the church now. The process of preparation may be tedious and disheartening. Prayer seems in vain. Work seems wasted. Hope all but dies. Faith itself grows weak, and cries out, "Master, carest thou not that we perish?" But the result for which he has been working is at hand. If we only continue long enough in prayer and supplication, it must come; and it will come so mightily and manifestly that again the testimony of the church, as she shakes herself from the dust, shall be, "Not by might nor by power, but by the Spirit of the Lord of hosts."

For, lastly, wherever this process of preparation is going on in a spiritual community, we have in that fact the assurance of a coming divine manifestation.

If we could have seen these few disciples, one in heart, faithful to Christ and to each other, constant in prayer, waiting for the promise of their Lord, prepared for all his will, each according to his peculiar gift ready for the one animating, power-giving spirit, we might have told that such a day as that of Pentecost was at hand. And wherever we see a church of the living God now, animated by the same spirit, watching unto prayer, faithful, united, patient, there no less clearly can we see the tokens of coming success. When God teaches those who are wrestling with him to say, "I will not let thee go except thou bless me," then most assuredly the time of blessing is at hand. Never is that spirit possessed by the church except as a preparation for some signal manifestation of the divine power. The process by which that spirit is wrought in her, may be long, wearisome, disappointing to carnal expectation, but to the true believer it carries with it the surest evidence of the divine favour. All other conditions of divine help are included in this. A praying church will be a *holy* church, where God will delight to dwell; a *working* church, and he will command the blessing, even life for evermore. The external indications of power and prosperity may at any given time during the process of preparation be wanting, even as the seed in the ground is hidden during the process of germination. Yet soon and suddenly the result shall be manifest, even as the field which yesterday looked so brown and barren shall to-morrow rejoice in the sunlight with its myriad blades of green. As it was with this church, so has it been with the church in all ages since, that when the first chapter of her history has had to record, "these all continued with one accord in prayer and supplication," the second has always had to tell of a pentecostal manifestation.

Oh! when will the church of Christ be faithful to her high calling, take the Master's word as her encouragement, and fulfil the conditions of her spiritual prosperity? Only thus as the divine purposes are unfolded will she be prepared to take her part in the processes of his grace in the world. Only thus can she hope for or anticipate large prosperity. *Pentecost must be preceded by continued prayer.* "Thou shalt arise," says the inspired Psalmist, "and have mercy on Zion, for the time to favour her—yea, the set time—is come;" and this is the indication of the fitting time, "for thy servants take pleasure in her stones and favour the dust thereof."

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## NANOOK, THE PROPHET OF THE SIKHS.

RECENT calamitous events in India have made us acquainted with many things of which we should otherwise have remained contentedly ignorant. As in the late Crimean war, we have become familiar with localities which were previously unmarked even upon the best maps; and individuals who would otherwise have lived and died in utter obscurity, have grown "familiar in our mouths as household words." Though the information has been purchased at a rate frightfully too dear, it may hereafter prove most beneficial for us to have gained this increased knowledge of the races committed to our rule. Eight or nine years ago, the war in the Punjaub forced the Sikhs upon our attention. With characteristic phlegm and indifference, however, they were forgotten, so soon as the danger had passed away. Now that our old foes are found so bravely fighting at our sides, the question is again asked in all quarters—Who and what are the Sikhs? To this question we are the more disposed to give an answer from the fact that the suspicions we expressed in our last number of their perfect trustworthiness have been objected to.

Our readers are doubtless aware that the Punjaub (*Punj* five, *aub* water) takes its name from the five great rivers which water it—the Indus, the Jhelum, the Chenaub, the Ravee, and the Sutlej—the first and last of which form its geographical boundaries. The language ordinarily employed in England respecting the Sikhs, is that they constitute the nation who peopled and ruled this territory till we wrested it from them. Such a statement, however, is either altogether erroneous or essentially defective. They constitute a church or sect rather than a nation, and are composed of numerous tribes and races to whom, however, a common religion has given a certain unity. The word Sikh means a disciple—the Khalsa, the name by which they describe their civil and military organisation, would find its English analogue in some such word as the Faithful, the Elect. Though it is true that they have found their chief seat between the Indus and the Sutlej, yet the Punjaub did not exclusively belong to them, nor they to the Punjaub. Sikhs are to be found throughout the north-west provinces; Buddhists, Mohammedans, and Hindoos, are very common amongst the Punjaubees. It is only within the present century that the sect became dominant among the mixed and heterogeneous races who inhabit the Punjaub. Whatever approach to a national unity they have made is entirely due to their religion. It is this, too, which confers upon them their distinctive and characteristic peculiarities. Their origin was as follows:—

In the year 1469, there was born in the province of Lahore, a Hindoo child of the Chastrya caste, who received the name of Nanook. In early life he evinced a strong aversion for all worldly business, abandoned the commercial pursuits for which he had been designed, withdrew into solitude, and gave himself up to religious meditation. He was very soon impressed with the falseness of the Hindoo mythology, and rejecting its "lords many and gods many" acknowledged in their place one supreme and sovereign King. The Buddhist and Mohammedan systems now engaged his attention. With these he seems to have been better satisfied; but he soon perceived that they, too, were faulty. The result of his musings was an eclectic theology which he hoped would combine the excellences and escape the errors of all. The religious excitement kindled within him he easily mistook for divine inspiration, and he

announced himself as a Gooroo or religious teacher. He proclaimed the existence of "One, and one only God, the omnipotent Creator of the universe, the fountain of goodness, the inexhaustible source of truth." He taught that we are all responsible to him, and that at the day of judgment he will address to each this question—"Man, what good hast thou done in the life with which I entrusted thee?" He asserted the immortality of the soul, the vanity of all outward forms and rites, abolished the distinction between clean and unclean in articles of food and apparel, and insisted upon the necessity of a holy life as the sole ground of acceptance with the Deity. Discountenancing the distinctions of caste, he proclaimed the absolute equality of all men before God. He, however, allowed the partial observance of caste, possibly in order to prevent the total disruption of society which would have followed its immediate abrogation.\* He inculcated universal tolerance, kindness, charity, and forbearance, and prohibited war under any circumstances.

In the perusal of this very extraordinary code one can hardly fail to be struck by its many coincidences with the Christian system. Are these analogies to be explained by supposing that some copy of the Scriptures, or some echo of Christianity had reached him? Or are we to admit that a measure of divine illumination has at times been granted to the devout and prayerful among the heathen? By whatever means he arrived at the knowledge of these doctrines, he taught them so successfully, that he collected and organised a band of Sikhs or disciples; from amongst whom there arose, on his death, another Gooroo as his successor. Under successive teachers the sect multiplied, unmolested by their Mohammedan rulers. But the fifth Gooroo, Arjoon Mal, who entered upon his office at the commencement of the seventeenth century, determined to collect the scattered traditions of the teachings of Nanook, and embody them in a single volume. This forms the Grunt'h of the Sikhs, and holds the same place in their system as the Koran among the Mohammedans, or the Bible with us. From the profound reverence with which this volume is regarded, it is very scarce in Europe. The copy which we have examined, and the only one with the existence of which we are acquainted, consists of 572 pages, each of which is about half the size of one of the pages of this Magazine.

The appearance of this volume gave rise to the first molestation of the new sect. The persecution was probably instigated by a zealot who wished to incorporate his own doctrines with those of Nanook. This being refused by Arjoon, he revenged himself by denouncing his brethren to the Mohammedans, who, discovering what were the doctrines held by the Sikhs, and regarding the Grunt'h as a rival of the Koran, attempted to exterminate the book and its believers by fire and sword. Persecution produced its invariable results. The Khalsa became consolidated and increased, and at the same time a spirit of intense antagonism to all other religious systems was excited among them. Though they could not successfully cope with the forces of the Great Mogul, whose empire was then in its zenith, they clung to the doctrines of Nanook and of the Grunt'h with stubborn tenacity, and forgetting for the time the pacific injunctions of their founder, they offered an occasional and partial resistance to the troops sent against them.

This state of things continued till the commencement of the eighteenth

\* One is here reminded of the conduct of the apostles and first founders of Christianity in regard to the various caste questions between Jew and Gentile, Greek and Barbarian, clean and unclean, which came before them.

century, when the tenth and last Gooroo entered upon his office. He, availing himself of the warlike spirit evoked by persecution, succeeded in entirely remodelling the Khalsa. His name was Govind. He was a man of indomitable energy, fearless courage, and lofty genius. Nanook had forbidden his followers to carry weapons or wage war at all; under persecution they had begun to do so, but only in self-defence; Govind transformed them into a race of soldiers, who, consecrated to the use of arms, might never cross their thresholds without *steel* on their persons. Nanook had simply discountenanced caste, and restricted its influences. Govind peremptorily abolished it. He admitted into the Khalsa, on a footing of perfect equality, all ranks, races, and castes. The meanest Sudra was brother and equal to the proudest Brahmin. The haughty Rajpoot chieftains had hitherto arrogated to themselves exclusively the epithet of Singh, or Lion; Govind not only assumed it himself, but conferred it upon every Sikh, whatever his rank, and the confederacy received the title of the Khalsa Singh, or the Lion Church. All were to dress alike in blue, were to allow the hair and beard to grow, and when they met were to salute one another with the words, "Wa Guruji Ka Khalsa," (Victory to the Church of the Gooroo.) He further taught them that to fight in the foremost ranks with unflinching courage secured an immortality of bliss, and that he who fell there would receive a martyr's crown. The complete and universal victory of the Sikhs over all rivals was confidently predicted, and they were forbidden, even amidst the most discouraging circumstances, to despond, or even doubt, of attaining an absolute triumph. These doctrines were received with such enthusiastic and even fanatical earnestness, that the most terrible reverses failed to shake the confidence of the Sikhs in their new leader. The great Aurungzebe then reigned at Delhi, and they were unable to make head against his overwhelming forces. Desperate deeds were attempted by them, which ended only in failure; but they lost not one jot of heart or hope, and with an unconquerable enthusiasm and an heroic devotedness, flung themselves on certain death with lofty exultation, deeming it the summit of their ambition to die for the Khalsa Singh. After a brief career Govind himself perished. His death is thus told by Captain Cunningham:—

"But Govind's race was run, and he was not destined to achieve more in person. He had engaged the services of an Afghan, and procured for him a considerable number of horses. This man, impatient of delay in payment, used an angry gesture, and his mutterings of violence provoked Govind to strike him dead. The body of the slain Pathan was removed and buried, and his family seemed reconciled to the fate of its head. But his sons nursed their revenge, and waited an opportunity of fulfilling it. They succeeded in stealing upon the Gooroo's retirement and stabbed him mortally whilst asleep. Govind sprang up, and the assassins were seized; but a sardonic smile played upon their features, and they justified their act of retribution. The Gooroo heard, and called to mind the fate of their unavenged father. He said to the youths that they had done well, and directed that they should be released uninjured. The expiring Gooroo was childless, and the assembled disciples asked in sorrow who should inspire them with truth and lead them to victory when he was no more? Govind bade them be of good cheer; the appointed ten\* had fulfilled their mission, but he was about to deliver the Khalsa to God, the never-dying. 'He who wishes to behold the Gooroo let him search the Grunt'h of Nanook. The Gooroo will dwell with the Khalsa; be firm and be faithful. Wherever five Sikhs are gathered together there will I also be present.' Govind was killed in 1708 at Nudah, on the banks of the Godavery. He was in the forty-eighth year of his age."

\* It had been prophesied that there should be but ten inspired high priests of the sect. The number was fulfilled in himself.

About two hundred years had elapsed from the entrance of Nanook upon his mission till the death of Govind, and the office had passed through the hands of ten Gooroos. No one dared to announce himself as the successor of those spiritual chiefs, but an ascetic, named Bandu, assumed the military command. The confusion which followed the death of Aurungzebe was favourable to the designs of the confederacy. On several occasions they crossed the Sutlej, and poured like a torrent into the very heart of India, but they were always beaten back with immense loss; and, in 1716, Bandu and many other Sikh chiefs were seized, carried in triumph to Delhi, and put to death with cruel tortures. A dire and terrible persecution again set in against them; they were proscribed and hunted to their mountain fastnesses. But with the decline and downfall of the Mogul dynasty they found safety until they became involved in a deadly conflict with the Afghan conquerors of the Punjaub. The principles inculcated by Govind had so entirely superseded those of Nanook that war became at once the business and the pastime of every Sikh. Though they still professed to revere the Grunt'h and to hold its teachings in the profoundest reverence, the pacific part of them, at least, were now totally forgotten.

It was so recently as the reign of Runjeet Singh, who died a very few years ago, that the Sikhs became the dominant race of the Punjaub. Until his time they had been governed by twelve Sirdars, or feudal chiefs, who, however, owned no allegiance to any superior, and who acted in concert with, or in opposition to, one another, as the interests or caprice of the moment might dictate. Runjeet, who was one of those Sirdars, contrived so to extend his territory and to increase his power, as to establish an unquestionable supremacy over his fellow-Sirdars, and he became ruler of the Punjaub. Almost all the Hill chieftains were Mohammedans or Rajpoot Hindoos. He either reduced them to submission or stormed and destroyed their strongholds. So that although a considerable number of Punjaubees still belong to one or other of those creeds, the great majority of the population, especially in the district of Lahore, are Sikhs.

The extent to which the spirit of Govind still retains its sway in the breasts of the Khalsa we may learn from the campaign in the Punjaub, when, for the first time in India, a British army lost guns and colours to a native foe. Their personal bravery is illustrated by the statements of eye-witnesses, that they have repeatedly "charged single-handed and alone upon English regiments." "I promised protection to a dying Sikh if he would come ashore. The dying man shook his head, as much as to say, that he would never give in to the Feringhees, and floated down the stream to die." "The Sikhs seized the bayonets of their assailants with their left hand and, closing with their adversaries, dealt ferocious blows with their right." Their demeanour under defeat was tested by an officer, who says—

"I taunted them with their folly in presuming to have measured strength with the English. An old Sikh drew himself up to his full height, his eye brightened, and he smiled in scorn, as he said, 'his country was but an infant. Look!' continued the old chief; 'see yonder bubble which floats gaily down the stream; shoot an arrow into it and it is gone; but the stream flows on for ever.' Such were the enthusiastic sentiments of the conquered. They felt no shame and no remorse—they had fought bravely and failed. Now they would learn from their victors, whom they regarded but as bubbles riding on the deep stream. The true Sikh is the most enthusiastic in his religion. He is firmly persuaded that he is the chosen of God, and that, ultimately, he and his faith must conquer all difficulties and triumph over all enemies. When

speaking of his faith and hopes, the Sikh's eye will brighten with religious fervour, every nerve and muscle will quiver under the influence of his enthusiasm. He will dare any hardship, any danger for the mystic Khalsa, and looks securely forward to the day when all shall be united in the faith of Nanook and Govind."

What influence ten years' experience of British rule may have had upon this race of military fanatics we cannot say. This much is evident, that we should do wrong in relying too confidently upon a continuance of their fidelity and loyalty to ourselves. Distrusting this and every other "arm of flesh," we should with new fervour and earnestness betake ourselves to Him who alone is able to deliver. It is becoming increasingly evident that our prayer must be—Send peace in our time; because there is *none other* that fighteth for us but only thou, O God!

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### A DAY OR TWO WITH OUR GERMAN BRETHREN.

HAVING learned that the Conference of the Union of Continental Baptist Churches was to be held at Hamburg the week previous to the Conference of Evangelical Christians of all lands at Berlin, the writer found it would be practicable to gratify his desire to be present at both—at the latter to witness how far English and German Christians could unite in practical effort for the religious liberty of Europe (for this, after all, was the real object of the conference); and at the former to verify, as far as a stranger could, the impressions he had received of the apostolic zeal and primitive simplicity which seemed to characterise this youngest and most successful of modern missions. He accordingly found his way to Hamburg on the first week of September last. The conference had already begun its sittings, and a public meeting on the second evening, to receive the deputation of the English Baptist Union, was the first at which he was present. At this meeting, however, there was little peculiar; but the necessity of having the addresses of our English brethren *done into* German reminded us that we were among a people of a strange tongue. The hymns and tunes, too, were not familiar to us; the metre of the former being as irregular as a Greek chorus, and the latter too deep and solemn for most English congregations, but sung in a style that might be expected from those instructed in music from their earliest years.

Next morning, at an early hour the conference met for business, which, however, was not entered upon till, twice by prayer and praise, and a short address from one of the brethren, their minds were prepared for it. The chapel where they met was an old warehouse, which accounts for its odd shape, so long and narrow. There is a raised platform at one end, occupying the whole breadth, on which stands the desk or pulpit for the chairman, a table in front, at which sat two secretaries, taking down the proceedings of the conference, and several seats on each side occupied by a few brethren and the visitors from this country, whose knowledge of what was passing was kept up by two young friends, who sat near, taking notes in English and kindly communicating them. The front seats in the body of the chapel were filled by seventy or eighty very plain-looking men, simply, and some of them even coarsely dressed, but courteous and affectionate in their intercourse with each other, and deeply interested, earnest, and cheerful, in their long, long sittings, even to the last. The features in some, were expressive of great intelligence, in others, of benevolence, and in a few of sternness; but in most there was

nothing at all peculiar. The great majority of them were pastors of churches; the others being missionaries and *colporteurs*, with a few private brethren; yet the freedom of debate was unaffected by the position of the speaker. There were occasional differences of opinion, and fervour enough in the statement of them, but none of the *bitter zeal* which sometimes embitters our discussions. The Danish brethren, to be sure, sometimes got rather too warm.

And are these the men who have excited so much ill-feeling and alarm in almost every principality in Germany? Everywhere are they spoken against, and eyed askance, not only by the rationalistic clergy, but even by members of the Evangelical Alliance, who publicly endorsed Stahl's *dictum* that the Baptists "have not yet achieved for themselves an ecclesiastical position to justify the state in conferring on them full toleration;" that is, they have not yet, like the Catholics, in the Prussian states, risen to that numerical strength that would render it impolitic to suppress them; or sunk, like the Mennonites, into that insignificance that would make it beneath their dignity to harass them. But these are the "troublers of our Israel," dangerous to the state by their "offensive proselytism;" parties, "on account of whose presence, many had come to the conference (at Berlin) with a kind of half conscience," whose churches "would have been recognised by the state had they not been guilty of so manifold attacks on the church."\* If, among the 7,000 converts of the Union in Germany, there are found some indiscreet persons who are anxious to convince their Lutheran neighbours of the error of baptismal regeneration, and of infant baptism, as leading to, if not involving it, who can wonder? But the fact as stated at the Berlin Conference, by brother Lehmann, that not one in twenty in their churches had been Christians in other communions, and the rule, as stated by brother K bner at the same place, that "every one who carried on an offensive proselytism, using improper means for the spread of his opinions, would, *ipso facto*, be excluded from communion;" and the circumstance that brother M llerw rd, before he was generally known to be a Baptist, preached in many of the parish churches in Sweden, and was only denied the use of them when it was discovered that he *was a Baptist*, not that he preached believer's baptism—are sufficient proofs that proselytism, in the offensive sense of the word, cannot with justice be laid to the charge of our brethren. The disturbance of the "peace of those at ease in Zion" has arisen simply from the faithful preaching of the gospel wherever Providence opened a door for the brethren's ministry; and the only proof of the charge of proselytism is the divine success which has attended their labours.

But if these are the men whom the ecclesiastical rulers of Germany affect to despise, but really dread, they are the men whom the Lord has delighted to honour. And now, after three years' absence, they have come from their fields of labour, to tell of their toils and trials, of their hopes and joys, of their straits and obstructions, assured they will meet sympathy and encouragement from their fellow-labourers. These two brethren who sit far down on the right, hard-wrought looking men, are co-pastors of a large church in Memel. Twenty years ago, in that town (for the writer knows it well), there were but two families in which the

\* See the debate at the Berlin Conference, on Wednesday, September 16th, on Religious Liberty, as reported in the *News of the Churches* for October. The last quotation is from Dr. Krummacher! One almost thought it was Hengstenberg speaking.

grace of God was experimentally known. The Baptist church, founded in 1843, has now 250 members resident in the place, and nearly as many more scattered through its thirty stations at various distances of from ten to ninety miles, along and within the Russian frontier; these stations requiring an amount of labour in supervision and extension which the pastors cannot overtake. That brother down on the left, so quiet and unassuming, and who has some practical acquaintance with the inside of a German jail, has the oversight of a church which, through the divine blessing on his labours, has had a very large increase, more than 100 having been added during the summer. He pleads for aid to enlarge the place where they meet, which, at present, will not accommodate the members alone. That young man with the knit brow on the near right, so plebeian in his appearance and dress, but free and earnest in discussion, presides with his co-pastor, who is old and blind, over two churches, each of them having upwards of 200 members, scattered over forty towns and villages, at great distances. This good brother on the platform, and sometimes in the chair, a Dane by birth, a son of Abraham by descent, though a German by adoption, is the pastor of a church in one of the Rhenish provinces, much respected by the neighbouring evangelical clergy, who are more numerous there than in other parts of Germany. The Lutheran correspondent of the *News of the Churches* bears record that the Baptist church near him "flourishes under the care of a most faithful pastor." Sage in counsel and amiable in general intercourse, he is reputed to be the most eloquent preacher of our denomination, some would say, of any other, in Germany. He is a lyric poet too, of no mean order; his hymns forming not only a large proportion of the Baptist Hymn-book, but finding an honoured place in popular selections of German lyrics. That brother down yonder is from the mountains of Silesia, where the Man of Sin reigned with little disturbance from Lutheran zeal: the Baptist church which has been formed there, consists entirely of converted Romanists. These brethren are from the Low Countries, on the border of Holland, and these from the fens and flats of Denmark. These are from Wurtemberg and Switzerland, on the south; and that noble-looking youth at the foot of the chapel, is an evangelist from Sweden, on the north, where God has blessed him and his fellow-labourers with all but pentecostal success—where persecution, worn out by the patient endurance of the sufferers, now offers only a sullen and passive resistance, while the word of God continues to grow and multiply.

And for what have they intermitted their labours and come so far? They have come to state the difficulties of a practical kind which have arisen in these as yet young and inexperienced churches, and to obtain advice and direction from those older and wiser than themselves; they have come to suggest, or hear the suggestions of others, on means of improvement in carrying out the schemes of benevolence; they have come to arrange matters concerning the support or extension of the mission, and thus be their own committee. It must be remembered that not one of these seventy or eighty churches was in existence twenty-four years ago, and fifty of them not more than half that time. Their pastors are mostly young men, zealous and devoted, but comparatively inexperienced; of independent spirit, but feeling their need of fraternal counsel. And here they have it, kindly given, and received as kindly. From Hamburg, it is presumed, most of them went out; the church there was the school in which they were trained, the model on which their churches were formed; and with the New Testament in their hands, they could not

have had a better. Of its senior pastor, so honoured and beloved, from whose labours the whole Union has sprung, we say nothing here, as perchance this paper may fall into his hands. The church, like himself, has been baptized into suffering and labour for Christ, and it is on their pledge to be some way or other missionaries to the perishing sinners around them that members are received into its communion. Hence its evangelists go out prepared to suffer and resolved to act, impressing on the heart of their converts the same principle which was early instilled into their own.

Dr. Guthrie in his recent volume has given the following striking testimony to the labours of the brethren :—

“See what the Church in Hamburg did! Twenty years ago, five Christian men met there in a cobbler's shop; they also, when they ‘beheld the city, wept over it.’ They resolved to form themselves into a church—a missionary church—with Hamburg and its environs for the field of their labours. What their particular creed was, to what denomination of Protestants they belonged, I am not careful to inquire. High above the regimental colours of that little band floated the royal standard of the cross. They fought for the crown of Jesus. They toiled, they watched, they laboured for the salvation of souls. One article of their creed, one term of their communion was this—that every member of that Christian church should be a working Christian. So, in the afternoons and evenings of the Lord's days they went forth to work, to gather in the loiterers by the highways and the hedges. Every member they gained was more than an accession to their numbers—he was an accession to their power. And with what results were their labours attended? These should encourage all other congregations and churches to ‘go and do likewise.’ That handful of corn is now waving in the golden harvests of many fields. That acorn is now shot up into a mighty oak, that nestles the birds of heaven, and braves the tempests, and throws a broad shadow on the ground. The church which was at first constituted of these five men, who met in an obscure and humble shop, has, in the course of twenty years, been blessed of God to convert many thousand souls, and bring some fifty thousand people under the regular ministrations of the gospel.”

The writer's knowledge of German is too imperfect, and his notes from the translator too slight to allow him to give even an outline of any of the discussions without risk of misrepresentation: nor would it be profitable. The difficulties and discouragements of our brethren there are similar to those we meet with here, except in some forms which arise from the state of society in the remote parts of Germany. It may only be added, that a conversation on the means by which the sad deficit of their pecuniary supplies from America was to be made up, brought out some touching instances of self-denial and exertion to meet this difficulty, with many shrewd, yet kindly given suggestions as to how they might increase and economise the missionary fund among themselves. Weekly contributions were recommended, as at once most scriptural and most efficient. An impression was left on the mind of the English visitors that by none could means devoted to the cause of God be more faithfully or judiciously applied than by those who have the oversight and direction of this interesting mission.

The writer's visit was brought near to a close by the services of the Lord's day. Though the conference had been carried on with much spirit and Christian regard to each other's feelings, debates began to be wearisome, when the “sweet day of rest” came round and was never more “welcome.” The communion of so many, from fields of labour so distant, with each other and with the Lord in his ordinances, was very delightful. Men who spoke at least five different languages were present, and though the curse of Babel—confusion of tongues—weighed heavily on our enjoyment, the Lord's Supper was a symbol which all understood, and all seemed to feel. Many were deeply moved, and tears of joy in pro-

fusion were shed. It was a solemn season, full of blessed anticipations, and long to be remembered. When and where will *all* these communicants meet again? Not on earth. May our next gathering be, "without one wanderer lost," at the marriage supper of the Lamb.

*Bratton.*

H. A.

### LORD BROUGHAM AT BIRMINGHAM.

"THE National Association for the Promotion of Social Science" has been inaugurated at Birmingham, under the auspices of Henry, Lord Brougham, who, on the evening of Monday, the 12th of October, delivered, in a thronged hall, the opening address. Lord John Russell, Lord Stanley, Sir John Pakington, the Hon. Wm. Cowper, Sir Fitzroy Kelly, with many other distinguished noblemen and gentlemen, took prominent part in the preliminary proceedings; and we mean no disparagement to their abilities if, from want of space to give every one his meed of praise, we restrict ourselves to the utterance of a few thoughts suggested by the presence among them of their veteran president. Those of us who were privileged to listen to the "old man eloquent," when discharging the first duties of this the most recent public position assumed by him, will not soon forget the faultlessness of his style, the clearness of his logic, his felicity in illustration, his earnestness of purpose, his impassioned declamation; or the comprehensive grasp in which "the grand old master," on whose hoary head now rests the "crowning snows" of many winters, but whose intellect no toil can exhaust, held up to our mental vision the primary ideas, and the actuating principles of a subject so vast in the extent—so varied and so involved in the modes—of its action as that to which he then directed our attention, embracing, as it does, in its immense scope, the whole structure of society. But we intend not here to discuss the utility of such an organisation as that of which Lord Brougham then expounded the principles and the objects—we mean not here any eulogy of Lord Brougham—the less of personal panegyric the better. It appears to us that the most grateful evidence we can bear of our appreciation of the labours of the noble lord is to learn the great lesson of his life, and this it is which we would commend to serious and thoughtful consideration. It is grand to see one of such commanding intellect squandering no time-treasure in profitless speculations upon the perplexing problems of existence, but leaving the mystery and accepting the fact; early recognising a great purpose in life, and with supreme scorn of ignoble aims setting himself at once with resolute endeavour, with strenuous effort, with invincible stern earnestness, to the realisation of loftiest hopes, and to the consummation of noblest designs, such as may most essentially subserve the welfare of mankind—such as may help indeed, very widely to extend the glory of God himself. All teaching upon this point, a life like that of Lord Brougham reduces to a substantial reality—one such embodiment of theoretical truth is worth volumes of didactic philosophy; one such illustration, carefully studied, will do more for us than whole folios of letter-press—and is, in virtue of being actual and tangible, a wonderful stimulus to imitation. Upon young men would we especially urge the duty of studying and following such high examples. "No one liveth to himself, and no one dieth to himself." "Look not every man upon his own things, but every man also upon the things of others"—these are the words of that book which,

inspired by Him "in whom are hid all treasures of wisdom and knowledge," can alone tell us what life ought to be—these are texts of which the lives of men like Lord Brougham are the best expositions. Young man! gloriously gifted you may be, rich in mental resource, fascinating and admired, but unless these talents be sanctified by the "love that seeketh not her own," unless they are dedicated to the service of God and of man (whom you cannot help serving if you serve God rightly), all this "profiteth you nothing."

"Si tu brilles sans être utile,  
A ton dernier jour on dirait,  
C'est ne qu'une étoile qui file—  
Qui file, file, et disparaît!"\*

Is this the "In Memoriam" you desire? Will this momentary meteoric splendour satisfy your immortal longings? Have you no ambition to be one of that "glorious company" who "shine as the firmament, and as the stars for ever and ever," of whom, when passed from this lower sphere—"this visible diurnal orb"—it may be sung—

"The dead are like the stars by day,  
Withdrawn from mortal eye;  
But not extinct; they hold their way  
In glory through the sky."

Sublimest destiny! ay, but not alone along the sky-paths does their lustre gleam; like an unforgotten lay, it lingers here in the hearts and memories of those for whom they worked; like a perfume does it cling about the world which they left better than they found it. Each one of them in dying might, with this reference, have confidently cried,—

"Non omnis moriar; multa que pars mei  
Vitabit Libitinam. Usque ego posterâ  
Crescam laude recens"—†

Young man! make this your aim. Not the aching for fame, but the unselfish service upon which fame will most surely wait: stretch towards this goal; it is not a Utopian but an attainable good, as many "of like passions" with yourself have already proved. It is true that you are impotent "of yourself to do anything as of yourself," but there is "help laid upon One who is mighty." Seeking, then, His aid who "giveth power to the faint and increaseth strength" to the feeblest, keep ever before you this lofty aim—"covet earnestly the best gifts;" so shall the approving voice of the Master (whose life of long self-sacrifice is, be it ever remembered, the model of all models)—so shall the gratulation of the Master welcome you one day a "good and faithful servant into the joy of your Lord;" and not only so, but those of earth to whom you were a blessing will look lovingly through their tears upon your grave, and say—

"The memories of his music shall descend  
With the pure spirits of the sunless hours,  
Sink through our hearts, like dew into the flowers,  
And haunt us without end!"

*Birmingham, Oct. 17th.*

X ?

\* If you shine with useless splendour  
At your last day they'll say,  
It is only a falling star,  
Falling, falling, and fading away!

† Death shall not subdue me quite:  
In the dark grave's gloomy night,  
Much shall still survive.  
And my fame shall live and spread,  
Until Time itself be dead.

## II.—THE APOSTOLIC FATHERS.

### CLEMENT AND HIS WRITINGS.

IN our last article we gave an exposition of the abuses and uses of ecclesiastical tradition and a brief account of Clement, the earliest of the Apostolical Fathers. It is our present intention to lay before our readers a summary and analysis of the teachings of this undoubtedly good man.

And we shall, in the first place, enumerate one or two of those things which strike us as being his most prominent defects.

1. After reading carefully through the whole of the writings which can be considered really his, we have not met with a single suggestion that can be regarded as more than common place. He adds nothing to our stock of theological knowledge. About one-fourth of what he has written consists of citations from Holy Writ: but his quotations *throw no fresh light upon the passages referred to*. In fact, it appears to us that the profuseness of Clement's quotations was necessitated by the poverty of his own resources. There is one reference to Scripture which has the merit of *originality* at least, and which gives a gloss that has since become very popular among men of the spiritualising school. We refer to the allusion to Rahab's treatment of the spies, in which Clement says:—

“And in addition they gave her a sign, that she should hang out of her house a scarlet thread, thus clearly foreshowing that by the blood of the Lord there shall be redemption to all those who believe and hope in God. Ye see, beloved, that not only was there *faith*, but *prophecy*, in the woman.”

This is about the most original thing that Clement wrote; but he blunders here, for the suggestion was not made by the woman at all, but by the spies. We do not, of course, find fault with Clement for quoting Scripture so frequently; but we simply affirm that his quotations give us no additional insight into its meaning: they appear to have been made merely to fill up the epistle. We admire his reverence for the word of God; but we do not think he possessed great powers of exposition.

2. In many cases he quotes Scripture very incorrectly, and in some gives a positively false interpretation of the mind of the Spirit. Generally speaking his citations from the Old Testament are made from the Septuagint. Sometimes he gives only a free rendering of the *sense* of that version. In some few cases he altogether departs from it. Generally he follows it with all its mistakes. Thus, he quotes from Gen. iv. 3—9, following the absurd rendering given by the Septuagint of the 7th verse, “If thou offerest rightly, but dost not divide rightly, hast thou not sinned. Be at peace,” &c. Again, he quotes Jer. ix. 23, 24, and in his version of the 24th verse departs from both Hebrew and Septuagint, and gives the sense of neither. The Septuagint rendering of that verse is beautifully exact, but Clement altogether misses the sense. The Hebrew and the Septuagint read, “But let him who glories glory in this that he understands and knows me, that I am Jehovah, who showeth kindness, judgment, and righteousness in the earth, for in these is my delight, saith Jehovah.” Clement renders the passage, “But let him that glorieth glory in the Lord to seek him, and to do judgment and righteousness.” Often Clement gives a whole heap of passages jumbled together, quoting merely from memory. As an example, we specify the quotation given at the commencement of his first epistle, eighth chapter, partly from Ezek. xxxiii. 11, to which he adds, as if it were a continuation of the same passage, a fragment from Ezek. xviii. 30, 32,

and jumbles up with the allusion to those verses a mere paraphrase, and that too an extravagantly free one, of several other passages. Certainly *correctness* in quoting and explaining Scripture was not one of Clement's virtues.

3. Another thing in Clement's writings which strikes us as a blemish is his reiteration, *usque ad nauseam*, of the duty of submission to "the clergy." His first epistle to the church of Corinth was written with a view of composing the differences which had broken out among the members, and which it seems had influenced prejudicially the deference which the church paid to its presbyters. Under these circumstances Clement wrote, desiring to restore peace, and very properly enjoins upon the turbulent and divided members to cultivate the grace of brotherly love, and to study the things which make for peace. But he pushes the demand of submission to the presbytery with an extravagant earnestness and importunity; and moreover he does so without the necessary qualifications, so that the advocates of implicit submission to priestly power might easily cull a number of quotations from Clement suitable to their purpose.

Moreover, he uses some very judaical *illustrations* in speaking of the office of the Christian ministry; as in his first epistle, 40th chapter:—

"These things, then, being clear unto us, we ought also, looking into the depths of the divine knowledge, to do all things in due order, whatever the Lord has commanded to be done, at their appointed seasons; and (thus) to perform our offerings and service. And he has not ordered them to be attended to rashly and without order, but at defined times and seasons. And, moreover, he himself has fixed by his supreme will both where and by whom he wishes them to be performed; that, all things being done piously according to his good pleasure, may be acceptable to his will. Those, therefore, who present their offerings at the appointed times are both accepted and blessed: following the commands of the Lord, they do not sin. For to the high priest are assigned his peculiar services; and to each of the priests is appointed his appropriate place; and on [the Levites are devolved their special functions; and the layman is bound by laws having respect to laymen."

These are the illustrations by which Clement sets forth the nobly simple ministry and worship of the New Testament! We discern in such allusions as these the *germ* of those notions of priestly power which found their climax in the blasphemous assumptions of the clergy of the Romish Church!

4. But a graver defect in Clement's writings is, the unscriptural style in which he expresses himself in many passages touching the great doctrine of justification by the substitutionary work of Christ alone. As we shall hereafter show, he does in some few places bear a testimony both clear and satisfactory on this great truth; but he advances other statements *much more frequently* which ascribe to good works an *efficacy with God* which the Scriptures nowhere attribute to them. In fact, the clear ring of the Pauline theology as to the method of a sinner's justification with God is not to be elicited from the writings of Clement. He says that,

"The Ninevites, by repentance and prayer *propitiated God* for their sins, and received salvation." (*ἐξιλάσαντο τον θεον*).

Again,

"Let us teach our children how much humility prevails with God—how much power pure love has with him—how beautiful and glorious is the fear of him, and how it saves all such as devoutly turn to him with a pure mind."—Again, "Happy are we, beloved, if we have obeyed the commands of God in the unity of love, that so by love our sins may be forgiven us."—And again, "Love towards God is sufficient for the salvation of a man."

Now, to say the least, these are dangerous statements. Out of them a skilful disputant might manufacture a very powerful defence of one of the worst errors of the Church of Rome—viz., the *meritorious* efficacy of good works.

5. Another drawback to our confidence in Clement as a teacher is his evident superstition and credulity. In his defence of the doctrine of a future resurrection, he gravely relates the absurd fable of the Phœnix as *an undoubted truth*, and founds upon it an argument which he urges with great earnestness. He says (first epistle, 25th chapter),—

“Let us consider that wonderful sign of the resurrection which exists (*τὸ γινόμενον*) in Oriental countries, that is to say, in Arabia. For a bird there is which is called a Phœnix: of this bird there never exists more than one, which lives five hundred years, and when it draws near to the dissolution of death, makes itself a nest of frankincense and myrrh and other spices, into which, when its time is completed, it enters and dies. But when its flesh putrifies, a certain worm is produced, which being nourished with the juice of the dead bird, brings forth feathers. Moreover, having become full grown, it takes up the self-same nest, in which are the bones of its progenitor, and bearing these, flies from Arabia to Egypt, to the city called Heliopolis, and flying by day in the sight of all men, places these upon the altar of the sun, and thus returns whence it came. Then the priests examine the records of the times, and find that it has returned at the end of five hundred years. Shall we, then, think it to be great and wonderful if the Lord of all shall cause a resurrection of those who have devoutly served him in the confidence of a good faith, when even by a bird he shows us the greatness of his promise?”

Clement does not refer to this story as originated by some obscure tradition of the doctrine of a future state, and as evidencing the existence of some such primeval tradition, but clearly believed that such a bird existed, and that the things related of it were true. Had he lived in after years he would have been in great danger of being gulled by the marvellous wonders related of the Romish saints! Let any serious Christian compare the fifteenth chapter of Paul's First Epistle to the Corinthians with the 25th of Clement's first epistle to the same church, and say whether in this case the old proverb is not painfully illustrated—*There is but a step from the sublime to the ridiculous!*

But we have pursued this strain of remark much longer than has been pleasant to ourselves. We shall now proceed to examine Clement's testimony to many important facts, doctrines, and usages.

I.—*We propose to consider his testimony to the facts and documents of revelation.*

He quotes from the following books of the Old Testament in a way which implies *his recognition of their canonical authority*:—Genesis, Exodus, Numbers, Deuteronomy, Joshua, Job, Proverbs, Esther, Psalms, Isaiah, Jeremiah, Ezekiel, Daniel, and Malachi.

He refers to the principal incidents in the lives of the following Old Testament characters as *undoubted historical facts*:—Adam, Cain, Abel, Noah, Abraham, Isaac, Jacob, Job, Lot, Laban, Moses, Aaron, Nathan and Abiram, Pharaoh, Joshua, Rahab, David, Saul, Elijah, Elisha, Jonah, Ezekiel, Daniel, Ananias, Asarias and Mishaël, and Esther.

He quotes from the following books of the New Testament:—the Gospels of Matthew, Luke and John, James's Epistle, 1 Corinthians, 1 Peter, 2 Peter, Romans, and Hebrews. He makes so free a use of the language of the Epistle to the Hebrews, that Eusebius says, many in his day affirmed that Paul originally wrote that epistle in the Hebrew language, and that Luke or Clement afterwards translated it into Greek. Eusebius himself thought that Clement was the author of the translation.

In addition, Clement makes indirect allusions to passages in the Acts, 1 Timothy, 2 Timothy, Ephesians, 1 Thess., and Jude. Moreover, he recognises the historical truthfulness of incidents in the life of Jesus Christ our Lord and Master, and of Peter, Paul, Apollos, and the early martyrs. Thus we have in him a voucher for the veracity of an immense portion of the Holy Scriptures. *The mythical theory was unknown to him.* He regarded the persons and incidents recorded in the Scriptures as *indisputably real*. His witness supplies an important link in the chain of historical testimony, and proves that from the very first Christianity was received as resting upon facts and documents of undoubted truthfulness.

We must not forget that he also makes reference to Judith as a genuine historical character, and calls her the blessed Judith. He, however, expresses no opinion as to the *inspiration* of the *Book of Judith*. It is thought by some that he quotes from another Apocryphal book—viz., the *Book of Wisdom*; but after looking carefully at that passage, we come to the conclusion that the verbal variations between the verse in Clement and that in the *Book of Wisdom* are such as to render the quotation extremely uncertain.

II.—*We come next to the consideration of Clement's views on sundry important scriptural doctrines. After all, the theology of Clement is essentially sound.*

1. *He asserts most decidedly the inspiration and infallibility of the Holy Scriptures.*—It is refreshing to read Clement's repeated and unequivocal testimonies to this great truth. His homage to revelation is rendered most heartily. He may not have had any particular theory of inspiration, but he did believe that God the Holy Spirit was the inditer of the Scriptures. These are samples of his style of quoting from the word of God:—

“The ministers of the grace of God have spoken by the Holy Spirit concerning repentance.”—“For the Holy Spirit says, Let not the wise man glory in his wisdom.”—“For the holy word says, Upon whom shall I look?” &c.—“As the Holy Spirit has spoken concerning him.”

These are the terms in which he refers to the Scriptures; but though he lived in the apostolic age, he never claims inspiration for *himself*. He exhorts thus: “Diligently examine the Scriptures, which are the true oracles of the Holy Spirit.” 1st Ep. 45th ch.

2. *He recognises the doctrine of the Trinity.*—He does not use the word *Trinity*, but he avows what is meant by it—viz., the doctrine of the Father, the Son, and the Holy Spirit. We do not contend for the word for its own sake, but simply for the sake of *what it represents*. It expresses the existence of three equal Persons in the one God; or, in other and inspired words, “That Jehovah is our Elohim, and yet one Jehovah.” These are Clement's sentiments—“Have we not one God, and one Christ, and one Spirit of grace poured out upon us, and one calling in Christ?” 1st Ep. 46th ch. The following fragment is taken ex Basilio, Lib. de Spiritu Sancto, cap. 29:—“But also the elder Clement says, God lives, and the Lord Jesus Christ, and the Holy Spirit.”

3. *He avows the pre-existence and Godhead of Christ Jesus.*—He thus expresses himself:—

“One Christ the Lord who has saved us, when at the first he was spirit, became flesh, and thus called us.” 2nd Ep. 9th ch.—“The sceptre of the Majesty of God, our Lord Christ Jesus, did not come with the vaunting of pride,” &c. 1st Ep. 16th ch.—“Brethren, thus it becomes us to think of Jesus Christ as of God, as of the Judge of the living and the dead.” 2nd Ep. 1st ch.

4. *He recognises the personality and work of the Spirit.*—He attributes to him all the actions of a personal agent. He represents him as having imparted their supernatural knowledge to the writers of the holy word. He ascribes the previously happy condition of the church at Corinth to the grace of the Holy Spirit. Thus,—“An abundant effusion of the Holy Spirit was upon you.” He says that the first preachers went forth with the full assurance produced by the Holy Ghost, and that they were enabled to discern spirits by his agency. He distinguishes the Spirit from the Father and the Son. 1st Ep. 46th ch.

5. *He maintains the doctrine of the atonement.*—Thus he says,

“Let us gaze upon the blood of Christ, and let us see how precious his blood is with God, seeing that having been poured forth for our salvation it has obtained the grace of repentance for all the world.” 1st Ep. 7th ch.—“Jesus Christ, our High Priest and Guardian.” 1st Ep. 58th ch.—“For the love which he had to us, Jesus Christ our Lord gave his own blood for us, by the will of God, and his flesh for our flesh, and his Spirit for our spirits.” 1st Ep. 49th ch.—“By the blood of the Lord there shall be redemption to all those who believe and hope in God.” 1st Ep. 12th ch.

Clement seems to have held no particular theory as to this great doctrine beyond the simple but glorious truth, that the blood of Christ was a true propitiation or atonement, securing the redemption and salvation of all who receive it by faith. This he undoubtedly maintained.

6. *He holds the doctrine of salvation by grace through faith.*—Notwithstanding his frequent obscurity on this vital question, he bears, in some places, a clear testimony to its truth. Thus:—

“They all therefore were made glorious and great, not by themselves, nor by their works, nor by the just deeds which they performed, but by his will. Hence we, too, having been called by his will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or piety, or works which we have wrought in purity of heart; but by faith, by which the Almighty God has justified all from the beginning.” 1st Ep. 32nd ch. “For he had pity on us, and having compassionated he saved us, beholding in us much error and destruction, and that we had no hope of salvation, except that which we had from himself. For he called us who were not; and determined that we should be, out of nothing.” 2nd Ep. 1st ch.

This last clause evidently refers to the creation of *spiritual life*, and strongly asserts the sovereignty of God in its impartation.

7. *He earnestly enforces the necessity and obligation of good works.* Clement was no Antinomian. He frequently enjoins the cultivation of all the Christian virtues. His style is pre-eminently practical. Quotations to prove this would be superfluous. Referring to the kind of justification of which the apostle James treats in *his* epistle, Clement says, “We are justified by deeds not by words.”

III.—*We shall bring our paper to a close by considering Clement's testimony to some early and important ecclesiastical usages.*

1. *He recognises only two orders of church officers; namely, that of the bishop or pastor or elder, and that of the deacon.* Thus he writes: The apostles,

“Proving by the Spirit the first fruits of their labours, appointed some of them to be bishops and deacons of those who should believe. And this was no new thing, for long ago it was written concerning bishops and deacons. For thus the Scripture speaks in a certain place, ‘I will appoint their bishops in righteousness and their deacons in faith.’” 1st Ep. 42nd ch.

He clearly speaks of bishops (*ἐπίσκοποι*) and elders (*πρεσβύτεροι*) as being the same: the former term describing the *nature* of their office; and the latter the *age* at which it was generally entered upon. Thus, in his Ep. i. 44, he says, that it is a great sin to turn godly *bishops* out of their

pastoral office; and pronounces those *elders* (evidently still speaking of *the same class*) blessed who have finished their course, and have safely reached heaven. In his Ep. i. 54, referring to the *pastors* or *bishops* of the church, he says, "Only let the flock of Christ be at peace with the appointed *presbyters*," or elders. "Submit to the *presbyters*," or *elders*. It is perfectly clear that Clement uses the terms bishop and elder interchangeably for the same order of ministers. We are sorry to observe that Wake translates the term elder, *priest*. This is of course a perfectly unwarranted rendering.

2. *He recognises the authority of the whole church in the choice of its ministers and in the maintenance of ecclesiastical discipline.* There are two memorable passages on these points in Clement's first epistle. The former is in the 44th chapter:—

"Those, then, who were appointed by them (the apostles) or afterwards by other eminent men, by the concurrent consent of the whole church," &c.

This proves that in the apostolical age the whole church had a voice in the choice of its ministers. The eminent men ordained, but the whole congregation of baptized disciples elected the bishops and deacons. The other passage is in 1st Ep. 54th ch., in which Clement makes the following touching appeal to those who had raised the disturbance:—

"Who, then, among you is generous? who merciful? who full of charity? Let him say—If by me (have arisen) sedition, contention, and schisms, I will depart, I will go wherever you shall please, and I will do *the things that are determined on by the multitude* (ὕπὸ τοῦ πλήθους), only let the flock of Christ be at peace with the appointed elders."

This demonstrates that in Clement's time the whole multitude (τὸ πλῆθος) of the disciples decided all questions of ecclesiastical discipline. It is a parallel passage to Acts vi. 5, "and the saying pleased the whole multitude, and they chose Stephen," etc. It was the *πληθος* in that case that chose their deacons; and Clement tells us that, later in the apostolic age, the *πληθος* still maintained their rights. By the way, Wake rather shabbily puts "the multitude" in a marginal note, and substitutes "ye" in the body of his translation; by no means an ingenuous or honourable proceeding.

3. *He speaks of baptism as the seal of the Christian profession.*—His first epistle makes no reference to baptism that we can detect: but his second contains three. They are the following:—2nd Ep. 6th ch., "If we keep not our baptism pure and undefiled, with what confidence shall we enter into the kingdom of God?" And again, 2nd Ep. 7th ch., "Of those who do not keep their seal" (their baptism) he says, "their worm dieth not," etc. And, finally, 2nd Ep. 8th ch., "Keep your flesh pure and your seal undefiled, that we [ye?] may receive eternal life." Clement regarded baptism as the seal or symbol of Christian discipleship, and enjoined the careful, and consistent, and constant, carrying out of the profession made in that ordinance. The sin of apostacy from *discipleship to Jesus ratified by baptism* would hand men over to the worm that dieth not and the fire that is not quenched. Solemn and important truth! May He who walketh in the midst of the churches keep us and our brethren from thus deserting his holy cause!

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JOHN STOCK.

## MISSIONARIES AND THE MUTINY, AS JUDGED BY THE HINDOOS.\*

THE British Indian Association is composed of Hindoo gentlemen of the highest standing and respectability. Its grand object is the prosecution of social and political reforms. At a general meeting of the association held on Saturday, 25th July last, and presided over by the Rajah Pertaup Chunder Singh, Vice-President, the subject of Lord Ellenborough's speech relative to the Sepoy mutineers, was brought up for discussion. Of the leading speeches on that occasion, reports appeared in the *Hurkaru* and other daily journals. These, of course, contain many sentiments and allusions—quite congruous to the native mind—with which, as Christians, we cannot sympathise. But, in as far as they repudiate utterly the theory of Lord Ellenborough—scouting the very idea that the rebellion could have originated in any support given by Lord Canning to missionary societies or schools—they are extremely valuable. Had our space admitted of it, we would gladly reprint the whole; as it is, we must be satisfied with a few extracts.

Baboo Duckinarunjun Mookerjee, adverting to the debate in the House of Lords on the 9th June last, said—

“Speaking, as I am, from the place which is the centre of the scenes of those mutinies that have drawn forth the remarks of Lord Ellenborough, and possessing, as we do, the advantages of being identified in race, language, manners, customs, and religion with the majority of those misguided wretches who have taken a part in this rebellion, and thereby disgraced their manhood by drawing their arms against the very dynasty whose salt they have eaten, to whose paternal rule they and their ancestors have for the last 100 years owed the security of their lives and properties, and which is the best ruling power that we had the good fortune to have within the last ten centuries; and addressing, as I am, a society, the individual members of which are fully familiar with the thoughts and sentiments of their countrymen, and who represent the feelings and interests of the great bulk of her Majesty's native subjects, I but give utterance to a fact patent to us all, that the Government have done nothing to interfere with our religion, and thereby to afford argument to its enemies to weaken their allegiance.

“The abolition of the diabolical practice of infanticide by drowning children in the Gunga, by the Marquis of Hastings, of the criminal rite of Suttee suicide by Lord Bentinck, and the passing of other laws for the discontinuance of similar cruel and barbarous usages, equally called for by justice and humanity, by Governors-General (though they existed among us for ages), never, for a moment, led us to suspect that our British rulers would interfere with our religion, or weaken the allegiance of any class of subjects in India. And is it to be supposed that Lord Canning's subscription to the missionary societies has ignited and fanned the awful fire, the flame of which now surrounds the fair provinces of Hindostan, and has changed the obedient and faithful native soldiers of the state into fiends, who delight in plunder, massacre, and destruction? No, certainly not; our countrymen are perfectly able to make a distinction between the acts of Lord Canning as a private individual, and his lordship's doings as the Viceroy of her Gracious Majesty Queen Victoria.

\* From a pamphlet recently published in Calcutta, entitled “Lord Ellenborough's Blunder concerning the Causes of the Mutiny.”

"Thou as to the missionaries, a man must be a total stranger to the thoughts, habits and character of the Hindoo population, who could fancy that because the missionaries are the apostles of another religion, the Hindoos entertain an inveterate hatred towards them. When discussing an Indian subject, it should always be remembered that this country is not inhabited by savages and barbarians, but by those whose language and literature are the oldest in the world, and whose progenitors were engaged in the contemplation of the sublimest doctrines of religion and philosophy at a time when their Anglo-Saxon and Gallic contemporaries were deeply immersed in darkness and ignorance; and if owing to 900 years of Mohammedan tyranny and misrule this great nation has sunk in sloth and lethargy, it has, thank God, not lost its reason, and is able to make a difference between the followers of a religion which inculcates the doctrine that it should be propagated at the point of the sword, and that which offers compulsion to none, but simply invites inquiry. *However we may differ with the Christian missionaries in religion, I speak the minds of this Society, and generally of those of the people, when I say that, as regards their learning, purity of morals, and disinterestedness of intention to promote our weal, no doubt is entertained throughout the land—nay, they are held by us in the highest esteem.* European history does not bear on its record the mention of a class of men who have suffered so many sacrifices in the cause of humanity and education as the Christian missionaries in India; and though the native community differ with them in the opinion that Hindostan will one day be included in Christendom—for the worship of Almighty God in his unity, as laid down in the Holy Veds, is and has been our religion for thousands of years, and is enough to satisfy all our spiritual wants—yet we cannot forbear doing justice to the venerable ministers of a religion who, I do here most solemnly asseverate, in piety and righteousness alone are fit to be classed with those Rishees and Mohatmas of antiquity who derived their support and those of their charitable boarding-schools from voluntary subscriptions, and consecrated their lives to the cause of God and knowledge.

"It is not therefore likely that any little monetary aid that may have been rendered by the Governor-General in his private capacity to missionary societies should have sown the germ of that recent disaffection in the native army, which has introduced so much anarchy and confusion in these dominions.

"Government now-a-days have made additional provisions for the education of the middling and upper classes of their subjects, but there has, I regret to say, been a sad omission as regards the education of its native army, ever since the days of its first formation: by education I do not mean a course of scholastic training; but some sort of training at least should be imparted to Sepoys, whom, of all others, it is most absolutely requisite to humanise and to bring under the fear of God. For the soldier's occupation is with arms, his daily business lies in tactics and physical force: so, unless he is taught in some shape the duties he owes to his God, his sovereign, and to his immediate employers, he becomes, when infuriated, worse than a cannibal, as has been to our shame demonstrated in the recent rebellion."

Rajah Issur Chunder Singh, in seconding the motion of the last speaker, addressed the meeting to a similar effect.

While the theory of Lord Ellenborough is thus emphatically and unanimously repudiated by the members of the British Indian Association, it is pleasing to note the testimony which is as emphatically and

unanimously borne to the character and labours of Christian missionaries. Such a spontaneous testimony, accorded by such an assembly, ought to be felt as the severest rebuke by some nominal Christians in high places at home and abroad, whose delight it is, in the blinding frenzy of their arrogance and ignorance, to misrepresent the labours of missionaries and heap unmerited obloquy on their characters. The conciliatory and sympathising conduct and bearing of missionaries towards the people of this land will be found, in all quarters, to have gained for them no ordinary amount of confidence and good-will. Their very antagonism to the prevailing systems of idolatry and superstition is, by numbers, distinctly recognised as proceeding from motives of philanthropy, and an intense desire for the enlightenment and elevation of those who groan under them.

On this subject we have great delight in quoting the following striking passage from the last number of our excellent contemporary, *The Christian Intelligencer*:—"We repeat," says the *Intelligencer*, "what we have already stated, and repeat it after another month's opportunity for observation, that there is not the slightest symptom of any special animosity against missionaries or their doings; nor of the present disturbances having in any degree whatever been caused by any missionary proceedings. On the contrary, if any European is respected and trusted by natives at present, it is the missionary. All the influence of public officers and their agents at Benares could not succeed in procuring supplies for the troops and others from the country round; but a missionary, well known to the people, is now going round the villages and getting in supplies for the public service. The missionaries and their families are living, at that and some other stations, at some distance from the other residents, and from the means of defence, and are surrounded by the people on every side. How remarkable is this state of affairs! The Government, who have always fondled and favoured superstition and idolatry, are accused of an underhand design to cheat the people into Christianity; and the missionaries, who have always openly and boldly, but still kindly and affectionately, denounced all idolatrous abominations, and invited their deluded votaries to embrace the gospel of Christ for their salvation—they are understood by the people, and if any Europeans are trusted, the missionaries are the persons."

Calcutta, August 1857.

A. D.

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### AFFLICTIONS OF CHRISTIANS.

THEY have frequently more of these sufferings than others. The husbandman does not prune the bramble, but the vine. The stones designed for the temple above require more cutting and polishing than those which are for the common wall. Correction is not for strangers, but children. The Christian mourns over those infirmities which are not viewed by others as sins, such as wandering thoughts and cold affections in duty. It is said of that beautiful bird, the bird of Paradise, that when it is caught and caged, it never ceases to sigh till it is free. Just such is the Christian. Nothing will satisfy him but the glorious liberty of the sons of God.—*Jay*.

## Reviews.

*Memoir of Josiah Conder.* By EUSTACE R. CONDER, M.A. London:  
John Snow.

THE church on earth is a scene of affecting vicissitude. Even in this "garden there is a sepulchre." Every additional treasure it receives "is precious in the sight of the Lord;" but it has recently claimed some good and great men whom we feel we could ill spare. The blanks which their decease has created give us a loftier idea of their worth. Their manner of life is their monument. Though they are gone it remains, for they lived so as to be missed. JOSIAH CONDER certainly did so. His name stands high on the roll of moral excellence and enlightened piety—of Christian literature and Protestant dissent. It is the symbol of a kind of greatness to which our young men would do well to aspire.

Dr. John Conder, the venerable tutor of the Mile End Dissenting Academy, left several sons. The fourth was Thomas. He heard his father's lectures to the students, and became so enthusiastic a classic that many years afterwards he could repeat from memory long passages out of Homer. He married a lady of the same name, but no near relation. Both were pious and amiable, prudent and energetic, and both attained to a good old age. JOSIAH, the subject of this memoir, was their sixth child. In Falcon Street, Aldersgate, London, they hailed his birth on September 17th, 1789.

"He brought into the world a better inheritance than lands or gold—namely, a sound and healthful constitution, capable of enduring severe toil, and a cheerful, hopeful, elastic temperament, which served him in good stead under the cares and disappointments and trials of a long and busy life. Unmistakable indications of more than ordinary mental ability and energy very early displayed themselves; and the circumstances in which his childhood was spent tended to cherish a quiet, sensitive, meditative turn of mind, and to form the man of letters rather than the man of action. Above all, religion must be reckoned as the predominant influence in his education and in the formation of his character."

In a beautiful autographical fragment, commenced in his twentieth year, he pours out a grateful heart for the benign auspices under which he was born, for the richly good and memorable example of his parents, and for the kindly attention of his nurse, who, our readers will be interested in learning, still survives, and, at the venerable age of eighty-six, loves to dilate on the early decision for God that distinguished the little boy who was entrusted to her care. When four years of age he could read with fluency. In consequence of an attack of small pox, in his sixth year, he sustained a serious calamity, which, afterwards, "he did not scruple to rejoice in, as the probable fountain of future blessings"—the loss of an eye! Electricity was tried in vain, and, after wearing for a time a glass eye, he substituted a shade. The remaining visual organ, which disease had spared, was particularly powerful, and, by the aid of its brilliant ray, he applied himself to his studies at the school of the Rev. Mr. Palmer, of Hackney, with unremitting diligence. He was no fighter, though on two occasions his schoolfellows had proof that a disposition naturally gentle and retiring, was perfectly compatible with a self-respect that can deal an effective blow when occasion requires. Even at this early age he gave indications of possessing, in no common degree, one of the most promising traits of intellectual eminence—the power of abstraction. He could attend to more than one thing at a time with peculiar felicity and exactness. However inauspicious, occasionally, the circumstances in which he addressed himself to his lessons, their difficulties soon vanished before him. He pulled no long face on surveying his task, for task it scarcely was to the youth who "never sat steadily at his desk like other boys to prepare for the classes, but was sure to assume some grotesque position, and, with pen or pencil in hand, would be scribbling caricatures, or otherwise amusing himself, not heeding the friendly warning of M. Paris, his excellent French master. His mind was busy working while his fingers were playing truant, and never was he found unprepared for the master. "On one occasion, rather discouraged at the meagreness of appro-

bation and the severity of strictures awarded to him, in comparison with his fellow-pupils on the French form, he wept. His tears elicited from his tutor, with whom he was a favourite, an eloquent eulogy, characteristically expressed, 'You *grate* fool, Josiah! you *grato* fool! Do you not see zat it is just because you are ze only boy in ze school zat I care for, zat I am more severe wiz you zan wiz all de rast.' "The Monthly Preceptor" was the title of a little work to which Josiah, with several other of Mr. Palmer's scholars, contributed essays. Every month he enriched its pages, and more than once bore away the silver palm. But successful though he proved in his studies, and high as was the favour into which he rose with all around him, he could never subscribe to the dogma that "school days are golden days." Religion was always regarded by him with veneration. The Sabbath he loved, and at a very early period he formed the habit of taking notes of the text and the heads of every sermon he heard. He considered it "a useful and improving custom." At thirteen years of age he removed from school and entered the business his father now carried on, as a bookseller, in Bucklersbury. But for business, as such, our young *litterateur* had no taste. He endured his position—he did not love it; nevertheless he conscientiously aimed at the discharge of its duties. With as much justice as beauty, his biographer remarks:—

"If Pegasus is but in harness, his wings will infallibly get in his way. There is no help for it, but either to take off the harness or to cut off the wings. Many a youthful Pegasus succeeds, after some little trouble, in getting rid of these ethereal appendages, and settles down into a good steady hack. Yet, though the way be paved with gold, were it not better somehow, after all, since he had wings, to have flown?"

Josiah's future eminence he owed to his wise and indomitable resolution to educate himself. No finishing school—no university did he ever enter, but he worked at home. Every spare hour he prized. Theology, metaphysics, and criticism, had all decided charms for him, but he luxuriated in *poetry*. Cowper and Young were his models. "The sweet poet of Sheffield" was then rising into fame, and kindled his admiration. To him he felt warmly indebted for the faithful and occasionally pungent critiques which he passed on his juvenile essays. He taught him that "excellence was only to be attained by laborious correction and study;" and between them both a friendship was formed pure and cordial, in which they mutually rejoiced, and which lasted for half a century. It has since been renewed in the skies. After considerable conflict with his native modesty, he made his first appearance as a poet in the pages of the *Athenæum*. Though he was then only sixteen, Dr. Aikin, the shrewd editor of the periodical, discovered in the author of "The Withered Oak," a mind budding and blooming with promise, and fostered its growth by his genial smiles.

Josiah was a voluminous reader, as certain memoranda of the books he devoured in his eighteenth and nineteenth years abundantly testify. He soon became the centre of a literary circle. His talents and taste were highly appreciated by the family that have shed a charm of inextinguishable interest on the town of Ongar. The result of their mutual correspondence—sincerely valued on both sides—was the starting into print, in 1810, of "The Associate Minstrels," a poetical volume, with contributions from Ann and Jane Taylor, the future Mrs. Conder, himself, and others. The year of its publication was the year of his majority. A second edition was speedily called for. It contained "The Reverie," which, written by a lad behind the bookseller's counter at the age of twenty-two, attracted general attention. "The Literary Panorama," and other periodicals, had, by this time, also attested his friendship with the Muses. In 1811 his excellent father relinquished business, and he began in his own name. The 8th of February, 1815, saw him happily united to the second daughter of Roger Thomas, Esq., of Southgate, in Middlesex. Domestic bliss ensued. It seemed to give new impulse to his literary power. In 1818 he published, in two octavo volumes, his work on "Protestant Nonconformity." A second edition, in one volume 12mo, appeared in 1822. Having disposed of his business in 1819, induced by a regard for her health whom he loved best, he retired to the neighbourhood of St. Albans, and, though frequently engaged in

proaching, devoted himself to literature with an ardour to be quenched only in death. The prospect of leaving London on this occasion was to him inexpressibly delightful. His graphic description of the mighty Babylon, and the feelings it awoke in his pensive bosom, will be richly appreciated by not a few.

"Reader, gentle reader, did you ever pass the dog-days in London? Were you ever doomed to exist in that vast brick labyrinth through the long, dull, suffocating days of August, when

'Nature proclaims one common lot  
For all conditions—*Be ye hot.*'

Have you ever posted your way through its streets at eventide, amid the crowd of gasping citizens pressing towards the suburban outlets, just as you may have seen turtles clambering over each other in a tub, to catch a gulp of air? And have you seen, with a throb of envy, the loaded stages bearing away their evening freights? At such a moment the oblique rays of the western sun flaring full in your face, has the din of a postman's bell, a procession of drays, or a cart laden with bars of iron, conspired, with the general whirl and hum of man, to work you up well nigh to frenzy? Making your escape from the rapids of the main street into some tranquil back-water, have you found yourself checked by clouds of black dust, upborne on eddies of hot vapour, or the attar of gas, or the steam of some subterranean refectory? You have at length gained, perhaps, the blissful expanse of a square, and have perused, in rapid move, one by one, the deserted mansions from which peered forth the vacant faces of imprisoned servants, while here and there a gayer group afforded you a peep of low life above stairs; and you have wandered on till you have found yourself an object of attraction to some daughter of Hecate, or of suspicion to the patrol, and have been glad to plunge again into the privacy of the ever-flowing crowd. If, then, jaded, disgusted, fevered, you have looked up at the blue sky, through which a few pale stars were making an effort to shine down on the strange scene below, has not your heart ached to think on what breezy fields and quiet streams, and cheerful village landscapes, the soft light of evening was sleeping? Then, then you have felt all the emphasis of the poet's sentiment—

'God made the country, and man made the town.'

O London! thou immense catacomb of the living; thou spacious press-yard of incarcerated thousands; thou overgrown abomination; thou hideous wen upon the face of society; greedy, all-absorbing excrement; thou vast gasometer; thou atmosphere of pollution; feculent hotbed of vice; still of iniquities; thou Babel; thou Charybdis; thou *Limbus patrum* of the moral world; sarcophagus; anthropophagus monster; leviathan of cities! By what adequate symbol shall I designate thee, or into what terms compress the energy of my hatred? Oh that to-morrow I might leave thee for ever! Away, away—east, west, north, or south—anywhere, so that I might but get loose from thy voluminous coils—thy deadly embrace, and leave far behind thy horrid din and palpable atmosphere; thy filmy sunbeams and coal-gas odours; thy towering parallels of brick, and strips and sections of sky; thy infinite variety of nuisances, moral and physical; thy gin-shops innumerable; thy swarming sharpers, beggars, blacklegs, courtezans, dandies, radicals—all Colquhoun's thirty thousand children of necessity and birds of prey—and hide me in the green lap of Nature from such a world!"

"The Eclectic Review" had, by this time, held on its course for fourteen years, during the last five of which Mr. Conder was the publisher. After a few editorial changes, which often placed him at the editorial desk, he became both editor and proprietor. Of his connection with this periodical the biographer says, it

"No doubt exercised a powerful influence both on his mind and heart. It seems to have been the chief link between his London life as a man of business, and his country life as a man of literature. It tended powerfully to form his style as a prose writer; to develop the critical and analytical faculties of his mind, perhaps at the expense of the poetical; and to render him at home and well-informed in a vast and miscellaneous range of subjects, rather than profound and erudite in any one."

In his position he was necessarily, when in quest of contributors, brought in contact with some of the most distinguished men of whom the republic of letters can boast. Epistles from Montgomery, Hall, Southey, Foster, and Ebenezer Elliott are, with great propriety, transferred to the pages of the memoir before us. It is their first appearance in print, and very rich is the treat they supply. They are eminently characteristic of the respective correspondents, and give so intensely stirring a view of the deep earnestness with which these intellectual gladiators take exception to one another's mode of mauling aspirants to literary fame, that we can almost hear the clashing of their claymores. The duties of editor were felt to be onerous; and though Mr. Conder never said, with Robert Hall, that he "would prefer going out of the world by any tolerable mode of death, than incur the necessity of writing

three or four articles in the year," he did on one occasion declare he "was sick of the work," and spoke of it as an "ungracious and laborious and not very profitable task;" adding, that very little would induce him to issue a farewell number. After two years' residence near St. Alban's he removed to Chelsea, where he enjoyed the friendship and prized the ministry of the Rev. Dr. Morrison. In 1823 we find him resident in Chenies, Buckinghamshire, where, besides frequently officiating as a preacher, he published "The Village Lecturer," "Thomas Johnson's Reasons for Dissent," "A revised edition of the Memoirs of Pious Women, by Gibbons and Burder," a volume of poems, and commenced his Herculean work—"The Modern Traveller," which reached its completion in 1830. Watford became his home in 1824. Here his labours were very abundant, as testified by the editing of the "Congregational Hymn-book," the publication of a "Dictionary of Geography," a second volume of poems, a "New Translation of the Epistle to the Hebrews," and an "Analytical View of All Religions." After *The Patriot* newspaper (which commenced in 1832) had existed for nine months, its projectors were fortunate enough to secure him as their editor. In 1837 he disposed of the "Eclectio" to Dr. Price. In 1839 he again became resident in the Metropolis. Highgate, Clapham, Kennington, and St. John's Wood, were respectively the scene of his sojourn. His "Literary History of the New Testament" appeared in 1845. In 1848 he was confined for months in consequence of a threatening accident to his foot; and on the occasion expressed himself in some beautifully touching lines, which we must deny ourselves the pleasure of quoting. In 1849, the European nations having been shaken to their centre, he published his "Harmony of History with Prophecy." At the autumnal meeting of the Congregational Union in 1850, he read a fine Essay on Dr. Watts, which, in accordance with the expressed wish of the Committee, was published in 1851. In the autumn of the following year he issued a revised edition of the Psalms and Hymns of the "Poet of the Sanctuary." The last time we saw him was in Broad Street Chapel, at the Union Meeting of May, 1855. In the succeeding November, it seems, he became seriously ill, and, though he rallied for a time, he soon relapsed. Medical aid was in vain. A little piece which he had written for a "Death-bed Hymn," had just arrived from the printer. It was read to him, when one of his children remarked, "Now you can sleep upon that." "Oh! yes," was his reply, "and die upon it." Our readers would like to see them.

"Upholden by thy hand,  
On which my faith has hold,  
Kept by God's mighty power, I stand  
Secure within the fold.

"Weak, fickle, apt to slide,  
His faithfulness I've proved;  
Because I in the Lord confide,  
I never shall be moved.

"Beset with fears and cares,  
In Him my heart is strong.  
All things in life and death are theirs  
Who to the Lord belong."

Part of the fourteenth chapter of the Gospel by John, so generally a favourite with the child of God in immediate prospect of his "Father's house," was the last portion of Holy Writ that was read to him. After his son had engaged in prayer, the dying Christian raised his hands, smote them together twice or thrice, and said, with emphasis and great feeling, "*Blessed be God I believe. I understand and believe it. BLESSED BE GOD.*" On the morning of December 27th, he added a fervent "Amen" to the last prayer in which he joined on earth. In the evening he died. Death to him had no terrors. His end was emphatically "peace." On January 3rd, 1856, his remains were interred in Abney Park Cemetery. The venerable Dr. Morrison, at great risk to his own health, and even life, officiated, and, in a manner that will not soon be forgotten, paid a noble tribute to the memory of the departed, whose character he had appreciated, and in whose friendship he had rejoiced for upwards of forty years. A funeral sermon was volunteered and preached by him whose death has since wrapt New College in mourning—Dr. Harris. The admirable discourse has since been printed.

(To be continued.)

## Brief Notices.

*Phases of Apostacy; or, Dr. Cumming's Resort to "The Church" and "The Fathers."* By PHILOLOGUS. London: Piper, Stephenson and Co.

A VERY fair *argumentum ad hominem* addressed to Dr. Cumming on a book recently published by him, entitled the "Baptismal Font." In his famous Hammersmith discussion with Mr. French he had said, "All I wish is to bring your attention to this point—that the moment men leave the oracles of God and begin to have recourse to traditions and writings of man, no arithmetic can calculate the tremendous results that will follow, or the awful spirit of delusion into which they may be plunged." Philologus follows him step by step through his baptismal argument, and shows most convincingly, that in regard to this question he is doing the very thing he so strenuously and justly condemned.

*Primary Instruction: the Want and the Right of the British People.* A Letter to Lord Palmerston. By John Young, LL.D. London: Longmans. 1s.

We presume that the view here advocated of the duty and function of the State in education is one opposed to the convictions of the large majority of our denomination. It is, however, only due to Dr. Young to say that he conducts his argument with great calmness, impartiality, and ability; he does full justice to the motives and labours of voluntary educationalists, whilst he asserts that they cannot adequately cope with the existing evil. We entirely agree with him that the great practical difficulty in the way of a general scheme of national education is the supercilious arrogance of the Established Church, which refuses to meet Nonconformists on fair and equal grounds. Very suggestive is his chapter on the necessity of "compulsory primary instruction." His words are "*Compulsion by statute, compulsion admitting of no exception or evasions is the only effectual remedy for a great and spreading evil!*" Differing as we do from Dr. Young on many points, we still recommend his pamphlet to the careful and thoughtful perusal of our readers.

*The Congregational Chant Book.* Ward and Co.

*The Biblical Lyre; or, Songs of Praise.*

Written especially for Chant Music. By the Rev. James Martin. Ward and Co.

THE first of these volumes contains fifty chants, well selected and well arranged.

Many of them are old-established favourites, others are less commonly known, though scarcely inferior in merit, and a few we suppose to be original. A congregation about to introduce chanting could scarcely do better than use this inexpensive volume. "The Biblical Lyre" consists of about the same number of hymns composed for chant music. It is found that congregations or choirs not accustomed to chanting, find a difficulty in using the psalms in their biblical form from the irregularity of the words and syllables, whilst there are very few metrical hymns appropriate to this style of music. So far as we can see, these hymns, though not distinguished by any great poetical excellence, are well adapted for this purpose.

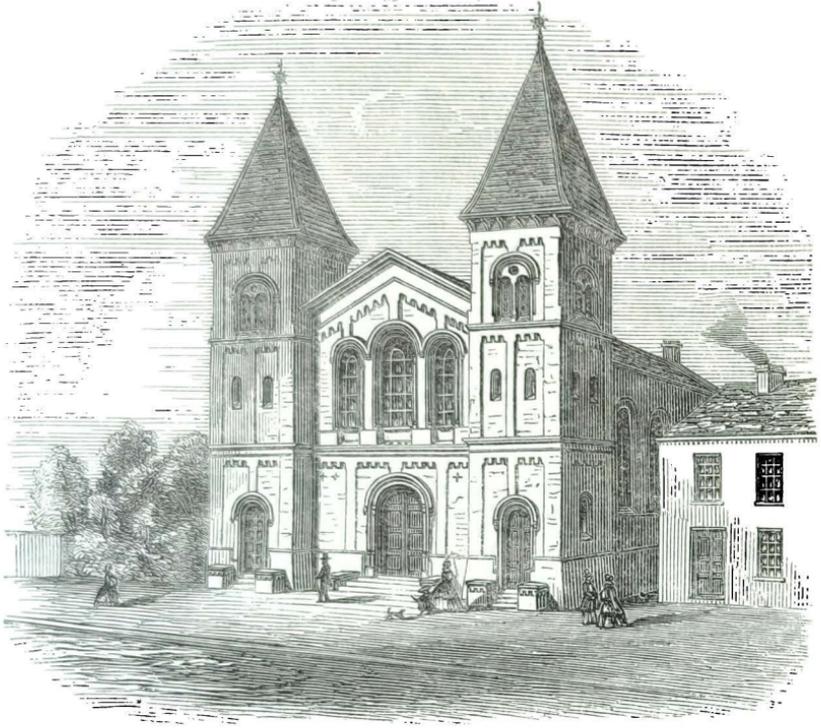
*Providence; or, the Early History of Three Barbarians.* Half the Profits to be given to the Patagonian Mission. Edinburgh: W. P. Kennedy; London: Hamilton, Adams & Co.

THE sad tragedy which suspended for a time the labours of the Patagonian Mission, by terminating the lives of its enthusiastic founders, is yet fresh in the memories of all. The Christian heroism with which Gardiner, Williams, and their companions, endured starvation, and encountered death on the pitiless shores of Patagonia, will not soon be forgotten. We have here a brief and simple, but very interesting narrative of some of the events which prepared the way for that mission. In the year 1830 three youths were brought thence to England by her Majesty's ship *Beagle*, were educated, and after some time sent home again. It seems one of them at least retains a knowledge of our language, and a most grateful remembrance of his residence in England. It is confidently hoped that by his help, and that of his companions, the labours of the resuscitated mission may be facilitated.

*The Communion of Saints. Four Dialogues on Church Fellowship.* By "ONE OF THEM." London: Pewtress & Co.

THE organ of our Strict Communion brethren has twitted us with our resolute silence and neutrality on the communion question. We are so convinced of the advantage of keeping this Magazine perfectly fair and open towards both sections of our body, that we shall not be moved from our steadfastness in this matter, nor allow ourselves to say a single word in commendation of these dialogues.

# Intelligence.



**New Baptist Chapel, Coleford, Gloucestershire.**

## ANNIVERSARY AND OPENING SERVICES.

**NEW BAPTIST CHAPEL, COLEFORD, GLOUCESTERSHIRE.**—The foundation stone of the new Baptist chapel, Coleford, was laid on the afternoon of Oct. 7, 1857, by T. Batten, Esq., after the Rev. T. F. Newman, of Shortwood, had read a few verses, and offered prayer. In the evening, 800 people sat down to tea in the present chapel. Addresses were delivered by Mr. Batten, the chairman, Rev. John Penny, the minister of the place; Mr. Nicholson, of Lydney, Mr. Goold, of Cinderford, Rev. C. Sponden, of New Brunswick, and Rev. T. F. Newman, of Shortwood. The gifts and promises at the close amounted to £1,250. The chapel is designed to seat 800 persons, with the possibility of taking in the vestries at any future time, so as to accommodate 1,000 persons. The contract for the building has been taken at £1,660, but with gas and warming, entrance gates, and boundary walls, &c., the cost will be about £2,000. The committee has engaged

the services of Mr. Charles G. Searle, of 4, Bloomsbury Place, London, as architect.

**ZION CHAPEL, HEREFORD.**—Services were held in this place on Thursday, October 8, and following Sunday, in connection with the re-opening of the chapel after repairs, the opening of new school-rooms, and the public recognition of the Rev. W. Bontems as pastor of the church. On Thursday morning a sermon was preached by the Rev. James Smith. In the afternoon between 200 and 300 people sat down to tea in the new rooms. In the evening a recognition service was held, when T. Nicholson, Esq., presided. The Rev. J. Smith addressed the church; the Rev. W. Collings, the minister; and the Rev. T. Wilkinson, the members of the congregation. On Sunday, the 11th, the Rev. T. Wilkinson preached. The cost of building and repairs is about £200, which has been advanced by a friend on terms which allow the payment to extend over two years without interest.

**PENKNAP, WESTBURY.**—The Baptist

church in this place have been labouring for some years to remove a debt incurred by the enlargement of school-rooms and repairing their chapel. On the 24th of September, special services were held to remove the debt. A prayer-meeting was held at half-past six in the morning; at half-past ten and at a quarter to three o'clock sermons were preached by the Rev. E. Probert of Bristol. At five, 250 sat down to tea, the tea having been gratuitously provided. The proceeds of this tea, with the collections of the day, sufficed to remove the debt. After tea, the chair was taken by T. Richards, Esq. The meeting was subsequently addressed by the Revs. J. Webster, J. Preece, J. Farmer, G. W. Rodway, J. Sprigg, and the pastor.

**LEEDS.**—The seventh annual tea-meeting of the South Parade Baptist Juvenile Missionary Association, was held in South Parade school-room on Friday evening, the 25th ult., when about 170 sat down to tea. After tea a public meeting was held, over which the Rev. C. Bailbache presided. The secretary then read the annual report, which was of an encouraging nature. A report of the Little Boys' Missionary Society was also read. The treasurer presented the cash account, from which it appeared that above £41 had been raised during the year.

**ELY.**—The anniversary of the Baptist chapel, Ely, was held on Wednesday, 23rd September, 1857, when the Rev. C. Elven preached. A meeting held between tea and evening service, afforded an opportunity for manifesting Christian union, which was cordially embraced by several brethren, and their addresses met with a warm response. The inconvenience of the present chapel was one subject of remark, and hopes were expressed that circumstances would soon permit the commencement of a new erection.

**BRIDGEND.**—Anniversary services were held in Hope Chapel, Bridgend, on Sunday, September 27, and Monday evening, September 28, when sermons were preached by the Rev. D. Evans, of Newtown. Collections were made at the close of each service towards liquidating the debt on the chapel. Notwithstanding the inclemency of the weather, the attendance was large and the collection good.

**FOREST-HILL CHAPEL, SYDENHAM.**—This new and elegant chapel was opened for public worship on Tuesday, September 22. The introductory prayer was offered by the Rev. Dr. Thomas, of Pontypool College. The dedicatory prayer was presented by the Rev. G. Rose, of Bermondsey. An able sermon on "The Proprieties of Christian Worship" was then delivered by the Rev. W. Broek. The Rev. C. J. Middleditch closed the service with prayer. In the afternoon a public meeting was held.

A. T. Jay, Esq., occupied the chair, and suitable addresses were given by the Revs. Dr. Thomas, Dr. Spence, of Poultry Chapel; J. Davis of Rochester; S. Green, C. J. Middleditch, J. Bigwood, etc. The introductory portion of the evening service was conducted by the Revs. A. Mackennel and J. Davis, of Rochester; and an eloquent sermon was delivered by the Rev. W. Landels, on "The Greatness and Condescension of God." The Rev. W. Jones concluded the exercises of the day by imploring the divine blessing.

**HARLINGDEN.**—The Baptist chapel in Pleasant Street, having been closed for enlargement, alterations, and repairs, was re-opened on Lord's day, September 27, when two sermons were preached by the Rev. W. Stokes, of Manchester. The collections and subscriptions amounted to £128.

**OLD BUCKENHAM, NORFOLK.**—The new Baptist chapel in this village was opened for divine worship on Tuesday, September 15, when three sermons were preached, by the Rev. C. Elven and the Rev. T. A. Wheeler. The dedicatory prayer was offered by the Rev. J. P. Lewis. The congregations in the afternoon and evening were very large. These services were preceded by a meeting for prayer on the Monday evening, and succeeded by another for the same purpose on the Wednesday evening. The opening services were continued on Sunday, September 20, when sermons were preached by the Rev. J. Green, who also received seven persons into the fellowship of the church, and administered the Lord's Supper.

**BANBURY.**—Anniversary services in connection with the Baptist chapel, Banbury, were held on Lord's day, the 20th September, and the following Tuesday. Sermons were preached on Sunday by the Rev. W. J. Henderson, minister of the place, and on Tuesday evening by the Rev. C. Vince of Birmingham. A tea-meeting was held in the Town Hall in the afternoon of the same day. The attendance on the services was good, and the collections liberal; the object being the payment of the interest due on the debt still remaining on the chapel, £140 of which has been paid off during the past year.

**MARTHAM, NORFOLK.**—Two years ago the congregation at the Baptist chapel in this large village had sunk to about thirty persons, but under the divine blessing upon the labours of a member of the church at Yarmouth, it has so increased that more space became requisite for its accommodation. A large room has therefore been erected along the side of the chapel. On Lord's day, September 13, it was opened when two sermons were preached by the

Rev. J. Green. On the following day a bazaar was held and tea was provided, which was succeeded by a crowded public meeting, when addresses were delivered by the Revs. T. A. Wheeler, J. Venimore, and other friends. We are happy to be able to state that this erection is now free from debt.

**REGENT'S-PARK CHAPEL.**—On Thursday evening, the 15th inst., a *soirée* was held in the boys' school-room, to inaugurate the third session of the Bible classes, conducted by the Rev. W. Landels. At half-past seven o'clock the members and friends assembled and the company soon numbered about 300. Several interesting and practical speeches were then delivered, by Mr. Holman, on the "Acquisition and Use of Knowledge;" Mr. Bale, on the "Right Use of Reason;" Mr. Dickson, on an "Intelligent Reception of Truth;" Mr. Edwards, on "Decision of Character;" Mr. Scott, on "Neglected Opportunities;" and Mr. Lambert, on "Biblical Studies." The pastor having spoken very impressively, then announced the list of subjects for the classes, and closed the meeting with prayer.

**CULLINGWORTH, YORKSHIRE.**—In 1837 the Baptist chapel in this place was erected at a cost of 1,200*l.* The opening services realised, with subscriptions, 550*l.*, leaving a debt upon the place of 650*l.* It had been so far reduced that, soon after the commencement of the present year, it was determined to pay it off. Mr. Harvey, of Northwich, who was pastor at the opening, preached two sermons on behalf of this object on the 11th inst., when collections were obtained, which, along with subscriptions, more than met the amount required. On the Monday following the friends had tea together. A report was read, which showed that, in addition to the chapel debt, since 1850, upwards of 150*l.* had, by the kindness of friends and the liberality of one of the members, been raised and expended in improvements. The meeting was addressed by several ministers and friends from the neighbourhood, and closed with much good feeling and Christian greeting.

**BURCOTT, BEDS.**—On Monday, the 19th ult., the third branch chapel in connection with the First Baptist Church, Leighton Buzzard, Beds, was opened at Burcott, when two discourses were delivered by the Rev. John Adey, of London. Not only are there three chapels at present supplied by the church, but most of the surrounding congregational churches owe their origin to the blessing of God on the self-denying labours of devoted men allied to the mother church at Leighton.

**MIDDLESBRO', YORKSHIRE.**—The first anniversary of the Welsh Baptist chapel at Middlesbro' was celebrated on the 20th

and 27th of September. The services were conducted by the Rev. J. Emlyn Jones, A.M., of Ebbw Vale. The chapel was well filled on each occasion, and the collections amounted to about 14*l.* The Welsh Baptists in this town are getting on well, and receiving many additions both by letter and by baptism.

#### TESTIMONIALS, PRESENTATIONS, ETC.

**CHESHAM.**—A farewell tea-meeting was held on Tuesday, September 15, 1857, in the General Baptist Chapel, Chesham, on the removal of the Rev. W. Underwood, prior to his entering upon his duties as theological tutor at the General Baptist Academy, Nottingham. After tea, a numerously attended meeting was held in the chapel. Mr. Andrews, one of the deacons, presided, and after a suitable address, presented a number of volumes to Mr. Underwood, as an expression of the high esteem in which he was held.

**PRESENTATION TO THE REV. ISAAC NEW, OF BIRMINGHAM.**—The much-esteemed pastor of the Baptist church, Bond Street, Birmingham, having resolved, as stated in our last, after a ten years' ministry at the above place, to go forth as one of the pioneers of our denomination in Australia, a farewell tea-party was given on Monday evening, September 28, in order to present the reverend gentleman with a token of the affection in which he has so long and deservedly been held by his members and congregation. The chair was taken by J. H. Hopkins, Esq., and after an opening devotional service the following gentlemen took part in the proceedings:—Messrs. W. Morgan, J. C. Woodhill, W. Blews, Mitchell, Phillips, Brooks, Stokes, Showell, &c. The address and testimonial were presented by Mr. Phillips, the senior deacon. The gift comprises a salver, a tea and coffee service, and a purse containing 100*l.* In addition to this, a second testimonial was presented in the name of Mr. New's Bible-class scholars. The gift consisted of an elegant silver-plated instand. After the two-fold presentation, Mr. New came forward, and with great emotion expressed his gratitude, as well as his sorrow, at the incident in which he had thus been called to share. A general valedictory service was held on the following Thursday night, in which all the Baptist churches in Birmingham took part.

**RAMSGATE.**—On Monday, October 5, an interesting meeting was held in connection with the Cavendish Sunday School, in the course of which Mr. J. Catt in a very appropriate speech presented to Mr. J. Jacobs, who was about to leave the town, in the name of the teachers, with a very

handsome copy of Dr. Kitto's Bible, with a beautiful silver-plated inkstand as a testimonial of esteem. The meeting was subsequently addressed by the Revs. A. Powell, of St. Peter's; W. B. Davies, of Margate; George Wilson, Esq.; and Joseph Payne, Esq., Barrister, of London.

**BRADFORD.**—On Wednesday evening, September 30, a meeting was held in the Lion School-room, Bradford, in connection with the Congregational Singing Class, for the purpose of presenting a testimonial to their teacher, Mr. John Waddington. The chair was taken by the Rev. J. P. Chown, who, in a few pertinent remarks, presented to Mr. Waddington, on behalf of the class, the whole of Handel's Oratorios, and others by Jackson, &c., handsomely bound. A tea-pot was also presented to Mrs. Waddington by the ladies of the class. After Mr. Waddington had responded, the Rev. John Curwen, of Plaistow, delivered a short address on "Congregational Psalmody."

#### ORDINATION AND RECOGNITION SERVICES.

**BOLTON, LANCASHIRE.**—On Wednesday, the 7th inst., the church and congregation meeting in the Baptist chapel, Moor Lane, held a tea-meeting to welcome the Rev. J. M. Ryland to the pastorate of the church. Upwards of 150 partook of tea together, after which, a crowded public meeting was held. The Rev. J. M. Ryland was introduced by the deacons. The meeting was afterwards addressed by Messrs. Thomas Taylor, W. John Kay, Alexander Skinner, Joseph Bradshaw, W. Taylor, W. Heaton, J. Ashcroft, J. Skinner, F. Williams, etc. The choir of the chapel, conducted by Mr. James Smethurst, sang a selection of music very tastefully, and the meeting closed about ten o'clock.

**KEYNSHAM, SOMERSET.**—Services of a deeply interesting character were held in connection with the Baptist church in this town on Wednesday, September 15. The foundation-stone of a commodious school room was laid by the pastor, the Rev.

W. C. Pratt, Rev. J. A. Pratt, of Bristol, also addressed the audience. At five o'clock tea was provided in the chapel. In the evening, a public meeting took place to recognise the Rev. W. C. Pratt, who has just entered upon his pastoral duties here with encouraging prospects of success. The Revs. T. Winter, E. Probert, and D. Wassell took part in the services.

#### MINISTERIAL CHANGES.

The Rev. J. BAILEY, of Bewdley, has accepted a cordial and unanimous invitation to the pastorate of the Baptist church at Brettle Lane, Staffordshire, and commenced his stated labours there, Oct. 4.—The Rev. G. JAMES, of Llanfihangel, Cruorney, Monmouthshire, has accepted a unanimous invitation to the pastorate of the Baptist church, Bewdley, and commenced his stated labours there, Oct. 4.—The Rev. JAMES DORE, of Longtown, Herefordshire, has accepted the unanimous invitation of the Baptist church, Pontesbury, to become its pastor, and entered upon his stated labours on the 18th ult.—The Rev. J. KEED, of Chatteris, having accepted the unanimous invitation of the church meeting in Zion Chapel, East Road, Cambridge, to become their pastor, will (D.V.) enter upon his stated labours there, Lord's day, November 15.—The Rev. J. MALCOLM (late of Aberdeen) has resigned the pastorate at Maze Pond, and will be willing to supply any vacant pulpit. His address is No. 14, South Place, Grange Road, Bermondsey.—The Rev. HENRY LAWRENCE has intimated to the church at Truro, Cornwall, his intention of resigning the pastoral charge at the close of the present year, when he will be open to another engagement.—The Rev. G. VEALS, of Union Place, Longford, near Coventry, has accepted the unanimous invitation to the pastorate of the church in Braunston, Northamptonshire, and enters on his stated labours on the second Lord's day in November.

## Correspondence.

#### THE NEW HYMN-BOOK.

*To the Editor of The Baptist Magazine.*

DEAR SIR,—Will you give me the opportunity of saying a word or two, chiefly of explanation, on your notice in October, of the Hymn-book I have recently published. From that article it would be inferred that

I am the compiler or editor. You speak of it as "Mr. Green's volume," and of the new hymns as "introduced by Mr. Green." I wish it to be clearly understood that I am not the compiler, nor in any way responsible for the book, except as publisher. You suggest that the "enlarged selection," with its Supplement from Watts, rendered

another work unnecessary. Here I have only to say that the preparation of the new book was far advanced when the trustees made their announcement. On the publication of the latter, it was, after much anxious thought and some delay, resolved to proceed with the new book, chiefly for two reasons—first, the awkwardness of the twofold arrangement of the “enlarged selection,” not to mention the brief parenthesis of miscellaneous hymns between the two main divisions of the volume, all of which give to the book a fragmentary *provisional* air; and, second, the fact that a large number of competent judges are avowedly dissatisfied with the new selection itself; many, to this day, preferring “Rippon” in some enlarged edition.

You mention, as defects in the new book, the absence of indexes of topics and Scripture passages, the omission of authors' names, and the non-reference of Watts's Hymns to their original place in the doctor's book. I beg to state, that the indexes named, together with, names of authors, index of first lines of every verse, and index of peculiar metres, will be given with the larger edition, one of which is now in the press; and it is only common fairness to add, that the indexes mentioned in your review do not appear in the *small* edition of the enlarged selection. It is not, however, contemplated to append the original numbers of Watts's Psalms and Hymns, any more than of those which may be found in the new selection, or in “Rippon.” Were this done, it would lead to the use of several books in the same place of worship, and increase the present difficulty and confusion. The omission from the edition published of everything but the hymns themselves, the Scripture mottoes, and the table of first lines, was entirely from the resolution that the book should be supplied for 1s. The purchasers of the costlier editions will, I am persuaded, have no reason to complain of the absence of either indexes, or any other helps to the intelligent and devotional enjoyment of the volume.

With regard to the hymns selected, your readers must not suppose that the new book is nearly or substantially similar to any of its predecessors; in many respects it is unlike them all. It contains 210 psalms and hymns from Dr. Watts; 338 others are common to it and the new selection; 452 are from a great multitude of other sources, some of them being original.

The question of fitness for congregational worship must be settled by several considerations, into which I will not venture; the only point I need refer to being the objection you raise as to the great num-

ber of peculiar metres. So far as this is a difficulty, it seems in fair course of being removed in these days of improved congregational psalmody. But to what extent is the objection founded in fact? I find, by an examination of the book, that there are upwards of 800 hymns of the ordinary metres that can be sung by any village congregation in the land;—thus there are of common, long, and short metres, 679; 7's, 105; 7-8, 8-7, and 8-7-4, 52; and of the remaining 164, many are of metres thoroughly well known, and frequently sung in almost every place; thus—28 are 112th and 113th metres, which are but familiar varieties of long metre; 21 are 148th metre, as “Blow ye the trumpet, blow;” 5 are 104th metre, as “Begone unbelief;” 13 are 7-6, the metre of “From Greenland's icy mountains; 5 are 8's, as “A debtor to mercy alone;” 12 are 8-8-6, as “When Thou, my righteous Judge, shalt come;” and 7 are the metre of “Rise, my soul, and stretch thy wings;”—namely, 7-6-7-6-7-7-6. For all of these there are tunes in every collection, and therefore no congregation, where psalmody is really loved and studied, will find any difficulty in singing them.

There remain then only 73 hymns, or rather more than a twentieth of the whole, whose metres can with any propriety be described as “peculiar.” But it may be remarked, that some of these are adapted to special airs, universally known and very easy. For example, among the hymns for the young, there are, “I think when I read that sweet story of old;” “There is a happy land;” and some others; and in other parts of the book I find “I'm but a stranger here;” “Breathe the waves, Christian;” “Vital spark of heavenly flame;” “All ye that pass by;” “Come let us renew,” &c., and there are three to the metre of “Luther's hymn.” These deductions reduce the really difficult peculiar to a very small number indeed. For some of these the Psalmist contains noble tunes; while others, as 314 and 454, may be adapted to chants; and others again, being in the division appropriated to private worship, are intended rather for perusal and meditation than for song.

The fact however remains that, even for congregations that can only sing long, common, and short metre, 679 hymns are immediately available, while, if competent to 7's, 8-7, and 8-7-4, the number at their service is raised to 836.

Faithfully yours,

BENJAMIN L. GREEN.

62, Paternoster Row,  
October 14, 1857.

It is only fair to ourselves to append a

few words of explanation to the foregoing letter. (1) In our notice of the new hymn-book, we called it "Mr. Green's," because we knew not what else to call it. It belongs to some one, and as his is the only name that appears in connection with it, we supposed it to be his. Neither in his letter, nor in the hymn-book, nor in any of the circulars have we found any intimation of any other proprietor than the publisher himself. We naturally therefore supposed it to belong to him, and called it his; until better informed we must do so still. (2) Date of publication. In the year 1855 a correspondence was carried on by the trustees and others in the pages of this Magazine as to the desirableness of issuing an enlarged edition of the new selection, by the incorporation with it of those psalms and hymns by Dr. Watts, which are in common use. In April, 1856, it was announced that the expected volume was ready for the printer; and in the same month appeared a circular from Mr. Green, inviting gentlemen through the country to assist him by acting as a "Committee of Reference" in the preparation of a new hymn-book. In November of the same year the enlarged edition of the new selection was published by the trustees, and in September of the present year, the book by Mr. Green. Thinking, as we do, that the needless multiplication of hymn-books is an evil, we regret that two publications so similar in kind and contents should have been in preparation so nearly at the same time; but it will be evident that throughout the whole affair the priority belongs to the trustees. We still think that their hymn-book is the best adapted for public worship, though it seems that we over estimated the number

of peculiar metres in that published by Mr. Green. Both are excellent. Whilst we prefer the older book, we should be satisfied with either, and should be glad if one or other of them should so far establish its superiority as to become THE ONE HYMN-BOOK of our denomination.

#### ON CALVINISM.

*To the Editor of The Baptist Magazine.*

*London, Sept. 5, 1857.*

DEAR SIR,—Your recent articles on the "Life of Calvin," have revived a doubt in my mind which I long ago entertained, and the perusal of your last paper, "Calvin and Servetus," has done much to confirm it. I wish the point could be well considered, with a view to some more appropriate designation of our denomination than "Calvinistic" Baptists, as by far the larger number of our churches adopt this title as expressive of their particular doctrines and opinions. I beg to submit whether it is consistent to style ourselves after a man who was notoriously opposed to our principles as "Baptists," and who moreover was so cruel a persecutor as to cause the expatriation of one man, and the death of another, for no other reason than because their religious views on some points were opposed to his own.

If Paul considered it a proof of carnality that amongst the Corinthian Christians one said "I am of Paul," and another "I am of Apollos," what justification can we find in saying of ourselves "We are of Calvin"?

Yours, respectfully,  
JOHN EASTY.

## Notes on the Month

"THE violence of the storm is beginning to abate." "The dark canopy of cloud is breaking here and there, giving glimpses of blue sky beyond." "Serious and grave as is yet the position of India, we have a sense of relief from a conviction that the worst is over." Such is the language used during the past month respecting the Indian mutiny. We hope and believe that it is substantially correct. The arrival of a mail bringing the intelligence of no fresh disasters is, at least, a change for the better. The lapse of time too is all in our favour. Yet we rejoice with trembling when we remember what a succession of surprises the writing of this calamitous affair has been; how the wisest foresight and the amplest information have failed to predict what even a day should bring forth! It has often happened that in the few days which have elapsed between the writing of this brief summary and its coming into the hands of our readers intelligence has arrived which has changed the whole aspect of affairs. It is therefore with a feeling of doubt and hesitancy that we speak hopefully. But believing in the efficacy of prayer, we gain confidence as to the ultimate issue, as we remember the services held on the day set apart for humiliation. From all parts of England only one report reaches us—that the devotions of the day were marked by an earnestness, sincerity, and fervour, which have probably no precedent in our history. Such

prayers cannot be in vain. Our conviction that they will have "power with God" is enhanced by the fact that with a remarkable unanimity the sins of our misrule in India were acknowledged and denounced; clergymen of the Establishment vied with Nonconformists in inveighing against our political apathy towards that vast continent, and in invoking the rigorous exercise of our constitutional rights in compelling the Government to deal with India justly and in a Christian spirit. As regards the feelings of the more intelligent Hindoos themselves, we call the attention of our readers to a very remarkable document, from which we have given some extracts in a preceding page.

Competing in interest even with India is the monetary crisis, which, coming just now, involves us in difficulties of no ordinary magnitude. Money at eight per cent. will not only tend to cripple operations of all kinds, but will increase the perplexities of our Government as to how they shall best provide the "sinews of war" for operations in India. We confess that the currency question appears to us an impenetrable mystery, a problem as insoluble as squaring the circle, and that after involving ourselves in hopeless perplexity in endeavours to understand the theories of currency reformers, we have given up the task in despair. We suppose, however, that there is some explanation of the following very extraordinary circumstance:—the gold procured from the *Diggins* of California and Australia during the last twenty years approaches in amount to all that has been procured during the centuries which have elapsed between the age succeeding the discovery of America and the present time. Yet, in the face of this enormous, unprecedented, and continuous influx of wealth, money was never so scarce and dear for so long a period. If this is to be explained by the increased demand for gold owing to the rapid extension of commerce, it gives an idea of commercial development far beyond anything with which we are acquainted. It affords, too, a fresh illustration of the agency of Providence in our affairs, by the discovery of this vast and inexhaustible treasury just at the very time when it was needed for carrying on the rapidly expanding commerce of mankind.

Amongst the minor events of the month we place the meeting of the Congregational Union at Cheltenham. Most sincerely and heartily do we congratulate our Independent brethren on the restoration of peace to their assemblies. Fervently do we pray that it may be long preserved undisturbed. The recently unseemly strifes and recriminations have pained the hearts of all good men, and given occasion "to the enemy to blaspheme." The announcement of Mr. Binney's departure to Australia, at least for a time, though not altogether unexpected, was, as may be supposed, the topic of much conversation, and the prostration of body and mind which renders it needful, elicited expressions of deep-felt sympathy.

Again the pestilence threatens our shores. That mysterious scourge engendered amid the mud of the Ganges—the Cholera—is drawing nearer and nearer. Already the shadow of the black cloud has touched us. One or two sporadic cases warn us to be prepared, and remind us that fasting and prayer, to be efficacious, need to be followed by repentance and reform. In vain shall we cry to God for deliverance from the pest, unless we remove its causes. Those causes are now so well understood that we shall have no excuse if it comes and finds us unprepared. Skilled physicians can put their fingers upon the very spots it will attack at its next visit. Most imperatively, then, do we need to apply the remedy which is in our own power as well as call upon God to deliver us. It may be that God is teaching us this lesson opportunely, reminding us of "what must follow the fast" in our action upon Indian affairs.

Since the above was written, the welcome news has arrived that *Delhi* is *taken*. The details—terrible, it is to be feared—have not arrived at the hour of our going to press. Lucknow is still safe, and its relief is now confidently expected.

## Editorial Postscript.

Various articles of present and immediate interest having come to hand at the close of the month we have given insertion to them, and been compelled in consequence to postpone the appearance of several letters, reviews, and brief notices of books which were in type.

# THE MISSIONARY HERALD.

## INDIA.

No thoughtful person can have paid any attention to the discussion which has been going on for some weeks in the public journals, as to the causes of the Sepoy mutiny, without observing how deep and prevalent is the conviction that there must be an entire change in the policy of the Indian Government. At first there was the old cry that the mutiny was the result of missionary labour; and there are a few persons formerly connected with India, who, to use Mr. Marshman's words, have forgotten nothing and remembered nothing, who still persist in reiterating that cry. But the press and the chiefs of the various political parties almost universally scout that idea; while in India, the most intelligent and influential Hindoos, not only denounce the notion as absurd, but they bear honourable testimony to the disinterestedness, purity, benevolence, and zeal of Christian missionaries. At a meeting of the British Indian Association, held in Calcutta, on the 25th July last, Baboo Duckinarunjun Mookerjee, a gentleman, as we understand, of high standing and intelligence, made a speech, from which we select the following extracts:—"If, owing to 900 years of Mohammedan tyranny and misrule, this great nation has sunk in sloth and lethargy, it has, thank God, not lost its reason, and is able to make a difference between the followers of a religion which inculcates the doctrine that it should be propagated by the sword, and that which offers compulsion to none, but simply invites inquiry. However we may differ from the Christian missionaries in religion, I speak the minds of this society, and generally of those of the people, when I say that, as regards their learning, purity of morals, and disinterestedness of intention to promote our weal, no doubt is entertained throughout the land, nay, they are held by us in the highest esteem. European history does not bear on its records the mention of a class of men who suffered so many sacrifices in the cause of humanity and education as the Christian missionaries in India; and though the native community differ with them in the opinion that Hindostan will one day be included in Christendom—for the worship of Almighty God in his unity, as laid down in the Holy Vedas, is and has been our religion for thousands of years, and is enough to satisfy all our spiritual wants—yet we cannot forbear doing justice to the venerable ministers of a religion who, I do here most solemnly asseverate, in piety and righteousness alone are fit to be classed with the rishees and holy sages of antiquity, and who derived their support and those of their charitable boarding-schools from voluntary subscriptions, and consecrated their lives to the cause of God and knowledge." The value of such a testimony cannot well be overrated, and it sets at rest the question whether or no the people of India are personally hostile to missionaries, and that this mutiny is, in any degree, connected with their labours. We apprehend, therefore, that the directors of the various missionary societies will not, in carrying on their operations, have to encounter fresh difficulties arising from the actual hostility of the Government. Thus one ground for the deep anxiety which was naturally felt when the tidings of the mutiny reached this

country, and the insane cry was raised that the missionaries had done it all, is now happily swept away.

It is equally obvious from this discussion that the "traditionary policy" of the Government has utterly failed to secure the affections and confidence of the people, and must be relinquished. This policy of fostering caste, treating the abominations of idolatry with respect, showing favour to the bigotry of Mohammedanism, and tolerating the foul obscenities of the Hindoo temples, has been perfected, so to speak, in the organisation of the Sepoy army. We need only point to the wide-spread revolt of this very army, and the unparalleled atrocities which have attended its progress, for proof of its ignominious failure.

The main feature of that policy has not been neutrality, as its advocates maintain, but a practical denial of Christianity. Colonel Sykes, late Chairman of the Board of Directors, has boldly asserted that the policy is simply one of neutrality; with what success the following facts, adduced by Mr. J. L. Thomas, late a member of the Council of Madras, will show—facts occurring within the period of his official life in India. Some of them are as follow:—The expulsion, under the immediate orders of the Governor-General, from the Bengal army of one of its non-commissioned officers, a Brahmin, and an excellent soldier, on the sole ground that he had sought Christian baptism; the salutes fired, sometimes on a Sunday, in honour of idolatrous and Mohammedan festivals; the presentation of offerings, in the name of Government, to idols; grants from the public treasury, in seasons of famine and drought, for idolatrous rites to propitiate Hindoo deities for rain; and the system of the support and supervision of Hindoo temples and their affairs, now, for the most part, practically abolished, but which has still the force of law, the legislative enactments enjoining it being still unrepealed.

Besides these illustrations of the *neutral* character of the "traditional policy," we learn that the present orders of Government positively prohibit the reading of the Scriptures by Hindu and Mohammedan boys in every Government place of education throughout India, even when such reading is *optional* with, and consented to, by the youths and their parents. Surely such doings can be regarded by the native population as nothing less than a practical repudiation of the Christian faith on the part of the Government. Not very long since the Court of Directors sent out orders to the Indian Government to proclaim to every native of India that they would proscribe any one of their Christian servants who should afford pecuniary aid or countenance to missions, or to any similar efforts to enlighten the people. These orders were not enforced, though the Chairman of the Court intimated that they were intended to support "*the policy so long observed by our Government.*" But why were they not enforced? Because Christian men in India, to their honour be it spoken, refused to obey them. On their receipt, Mr. Frederick Millet, a member of the Supreme Council, drew up a minute respecting them, and then placed his seat at the disposal of the directors, who, doubtless feeling that the matter was assuming a serious aspect, did not accept it, and refrained from pushing these disreputable orders to the extreme. With such illustrations of the "traditional policy" before them, no wonder that the leaders of public opinion universally condemn it. From all sides the cry ascends, blot it out; and let another, more in harmony with our institutions and character, take its place.

The question naturally arises, What is that policy to be? In such a crisis, when feelings of horror and indignation are so strongly excited by

the savage barbarities which the mutineers have perpetrated on honourable women and defenceless children, there is great danger of going to the opposite extreme. This is to be carefully guarded against. We must take care that our sense of justice is not lost in the desire for vengeance; else the remedy may be worse than the disease. But when we are told that due regard must be had to the "religious prejudices" of the Indian peoples, we are persuaded that other questions will come up too, such as, what is religion? and what is to be included in the catalogue of religious prejudices? We are certain that much confusion of thought exists on this subject, even in this country. The spirit of liberalism, springing up with a rebound when the pressure of ages of intolerance was removed, has rushed into extremes. Of late years the notion that every practice called a "religious prejudice" must be treated with tenderness and respect, has been pushed to a ridiculous extent, and crimes have been tolerated instead of punished. For two thousand years it was a "religious prejudice" in India to burn living widows on the funereal pile of their dead husbands; and once a year to strangle and drown infants at the Isle of Saugor. It is within the memory of most now living that the idea of treating these doings as "religious prejudices" was abandoned, and they were condemned as acts of murder. And we must deal with many more "religious prejudices" in the same fashion; and by force of law raze those temples to the ground whose walls are covered with filthy and obscene pictures, and whose festivals are one continued scene of loathsome profligacy and vice. It will be one happy result of this great calamity, that not only in India, but here at home, some clearer light will be thrown on this question of "religious prejudices;" and much foolish sentimentalism, which has had a wide and dangerous influence, swept away!

The conviction that Divine Providence has suffered India to fall into British hands with the ultimate view of bringing it under the sway of Christianity, is taking root in the public mind; and our neglect of duty, on this momentous subject, is freely confessed, and we doubt not, truly felt. The Government has been conducted, for the most part, in a spirit purely commercial, as if its sole end were the amassing of wealth. The higher end has been lost sight of and forgotten, and the House of Commons, and the British people have, by their indifference, sanctioned this neglect. It would seem that some such a calamity as this mutiny, with all its horrors, was needed to rouse the nation from its criminal apathy.

Unquestionably the future policy of the Indian Government should be tolerant of the religious rites of the people, provided they are not openly gross and obscene.—Such rites are, however, public nuisances, and must be suppressed. But this policy should be based on the morality and justice of Christianity, and have for its object the social progress and civilisation of the people. While, on the one hand, all unnecessary interference with the religious practices of the people should be studiously avoided, on the other, there must be no hesitation to interfere where the welfare of the people, good government, and public peace require such interference. The great principles of the Christian faith should be the basis of the political system—the laws should be framed in accordance with their spirit—and they should be the standard of right and wrong. The men into whose hands the administration of public affairs in India is placed, should regulate and guide it by the motives which these principles supply. Doing their own proper work, dispensing justice, and protecting the community, and leaving all spiritual agency to the care of spiritually

minded men, they ought not to be deterred from doing justice by any "religious prejudices" whatever. All tyranny, cruelty, and immorality, should be punished as such. They may spring from passion or from creeds. No matter. Deal with them as criminal acts. Persecution must not be permitted, nor abandonment of duty winked at, though the authority of the Koran, or the Vedas, be pleaded in justification thereof. Let no man suffer in life, property, or freedom, because of his religion; still less should a native suffer if he become a Christian. Caste must no longer be allowed as an excuse for not doing what the public service requires. Let this be known as a *condition* of employment. No native can plead that he is treated unjustly, if you tell him this beforehand. In this way you neither prohibit nor sanction it. Some cruel rites have been put down. Do the same with those that remain of brutality, obscenity, immolation, torture, murder; and punish their abettors, even though they tell you they are sacred things, and are a part and parcel of their religion. This is but justice; and on no pretence, though urged by the high priests of Mohammedanism or Hinduism, should its sanctions be set aside. While we do not require the expulsion of the Koran or the Vedas from the public schools, we insist on the permission to use the Word of God in them. That has hitherto been shut out. We say, let it come in. We ask no favour, no patronage, no pay. But we also say, that the Government must not favour, patronise, and support Mohammedan superstition or Hindu idolatries. To use the homely adage, we insist on "a free stage and no favour."

Moreover, we think that the material improvement of the country, the development of its vast resources, the opening up of a wider and more general communication between its various provinces, the introduction of modern inventions, the cultivation of science and art, should henceforth have the special regard of the Indian Government. Here is free open ground, and it may be traversed without fear of trespassing on the rights of conscience. It would be madness to think of retracing our steps now. If India is to be held, and held for any good purpose, we must advance. A truly English policy, worthy of our honour, courage, and Christianity, will alone command the respect of the natives. Let past neglect, injustice, and wrong, be frankly acknowledged, and the best proof which can be given of the sincerity of our regret at once supplied—the pursuance of a totally opposite course. These disasters, when looked at in the Christian light, we have deserved from the God of the nation, but we have not merited them from the people themselves; they have been governed more justly, and have enjoyed more freedom and security under English rule than they ever knew under their native princes. Improvements have been brought into their country which no other Asiatic race have ever enjoyed. Yet we do not wonder at the chastisement we have received. We are now, in part, suffering the natural result of the profligacy of the governors, officers, and troops of a former age.

The Christian people of England must then arise. In their hands are now placed vast responsibilities; let them be true to their position and duty. They can, under God, make the Parliament and Government feel their influence; and in the calamities which have fallen on a Government hitherto carefully ignoring Christianity, they must see this truth, that to insure the Divine protection and blessing they must obey His command, to preach the gospel to the peoples committed to their care. Instead of relaxing our efforts, they should be redoubled. These calamities would have been vastly more serious if Christian missions had not, in some

measure, done their work in India. Let the church of God determine to flood the land with an augmented spiritual agency. If we would avert the recurrence of these dreadful scenes, we must do this. Nothing but the prevalence of Christian truth among the nations of India can give stability to our rule, or peace to the people. As its divine influence is extended, the wrongs and oppression of past misrule will be removed. We would not despise the power and aid of Government. Government is an ordinance of God; but we place far greater reliance on Christianity. Ye rich men, lay these things to heart! Give far more liberally than ye have yet done, and give in faith and prayer. And, ye poor, despise not your own lesser gifts! And you who have neither silver nor gold, but who are rich in knowledge and faith, pour out before the Mercy-seat that prayer which hath power with God; and you will find that you are not the least potent among the hosts which He summons to this great contest. Its issue we know—the idols shall be utterly abolished!

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## FOREIGN INTELLIGENCE.

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### INDIA.

IN laying before our readers the intelligence most recently received from the missionaries, we may be permitted to preface it with a few notes of a general character. Little progress has been made in the suppression of the mutiny. It has not, however, spread further. Indeed, the nine victories of General Havelock may be said to have given it a decisive check. The Mohammedan festival of the Mohurrum has passed off quietly throughout India, the disciples of the Koran exhibiting less than usual zeal in commemorating the martyrdom of Hosein and Hussein. The Punjab has been kept, with slight exceptions, in a state of tranquillity, by the measures of the God-fearing men who rule in that district. The Government has displayed the greatest energy since the memorable 14th of June. Its haughty tone has been abandoned, and it welcomes assistance from whatever quarter it may be offered. The most efficient measures were adopted to prevent any outbreak in Calcutta during the ten days of the Mohurrum; while the Hindoos announce their intention of abstaining from the processions usual at the festival of the Durgah Pujah.

By many of the Christians of Calcutta this fearful revolt is more and more regarded as a conflict between the crescent and the cross. The power of the Moslem, and with it his creed, has obviously been declining. One Mohammedan state after another has fallen before Western prowess, and the religion which every Mohammedan state upholds with the power of the sword, has lost its proselyting force. Yet little has been done by the Christians of this country to evangelise amongst Mohammedans. Their bigotry, their exclusiveness, their hatred of Englishmen, have operated against every attempt. With the exception of Mr. Pfander's labours among the Mussulmans of the Upper Provinces, and those of our own missionaries in Jessore, missionary effort has been confined to the Hindus. Every mail confirms the impression that, so far as the mutiny is the result of conspiracy, it is by Mohammedans that the plot has been laid and matured, and its direction assumed.

In our last number we stated that the Governor-general had positively refused the applications which had been made to him, to invite the Christians of India to unite in supplication at the Divine footstool. We referred to this, not for the purpose of expressing an opinion favourable to a State direction to its subjects thus to humble themselves before God, but as one of those incidents which mark the character of the East Indian Government. It has always evinced a tendency to discourage the growth and the expression of Christian sentiments, and in innumerable instances has thrown the whole weight of its

influence in the scale of the false religions of the land. Lord Canning has at length seen fit to listen to the urgent appeals which have been addressed to him. On the 7th of September the *Calcutta Gazette* contained a notification by the Governor-general in Council, fixing the 4th of October as the day on which "he desires to invite all faithful subjects of the British crown to join in an humble offering of prayer, supplication, and confession of sins to Almighty God, and to implore a blessing upon all measures taken for the repression of rebellion and crime, and for the restoration of peace, order, and contentment throughout British India." We do not doubt that this wise invitation was heartily responded to by all our countrymen in this day of trial and distress. The Christians of Calcutta have not, however, awaited this invitation to appear at the throne of the heavenly grace. On the 24th of July Bishop Wilson held a special service in the cathedral. It was also observed in the other churches of the city, by some of the Nonconformist bodies, and in various stations in the country.

But while we note these public manifestations of hope and trust in the God who heareth and answereth prayer, we refer with great pleasure to a daily private concert in supplication observed by great numbers of the Lord's people, at the suggestion of an eminent Christian layman. The time devoted to this private supplication is from half-past seven to eight, a.m., and the subjects of prayer suggested are as follows:—

That the Lord would protect and bless his people, hear their prayers, and graciously favour his own mission cause.

That he would comfort the wounded, afflicted, and bereaved, and sanctify their sorrows to them.

That he would lead all who are in peril or anxiety to seek protection and guidance from himself, and reward their confidence.

That he would be with our countrymen and their children, and all others in captivity; and send them speedy deliverance.

That he would overrule these calamities for great and lasting spiritual good in many individual cases; in the awakening of the native Christians; in the general revival of vital religion; in the establishment of a wise and righteous public policy; in the rebuke of blasphemy; and in the overthrow of the systems of error and superstition.

That he would control and hold in check, the unruly wills of sinful men, and turn the counsel of our enemies to foolishness.

Many of our readers, no doubt, will prorate petitions.

CALCUTTA.—Under date of Calcutta, August 12th, Mr. Thomas favours us with the following items of intelligence:—

"I hope the dark cloud is not quite so dense as it was, and that we may hope ere very long to see it breaking up and dispersing. Delhi has not fallen, and possibly the protracted siege of that place, however occasioned, has been to us a merciful arrangement of Divine Providence. It has afforded time for the real state of the native Bengal army to develop itself, and allow of the disease to come to maturity, and to make

That he would create a spirit of deep humiliation for personal and national sins.

That he would preserve our rulers from compliances with idolatrous and superstitious errors, and with the sinful anti-social system of caste, and give to them, and to every one who is in a position of authority and responsibility, all needful courage, wisdom, and constancy, and "the spirit of a sound mind," (2 Tim. i. 7.)

That he would preserve the health and encourage the hearts of our faithful troops, and enable them fully to restore order and tranquillity.

That he would affect the hearts of the people of England, so as to create a new and deep interest in India, with fervent desires, efforts, and prayers for her conversion to the Lord.

And finally, that he would have mercy on the people of this land, and remember his word unto his servants, on which he has caused us to hope (Psalm cxix. 49), that his Son shall have the heathen for his inheritance (Psalm ii. 8), and that all nations shall serve him (Psalm lxxii. 11.)

rejoice to unite in these most appropriate petitions.

itself fully known, not in India merely, but, what is of much more importance, in England also.

#### *Extent of the Mutiny.*

"Since the date of the last mail more of the few remaining regiments have gone off, and few, indeed, will be found the number of our belauded native soldiers that remain faithful to their salt. Thousands of them

have found their way to Delhi, and God, in his providence, is making that their great slaughter-house; and herein, I think, we may see their punishment and our mercy. I have heard that the insurgents have made some proposals for surrendering the place, which were not and could not be listened to; it is also said that our new Commander-in-chief has sent orders to accede to no terms, and give no quarter to the mutineers. Such instructions, if given, may appear harsh, but I think they are just, and what the circumstances of the times imperatively call for.

*Where is the fault?*

"The arrival of the last steamer was more than usually welcome, especially as it not only told of some 14,000 troops for India, but brought out a new Commander-in-chief. I hope he will prove all we could wish—wise, firm, resolute—and may God succeed his measures. A good and resolute Commander-in-chief was much needed, and, in the opinion of many, a new Governor-general is also a great desideratum. I believe there is a very general feeling, which cannot be better described than by the terms 'want of confidence.' Whether the fault lies with the Governor-general or his council, or with both I know not; but dissatisfaction is, I believe, very prevalent among the European community. And, as to the Lieutenant-governor, it would be treason to state the opinion entertained of some of his measures. His placing Mohammedans in high offices of trust and emolument where, as it has been well shown, they can do us little or no good, but may do our enemies great service, is loudly condemned.

*Mutiny at Monghyr.*

"Letters have just come in from Monghyr. Brother Lawrence's letter is dated Aug. 15th and 16th. On the 15th he writes, 'This morning, at 10 a.m., we learned that

It is a strange turn of affairs which constrains the officials of Barisaul to ask for the assistance of the native Christians whom so recently they injured and despised. It may be, in the providence of God, one of the happy results of the mutiny, to lead the government of India to a juster appreciation of its duties as a *Christian* government amongst a heathen people.

Under date of Sept. 9th, Mr. Thomas continues his remarks on the progress of events:—

"You are longing to ascertain how matters are progressing in India, and we are not less earnest in our longing to know what is the state of feeling in England, and what the measures which are being adopted in relation to India.

"When I last wrote we had just entered on the Mohurrum, when many, with reason, apprehended disturbances; but the precautionary measures which were adopted had the effect of imposing no little dread on

the cavalry at Bhagulpore had all quitted the station without doing any harm. They went about 11 p.m. yesterday, and took the direction of Bowsee, where the infantry regiments are. It is expected that they will rise, too; and, perhaps, march off in the direction of the great road; if so, we shall escape. They will have some difficulty in crossing the country to Monghyr.' On the 16th, he writes, '11 a.m.—Nothing has been heard definitely of the mutineers; the report is, they have gone to the south. Up to this time all is quiet here.' Mrs. Lawrence will leave by the first opportunity for Calcutta.

*The defenders of Barisaul.*

"From Barisaul, the brethren write, that the European residents had had a meeting to consider measures for their safety in case of any disturbance, when, among other things, they determined to raise a body of native Christians, train them, and then supply them with guns, &c. A letter from brother Martin, received yesterday, says, brother Page was out in the villages, and that he had already selected forty men, and would send them in by the 20th, and that he would send in more so soon as necessary arrangements could be made.

*The Mohurrum.*

"We are just entering the Mohurrum, and portions of the volunteer guards and of European troops are about being stationed in a number of places. Some of the latter, with one or two guns, are to occupy premises a little higher up Circular-road, at No. 31 (our number is 21). Hence, should any disturbance take place, we may hear the sound of war, and, for aught I know, have to defend our own premises and lives.

"Oh, that our heavenly Father may continue his mercy to us, and bring this state of painful excitement to an early close!"

the Mussulman community, and hence, there was not only no disturbance, but very little of the show and excitement customary on such occasions.

*General Havelock.*

"Lucknow has not been relieved. Havelock's little army could not force its way to that place without fresh reinforcements, and those failed to reach him. Troops have

reached Allahabad, and are being pushed on to Cawnpore.

"Havelock wrote, on the 30th August, to brother Lewis; his letter was short and sweet, written in a truly Christian spirit. He mentions having had nine actions with the enemy and captured forty-eight guns; but his little army had suffered much from cholera and other diseases. The news from Lucknow is contradictory, but we hope the garrison there will be able to hold out till help can reach them.

#### *Missionaries' Wives.*

"Mrs. Heinig and Mrs. Gregson are in Calcutta; brother Gregson is on his way to Cawnpore. Benares is quiet and considered safe. Brother Lawrence's last letter contained an intimation that he and Mrs. L. would not leave unless some new troubles should break out. But the Governor-general has issued orders that all women and children in the disturbed provinces should be sent down to Calcutta, or to some place below Rajmahal; hence I rather expect the Lawrences will have to come down whether willing or not. That Order in Council will convey some idea of the state of things from Monghyr and upwards, or at least show what is the light in which it is regarded by Government.

#### *Public Prayer.*

"The Governor-general has at last yielded to the wishes of some of the Christian community, and appointed a day for humiliation and prayer in reference to the present calamities; but true to his antecedents, he takes care, in the notification, to avoid all mention of Christ, Christians, or Christianity; but he does acknowledge God. This is something. The notification, however, appears to have been purposely worded so as to be applicable to the Hindus and Mussulmans as to the Christians. . . . Often have I wished that we had some one at the head of affairs who possessed that fear of God which would raise him above the fear of man, and nerve him with courage and firmness in doing what is right, and what the circumstances of the times demand. . . .

#### *Public opinion in Calcutta.*

"Lord Ellenborough's speeches in Par-

The sympathies and prayers of our friends will be excited on behalf of the families of Mr. Lewis and Mr. Sampson. Later intelligence informs us that Mrs. Lewis is better.

Dacca.—Mr. Bion informs us, in the following letter, of the state of affairs in East Bengal. It is dated August 19th:—

"We have been most mercifully preserved hitherto from bloodshed and confusion, though there would be only a leader required to stir up the excited Mohammedan populace in East Bengal. Dadoo Meeah,

liament, saying that in which he attributed the mutiny to Lord Canning's subscribing to missionary institutions, have indicated so clear a head, and so just an appreciation of present difficulties and prospective dangers, that one is ready to say, 'He is the man for India at the present crisis.' I could, however, wish that orders might come out before he reaches India to cancel the Press Gagging Act, or what might be still better, that the state of feeling in England, and the out-spoken reprobation of the Act on the part of the press in England may be such as to determine him to have it cancelled on his arrival, should he find it in existence.

"The impression may be incorrect, but I believe many got the idea, that it has been the wish of Government and some of its officials, that the country may become too hot for all interlopers; and that such, I confess, has not infrequently been the thought that has arisen in my mind of late.

#### *Remarks.*

"I often think what a mercy it is that your mission\* to India was completed before these fearful evils broke out; had it been otherwise you might have personally shared in the calamities. God timed your coming, your stay, and your return home, and no doubt had purposes to accomplish thereby apart from anything we then thought of. We must wait his time, and observe his hand. His purposes shall stand and he will do all his pleasure. At present our prospects are dark and gloomy; and it may be that they will become darker and more gloomy still; be it so; we may safely trust to his guidance, and confidently wait the development of his designs. Among them I anticipate great and important changes in our Government and its measures.

"Mrs. Lewis, I regret to say, is ill. Mrs. Thomas has this morning been to see her and brings a bad report. I hope, however, God will be gracious to her, and soon raise her up again. No doubt brother Sampson will write you about Mrs. Sampson, whose ill-health calls for an entire change. He has taken her passage by the next steamer."

\* Referring to Mr. Underhill's visit.

the head of the Ferazees at Furreedpore, is happily a state prisoner, and not likely to get loose; but should the 73rd Native Sepoys, near Rungpore, mutiny, we might be in some danger. We have, however, be-

sides ninety sailors and four guns, some sixty volunteers, infantry and cavalry, who together might venture an attack on 2,000 men. Tipperah, Mymensing, Rungpore, Dinajpore, Bograh, and Pubna, are without a single soldier; and at Rungpore the civilians have fled to Bograh on account of the 73rd in their neighbourhood. . . . Our preaching in town is still at a standstill, on account of the excited state of the Mussulmans, and the very gloomy aspect of the land at large. Near Dayapore, Munshigunj, and Tipperah Hills, the work is carried on, and people listen, but here and there some disturbances take place, and once one of our native preachers was rudely handled by some Mussulmans. We begin now also preaching in the markets around

Dacca, and shall see how people behave. . . I am sorry to say that I have this year not succeeded in getting any contributions from Tipperah and Mymensing, and our local fund has suffered considerably on account of the state of the country. I fear it will be still worse next year. I could not travel as usual in the rains, and how soon we shall be able to do so nobody can tell. Deserters and suspicious up-country men are roaming about all over the land, and travelling has become not only unsafe to life, but the people are so excited that I might risk to create new revolts by preaching. I shall, however, make a trial, and send two native preachers somewhere; and if they bring a good report, I will follow them."

JESSORE.—Mr. Sale, under date of August 6th, informs us of the continued safety of himself and family, though Jessore is not free from the dangers which are rife in other parts:—

"Although I am quite aware that I can add nothing to the information which will reach you from all quarters regarding the dreadful scenes which this country has been doomed to exhibit; yet I feel that I ought to write a line to assure you that we are not yet engulfed in the vortex which is still raging in India; though it is of no use to deny that we feel the motion of the waters, and that the eddy is widening. We hear that the 'faithful' Sepoys at Berhampore have mutinied. . . . Nothing but new-born vigour in the Calcutta authorities has saved Calcutta. Nay, let me say that the mercy of God has saved us all (that is, we who at present survive) from the just and natural consequences of years of imbecility, neglect, and gross unfaithfulness to Christianity.

#### *The Indian Government.*

"Pitiable is the figure which the Indian Government cuts in the eyes of the natives and of the world at this moment, a decrepid and doting parent struggling for possession of her house with her petted and spoiled children. The Government and the officers of the Bengal army have taken especial care of the ignorance, the pride, and prejudices of the Sepoy, and the Sepoys are now giving them their reward. But alas! how many innocent people have perished; merchants and others, with their

wives and families, subjected to indescribable, unimagined tortures and anguish.

#### *The Mutiny.*

"So terrible have the calamities, personal and domestic, been, that people have hardly begun to think about the immense loss of property for which we are indebted to the Bengal army and its patrons.

"You will all have learned ere this that the cartridge tale was only invented to catch the more ignorant and credulous of the Sepoys who would not appreciate, or could not be trusted with the real secret—the conspiracy to turn out the Europeans, and to restore the Kings of Delhi and of Oude.

"We are all worn out with horror and astonishment; our strength is exhausted, but not our hope; we feel that the wretches are fighting against God, and therefore we are sure they must be put to shame.

"Our chapel at Jessore is going on—nearly finished; but so urgent are the 'CLAIMS OF THE DESITUTE' from the north-west, that it is useless to ask for a pice here. Will the Committee do anything for us? I hope so, for I have been obliged to borrow.

"The ringleader of the conspirators here was hanged, and four others sentenced to transportation."

At a later date, August 20th, Mr. Sale continues as follows:—

"We have reason to be very thankful to the *Giver of all good* that up to the present moment the tide of devastation has not rolled over us. We hope and believe that the earnest prayers of our brethren and sisters in England have been and will yet be heard on our behalf. Our hope is in God! The vanity of hoping in man

never surely received so much illustration and proof as in this country within the last three months. How many fond expectations have been bitterly disappointed. How many fears more than realised, even when those fears seemed unreasonable! With the press under strict and vexatious surveillance—every man writing with the

expectation of ruin if he dares to speak the truth, when the truth is not palatable to Lord Canning and his satellites, and with a host of incapables doing more mischief by their blunders and vacillation than the few good men like Havelock, Neill, Eyre, and others, can do good by their almost miraculous successes—with such a state of things what can we say but this, 'Arise, O God! render a reward to the proud!'—the proud Brahmin and Mussulman who have murdered our women and children with fiendish brutality, and the proud men whose conceit and folly have aggravated the mischief.

#### *The Mohammedans and the Mutiny.*

"The Government has just astonished and disgusted the English public by appointing a Mussulman—a *vakeel of the Sudder*—as assistant commissioner to Mr. Samuells, who is gone up to Patna as commissioner. The Mussulman is to receive 1,500 rupees a month. I suppose the policy is to bribe him, and make him a decoy duck to the disaffected Mussulmans. This is the *true Company's policy*.

"The truth of the accusation of treachery

against Mussulmans in Government employ is proved by the following instances:—The commander-in-chief of the rebel forces is a native commissioned officer. The prime minister of the King of Delhi is a Mohammedan from the Company's civil service; as is also the man who is his assistant minister. So the man who led on the wretches who murdered Mr. Tucker, of Furruckabad, was high in the Company's service, and had been indebted greatly to Mr. Tucker for his advancement. So the wretch who ordered the massacre at Bareilly, and headed the insurgents, and tried even to induce the *ladies to come back* by false promises of safety; this wretch and his father had both held judicial appointments, and he was receiving, by a special act of favour, the double pension for himself and his father. And not only Mohammedans, but at Arrah, in the Dinapore district, the Sepoys and insurgents were collected and headed by a Hindoo whom Mr. Halliday has most especially honoured and favoured.

"Dacca and Barisaul are safe at present, though very anxiously endeavouring to secure themselves against attack."

**BENARES.**—We now turn northwards, to the immediate scene of the conflict raging between the armies of England and the rebellious Sepoys of the Indian government. The first communication of Mr. Gregson is dated August 18th:—

"When I last wrote we were in a state of great apprehension and alarm. Since then appearances have gradually brightened, the enemies we so much dreaded have gone far away, and all around Benares is peaceable and quiet. Still it is felt that our position is critical, and the commandant of the station has issued a public notice in which he recommends that all ladies be sent to Calcutta without delay; most, indeed, have already gone, only few remain, and I fully intend to send Mrs. Gregson by the earliest steamer, which is expected two or three days hence.

#### *State of the Mission.*

"I have consulted with Mr. Heinig and resolved to close our school. This step is rendered necessary by the rapid diminution in our funds. I could have kept it open a month or two longer, but there is no prospect of things being settled then, and I thought it better to stop before all our funds were exhausted, and whilst we still had one or two hundred rupees to be expended upon orphans and converts in case of emergency. The Normal College is closed *sine die*. The Church school here has been put on a very reduced footing, and all its branch schools, together with all its bazaar schools, male and female, have been abandoned for months past. Indeed,

one of the Church missionaries told me the other day, that the school itself—or college as it is sometimes called—would have been closed too, but for the fear of adding to the panic. The London Mission has closed its bazaar schools, but the central school is still open, though some teachers have been dismissed. Our school at best was on so small a scale that it scarcely admitted of a reduction, and only one course was open—to close it. This will be done a week hence. When the school is closed, there will be nothing to detain me in Benares. All the orphans and native Christians are at Raj Ghat, and Mr. Smith and Mr. Heinig are fully sufficient to look after them. I have now actually nothing to do here. Our chapel is occupied by soldiers, and our congregation dispersed. The few soldiers in the station are visited and looked after by the London and Church missionaries, so that I have nothing to detain me here; and I had resolved, to go to Calcutta, in the hope of finding more to do there, or at Serampore, than I can here, and may, perhaps, still do so; but there is just a POSSIBILITY that I may join Havelock's force now at Cawnpore in the capacity of acting chaplain.

#### *Mr. Gregson as Chaplain to the Army.*

"I called on Mr. Tucker yesterday, to ask

him what he thought about my closing the school, and whether he thought anything would be gained by keeping it open a month or two longer. He thought not, and I told him when the school was closed I intended going to Calcutta, in the hope of finding more to do than I could here. He said at once, 'Why not join Havelock's forces at Cawnpore? There are 400 men in hospital, and 1,000 troops without a chaplain, and they cannot get one.' I was really rejoiced at the proposal, and at once consented conditionally that Mrs. G. did not oppose. Mr. Tucker, however, said as I was a Baptist, it would be needful to ask Havelock if, under these circumstances, he would accept of my services. After consulting with Mrs. Gregson, I consented, and Mr. Tucker telegraphed to Allahabad; unfortunately the telegraph wire from this place to Cawnpore is broken, and so a few days must elapse before an answer is received, but I expect to know its purport instantly it arrives.

"August 20.—The telegraph betwixt here and Cawnpore is, I am informed, again in order, and consequently I hope to have in the course of to-day a reply to Mr. Tucker's question. We seem, if anything, quieter here, and secure even in Benares. We have dawks in regularly from Calcutta and Dinapore, though the former take a longer time to reach. . . . Agra has been

We append the generous note of Mr.

"My dear Mr. Gregson,—You must not deprive me of a pleasure and privilege, it would not be kind; besides, it would not be fair to make your Society pay for the spiritual care of our army. Its money is raised for the heathen. Now that Mr. W. Smith, of Sgra, officiates as chaplain here, his salary will be saved to his society, and be paid by Government. This is the fair and proper principle. Whilst not employed in native missionary work, your

Under date of August 22nd, Mr. Gregson enters fully into his reasons for undertaking this service, interrupted as missionary labour in Benares now necessarily is. He says:—

"It has been to me a matter of intense desire and earnest prayer that I ought to be more usefully employed, and when this came before me I could not but regard it as an answer to prayer. I know not how, under existing circumstances, I could find a more important or pressing field of labour, or one more directly bearing upon mission work. Here are now 2,000 men, among whom many are hungering after the bread of life, with no one to care for their souls. I shall have a very, very weighty responsibility on my hands should I be spared to reach the camp, and would earnestly ask your prayers that I may be faithful. Mrs.

completely destroyed by the rebels, though the residents are safe in the fort. Mr. Hubbard, Church missionary, whose brother, a missionary of the Church Propagation Society, was killed at Delhi, was unfortunately murdered there before he could reach the fort. Another brother is in the Church Mission here, and is of course deeply distressed.

"P. S.—I have just heard from Mr. Tucker—General Havelock telegraphs, 'It will be very advantageous to my force to have the aid of the Rev. J. Gregson's services. I shall feel obliged by your sending him up immediately.' I hope to start in two or three days. He sent me an order for 200 rupees, which I returned. It appears the bishop is ordered to send a chaplain to Cawnpore, but finds it difficult to get any one to go, and when the chaplain arrives there may be work for both; if not, I can accompany the army into the field.

"P. S.—I again re-open to say Mr. Tucker insists upon paying my entire salary himself, and after the truly Christian spirit of his last note—which I enclose—I felt it would not be right to raise further objection. . . . Of course the arrangement is only temporary; my connection with the Society is unaltered, and I shall be ready to return to mission work whenever the field is open."

Tucker, referred to above:—

salary should not be paid by a missionary society.

"It was I who proposed your going, and have got General Havelock to agree to it; so that you must not refuse to let me have the pleasure of sending a clergyman to my poor fellow countrymen, when other doors of usefulness are shut for the time. I therefore venture to again request your acceptance of the enclosed."

Gregson left for Calcutta this morning. On the same steamer or flat are nearly all the ladies, &c., of the Sgra missionaries, and Mrs. Sherring and Mrs. Buyers of the London missionaries, and also Mr. Fuchs and Mr. Storr, both Sgra missionaries. Mr. Smith, *per se* a missionary for the natives, has found his accustomed work impracticable, and is now chaplain for Benares wholly engaged in English work. Mr. Fuchs next to him found his vocation gone, had nothing to detain him here, and is going to England or rather Germany, and Mr. Storr, the latest arrival, is for the same reason sent to Calcutta; so at all events I

am not the only one who has given up native work for the present. Of course my present engagement is only temporary. My relation to the society is unaltered, and I am at perfect liberty to resume native work as soon as ever the field is again open.

*State of affairs.*

"Here there is no particular change. We continue quiet, and no immediate danger threatens. Still about Gorruckpore and Azingurh, and all over Oude, thousands upon thousands of rebels are in arms, and there is danger that for lack of other employment they will come here. Nothing is done to relieve Lucknow. The garrison is surrounded, and believed to be in extremities; but no intelligence has been received from them since July, a sure sign they are very closely besieged. It is believed General Outram is on the point of attempting to relieve them by the river Gogra, but the navigation is unknown, and it is feared the

In a later letter, dated September 2nd, we find that Mr. Gregson had reached Allahabad in safety, and was expecting to leave in a day or two with General Outram's camp. During his stay at Allahabad he was the guest of our esteemed friend Mr. Edmonstone, who, with Mrs. Edmonstone, was enabled, through Divine protection, to escape from Futtehpore at an early stage of the mutiny, but not without undergoing many perils in their flight. Mrs. Edmonstone, we are happy to learn, has since safely arrived in England.

AGRA.—Mr. and Mrs. Parsons and Mr. Evans continue to reside in the fort. Its crowded state occasions much inconvenience, and is also productive of much sickness; but our friends, with very slight interruption, continue to enjoy good health. Mr. Evans, under date of July 26th, gives the following graphic account of the recent events:—

"The tide of insurrection is running high—a passing wave has laid Agra in ruins! On the 28th of last month we were ordered into the fort by the brigadier in command. A large force of Sepoys, consisting of infantry, cavalry, and artillery, was but one day's march from us, and it was reported that they would pay us a visit. On Sunday, the 5th inst., it was found that the enemy had arrived within two miles of the station, where they were fortifying their position in a village called Shah-gunge. Some 500 men of the 3rd Europeans, commanded by Brigadier Polewhele, with a field battery of six guns and a few horse militiamen, went out to give battle to the enemy. At 3 p.m., the first shot was fired by the insurgents, and the battle lasted about two hours and a quarter, when our men had to retire on the fort for want of more ammunition! The enemy managed to blow up by shell two of our tumbrils, which was a most disastrous affair to us; for not having taken a large stock of ammunition, our men had to leave a field, *already won*, to their foes, who were on the verge of bolting. As soon as our soldiers retreated groups of the enemy's cavalry

land journey needful, of about thirty miles, will not be possible for guns. From Delhi the news is rather better. 1st, 2nd, and 3rd inst. there was some fighting. The rebels acknowledge a loss of 1,000 killed, and a magazine also was exploded, causing 500 more rebels to perish. It is also said 3,000 rebels deserted the city without arms. Another account on respectable authority states the fighting to have been July 31st and Aug. 2nd, and states 3,000 were killed on the first of these days, and 900 left outside the walls on the second and third. Both accounts substantially agree as to the magazine; one saying the rebels through clumsiness or accident exploded it, the other attributing the explosion to a shell from our guns.

"I hope to leave here for Allahabad in two or three days. There I must wait till reinforcements arrive for Cawnpore, as the road is not safe for single travellers."

galloped into the station, set fire to a few bungalows, opened the jail, and told the people to plunder and burn every house belonging to the *sahibs*, and to murder every *Christian* they could find.

*Conflagration of Agra.*

"Before eight o'clock Agra from right to left was enveloped in one grand but terrific blaze! For three days and nights nothing but fire and smoke was seen, till at last the wreck became complete. The Sepoys did not wait to do all this, but they quickly made off for Muttra, fearing, no doubt, a second attack. So the station of Agra is now in ashes, and *lakhs*' worth of property has been wantonly destroyed. The number of the enemy was at least ten to one to our men. We lost on the field thirty-two men and some seven dead since, with fifty wounded. The enemy lost about 500 killed and 700 wounded, and had it not been for the oversight of the brigadier, our brave soldiers would have thoroughly routed the rebels, and Agra would now be standing! Such, however, was not to be. Agra was to fall, doubtless for some good purpose; but how thankful ought we to be that our

blood-thirsty enemies were not permitted to slaughter us wholesale, according to their desire and premeditated plan.

*The Missionaries.*

"Two Europeans only fell as victims to the fury of the mob. One Major Jacob, who it is said was murdered by his own servants in his house on the day of battle, and a Mr. Hubbard, a professor in the Government college, who was cut down on his road to the fort. His brother was one of the Church missionaries killed in Delhi. Of my dear friend and brother, Mr. Mackay, we have heard nothing since I wrote before. Against hope I cling to hope in his case; but I fear, *very much* fear, that my beloved brother has fallen a prey to the hellish rage of the Mohammedans of Delhi. Ah, my dear brother, how frail is life, and what sad changes the course of a few years involve! I can say no more. As far as comforts are concerned we are better off in the fort than could be expected; in fact, we want nothing, except it be a little more *room*. While the gates are kept open we can be furnished with all necessary supplies from the city, and in case of a siege we shall receive rations from Government,

There is reason to fear that Paramanund, the native preacher referred to above, has since lost his life. His adoption of his ancient garb did not save him from betrayal, and it is said that he fell slaughtered by the hand of the cruel Moslem. Others, too, of the Chitoura Christians have proved unfaithful in this day of trial, of sifting, and reproach. How far this defection may have gone cannot yet be fully ascertained, as the people have been scattered in all directions by bands of marauders, and by the plundering of the village. A few have remained steadfast. We believe the native pastor, Bernard, is now safely housed in the fort at Agra. He did not leave the village till its destruction was complete. Again, we urge on our friends the remembrance of the native brethren in their prayers. The calamities which have overtaken them are a sore trial of their faith. The blast of tribulation has swept over them. "They were scorched, and because they had no root they withered away." Nevertheless the word of the Lord is sure. Amid all this reproach, defection, and gloom, he is carrying on his gracious purpose, and will yet fulfil the promise, to give his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession.

## HOME INTELLIGENCE.

At the Quarterly Meeting of the Committee, on the 14th of October, the condition of our Indian mission was fully entered into, and the following resolutions were unanimously adopted. It will be seen that, for the present, the Committee have deferred, for reasons which cannot be here stated, the formation of a Special Fund. It is desirable that more accurate information should be received of the extent of the losses sustained than has yet reached us.

*Extract from the Minutes of Committee Meeting, Oct. 14, 1857.*

"Various letters having been read, and a statement made by the Secretaries on the present condition of the Indian mission, it was resolved:—

1. "That the Committee express their deep sympathy with their brethren, and the churches under their care; and also, with their countrymen who have been called to endure losses, anxieties, and perils, of no ordinary kind, and to be the witnesses of atrocities unparalleled in the domestic annals of the English nation, and abhorrent alike to the dictates of humanity and the spirit of the gospel of Christ.

2. "That, while sympathising with our native brethren in the severe trials and temp-

as the fort is provisioned for three months. We (missionaries) have not yet been called upon to "shoulder arms," but doubtless in case of an attack on the fort we should have to do so. At present most of the missionaries are engaged in attending on the sick and wounded in the hospitals, and I am happy to say that we are thus able to do some good not only to the bodies but also to the souls of our fellow-countrymen. On Sunday mornings we meet with our Presbyterian brethren for worship; in the afternoon Mr. Parsons and myself meet the native Christians, and the evenings we spend in prayer-meetings with our Baptist friends.

"You will be sorry to hear that most of our native Christians have lamentably failed under the present trial. I have had the painful duty of excluding Paramanund, one of my preachers, who has assumed the garb of a *Byragee*, or a holy Hindoo! and has denied Christ! I intended giving you more particulars about the mutinies, the *cause*, effect, &c.; but if spared I shall do so again. I fear this will never reach you, as the roads are by no means safe. You will not forget to pray for us in our trials and tribulations."

tations which have befallen them, the Committee rejoice that so many have boldly confessed the name of Christ, and have died rejoicing in him, as was the case with their beloved native brother, Waiyat Ali. Especially do they mourn over the calamity which has robbed the Society of the services of the late Mr. Mackay at Delhi, whose zeal, devotedness, and ability, led the Committee to hope for years of efficient labour in the cause of their Lord and Master. And they also deplore, with the most poignant feelings of grief, the lamentable end of the widow and two daughters of their late esteemed missionary, Mr. Thompson, of Delhi, who have fallen victims to the passions and violence of the wicked men now in revolt against the British authority in that devoted city.

3. "That the consideration of the subject of a special fund for India be postponed.

4. "In the view of the restoration of the disturbed districts to order, the Committee cannot but express their confident hope that a brighter day will dawn for Christian missions in our Eastern empire. It would appear certain that important and favourable modifications will be made in the structure and policy of the English Government, by which the wrongs and sufferings so long patiently endured by the general population, will be redressed; while there is every reason to believe, that as the people, notwithstanding their oppressions, have held aloof from the revolt, have in no instance displayed any special animosity against missionaries, a greater willingness will be shown to receive Christian instruction, and to listen to the claims of the gospel. As the result of all the various agencies which Divine Providence is bringing to bear on the mind of the natives of Hindostan, they prayerfully anticipate the overthrow of the great systems of evil which have held the people bound for ages. They therefore urge upon the friends of the great cause in which they are engaged a more extended liberality, and an attitude of preparation, in order to avail ourselves of every opportunity of pressing onward, which the great events now happening, under the guidance of the hand of God, may present.

5. "Finally, the Committee trust that, through the protection of the Great Head of the Church, the lives of our brethren now in India, with those of their families and helpers, may be preserved, and that they may be enabled to remain at the posts they occupy. They would also desire that the brethren now absent from their stations through ill health, or other causes, may speedily be enabled to return, and resume, at the earliest moment, their interrupted duties in the kingdom of our Lord."

We have the pleasure to announce the safe arrival of Mr. and Mrs. Pinnock at Cameroons, Western Africa, on the 29th of August. Mr. Diboll has taken a voyage to Sierra Leone to invigorate his health, much affected by the climate. Mr. Saker was at Clarence, and well; but Mrs. Saker continues in a very enfeebled state.

Very numerous meetings have been held through the country during the last two months. The all-absorbing topic has been India; and wherever there has been a deputation acquainted with the subject, the attendance has been unusually large. The Secretaries have been engaged in the East and West Ridings of Yorkshire, in South Wales, in Lincolnshire, Nottinghamshire, Devonshire, and Lancashire, in company with various brethren. Mr. Denham has taken Worcester, Oxfordshire, and Lancashire. Mr. Smith has been engaged in Huntingdonshire, Leicestershire, at Somerleyton, Oxford, and in Newcastle and its vicinity; while our missionary brother, Mr. Williams, has been present at meetings in Swansea and Hampshire. Mr. Davis, of Ceylon, has been into Leicestershire, Nottinghamshire, Shropshire, and at Somerleyton; and Mr. Capern has visited Markyate Street, Rugby, Stratford-on-Avon, several places in Lincolnshire, and at Luton. Messrs. Oughton, Denny, and Phillippe have also rendered the Society valuable aid in Cornwall, South Wales, Hampshire, and other places; Manchester has been visited by Messrs. Makepeace and Vince. In all these cases much assistance has been rendered by ministerial brethren, either locally resident or invited from a distance. The unusual number of meetings thus crowded into the last two months has rendered it somewhat difficult to escape all error or mishap, and we owe much to the prompt aid rendered by a few friends to supply any unexpected lapse. Some disappointments have inevitably happened, which earlier arrangements might have prevented. It is always impolitic to delay to the near approach of the period usually devoted to the missionary meetings the formation of the requisite plan. We shall always be glad to hear from our friends as early as possible as to the arrangements they propose. The interest excited about India will not, we trust, die away; but that future years may witness missionary exertions carried on in that great country on a scale more commensurate with its requirements.

FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Pinnock, F., Aug. 29.	BAHAMAS—NASSAU, Davey, J., Sep. 10.
CLARENCE, Saker, A., Aug. 31, Sep. 2.	JAMAICA—ANNATTO BAY, Jones, S., Sep. 9.
SIERRA LEONE, Diboll, J., Sep. 15 & 18.	BELLE CASTLE, Harris, H. B., Sep. 9.
AMERICA—MILWANKEE, Jackson, J., Sep- tember 10.	BOTHPHIL, Henderson, G. R., Sep. 8.
PHILADELPHIA, Rowe, C. H., June 5.	BROWN'S TOWN, Clark, J., Sep. 8.
ASIA—AGRA, Evans, T., July 26; Parsons, J., Aug. 27.	CALABAR, East, D. J., Sep. 8 and 24.
ALLAHABAD, Gregson, J., Sep. 2.	FALMOUTH, Fray, E., Sep. 24.
BENARES, Gregson, J., Aug. 18 and 22.	KETTEBBING, Milbourne, K., Sep. 9.
CALCUTTA, Lewis, C. B., Sep. 7; Tho- mas, J., Aug. 22, Sep. 9; Wenger, J., Aug. 24.	KINGSTON, Palmer, E., Sep. 10.
COLOMBO, Allen, J., Aug. 29.	LUCEA, Teal, W., Sep. 21.
DACCA, Bion, R., Aug. 19; Robinson, R., Aug. 31.	MONTGO BAY, Reid, J., Sep. 23.
JESSORE, Anderson, J. H., July 29; Sale, J., Aug. 6 and 20.	MOUNT CHARLES, Thompson, J., Sep. 21.
SERAMPORE, McKenna, A., Aug. 20.	MOUNT HERMON, Hume, J., Sep. 21.
AUSTRALIA—BRISBANE, Stephens, J. B., July 4.	ST. ANN'S BAY, Millard, B., Sep. 8.
MELBOURNE, Taylor, J., June 14, July 22.	STEWART TOWN, Hodges, S., Sep. 21.
	NEW ZEALAND—NELSON, Paeker, J., May 14.
	TRINIDAD—PORT OF SPAIN, Law, J., Sep. 10.
	SAVANNA GRANDE, Gamble, W. H., Sep. 7.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, from September 21 to October 20, 1857.

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Do., School, for <i>do.</i> ..	3 17 10	Collections .....	2 3 5	Contributions .....	4 0 9		
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		Contributions .....	8 13 6	Contributions .....	6 2 6		
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		Shipley—		Less expenses .....	16 7 0		
Less expenses .....	44 10 0	Contributions, Juve- nile .....	4 5 0		0 10 6		
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	43 14 0	Collection .....	4 6 1	Collection .....	2 0 0		

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# IRISH CHRONICLE.

NOVEMBER, 1857.

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## CONFERENCE.

At the last Annual Meeting of Members of the Baptist Irish Society a resolution was passed recommending that a Conference should be held, at an early period, between the Committee of this Society and the Members of the Committee of the Baptist Foreign Missionary Society. This proposal was carried into effect on Thursday morning, October 15th, when the following Members of the two Committees met at the Mission House—viz., Thomas Pewtress, Esq., The Rev. Drs. B. Evans, J. Hoby, and S. Wills; Rev. Messrs. Barker, Birrell, Brawn, Burchell, Dowson, Haycroft, Manning, Todd, Webb, and F. Wills; Messrs. A. T. Bowser, W. Hanson, J. Oliver, W. H. Watson, and G. Stevenson. Thomas Pewtress, Esq., having been called to the chair, and prayer having been offered by the Rev. C. M. Birrell, the following statement was presented by the Secretary in behalf of the Committee:—

The present Conference has been called in pursuance of a resolution moved by the Rev. B. Evans, seconded by the Rev. J. Bigwood, and carried unanimously at the Annual Meeting of Members held April 27th, 1857—viz., “That in the opinion of this Meeting it is desirable that, on the return of the Secretary from his visit for the inspection of the Society’s Stations, a Conference should be held between the Committee of this Society and the Members of the Committee of the Baptist Missionary Society, to receive the Secretary’s report, and to consider the best mode of future operations in Ireland.”

The Secretary visited Ireland in the month of July. On his return he laid before the Committee a report, of which the following is a brief summary:—

At CONLIG Mr. BROWN presides over a church consisting of fifty members, nine of whom have been added within the last three months, and thirty-six by baptism or by letter within the last five years. The church is peaceful and united, and its discipline is well maintained. Mr. Brown preaches at five out-stations. One of these, Newtonards, is a town containing 11,000 inhabitants, whilst in Conlig there are only 450. An effort ought to be made to maintain a regular and constant service

there on the Lord's day.—The day school, conducted by Mr. Graham and his daughter, is under the National Board; there is also another day school in this small hamlet, and this school does not appear to be rendering any aid to the evangelical objects of the Baptist Irish Society.

At BELFAST Mr. ECCLES has had considerable difficulties, but the cause of these has now been removed, and he is carrying on his labours with great comfort. Still there is little hope of much advancement; the situation of the chapel is not good, neither is the chapel suitable for such a town as Belfast. The whole cost of the chapel and dwelling-house adjoining has been raised by Mr. Eccles, excepting £50 still due. He desires to have the property vested in trust for the Society, to be continued as at present, or with power to sell, and appropriate the proceeds to the erection of another chapel in a more eligible situation. He has handed over the deeds for this purpose. Mr. Eccles is accustomed to itinerate to the distance of forty miles north and south of Belfast; this he has done twice in the summer, returning to Belfast for the Lord's day. His congregations range from fifty to five hundred. "I am satisfied," he says, "I have had more than five hundred often." He also preaches out of doors in Belfast, and has good congregations.

At BANBRIDGE a considerable measure of success has been realised.

At TUBBERMORE the church, under the care of Mr. CARSON, is in a prosperous state, consisting of one hundred and sixty-eight members—nine of whom have been admitted during the past year. The congregation is good, and the Sunday school is well conducted. The people are mostly poor; they require continued help, but they raise for the Society nearly half the sum granted to them from its funds.

The SLIGO DISTRICT, occupied by Mr. WILLETT, is very extensive, reaching nearly forty miles, and comprising eight stations. Mr. Willett's labours are well received among the rude and humble population, though no great results have been reported as to spiritual success.

The school at CURRAGE, conducted by Elizabeth Walker, is greatly needed. She is also very useful in the Sunday school.

At BALLINA Mr. HAMILTON's congregation is not large, but considering the thoroughly Roman Catholic character of the population, it is not without encouraging features. Several of the members of the church were once Papists.

Mr. Hamilton is very useful in family visitation. He has also six out-stations.

The school at CROSSMOLINA, conducted by Jane Phillips, is composed entirely of Roman Catholics. Its influence is shown by the fact that the teacher and her husband have been denounced from the altar by the

Roman Catholic priest, who stated that the effects of their teaching are to be seen in the people's houses, and that twenty years after they would spring up, and that the people did not know what would follow from their teaching.

E. McDONNELL, the Scripture reader, is reported by Mr. Hamilton to be doing good service.

At ATHLONE the state of the church and congregation, under the care of Mr. BERRY, is discouraging. The congregation averages about thirty, and the church consists of seventeen members, two of whom have been received during the past year, one by baptism and one by letter.

Miss NASH has hitherto conducted a day school, and Messrs. HOGE and WALSH have been employed as Scripture readers. They do not appear to be rendering any service at all proportioned to the amount expended; and, taking into consideration all the circumstances of the case, it does not seem advisable for all of them to be retained in the service of the Society.

At MOATE, where Mr. BERRY of Athlone preaches once every Lord's day, and once in the week, the congregation is encouraging; it has of late considerably increased. The church consists of eleven members. There is also a small Sunday school.

At RAHUE and FIRBANE there is also cause for thankfulness; five persons are about to be received into the church at Rahue, from Gashel, another village station maintained by Mr. Berry. He also visits several other villages at different intervals.

At CORK the congregation is very small.

An endowment, yielding about £60 per annum, has been held in trust by Mr. Abraham Jones and Mr. Hamilton of Youghal. Additional trustees are about to be appointed.

Mr. McCLELLAND, of Horton College, now occupies the pulpit with great acceptance.

Miss CROSBIE, the female missionary, is very usefully employed in her department of Christian effort.

The school at WATERFORD does not appear to answer any adequate purpose in connection with the Society.

At DUBLIN the female missionary, Miss CURTIS, is actively and usefully engaged.

In his report the Secretary submitted to the Committee:—

“1st. That *the Roman Catholic population* are to a considerable extent kept away, by the influence of the priests, from places of Protestant worship; that this does not apply to the operations of the Baptist Irish Society only, but to *all* denominations in a greater or less degree; and

therefore it is not to be expected that the agents of the Baptist Irish Society should be able to report that any considerable congregations have been gathered from this portion of the people; these must be reached, if reached at all, by private visitation, and by the efforts of brethren who go forth as itinerants.

“2nd. *Scripture readers*, with some very few exceptions, do not render any adequate service.

“3rd. *Schools* are not required to give an ordinary *secular* education; and the National Board offers an education so superior in this respect, that denominational schools will not commonly be sustained.

“4th. A few well-supported *Baptist churches* in some of the principal cities and towns would strengthen and encourage those in smaller towns and villages.

“5th. *Only one such effort* can be made by the Baptist Irish Society at the present time.

“6th. This, it is submitted, should be made in **UPPER RATHMINES, DUBLIN.**”

In accordance with the recommendations contained in the Report thus presented by their Secretary, the Committee have agreed:—

1st. To discontinue their support of the schools at Conlig, Athlone, and Waterford.

2nd. To withdraw one of the *Scripture readers* at Athlone.

3rd. To instruct Mr. Brown, of Conlig, to obtain a suitable place at Newtonards, and to hold service there regularly every Lord's day.—This resolution has been already carried into effect.

4th. To appoint additional Trustees of the property belonging to the Baptist church at Cork.

5th. To invite Mr. McCLELLAND to take charge of the station at CORK for twelve months.—With this request Mr. McClelland has complied.

6th. To have the chapel and dwelling-house at BELFAST vested in trustees in behalf of the Society.

7th. They also devoted much attention to the proposal to establish a Baptist church in *Upper Rathmines, Dublin.*

[The statement read to the Conference contained an account of the plan agreed upon by the Committee, but it is deemed advisable to defer the publication of this till some further steps have been taken to carry it into effect. The statement proceeded thus:—]

Several other towns require, and would doubtless well repay similar efforts. The Committee cannot, however, at once occupy all these, and even for the increased expenditure necessary to carry into effect the plan indicated they will require much more general pecuniary support than they now receive. Nor can they at once withdraw the aid of the Society from brethren at present employed. Some of them are men of vigour and efficiency, whom they desire still to retain in the service of the Society. Others, though not possessed of equal intellectual power, are

men of devotion and zeal, and are not without proofs of the Divine favour and blessing. Any change in the character of the agents employed must therefore be effected cautiously, and by degrees.

Nor would the Committee have the thinly populated parts of the country to be altogether abandoned. The fact that in some country districts more members have been gathered into Christian fellowship (though in small and scattered churches) than there have been in densely populated towns would forbid that they should all be relinquished.

At the same time, the necessary smallness of these village churches renders it certain that their power must continue to be, as it is now, but very little felt. The Committee are thus confirmed in the opinion that the efforts of the Society should be brought to bear upon places where the churches planted may acquire and exercise a greater amount of religious influence.

In conclusion the Committee submit to their supporters:—

That while in some few instances schools and Scripture readers may be usefully employed, the main object of the Society should be to send forth *thoroughly competent* MINISTERS to “*preach the word* ;” that while some rural stations should be still maintained, effort should be mainly directed to more *populous places* ; that while changes can be effected only by degrees, opportunities of carrying this purpose into effect should be embraced as they occur, and the resources of the Society will warrant ; and that the most strenuous efforts should be made, as soon as possible, to carry the proposal respecting DUBLIN into vigorous execution.

Should the Conference now assembled approve of the general principles thus indicated, the Committee would earnestly solicit from its members a warm and generous advocacy of the Society’s claims. *They* are ready to give to it their best services : but they respectfully submit that the responsibility of raising the funds necessary to carry on and to extend its operations, should be shared by all who concur in its OBJECTS and its PLANS.

On the motion of the Rev. S. BRAUN, seconded by the Rev. H. DOWSON, it was then resolved:—

“That the STATEMENT now read be received.”

It was also resolved on the motion of the Rev. C. M. BIRRELL, seconded by the Rev. S. MANNING :—

“That the thanks of the Conference be presented to the SECRETARY for the Statement prepared and presented by him.”

The Rev. B. Evans, D.D., then proposed a Resolution, which was seconded by the Rev. N. HAXCROFT, A.M., supported by the Rev. H. Dowson, and carried unanimously, approving of the principles indicated in the statement which had been read, and also of the plan of proceeding

agreed upon by the Committee, in order to establish a Christian church in Upper Rathmines, Dublin.

A Resolution was also proposed by the Rev. C. M. BIRRELL, seconded by the Rev. W. F. BURCHELL, and adopted unanimously, affirming the desirableness of enlarging the field of the Society's operations.

The proceedings of the Conference were marked by an earnest and unanimous desire to obtain for the Society an increase of liberal and prayerful support. The Committee trust that this result will be secured, and that while their utmost effort will be put forth to render the Society deserving of it, *that* support will be heartily rendered by the churches of Great Britain.

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### THE BAPTIST MISSION IN MAYO.

THE following interesting particulars have been supplied by the Rev. W. Hamilton, who has been many years an active and useful agent of the Society. He is now pastor of the church in Ballina, co. Mayo; but does not confine his labours to that church, or to that town. He is engaged in the regular visitation of many families who do not attend on his ministry, and he also preaches in six adjacent villages. We have no doubt his narrative will be read with much pleasure.

The fruits of this Christian enterprise are not to be seen in great abundance here at present; large churches and congregations have not been gathered, but, notwithstanding, considerable good has been done, which more than compensates for all the labour bestowed. Nearly twelve years ago when I came to this part of Ireland a man named Edward Devanny was introduced to me. He was a convert from the church of Rome. A friend assured me that he was a man without guile and a sincere Christian. I afterwards employed him to teach one of the Society's schools, and in all my acquaintance with him he gave me the greatest satisfaction. He was attacked by typhus fever and died; his faith in Christ was unwavering to the close of life. He had been a member of the Baptist church at Easky, and afterwards at Ballina.

I became acquainted with four other persons about the same time and in the same neighbourhood, who had discovered the errors of Romanism and joined the Baptist church. Three of those were employed by the Irish Society connected with the Established Church in Conamara, and I believe were useful in that district.

I attended the death-beds of three persons in this town who had been brought up in the church of Rome, but by hearing the gospel preached they felt that they were

guilty sinners, and gave satisfactory evidence of their faith in Christ, both in life and in death.

Two young men who had been Romanists joined the Baptist Church in this town six or seven years ago; they had been taught to read and write, and had committed large portions of Scripture to memory at the Society's school in Tullylin. The eldest of them told me when he applied for baptism and membership with us, that what he had heard and seen at the Roman Catholic chapel were so different from what he read in the Scriptures that, after much painful exercise of mind and prayer to God, he had resolved upon the step he was then about to take. He became useful in assisting at prayer meetings and in the Sunday school. About two years afterwards his brother followed his example, having attended the Baptist chapel during the intermediate time. They afterwards went to America, where the latter died, but I still hear occasionally from the former. From seventy to eighty church members and hearers went from this place to America and other countries, which in some degree accounts for the smallness of our numbers at present.

The Society's labours, it is thought, have had an influence for good upon other denominations. When their agents first came here there was but one service in the

week in the parish church, since then they have had three in connection with it.

It has also been useful in the way of education. In past years the lower class of Roman Catholics in this place were deplorably ignorant; about ten years ago a family came to me with the intention of becoming hearers at our chapel. I asked the head of that family, who was a man of about fifty years of age, if he could tell who made him? He said he did not know. I asked him who Jesus Christ was? and he could not tell. His wife then said, "Oh, Sir, we are cattle," meaning that they were as ignorant as cattle. I invited them to come to me on Monday evenings for instruction, which they did, with many others, but she was the only one of that family that seemed to profit by the Word. She was one of those already mentioned as having died in the Lord. Since then a considerable improvement has taken place; the Baptist schools did much good and stimulated others. Many schools have been established by Presbyterians and Roman Catholics, so that I think most of the young people can read and write. And in all the Protestant schools the Word of God has been taught, and I have no doubt it has been made a blessing to many.

About two years ago a Protestant lady requested me to visit a relation of hers

whose mother had been a Roman Catholic, fearing that some of her connections might work upon her sympathies in favour of Popery. I did so, and was politely received, but she told me afterwards that at that time she would much rather I had not come. However, she soon began to feel an interest in the Word of God and prayer. And now if anything prevents my going at the usual time she is sure to inquire the reason. I trust her chief concern now is the salvation of her soul.

I have known several instances, I trust, of conversion to God among respectable Protestants in this town by visiting them at their own houses. I am happy to say that no hindrance is thrown in the way by the clergy; when I meet them in the course of my visiting we meet as brethren.

The same, or a still more intimate union exists between the Wesleyan Ministers and people and us.

I trust that a gracious work is silently going on among the people.

W. HAMILTON.

P.S.—I have only mentioned in this paper some of those cases of which I can speak with confidence; I have been acquainted with very many others of a similar kind, but which, as they were not so satisfactory, I have not reported.

### CONTRIBUTIONS,

*Received on account of the Baptist Irish Society, from August 21 to Oct. 20.*

	£	s.	d.
London—			
Bacon, Mr. J. P. ... ..	1	1	0
Tritton, J., Esq.... ..	5	5	0
Camberwell—			
Renard, S., Esq.... ..	1	1	0
Clapton (Upper)—			
Mrs. Cozens and Friends, for School at Conlig ...	5	0	0
Devonshire Square, by Mr. G. Blight—			
Collection ... ..	8	3	11
Hackney, by Rev. D. Katters—			
Collection ... ..	11	12	0
John Street—			
Collected by Miss E. Stono- man ... ..	3	0	0
Tottenham—			
A Friend ... ..	5	0	0
	40	2	11
Athlone—			
Peacock, Mr., for his Children ...	0	17	8
Banbridge, by Rev. T. D. Bain—			
Ardre, William ... ..	0	2	0
Boyd, Mary ... ..	0	2	0
Bain, Rev. T. D. ... ..	0	5	0
Bodel, George ... ..	0	2	0
Card, James ... ..	0	12	6
Dunbar, Miss ... ..	0	2	6
Frier, James ... ..	0	10	0
Gamble, James ... ..	0	2	0
Gracey, Mrs. ... ..	0	4	0
Hawthorne, James ... ..	0	5	0
Hawthorne, Mrs. Dr... ..	0	2	6

	£	s.	d.
Jamieson, Mrs. ... ..	0	1	0
Milligan, Mary ... ..	0	2	0
Moore, Alexander ... ..	0	2	6
McMullan, Samuel ... ..	0	5	0
McClelland, Mrs. ... ..	0	5	0
Malcomson, Miss ... ..	0	5	0
	3	10	0
Bath—			
Amor, Mr. ... ..	0	2	6
Hancock, E., Esq. ... ..	0	10	0
Collected by Rev. D. Was- sell ... ..	2	2	0
	2	14	6
Bicester—			
Smith, Mr. Josiah (two years)... ..	1	1	0
Blaydon, near Newcastle—			
J. W. ... ..	1	0	0
Bristol—			
By Mr. J. L. Harwood, on account ... ..	9	0	0
By Mr. S. B. Wearing, col- lection at Counterslip ...	12	8	8
	21	8	8
Clipstone, by Rev. T. T. Gough—			
Collection ... ..	4	15	1
Kirby, Mr. G. ... ..	0	10	0
	5	5	1
Harlington, by Rev. W. Perratt ... ..	5	0	0
Keyusham—			
Derrick, Mr. ... ..	0	5	0

		£ s. d.			£ s. d.
Liverpool, by J. Golding, Esq.—			Errington, Mr. ... ..		0 10 0
Myrtle Street Chapel Vo-			Gray, Mr. W. ... ..		1 1 0
luntary Contribution			Kightley, Mr. ... ..		0 10 0
Fund ... ..	25 0 0		Underwood, Mr. ... ..		0 10 0
Special ... ..	1 0 0		By Mrs. Clifton ... ..		0 10 0
	26 0 0		Wm. Leach's Box ... ..		0 10 0
Moulton, by Rev. J. Lea—			Collection at—		
Parley, Miss (Pitsford) ...	0 2 6		Castle Hill ... ..		0 18 6
Pickering, Mr., (do.) ... ..	0 5 0		College Street ... ..		10 6 6
Pickering, Mr. Thos. (do.)	0 2 6				
Other sums ... ..	0 3 0				
	0 13 0		Paulton, by Rev. T. Davies—		
Northampton, by Mr. W.			Collection ... ..		2 2 2
Gray—			Swerford, Euston, Oxon—		
Bennett, Rev. J. ... ..	0 10 0		King, Miss Elizabeth ... ..		2 0 0
Brice, Mr. ... ..	0 10 0		Towcester, by Rev. J. Jones—		
Bumpus, Miss ... ..	1 0 0		A Friend ... ..		1 0 0
Brown, Rev. J. T. ... ..	0 10 0		Westbury Leigh—		
			Clift, Rev. Z. ... ..		0 10 0

The thanks of the Committee are presented to Mrs. Cozens for two parcels of useful articles.

## ANNUAL REPORT.

The residences of some Subscribers not being known, the Secretary has not been able to forward copies of the Report. Subscribers who have not received copies are respectfully requested to inform him of the address by post to which they should be sent.

If any friends, who are accustomed to collect for the Society, think that their labours would be facilitated by collecting cards or boxes, with addresses suitable to circumstances and will communicate with the Secretary on the subject, they shall be promptly supplied. Copies of the IRISH CHRONICLE are sent monthly where desired. **ADDITIONAL COLLECTORS ARE ALWAYS DESIRABLE, AND EVERY ASSISTANCE WILL BE GIVEN THEM IN THEIR WORK.**

Contributions to the Baptist Irish Society, which have been received on or before the 20th of the month, are acknowledged in the ensuing Chronicle. If, at any time, a donor finds that a sum which he forwarded early enough to be mentioned is not specified, or is not inserted correctly, the Secretary will be obliged by a note to that effect.

SUBSCRIPTIONS AND DONATIONS will be thankfully received by the Treasurer, THOMAS PEWTRESS, Esq., or the Secretary, the Rev. CHARLES JAMES MIDDLEDITCH, at the Mission House, 33, Moorgate Street, or the London Collector, Mr. W. F. CAREY, 1, Vernon Terrace, Portobello Road, Kensington Park; and by the Baptist Ministers in any of our principal towns.

## BAPTIST MAGAZINE.

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 DECEMBER, 1857.
 

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## DEBORAH THE PROPHETESS.

WE invite attention to one of the most stirring episodes in the early history of the Jewish commonwealth. The tribes of Israel on their settlement in the promised land found themselves in the position of armed colonists holding a territory from which they could not be driven but who were unable to expel, or entirely to dispossess, the hostile races among whom they had established themselves. "The Canaanites were still in the land." "Judah could not drive out the inhabitants of the valley, because they had chariots of iron." "The Amorites forced the children of Israel into the mountains; for they would not suffer them to come down into the valley." "The children of Benjamin did not drive out the Jebusites," Judges i. The same narrative successively describes the failures of Manasseh, Ephraim, Zebulun, Asher, and Naphtali in their attempts to expel or subdue the aboriginal inhabitants of the land. The neighbouring nations, who, lying beyond the borders of Judea, retained their independence, sympathised with their dispossessed kindred and were naturally hostile to the invaders of their territory. The consequence of this state of things was that four or five hundred years elapsed between the exodus and the securely peaceful settlement of the Hebrews in "the land which the Lord their God gave them." These were centuries of constant strife and occasional disaster, not however without long and frequent intervals of tranquillity. The book of Ruth and the earlier chapters of the book of Samuel fall within this period, and present exquisite pictures of pastoral simplicity and prosperity. In the words of Jahn,

"By comparing the periods during which the Hebrews were oppressed by enemies with those in which they were independent, it will be apparent that they enjoyed much prosperity under the Judges. Their dominion continued 450 years, but the whole period of oppression amounts to only 111 years, scarcely a fourth part of the whole. Even during these 111 years the whole nation was seldom in servitude at one time, but only portions of it. It must never be forgotten that the book of Judges is by no means a complete history. It is in a manner a mere register of diseases, from which we are not to conclude that there were no healthy men or healthy seasons, since the book men-

tions only a few tribes in which the epidemic prevailed, and notices long periods during which it universally ceased.”\*

These statements are true and important. The long periods of peace are passed over in a single sentence (“The land had rest four score years.” “The land had rest forty years”), whilst the years of war are described in detail. The ordinary and normal system of government during the centuries which elapsed between the settlement of the Israelites in Canaan and the election of Saul as king seems to have been on the patriarchal model. The elders and hereditary princes administered justice in their own family, city, or tribe, and had no jurisdiction beyond it. The high priest, as representative of Jehovah, exercised a federal authority over the whole, but in troubled and unsettled times his supremacy was rather nominal than real, and when the nation lapsed into idolatry his authority was disavowed altogether. In peaceful and prosperous times, this system so well suited to Jewish habits worked admirably. There was, however, always a danger lest it should foster the mutual jealousies of the tribes, should loosen the bonds which united them together, and hence should issue in their isolation from and independence of one another. It was probably to prevent this, amongst other reasons, that the Israelites were divinely permitted to be so often exposed to oppression and invasion; since they were then compelled to combine for mutual protection or deliverance. At such times it was usual for the people to unite under a single governor who ruled the whole land, and whose office, like that of Dictator in the Roman commonwealth, pertained especially to times of danger or disaster. That these *Shophetim*, or judges, held an office which was exceptional and not regular, seems clear, from the fact that during a period of nearly 500 years we read of only fourteen or fifteen. Of these Deborah was one.

The immediate oppressor is styled Jabin, an epithet which, like Abimelech, Pharaoh, Darius, and Augustus, was rather a royal title than a personal name. His capital city was Hazor, a town situated in the mountainous region in the north-east of the territory of Naphtali. For twenty years he had mightily oppressed Israel, inasmuch that “the high-ways were deserted, and travellers went winding along bye-paths,” “the villagers ceased,” “there was not a shield or spear among forty thousand in Israel.” His army was led by the terrible Sisera, who dwelt in Harosheth, a town lying some leagues to the south. He could send into the field “900 chariots of iron,” by which we are probably to understand that they were strengthened with iron, and armed with hooks and scythes of the same metal, like those with which our British ancestors struck terror into the breasts even of Roman veterans, as they drove madly in among them. Oppressed by a foe against whom resistance seemed vain, “the children of Israel cried unto the Lord; and Deborah the prophetess, the wife of Lapidoth, she judged Israel at that time; and she dwelt under the palm-tree of Deborah, between Ramah and Bethel, in Mount Ephraim, and the children of Israel came up to her for judgment.” In “the beautiful and antique simplicity,” the quaint archaic peacefulness of this life—Deborah dwelling under her palm-tree, like Abraham under his terebinth in the plains of Mamre—we seem to learn that the disasters and desolations she so vividly described in her triumphal ode were confined to the northern tribes, and that the inroads of Jabin did not extend so far southward as the territory of Benjamin. It shows us, too, that the

\* See some admirable remarks by Dean Graves to the same effect.

Israelites formed one people, and were not, as some have supposed, split up into fragments by tribal jealousies. All Israel came up to Mount Ephraim to be judged, and Deborah, who abode in peace between Ramah and Bethel, undertook the deliverance of the oppressed northern tribes. How long she had judged Israel before the great event in her life, we have no means of knowing. Some time had evidently elapsed between her entrance upon the office and her victory over Sisera. The reason of the delay is not obscurely hinted at in the statement that "Israel cried unto the Lord." Repentance and prayer must precede deliverance. When the time had come, however, she lost not a moment. "She sent and called Barak, the son of Ahinoam, out of Kedesh-naphtali, and said unto him, Hath not the Lord commanded, saying, Go, and draw towards Mount Tabor, and take with thee 10,000 men of the children of Naphtali and Zebulun? And I will draw unto the river Kishon, Sisera, the captain of Jabin's army, with his chariots and his multitude, and I will deliver him into thine hand."

Of Barak nothing more is known than is here told us. Rabbinical traditions say that he was the son or the husband of Deborah. This, however, is not merely unsupported by the narrative, but, in many particulars, is inconsistent with it. The language of our version, that she was "the wife of Lapidoth," would be decisive against it; but there is some doubt as to the import of the phrase. Lapidoth is a Hebrew name, in the feminine plural, meaning *lamps*, and it has been thought improbable that this should be the name of a man. Some have interpreted it as describing her trade—the woman of lamps; others have understood it figuratively as a title equivalent to the illustrious, the lamp-like woman; and others have supposed it to be the name of a place, and render it, the woman of Lapidoth. After all, our version may be the correct one. However irregular such an appellative might be, it is not quite without precedent in Hebrew nomenclature. In any case we may dismiss the tradition respecting Barak as a mere figment of the Rabbis. The reason of his selection as leader of the liberating army is obvious. He was one of the princes of Naphtali, within whose territory Hazor, the capital city of Jabin, was situated, where, too, was Harosheth, his principal military station. Naphtali and the neighbouring tribes would thus be especially the victims of his tyranny. Barak, therefore, was marked out as the natural chief of the army. But shrinking from the post of danger and of honour, he declared that he would only act on the condition that Deborah accompanied him. She consented, but declared that he should gain no glory from the campaign. Since he had refused to proceed without the presence of a woman, "the Lord shall sell Sisera into the hands of a woman." She then accompanied him to Kedesh, where he dwelt, a town of Naphtali, lying between Hazor and Harosheth.

The plan of the battle seems to have been that Barak should raise 10,000 men from the two oppressed tribes of Naphtali and Zebulun, and establish himself with them on Tabor, there to await the arrival of Sisera with his forces on the banks of the Kishon, a river which rises on the sides of Tabor, when the attack was to be made with the certainty of gaining a complete victory. All happened as Deborah had foretold. Sisera, informed of the rising of the Israelites, gathered all his troops together, with his 900 chariots of iron, and marched southward from Harosheth in search of Barak. He encamped on the banks of the Kishon, at the foot of the mountain, and was probably unaware that the Hebrew host was in the immediate neighbourhood. Deborah at once gave orders

to Barak to charge down the hill upon the army in the plain below. He did so, and taking them by surprise, gained a complete and decisive victory. "The river Kishon swept them away, that ancient river, the river Kishon," (chap. 5. xxi.) This statement may be explained and the battle illustrated by what happened on the self-same spot more than 3,000 years afterwards, in the Syrian campaign of Bonaparte. A small body of French troops lying between Nazareth and Tabor were attacked by a numerous but disorderly army of Turks and Arabs. After some hard fighting, they succeeded in repelling the attack, and pursued the enemy for some distance. The fugitives endeavoured to escape across the river Kishon, and multitudes were swept down by its small but rapid and impetuous current. It has been conjectured, that at the time of Sisera's defeat, the river was swollen by the storms which seem to be referred to in Deborah's triumphal ode as having assisted in the victory.

The discomfiture of Sisera was so complete, his army was so entirely routed, that he had to seek safety in flight. And whilst Barak was pursuing the chariots and the survivors of the defeated host, "even unto Harosheth," "Sisera lighted down off his chariot and fled away upon his feet." It is possible that he accompanied his flying army as far as Harosheth, and then proceeded on his way to Hazor, to warn Jabin of his danger, for we next hear of him some miles beyond the former place on the way to the latter. He had reached the neighbourhood of Kedesh, the residence of Barak, which, as we have seen, was midway between the two towns, and came to the tents of Heber, the emir of a tribe of Kenites, who had taken up their abode within the territory of Jabin, and who had formed a truce with him, though the Israelites were their ancient and natural allies. Jael, the wife of Heber, was standing in the door of her tent, when the fugitive captain approached. She, doubtless, like the other inhabitants of the district, was expecting his return in triumph from the slaughter of the Israelites. What must have been her surprise as she saw him draw near, alone, on foot, worn, weary, stained with dust and sweat and blood! He enters her tent and asks for water, she brings him a bottle of curdled milk, the beverage so much used amongst Asiatics from that day to this. Overcome with fatigue, he soon falls asleep, and Jael, who up to this time had probably meant honestly by him, began to meditate treachery. The scene is quaintly but graphically described by Bishop Hall:—

"Now whilst he lay dreaming, doubtless of the clashing of armour, rattling of chariots, neighing of horses, the clamour of the conquered, and the furious pursuit of Israel, Jael seeing his temples lie so fair, as if they invited the nail and the hammer, entered into the thought of this execution, certainly not without checks of doubt and fear. 'What if I should strike him? Yet who am I that dare think of such an act? Is not this Sisera the most famous captain of the world? What if my hand should swerve in the stroke? What if he should awake whilst I am lifting up the instruments of death? What if I should be surprised by his followers whilst the fact is yet green and bleeding? Can my heart allow me to be secretly treacherous? Is there not peace between my house and his? Did not I invite him to my tent? Doth he not trust to my friendship and hospitality? But why these weak fears? If Sisera be in league with us, yet is he not at defiance with God? Is he not a tyrant to Israel? Hath not God brought him to my tent? May I not this day repay unto Israel all their kindness to my grandfather Jethro? Doth not God offer me this day the honour to be the rescuer of his people? SISERA, SLEEP NOW THY LAST! *Take this reward of thy cruelty and oppression!*' . . . There, now lies the great terror of Israel at the foot of a woman! He that had vaunted him of his iron chariots is slain by one nail of iron; *wanting only this one point of his infelicity, that he knows not by whose hand he perished!*"

"So he died, and behold as Barak pursued Sisera, Jael came out to meet him,

and said unto him, 'Come and I will shew thee the man whom thou seekest.' And when he came into her tent, behold Sisera lay dead, and the nail was in his temples."

That Jael was guilty of a crime whose heinousness was aggravated by its circumstances must be admitted. The murder of an unsuspecting and sleeping fugitive by the woman in whose promises he confided can admit of no justification. It is true that in those wild and unsettled times human life was of little value, and bloodshed hardly deemed a crime; yet this mitigating fact is counterbalanced by the laws of hospitality, prevalent amongst all nomade tribes, which make the person of a guest sacred. Many commentators have endeavoured to justify or palliate the deed. We do not think it needful to attempt this. It is sufficient to remember that God can bring good out of evil, and often makes the "wrath of man to praise him." Though Deborah in her patriotic and exulting fervour lauds Jael for what she had done, that does not efface the distinction between right and wrong. Evil does not become good even when a prophet praises it. The act was condemned by the laws of God and man. It was blameworthy, whether tried by the immutable standard of morality or by those conventional rules which change from age to age. This is not the place in which to discuss the reconciliation of Deborah's prophetic office with her approval of a criminal act; nor would our space allow us to enter upon so wide a question here. Some suggestions bearing upon it will be found in an article entitled "Inspiration and Revelation," in our July number.

To the triumphal ode of Deborah we now turn. It has been commonly and justly spoken of as one of the very finest specimens of this style of composition produced in any age, or to be found in any language. Its fire, its energy, its stormy and passionate exultation, its grand imagery, rapid transitions, vivid and picturesque impersonations, its mingled scorn and hate and patriotism, merit for it the epithet of Bishop Lowth, that "it is a specimen of the perfectly sublime ode."

She commences with a solemn invocation of Jehovah, remembering his ancient mercies in the wilderness:—

"Jehovah! when thou wentest forth out of Seir,  
When thou proceededst from the plains of Edom,  
The earth trembled and the heavens dropped,  
Yea, the clouds dropped water.  
Mountains melted before Jehovah,  
Even Sinai itself before Jehovah the God of Israel."

Then follows a most graphic description of the oppression of the land—the highways forsaken; travellers winding along bye-ways; the villages deserted; the people unarmed, though there was war in the gates; in their despair they chose out new gods:—

"Until I arose, I, Deborah, I arose, a mother in Israel."

She calls upon the princes and people of Israel to join her song:—

'Ye that ride upon white asses, [a mark of judicial dignity]  
Ye that repose upon carpets,  
And ye who walk along the ways,  
Prepare a song."

Then comes a magnificent burst of lyric fervour:—

"Awake! awake! Deborah, awake! awake! utter the song!

Up! Barak! lead captive him who led thee captive, thou son of Ahinoam.

Come down, O residue of the nobles; O people of Jehovah, come down to me with the mighty."

The description of the gathering of the tribes which follows is elliptical, and, therefore, somewhat obscure. Deborah, borne away upon the rapid current of thought, cannot tarry to narrate in detail the events to which she alludes. She can only glance and hurry on. Ephraim sends forth the descendants of the men who fought against Amalek. Benjamin contributes his quota. Manasseh sends leaders, and from Zebulun come the men who hold the staff. The princes of Issachar are with Deborah; Issachar and Barak rush down into the plain, (to encounter, that is, the iron chariots of Jabin). Then come scornful and derisive taunts against those tribes who had held aloof in the day of battle.

“ Among the streams of Reuben what noble purposes!  
 Why tarriest thou among the sheepfolds? To hear the bleating of the flocks?  
 Among the streams of Reuben what noble debates!  
 Gilead remained beyond Jordan! Dan abides by his ships!  
 Asher continues on the sea-shore and abides by his havens!  
 Zebulun and Naphtali were the people who perilled their lives unto death  
 In the high places of the field!”

The gathering of the kings is then briefly described, and in a very few words the battle is dismissed, the brevity of the description being doubtless intended to convey an idea of the rapidity with which the victory was gained and “the armies of aliens put to flight.” The terrible curse pronounced upon Meroz, which follows, is somewhat obscure, from our ignorance of who and what are referred to. It has been conjectured that the word Meroz is a poetical form for Merom, the lake through which the Jordan flows, at no great distance from Hazor and Harosheth (Vide Poli. Synopsis Criticorum *in loc*). This, however, is mere conjecture. Wherever and whatever Meroz may have been, its inhabitants were evidently guilty of cowardice and tergiversation at a critical period of the conflict—baseness which drew down upon them this awful and withering curse. The ode closes with glowing and impassioned strains of exultation over the fallen foe.

“ Praised above all women be Jael—the wife of Heber the Kenite,  
 Praised let her be above all women in the tent.  
 He asked water, she gave him milk—yea, curdled milk in a lordly dish.  
 She stretched her hand to the nail, her right hand to the hammer;  
 With the hammer she smote Sisera, she violently smote his head,  
 She pierced and struck through his temples.  
 At her feet he sank down, he fell, he lay;  
 At her feet he sank and fell—where he sank he lay DEAD.

“ The mother of Sisera looks out through the window—she looks and cries through the lattice—

Why does his chariot delay? Why are the wheels of his chariot so slow?  
 Her wise ladies answer her—yea, she answers herself;  
 Have they not sped? Are they not dividing the spoil?  
 To every man a damsel or two,  
 To Sisera many-hued garments for a prey, embroidery of divers colours,  
 Embroidery coloured on both sides, for the necks of them that take the spoil?

“ SO LET THINE ENEMIES PERISH, O LORD!  
 AND LET THOSE THAT LOVE THEE BE AS THE SUN WHEN HE GOETH FORTH IN HIS MIGHT!

*And the land had rest forty years.”*

We can hardly close this paper better than by quoting the eloquent words of Coleridge:—

“ *Curse ye Meroz, said the angel of Jehovah; curse ye bitterly the inhabitants thereof, sang Deborah. Was it that she called to mind any personal wrongs that she or the house of Lapidoth had received from Jabin or Sisera? No; she had dwelt*

under her palm-tree in the depth of the mountains. But she was a *mother in Israel*; and with a mother's heart and with the vehemency of a mother's and a patriot's love, she had shot the light of love from her eyes, and poured the blessings of love from her lips on *the people that had jeopardied their lives unto the death* against the oppressors; and the bitterness, awakened and borne aloft by the same love, she precipitated in curses on the selfish and coward recreants *who came not to the help of the Lord; to the help of the Lord against the mighty*. As I have the image of Deborah before my eyes and throw myself back into the ago, country, and circumstances of this Hebrew Bonduca in the not yet tamed chaos of the spiritual creation; as I contemplate the impassioned, high-souled, heroic woman in all the prominence and individuality of will and character—I feel as if I were amongst the first ferments of the great affections swelling up against, and yet towards, the outspread wings of the Dove that lies brooding on the troubled waters. In her fierce and inordinate passions I am made to know, and be grateful for, the clearer and purer radiance which shines on the Christian's path, neither blunted by the preparatory veil, nor crimsoned in its struggle through the all-enwrapping mist of the world's ignorance; whilst in the self-oblivion of these heroes of the Old Testament, in their elevation above all low and individual interest, and, above all, in the entire, vehement devotion of their total being to the service of their Divine Master, I find a lesson of humility, a ground of humiliation, and a shaming, yet rousing, example of faith and fealty."

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## SELECTIONS FROM "THE SAINT AND HIS SAVIOUR."

BY THE REV. C. H. SPURGEON.

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### SEEKING CHRIST.

It is now our pleasant duty to direct the troubled spirit to *the means of obtaining speedy and lasting peace*. May the God who opened the eyes of the desolate Hagar in the wilderness, and guided her so that she saw a well of water whereat she filled her empty bottle, use us as his finger to point the thirsting, dying sinner to the place where *He* stands, who once said, "If any man thirst, let him come unto me and drink." Our rules shall be expressed in simple words—that the wayfaring man, though a fool, may not err therein.

1. *Go where He goes*. Dost thou desire to present a petition to the king—wilt thou not go to his palace to do it? Art thou blind—where shouldst thou sit but at the wayside, begging? Hast thou a sore disease—where is there a place more fitting for thee than the porch of Bethesda, where my Lord doth walk? Art thou palsied—wilt thou not desire to be in his presence though on thy bed thou be let down to the spot where he standeth? Did not Obadiah and Ahab journey through the whole land of Israel to find Elijah? and wilt not thou visit every place where there is hope of meeting Jesus? Dost thou know where his haunts are? Hast thou not heard that he dwelleth on the hill of Zion, and hath fixed his throne of mercy within the gates of Jerusalem? Has it not been told thee that he oftentimes cometh up to the feast, and minglenth with the worshippers in his temple? Have not the saints assured thee that he walketh in the midst of his church, even as John in vision saw him among the golden candlesticks? Go, then, to the city which he hath chosen for his dwelling-place, and wait within the doors which he hath deigned to enter. If thou knowest of a gospel minister, sit in the solemn assembly over which he is president. If thou hast heard of a church which has been favoured with visits from its Lord, go and make one in the midst of them, that when he cometh he may bid

thee put thine hand into his side, and be not faithless but believing. Lose no opportunity of attending the word : Thomas doubted, because he was not there when Jesus came.

Let sermons and prayers be thy delight, because they are roads wherein the Saviour walketh. Let the righteous be thy constant company, for such ever bring him where they come. It is the least thing thou canst do to stand where grace usually dispenseth its favour. Even the beggar writes his petition on the flagstone of a frequented thoroughfare, because he hopeth that among the many passers, some few, at least, will give him charity ; learn from him to offer thy prayers where mercies are known to move in the greatest number, that amid them all there may be one for thee. Keep thy sail up when there is no wind, that when it blows thou mayst not have need to prepare for it ; use means when thou seest no grace attending them, for thus wilt thou be in the way when grace comes. Better go fifty times and gain nothing, than lose one good opportunity. If the angel stir not the pool, yet lie there still ; for it may be the moment when thou leavest it will be the season of his descending. " Being in the way, the Lord met with me," said one of old ; be thou in the way, that the Lord may meet with thee. Old Simeon found the infant Messiah in the temple ; had he deserted its hallowed courts he might never have said, " Mine eyes have seen thy salvation." Be sure to keep in mercy's way.

2. *Cry after him.* Thou hast been lying in his path for many a day, but he has not turned his eye upon thee. What then ? Art thou content to let him pass thee by ? Art thou willing to lose so precious an opportunity ? No ; thou desirest life, and thou wilt not be ashamed to beg aloud for it : thou wilt not fear to take him for an example of whom it is written, " When he heard that it was Jesus of Nazareth, he began to cry out and say, Jesus, thou Son of David, have mercy on me ! And many charged him that he should hold his peace ; but he cried the more a great deal, Thou Son of David, have mercy on me ! " It is an old proverb, " We lose nothing by asking," and it is an older promise, " Ask and ye shall receive." Be not afraid of crying too loudly. It is recorded, to the honour of Mordecai, that he cried with a loud cry ; and we know that the kingdom of heaven suffereth violence. Think it not possible to pray too frequently, but at morning, at noon, and at eventide, lift up thy soul unto God. Let not despondency stop the voice of thy supplication ; for he who heareth the young ravens when they cry, will in due time listen to the trembling words of thy desire. Give him no rest until he hear thee ; like the importunate widow, be thou always at the heels of the great One ; give not up because the past has proved apparently fruitless ; remember Jericho stood firm for six days, but yet when they gave an exceeding great shout, it fell flat to the ground. " Arise, cry out in the night : in the beginning of the watches pour out thine heart like water before the face of the Lord. Let tears run down like a river day and night : give thyself no rest ; let not the apple of thine eye cease."

Augustine writes, " Thou mayest seek after honours, and not obtain them ; thou mayest labour for riches, and yet remain poor ; thou mayest dote on pleasures, and have many sorrows. But our God, of his supreme goodness says, Who ever sought *me*, and found me not ? who ever desired me, and obtained me not ? who ever loved me, and missed of me ? I am with him that seeks for me ; he hath me already that wisheth for me ; and he that loveth me is sure of my love." Try whether it be not so, O reader, for so have we found it.

## SELF-CONSECRATION.

We have asked a great thing when we have begged to be wholly surrendered to be crucified. It is the highest stage of manhood to have no wish, no thought, no desire, but Christ—to feel that to die were bliss, if it were for Christ—that to live in penury, and woe, and scorn, and contempt, and misery, were sweet for Christ—to feel that it matters nothing what becomes of one's self, so that our Master is but exalted—to feel that though, like a sear leaf, we are blown in the blast, we are quite careless whither we are going, so long as we feel that the Master's hand is guiding us according to his will; or, rather, to feel that though, like the diamond, we must be exercised with sharp tools, yet we care not how sharply we may be cut, so that we may be made fit brilliants to adorn *his* crown. If any of us have attained to this sweet feeling of self-annihilation, we shall look up to Christ as if he were the sun, and we shall say within ourselves, "O Lord, I see thy beams; I feel myself to be—not a beam from thee—but darkness, swallowed up in thy light. The most I ask is, that thou wouldst live in me; that the life I live in the flesh, may not be my life, but thy life in me; that I may say with emphasis, as Paul did, 'For me to live is Christ.'"

A man who has attained this high position has indeed "entered into rest." To him the praise or the censure of men is alike contemptible; for he has learned to look upon the one as unworthy of his pursuit, and the other as beneath his regard. He is no longer vulnerable, since he has in himself no separate sensitiveness, but has united his whole being with the cause and person of the Redeemer. As long as there is a particle of selfishness remaining in us, it will mar our sweet enjoyment of Christ; and until we get a complete riddance of it, our joy will never be unmixed with grief. We must dig at the roots of our selfishness, to find the worm which eats our happiness. The soul of the believer will always pant for this serene condition of passive surrender, and will not content itself until it has thoroughly plunged itself into the sea of divine love. Its normal condition is that of complete dedication, and it esteems every deviation from such a state as a plague-mark and a breaking forth of disease. Here, in the lowest valley of self-renunciation, the believer walks upon a very pinnacle of exaltation; bowing himself, he knows that he is rising immeasurably high when he is sinking into nothing, and falling flat upon his face, he feels that he is thus mounting to the highest elevation of mental grandeur.

It is the ambition of most men to absorb others into their own life, that they may shine the more brightly by the stolen rays of other lights; but it is the Christian's highest aspiration to be absorbed into another, and lose himself in the glories of his Sovereign and Saviour. Proud men hope that the names of others shall but be remembered as single words in their own long titles of honour; but loving children of God long for nothing more than to see their own names used as letters in the bright records of the doings of the Wonderful, the Counsellor.

Heaven is a state of entire acquiescence in the will of God, and perfect sympathy with his purposes; it is, therefore, easy to discern that the desires we have just been describing are true earnestness of the inheritance, and sure signs of preparation for it.

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## THE TEARLESS WORLD.

THIS world has been often called "a vale of tears;" and, if we make allowance for poetry and sentimentalism, it will be found in many respects an apt description. Man is born into the world amid suffering and pain, amid anxiety and tears. Infancy has its sorrows; childhood and youth are not without their cares and griefs. How many tears does a mother shed over the perils and errors of her child! The joys and hopes of advancing manhood are often dashed with tears. What numerous incidents, as our course advances, oppress the heart in domestic life with grief! The ravages of death, the treachery of friends, the blighting of the affections, the wasting of the frame, have bowed down the strong in tears. The highest joys, the most sacred pleasures, the sweets of friendship, the gratifications of opulence and ambition, the refinements of the cultivated, and the blessedness of the holy, are not exempt from sorrow. No home is without grief, no friendship unconsecrated by suffering, no eyes that have not been red with weeping, no heart that has not found relief in tears. The weaker sex may oftener and more easily thus express their grief; Eastern nations may be more violent than the Western in their sorrow; the pride of our civilisation may cause the strong man to conceal his tears; but there have been times when every head has bowed, and every eye has wept, and often the heart has been crushed, while the fountain of tears was dry. Grey hairs have gone down with sorrow to the grave. It is amid the tears of those that love us that our spirit takes its flight. Our last remains are committed to the grave with tears. Our birth, our life, our death, are thus amid tears. Human existence upon earth is a history of tears.

When we are told that there are no tears in heaven, we are taught generally that the felicity of that world is untainted by sorrow, that the joys of the blest are uninterrupted and undecaying. But the force and beauty of the contrast are not exhausted by so general an interpretation; it is the usage of inspiration to condense a volume into a line. The absence of tears in heaven teaches us to dissociate from our conception of the future life whatever may be connected with tears in their different relations and aspects.

I. It is not fanciful to regard this as an illustration of the physical perfection of the blest. There will be in heaven no capacity for tears. Tears are the sign of physical weakness. They flow the most readily, and in greatest amount, when there is the greatest delicacy of structure, or the smallest control of the mind over the emotions. A woman and a child may weep; their structure is more delicate, and their sensitiveness more acute: the strong man rarely weeps. Jesus, the Perfect One, though the "Man of sorrows," only on rare occasions wept. Tears are not sorrow, but the result and expression of sorrow. Tears are one of the safety-valves of life. There are times when emotions become so powerful as to be beyond control, and if their action were unchecked, they would soon destroy the beautiful mechanism of the nervous system, and induce speedy dissolution; the Author of nature has, therefore, graciously provided that overwhelming emotion should find relief in tears. When tears fail to give relief, the violence of the passion inflicts serious injury, and sometimes death. Tears, then, are a mark of weakness, of the inability of the body to sustain the demands of the soul. The soul has aspirations which the body cannot satisfy, emotions in whose fires, but for this pro-

vision, the body would be consumed. The instrument is broken in the hands of the eager agent, the body is the victim of the soul. But in heaven we are to have "glorious bodies," "spiritual bodies," bodies which will meet the necessities of spirit, whose every organ will be an adequate vehicle for the soul's emotions, without restraint on the one or injury to the other. All the signs of earthly weakness and infirmity, everything that marks the body as frail and perishing, will then be unknown. As then they hunger not, thirst not, rest not, so there is no weeping there.

II. It indicates the moral perfection of the glorified. Sorrow is the most valuable instrument of moral discipline. "It is better to go to the house of mourning, than to the house of feasting." Disappointment and sorrow correct our worldly-mindedness, raise our thoughts to better and more enduring good. The hand of sorrow refines our virtues, discloses to us our offences, makes us loathe our defilement and aspire to greater purity. Sorrow lifts the heart to God. In heaven there is no room for the discipline of sorrow; the blessed have attained the perfection of their moral manhood. The thoughts and affections of earth have been purified. The defilement contracted in their earthly sojourn has been removed. There is now no evil tendency to be corrected, no sluggish zeal to be quickened, no expiring love to be rekindled. They have passed from earth to heaven. They are pure, "as He is pure." They are "clothed in white robes," and stand before the throne. The time of discipline is passed; they are surrounded with the pleasures of their everlasting home. The conflict is over, the victory won; they wear the crown for ever. Sorrow taught them many lessons while they were here; it can teach them nothing there. They have passed beyond the need of such instruction and the possibility of improvement from it. The last touches have been given to the picture. The diamond is cut and set. The believer is "faultless before the presence of His glory." As in heaven he has no capacity for tears, so he needs not their discipline.

III. There are in heaven none of the sources of tears. Departure from God is the origin of all man's woe. Sorrow, in its ever-shifting forms, is the handiwork of sin. In heaven the blessed cannot sin, they are in the presence of God. "Neither shall there be any more curse." The consciousness of sin is to a good man an abiding spring of grief. The bitterest and the truest tears of earth are the tears of penitence. The holiest of our race have wept over their own sinfulness; irresolution of character, compliance with temptation, neglect of duty, coldness of affection, wanderings of desire, earthliness of aim—these, and a thousand other evils, have often smitten them with sorrow. Indeed, in proportion as a man knows himself, he has more occasion for sorrow. In the future life, we shall be conscious of no sin. "There entereth nothing that defileth." Thought and desire, aspiration and aim, will all be holy. He will be like God. There is no greater contrast between heaven and earth, nor any one so difficult to realise, as this perfect and everlasting freedom from sin, this complete unconsciousness of defect. The very shadow of the curse is gone.

Sorrow flows abundantly on earth from the trouble and disappointments of life, unsatisfied desires, crushed affections, withered hopes. Every day brings its dissatisfactions and discomforts. Events are constantly frustrating our plans and wishes. Now disease invades our households, then it attacks ourselves. We fail more often than we succeed. We are disappointed more often than we are gratified. Our relations to others are ever changing and ever ministering regret and

anxiety. Man occasions us more tears than smiles. Experience and observation give mournful impressions of life; the child weeps for his brother's toys; the boy weeps at the tyranny of his school-mate; the youth weeps for disappointed love; the man weeps at the vicissitudes of fortune; the old man weeps for his buried dead. But in the future state we attain a condition where the necessities and relations of the body are unknown. Care will not furrow the cheek, or blanch the hair. Vexation and disappointment will have ceased. No thought or desire will be cherished that shall be unworthy, nor shall any aspirations remain ungratified. The tempests of the ocean shall be exchanged for the tranquillity of the haven, the toils of the weary desert for the repose and rest of home.

Sorrow often springs from sympathy. We grieve for the grief of our friends. The sympathy of others is a sweet solace in disappointment and suffering; it assures of their interest and love; it divests us of the feeling of solitude, destroys the isolation of the heart. Sometimes the sympathising friend suffers more than the afflicted object of his regard. As a severe blow may deprive of consciousness, so under a heavy misfortune the sufferer is not always alive to its real magnitude, while the circumstances, by calling for energetic action, occupy his mind, and take off the edge of grief and sorrow; but a friend's mind is open to observe all the relations of the event, to see its full extent, to divine its ulterior results; and thus his truer appreciation of the evil unites with tenderness of heart to inflict exquisite suffering. Let us not suppose that there is no sympathy in heaven; sympathy is ever sensitive and strong in proportion to moral purity, and will therefore be perfect in the blest; but there will be no room for sympathy in sorrow, for no sorrow exists there to elicit its exercise. If on earth some delicate and pure minds suffer more from the sorrows of others than from their own, the existence of sorrow among the holy might draw forth sympathy in a degree insupportable, their pain at beholding grief corresponding with their intense capacity of joy. The sympathy of heaven is a sympathy in blessedness, the sympathy of the ever happy, because the ever pure.

Zeal for God on earth is a fruitful cause of sorrow. No man can have deep interest in the spiritual welfare of others without being deeply affected by the moral condition of the race. Cold must be that heart, insensible to the love of Christ and the value of immortal souls, that does not "sigh and cry for the abominations done in the land." One devout man of old records his feelings,—“Rivers of waters run down mine eyes, because men keep not thy law;” and another,—“Oh that my head were waters, and mine eyes a fountain of tears, that I might weep for the slain of the daughters of my people.” If a patriot weeps for his country's ruin, a Christian must weep for a God dishonoured and a guilty soul unsaved. The Perfect One, when he beheld the city, “wept over it.” If angels, who are familiar with the wickedness of man, do not weep, it is because they partake not of the weakness of humanity, and they take higher and broader views of the divine administration than are possible to us; but we know that if they weep not over our sins, they rejoice at our conversion; so deep is their interest in the progress of redemption, that the songs of heaven receive new stimulus, there is a new accession to the heavenly blessedness, at every new instance of the Mediator's triumph. If we were perfect, if we had attained exemption from sin, if we were filled with the divine love, and enjoyed in the fullest measure the friendship of the Blessed One, we should contemplate a fallen world with unutterable pity

and sorrow. Even now, with our imperfections, the thought of the spiritual condition of others—the millions of the heathen, the multitudes of our countrymen, the thousands of our fellow-citizens, perhaps our neighbours, friends, kindred—inflicts the deepest agony. Devout men weep for the sins of those who weep not for themselves. The thought that those we love are “enemies against God,” saddens us amid our highest and purest joys. “I could wish myself accursed from Christ,” cried an anguished heart, “for my brethren, my kinsmen according to the flesh.” “Father, forgive them,” exclaimed the dying Saviour; “for they know not what they do.” All this will be unknown in heaven. No spectacle of sin is there. No evil will pollute the atmosphere of the saved; nothing will desecrate the temple of the holy. Even the imperfections of good men, which here occasion so much sorrow, have passed away. That is the home of “just men made perfect.” That will be a society without sin and without sinners. God will be glorified in all the mighty throng. The presence of a fallen one would be intolerable in the city of the saved. Heaven’s purity would be tarnished by one evil spot. Songs of Paradise would be hushed at one discordant note. Sin and sinners will there be alike unknown. As we weep not for ourselves, so we weep not there for others.

Death is a prolific and universal source of sorrow. It leaves no dwelling unvisited by tears. The grass grows over the majority of those we love. Life is a series of separations. Not a year passes, but some friend’s name is dropped. The graveyard becomes more precious every year, as the repository of our treasures. There is both nature and religion in the tears we shed for our friends. We cannot call them to remembrance without re-opening the wound inflicted by their departure. Christianity forbids not our tears, though the blessed hope it inspires bids us smile amidst them. Jesus wept at the grave of Lazarus, his friend. The gospel reveals a bow of promise amid the darkest storms. There are many on whom bereavement makes only a transient impression; the course of life is soon resumed, and other thoughts banish the memory of the dead; but the loving and pure ever recall the departed with chastened sorrow, and though time heal the wound, the scar is carried to the grave. Much is surely taught us by the statement, that in heaven they shall not “die any more.” The ashes of our beloved ones shall be reclaimed from the tomb. The body of the believer is “sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body.” We regain there all that we have lost. Every grave shall be rifled of its prey. Friendship there shall be uninterrupted and undying. The angel of death will never spread his wing over that fair and beautiful world; the inhabitants “eat of the tree of life, which is in the midst of the paradise of God.”

IV. The traces and effects of tears are not known in heaven. We say not that the purifying effects produced on the character by sorrow will cease in heaven; whatever polish and beauty the believer’s mind has derived from earthly discipline, will continue his inalienable heritage. Sanctified affections are flowers which will attain perfect bloom in the atmosphere of heaven. The effect of sorrow in maturing piety and refining character will remain for ever the admiration of the heavenly world. Perhaps there may be a proportion between the magnitude of earthly sorrow and the greatness of the eternal joy; the greatest sufferers may attain the most exalted honour. “Our light affliction, which

is but for a moment, worketh for us a far more exceeding and eternal weight of glory." As they "glorified God in the fire," he will glorify them in heaven. They shall be known there as the suffering ones of earth. "They that sow in tears" shall thus "reap in joy."

There are other effects of sorrow which are not to be found there. Grief often leaves its traces on the countenance. This was why Jesus through all his mortal course was known as the "Man of sorrows." "His visage was more marred than any man's." The human face is often haggard with woe. As joy lights up the countenance, so sorrow darkens and beclouds it. Grief furrows the cheek of manhood and induces premature old age. But no shadow rests upon the blessedness of the saved. Their "vile bodies" are made "like unto Christ's glorious body." There will be an accordance between the felicity of the spirit and the mien and bearing of its material vehicle; the step will be light and buoyant, the form erect and vigorous, the countenance radiant with joy, the eye beaming with delight and love. A sad and sorrowing countenance would be a deformity among the perfect. They have the perfection of beauty, because the perfection of blessedness.

Sorrow often leaves its traces on the mind in habitual melancholy, in the tendency to pensive musing, in a distaste for active duties or pleasures; a dark shade rests upon everything, because of sorrow. We forget our numerous blessings in the few and bitter disappointments. Even the most favoured have painful reminiscences amid their greatest enjoyments. They cannot forget the past. The penitent does not forget, and often sighs over, his misspent youth. The disappointed do not forget their shipwrecked hopes and faded joys. The bereaved cannot forget their dead. These reminiscences are the portion of the purest minds, and will ever mingle drops of sadness in the cup of joy. The glorified in heaven bear about with them the remembrance of the blessing, not of the curse. Departed hopes and joys have reappeared in purity and perfection amid the groves of the second Eden; earth's sufferings and sorrows seem there the changeful experience of children. The blessed ones perceive that their heaviest troubles ministered to the brightness of their crown. They take wider views of life from the heavenly mountains. They see how the sun of everlasting love was shining behind the darkest cloud; the rolling away of the cloud disclosed the majesty of his beams. The memory of earthly sorrow has vanished, except as its existence may serve to kindle new gratitude and joy. This life only is the "vale of tears;" we are assured of heaven, that "God shall wipe away all tears from their eyes;" and "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

*Bristol.*

N. H.

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## SPIRITUAL DEATH.

STRANGE as it may sound, how many a man has followed himself to his own grave! He is no mourner (would he were, for then there might be still hope), but he is an assister at the grave of his own better hopes and holier desires, of all in which the true life of his soul consisted, which is all dead and buried, though he, a sad survivor of himself, still cumbers the world for awhile.—*Trench.*

PROTEST OF THE FRENCH PROTESTANTS AGAINST  
AMERICAN SLAVERY.

*The Protestant Christians of France to all their Brethren in the United States of America, Greeting and Peace through Jesus Christ.*

BRETHREN:—We come to you with a few words which we have so long held back that they weigh heavily upon our consciences. Yes, for a long time past—and we ought to have told you of it—we have followed you through the great and solemn crisis to which your noble country is a prey;—we make your griefs and prayers our own. Forgive a silence which, had it continued, would in our view have become a want of faithfulness. A question glowing with interest meets us whenever we turn our thoughts toward the other side of the Atlantic—a question upon which recent events have concentrated the attention of all Europe—a question, in fact, so nearly allied to the honour of Protestantism, that we may no longer pass it by unnoticed. SLAVERY (is it necessary to name the word?)—this is the subject upon which we would now open our hearts to you.

Do you know what language daily greets our ears? “Protestantism,” they say, “and SLAVERY agree wonderfully well. In the United States this odious institution numbers many Christians amongst its advocates: they preach and pray in its behalf, they labour to extend its territory. And this Slavery, for which they thus act, is the selling of families by retail; the breaking up of marriage; the yearly recruiting of the market with men, women, and children, picked one by one from the plantations of Virginia and Kentucky,; it is, in short, a monstrous thing, not merely revolting to pious minds, but at variance with the first elements of humanity. Nevertheless, the Protestants of America accept this state of things; they deem it in accordance with the gospel, and the Protestants of Europe undoubtedly think as they do, or they would have vented their feelings in one strong outcry of grief and disapprobation!”

Brethren, we must not give our enemies occasion for such language. As for us, we feel the necessity of proclaiming abroad that there is not amongst us one advocate of slavery. There is not among us one single Christian who has been able to reconcile with the law of love and holiness the right of possession in one man over another, the making merchandise of immortal beings, the barbarous breaking up of family ties, the suppression of marriage, the unavoidable increase of immoral relations.

We know that under the economy of the Old Testament—an economy which no longer exists—slavery as well as polygamy was tolerated; but tolerated with such restrictions that the law of Moses had almost suppressed it. We know that afterwards, at Rome and in Greece, the apostles, brought face to face with slavery (and this slavery was widely different from yours, since everything in the laws of those heathen nations favoured emancipation)—the apostles, we say, faithful in this to their principle of never interfering with the civil law, did not and could not pronounce a decree of legal abolition, since such a proclamation on their part would have rendered impossible the spiritual revolution for which they laboured, by transforming it into a social revolution. But we also know, that at the same time they spread throughout the whole world fruitful principles, whose development must everywhere overthrow that deplorable institution known under the name of slavery. Do not imagine that we fix our thoughts upon a few exceptional cases of cruelty, or that

we deny the kindness and gentleness of many a slaveholder. We say that, independently of the cruelty of some and the kindness of very many masters, slavery, such as it inevitably is, such as your laws and official declarations define it to be, is a most terrible calamity.

Your difficulties are very great; not to make allowance for these would be unjust. Nothing short of Christian faith can triumph over them. But faith will work miracles. Has it not, in spite of everything, already secured the abolition of English slavery? Victory with you will be much more difficult; it will also be much more illustrious. It lies in your power to render to the cause of the gospel, to the cause of Protestantism, the most signal service they have received for ages.

Believe us, we feel for you, for your honour, for your country, a Christian jealousy. Your trials are our trials, and your success will be our success. *We* need to see *you* great and honoured. When we see the respect and admiration once commanded by the United States daily on the decrease; when we see their enemies lift up their heads, and joyfully point to the rock upon which, in their opinion, America will wreck its fortunes, we are seized with bitter grief. And what! shall so much of true liberty, so many noble examples, so many generous purposes, so many Christian deeds, disappear behind one monstrous scandal—the plans for the triumph of American slavery?

*Scandal* is the word! Our age, you may rest assured, will not bear with it. One can easily understand that States in which slavery already exists cannot rid themselves of it in a day; but to spread the leprosy into other territories; systematically to plan the extension of the disease; to take the slavery of adjacent countries under one's protection; to affirm that the abolition of slavery in Cuba would be equivalent to a declaration of war—this is what no human conscience can reconcile itself to; this is what should be stigmatised without mercy. To persist in this line of conduct would be to rush into ruin, to give a legitimate subject for triumph to whoever envies and deplors the gigantic prosperity of the United States, to whoever seeks for a pretext that will enable him to represent the advances of their liberal and Protestant flag as a public misfortune. You do not wish to give the enemies of the gospel, the enemies of liberty, so sad a reason for rejoicing. You do not wish to grieve the Spirit of the Lord, nor abuse his forbearance. God is aware of all the obstacles that lie in your path. He will not require of you more than you can do. Whatever he shall ask of you, he will give you strength to accomplish.

That the Christians of America should differ about the means, the time, and many other questions, nothing can be more warrantable. It is natural that those who are acquainted with all the difficulties of the case; who are involved in the question themselves, their families, and their property;—that those who are called upon to make sacrifices, and who also can best judge of the dangers, should be very cautious, and slow to decide. Upon this one point alone do we entreat you to be unanimous—*the desire to bring about the abolition of slavery, the inflexible resolution not to permit its extension.*

It is to your Christian feelings that we appeal. We wish neither to provoke nor foment revolt. God forbid! This would be disregarding the spirit of the gospel, that spirit which at the same time teaches the slaves obedience and the masters justice; that spirit which is gentleness and strength, perseverance and charity. God is witness that we love both masters and slaves. We desire the true welfare of both. We know

that slavery is a terrible evil for both. When hearts shall be gained over, we will rest satisfied. Great evangelical revolutions proceed from within outward; they move first upon the conscience; they convert souls in order to transform societies.

And now, brethren, will it be in vain that we have opened our hearts to you? God knows. He knows also that it is from the very inmost recesses of our conscience, that this universal cry goes forth which now reaches you. Doubly united to you as Christians and as Frenchmen, can we err in sending you this utterance, whose sincerity you cannot suspect? Have we presumed too far in believing that this unanimous appeal from sister churches would not in vain be cast into the scales where the destiny of American Christianity is now being weighed?

May the Spirit of the God of truth and of love be with you in this fearful crisis, and rest upon you, your churches, and your country!

Your affectionate brethren in Jesus Christ.

June 1, 1857.

[Of the foregoing very important document which has just been transmitted to the churches of America, the *New York Examiner* says, "Its public character is so unmistakable, so pure and elevated, as to challenge the highest respect, representing, as it does, the sentiments of the whole Protestantism of France, through its ecclesiastical officers, without exception. The signatures number *five thousand four hundred and forty-three*. They include the names of the pastors, elders, and deacons of all the 'Reformed' churches of France; the pastors and elders of all the Evangelical churches constituted upon the Augsburg Confession; and the pastors and other officers of all the Independent churches. This Christian missive comes from men who can send it with perfect grace and dignity; against whom pride in its very bitterness cannot invent a retort. The French have been faithful to liberty, faithful to us—generously, chivalrously faithful to both. They who came to the rescue of our infant liberties may well claim to plead kindly with us now for the liberty of others. Shall not this noble plea be listened to with due honour throughout our country?"]

## ASPECTS OF THE PRIMITIVE CHURCH.

### II.—THE PENTECOST.—ACTS II. 1—4.

PREPARED by earnest and waiting supplication, and still continuing with one accord, in one place, the disciples received the promised baptism of the Holy Ghost. The fitting time had fully come, because the arrangement of God's purposes accorded with their preparation for the manifestation of those purposes.

We have now to contemplate the church in the possession of the promised blessing of the new dispensation. To this the thoughts of the disciples had all along been directed by the Lord. In the Holy Spirit they were to find all they had been accustomed to possess in Himself. He should "bring all things to their remembrance whatsoever He had said to them." He should be within them the unfailing source of power and blessing. A Teacher and a Comforter whom the world could not take from them; who should "be in them" and "abide with them" for ever.

This promise, however, had to them one very prominent meaning. It was the promise of power. His last words to them with reference to their course after his departure were, "Tarry ye in the city of Jerusalem till ye be endued with *power* from on high." In answer to their inquiries respecting the manifestation of his kingdom, he promises that they should

“receive power after that the Holy Ghost was come upon them,” and that promise of power is immediately connected with the declaration that they should be “witnesses unto him in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.” They were to be made partakers of divine power. Their speech, their work, their lives, were henceforth to be manifestations of that power. The result is seen in their history. Not only their outward course, but their personal character underwent from this time a signal change: a change which we can hardly attribute to the fact of the Resurrection alone, since whatever new revelation of truth that might give them, with whatever courage it might inspire them, the public manifestation of that courage, the avowal of that revelation, did not take place till after the descent of the Spirit. It was not till they had received “power from on high” that they assumed any public position, or ventured beyond the immediate circle of the hundred and twenty to declare the truth concerning Jesus and the resurrection. The power of full spiritual life; the power to think, to speak, to act with divine energy and wisdom, came to them at this time. Had they been left to themselves, the divine truth which they possessed would have been comparatively powerless upon the world. The facts of Christ’s life and death would have been, after a time, passed by and forgotten. But the Divine Spirit taught them the true meaning of these facts; gave to them the power of apprehending them more clearly, and understanding them more profoundly. Their natural faculties were quickened by the impartation of this divine energy. The divine treasure was contained in earthen vessels, but the excellency of the power was of God, and not of men. We can scarcely conceive a more striking contrast in the spiritual history of man than that which is presented to us in the first and second chapters of this book. Notwithstanding all Christ’s instructions, they retained up to the very hour of his departure their carnal notions about his kingdom; but so soon as they were filled with the Holy Ghost, they understood as at a glance the true nature of that kingdom, and abandoned at once and for ever their hitherto tenaciously-held Jewish opinions. A few days before they were waiting for the miraculous manifestation of an earthly kingdom; now they apprehend his spiritual kingdom, and preach this same Jesus as already both Lord and Christ.

The most striking manifestation of the gift of the Holy Spirit is generally felt to be the power to speak with new tongues. It is not our purpose to enter into a critical examination of this much-disputed point. Suffice it to say, that while we are ready enough to admit the power to speak in *other* tongues, we possibly, in our wonder at this miracle, overlook a no less important point. Does not the power to speak with new tongues include this also, that by the energy of the Divine Spirit these unlettered and uncultivated men were furnished with power of utterance corresponding to the grand truths which that Spirit had just revealed? Does not this include the manner and the power with which they spake the new truth? They understood the facts with which they had been familiar in a new light. The things of Christ came to them with new meaning, and they needed power to express the new things which they saw, the new emotions which they felt. They wanted “wondrous words,” corresponding with the wondrous things which they now felt and understood. Constrained by the love of Christ, filled with the new revelation of his grace and truth, they thought, they wrote, they preached with a more than human power. They were filled with the Spirit, and that Spirit wrought with and by their natural faculties, quickening them,

strengthening them; not enabling them to dispense with their exercise, but teaching them how to use them. The facts of which Peter spoke at the day of Pentecost, were facts which he had learned by the exercise of human faculties; but the power of utterance which made those words effectual to the conversion of the three thousand came from the Spirit of God, who winged his words, and carried them with power to the heart.

The symbolism of the "tongues of fire" which sat upon each of them would lead us to the same conclusion. "He chose," says Owen, "that figure of tongues to denote the assistance which, by the miraculous gift of speaking with divers tongues, together with that wisdom and utterance, he furnished them withal for the publication of the gospel." They were to be speakers. It was thus they were to be witnesses of him. It was by the foolishness of preaching that God would save them that believed. The promise of Christ was fulfilled to them, "I will give you a mouth and wisdom which none of your adversaries shall be able to gainsay or resist." "They could not," is the record afterwards about Stephen, the man full of the Holy Ghost, "resist the wisdom and spirit with which he spake." The conversion of the three thousand is a proof in point. Here was a witness to the power of utterance. "When they heard they were pricked in their heart." Recognising most fully the necessity of the Holy Spirit's agency in the conversion of a sinner, we see here how he works also in the instrument of the conversion. "We are workers together with God." The Spirit of God co-operates with the spiritually-taught man. Filled with that Spirit, his words are words of earnestness and power; words which prick the heart. Tongues of fire! Apt emblems of that new power of utterance which the Spirit of God then gave to the church. Apt emblems of those words which made the hearts of the hearers burn within them when He in whom the Spirit in all his fulness ever dwelt, "talked with them by the way, and opened to them the Scriptures." Apt insignia of all true teachers of God's truth, who, filled with the Spirit, speak with earnest fervent utterance the things which they have tasted and handled of the word of life.

We recognise then the miraculous manifestation of the Spirit on the day of Pentecost as a revelation of power. Power for the apostles and for the church in all ages. Power to get a deeper insight into divine truth and to speak it with power, to know more, to feel more deeply, to utter more fully the grace of God. Power for the ordinary operations of the church as well as for the extraordinary, to guide and teach in all ages as well as to work miracles in the first. Power for all the agencies of the church, so that our corrupted and weakened humanity may be equal, as only thus it can be, to the demands of the gospel and the work of Christ in the world.

The church on the day of Pentecost may further be viewed as a type of the spiritual prosperity of the church when under the power of the Holy Spirit. Pentecost was the starting-point of the church's history as a visible manifestation of the divine kingdom and an agency for the extension of that kingdom in the world. The church thus furnished contained in itself the germ of the world's spiritual life. It was endowed with spiritual power for the fulfilment of the gracious purposes of redemption. The conversion of three thousand under the first preaching of Christ crucified, was the declaration to the church in all time that in the possession of the Spirit, and in that alone, it had this power. Herein is that church in the first flush of its success a type of the spiritually endowed church in all ages. The promise and the commission belong to

us as much as to it; and it is only in the fulfilment of that promise in us, that the commission can be fulfilled. No amount of gifts, no external position can compensate the church to any degree for the want of this; with this it shall overcome its weakness and make the world marvel at the fervour of its utterance and the power of its words. Even as, then, the church would have died away in obscurity, unless by waiting, fervent prayer, it had prepared for and received power from on high; so will it be now. The conditions of the church's prosperity are precisely the same. The boldness and earnestness required in the Master's work can only come from this. Desolation must reign and barrenness, "until the Spirit be poured out from on high." The dry bones, though clothed with flesh, cannot start to life till the Spirit of the Lord breathe on them; but let the church by earnest supplication prepare for that manifestation of the Spirit; let it put away all that grieves him, and again it shall find that "the weapons of its warfare are not carnal, but mighty." The Spirit has been given to the church; let the church value the precious gift. All its prosperity, all its power depends upon this. From the faithless church the lamp of his light and love will be removed; only when that lamp burns with steady flame in each of its members, can the church be the light of the world. Let that light burn clearly and manifestly, and as it was when the tongues of fire sat upon the hundred and twenty disciples, the multitude will come together to it, to marvel, to fear, and to believe.

The promise of the Pentecost in its relation to the future history and position of the church must not be overlooked. We can hardly help being struck with one aspect of this manifestation in its relation to the world's past history. In the gift of tongues the curse of Babel seems reversed. It indicated that the time of dispersion and separation was at an end. Every man heard in his own tongue the wonderful works of God. The reversal, it is true, was not permanent. It was designed to meet an emergency. We can scarcely doubt that it was also intended for a type. It indicated a new unity of mankind. It was a promise that in every language that message of love and salvation should be told; that the same spiritual thoughts, hopes, desires, should be common to every tongue under heaven. The fulfilment of the promise, "Then will I turn to the people a pure language, that they may call upon the name of the Lord to serve him with one consent," was here shadowed forth. The confusion of Babel, which began in separation from God and resulted in separation between man and man, should be reversed through the grace of that Spirit and the preaching of that truth by which all men should be made one in Christ Jesus.

And further, there is a promise for the world in the fact that the feast of Pentecost was the Jewish feast of first-fruits. That on this day the first-fruits of the church were gathered—so large and rich a sheaf—points to the large harvest which shall eventually be gathered in. If in the early infancy of the church, the very first day of its existence as a church, its first harvest day in the field of the world, three thousand souls were gathered, what may we not expect from the labour of centuries and from the final manifestation of that church in the fulness of its maturity and power! We deem this result marvellous, and so truly it is; and age after age has looked back upon this day of grace and longed for its repetition; but that ingathering was but a handful compared with the loaded garner of ripe grain which shall be gathered to God. Even already we see the wonders of Pentecost outdone. The millions who have in all ages confessed Christ, the wide-spread and indestructible influence of Christian

truth in the world, the fact that the word of his grace is translated and read in almost every language under heaven, are results far exceeding the wonders of that day, and promises of greater to come.

We are often tempted to look upon such events as this—upon this, perhaps, particularly—as simply miraculous and exceptional, and therefore, as not standing in very immediate relation to the church now. We say “the age of miracles is past; we are no longer to expect such manifestations of the Holy Spirit’s power.” There is some truth and much error in this view. Truth, in that the day of Pentecost was both miraculous and exceptional; error in the inference suggested that therefore it has no relation to us. We have seen already, that although the manifestation was miraculous, the power was for the most part moral power. On this point, at least, the relation of the day of Pentecost to us is very important. The fact is, that in this as in other instances, *the miracle declares the law*. It was an exceptional declaration of what was henceforth to be the regular and ordinary relation of the Spirit to the church: the indication to the church of what henceforth was to be its spiritual state and history. It was always to be possessed with the Spirit, always to have in itself the power of spiritual life, always to be able to declare with demonstration of the Spirit and with power, the glorious facts on which its deep foundations were laid. The manifestation on the day of Pentecost is the standing witness for all ages, that then began the dispensation of the Spirit through the church to the world, which should continue until the second coming of the Lord.

Is it not the fuller possession of this power the church wants now? Are there not signs of feebleness which can only be thus removed? Where shall we look for the self-sacrifice, the earnestness, the unity of heart and soul and effort, necessary to the accomplishment of Christ’s work in the world except in the possession of that Spirit which the Church in the first fulness of its pentecostal fervour so largely shared? All holy work, all successful work, must be wrought now, as then, in the power of the Spirit. Eloquent lips will speak in vain, costly offerings will be mere glittering ostentation, elaborate organisations will be only lifeless machinery, except all be informed and interpenetrated with this divine energy. Each Christian man must learn that this is needed to the faithful fulfilment of his relation to the church of Christ. The fire with which he is baptized must be from the same centre of heat and life as gave fervour to the speech of Peter on the day of Pentecost. Be his work but the least and most insignificant, he needs and must have this Spirit’s grace in order to its right doing: and the loftiest powers employed in the most prominent positions will only lead their possessor into error, will be a curse rather than a blessing, unless sanctified by his indwelling. The tongues of fire which, separating from a common centre, rested upon the hundred and twenty disciples on the day of Pentecost, indicate to us the absolute necessity that the diversities of gifts which exist in the church should be sanctified by the possession and used under the guidance of the one Spirit. Only thus can that day’s events be pledges to us of spiritual life and prosperity. Only thus can they cheer our hearts with the promise that throughout the ages this power shall never be withdrawn from the church, until the final harvest, corresponding with the richness and the fulness of the first fruits, shall be gathered in.

Southampton.

S. S. P.

PROCLAMATION OF THE INDIAN GOVERNMENT  
APPOINTING A DAY OF HUMILIATION AND PRAYER.

WE last month gave some extracts from the report of a meeting held in Calcutta, where Hindoo gentlemen of the highest respectability pronounced a very remarkable eulogium upon the character of our missionaries. We have this month to present a document of a very different character. The following paper was written by one of our most beloved and honoured brethren in the East, and was already in type when it was suppressed on account of the Gagging Act of the Legislative Council.

“An earnest wish has long been entertained by devout Christians that the Government of India would, at this season of public affliction and universal sorrow, appoint a day of humiliation and prayer. This desire was represented to the highest authority in the land several months ago, but without success. Towards the end of August a public meeting was convened, with a view once more to request the Governor-General to appoint a day for prayer and supplication; and at that meeting an address to his lordship was adopted, which was subsequently signed by the Bishop of Calcutta, the clergy, most of the missionaries, nearly all the principal civilians and merchants, and a considerable number of persons belonging to all classes of the Christian community.

“Ever since the outbreak of the rebellion, Government has adopted a policy which has filled the minds of God-fearing people with sorrow and alarm. It has studiously abstained from manifesting the least sympathy with the religion and the honour of the Lord Jesus Christ. It has carefully ignored that blessed name which is above every name. It has issued a proclamation (dated the 16th of May), which is by very many natives, and especially by many of the inferior police officers throughout the land, interpreted as an official prohibition either to preach or to embrace the gospel of Christ. On the other hand, studied tenderness has been shown towards caste, Hindooism and Mohammedanism; and immediately before the Mohurrum festival, a notification was promulgated by the Calcutta police, calling attention to the heavy penalties attached to any attempts that might be made to interrupt the celebration of that festival—a notification which could not fail to grieve (not to use a stronger term) the entire Christian community.

“A policy which treats the living God and his well-beloved Son, the only Saviour of sinners, with marked neglect, and Hindooism and Mohammedanism with marked partiality, must be hateful to the God of heaven, and cannot fail to draw down upon its authors his righteous judgments. He has declared, ‘Them that honour me I will honour; and they that despise me shall be lightly esteemed.’ In the hope of seeing Government, at the eleventh hour, manifest something like a willingness to acknowledge the only true God and Jesus Christ, whom he has sent, and to deviate from a path full of danger, the address was signed, as already intimated, not only by those who approve of ecclesiastical establishments, but also by some of those who do not. But grievously have they all been disappointed. A day of public prayer has indeed been fixed upon; *but the proclamation announcing it passes over, in complete silence, the name of Jesus Christ, and ignores all distinction between Christians, Mohammedans, and Hindoos.* ‘All faithful subjects of the British crown’ are alike invited to join in prayer and confession of sin. The religions of all are viewed as equal; and the God whom Christians serve, the Saviour whom they love, is virtually placed on the same level with Mohammed, Ram, Krishna, or Kali and Durga. It would be purblind charitableness to suppose that this is done inadvertently. No, it is done designedly; and we confess that we are dismayed at the prospect of the consequences which are likely to result from such a morbidly scrupulous anxiety not to betray the least symptom of partiality for, or interest in, or acquaintance with Christ, his religion, and his people.”

Such lamentable cowardice—to designate it by no harsher name—cannot fail to provoke the contempt of the Hindoos, whom it is sought to con-

ciliate, and to discourage the Christian population of India, upon whom, humanly speaking, everything depends. May we not fear lest it should draw down the displeasure of Almighty God, our refuge and strength, a very present help in every time of trouble? A bold and fearless avowal of Christianity on the part of our rulers in India is, we are persuaded, our wisest policy as well as our most imperative duty. We see with regret that some of our Nonconformist organs are expressing alarm, lest in the reaction from an infidel policy, our Indian Government should go too far in this direction. If they simply mean to protest against the formation of anything in the nature of a church establishment, we go all the way with them. But if, as their words seem to imply, they would have no preference shown to Christians over Mohammedans or Hindoos, we strongly dissent. He who takes Christ as his standard, and the Gospel as his rule, must be a better man, a better official, and a more befitting representative and servant of the British Government, than the follower of Mohammed, the worshipper of Vishnoo, and the student of the Koran or the Veds. The most imperfect reception of the gospel is preferable to the fanaticism, the craft, and the licentiousness engendered and nurtured by the systems prevalent throughout Hindostan. Let there be no compulsion and no bribery. But we owe it to ourselves, to our religion, and to our position in the country, to employ the Christian convert in preference to the Mussulman or Hindoo. Such a course we regard as not merely compatible with the principles of civil and religious liberty, but as our duty, both as rulers and as Christians. We would have it understood by our Indian officials, and by the Hindoos themselves, of every creed, that other things being equal, the Christian will be selected for employment and promotion rather than the idolater or the Mussulman. Had such a system been acted upon hitherto, our Government would not have remained in ignorance of the mutiny till it burst upon them like an avalanche.

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### THE LIVINGSTONIAD.

*The Athenæum*, usually so scornful and sneering in its treatment of the productions of Dissenters, has been compelled to abate its tone of haughty contempt in favour of Dr. Livingstone. Ascribing an epical greatness to the travels of this illustrious African discoverer, it proposes to call his book the Livingstoniad, a name fashioned upon the model of the Iliad or the Æneid. Nor is the eulogium unmerited. The modest and unpretending narrative before us stands pre-eminent among the records of exploration. Never were labours, so arduous, undertaken in a grander, nobler spirit, sustained with a more invincible fortitude and good humour, or crowned with a greater success. The "much-counselling Ulysses" did not display readier resources in the presence of difficulty or danger. Columbus scarcely surpassed him in resolute determination not to be beaten by failure and disappointment. If he falls far below Humboldt in the profundity and extent of his science, we are yet reminded of the "superficial omniscience" of the great Prussian by the variety and diversity of Dr. Livingstone's knowledge. And he stands almost alone in the apostolic zeal and fervour which impelled and sustained him in his trials and sufferings. He never forgets, nor does he allow his readers to forget that—

"As far as I myself am concerned, the opening of a new central country is a matter for congratulation only so far as it opens up a prospect for the elevation of its inha-

bitants. As I have elsewhere remarked, I view *the end of the geographical feat as the beginning of the missionary enterprise*. I take the latter term in its most extended significance, and include every effort made for the amelioration of our race; the promotion of all those means by which God in his providence is working and bringing all his dealings with man to a glorious consummation. Each man in his own sphere, either knowingly or unwittingly, is performing the will of our Father who is in heaven. Men of science searching after hidden truths which, when discovered, will, like the electric telegraph, bind man more closely together—soldiers battling for the right against tyranny—sailors rescuing the victims of oppression from the grasp of heartless men-stealers—merchants teaching the nations lessons of mutual dependence—and many others, as well as missionaries, all work in the same direction, and all efforts are overruled for one glorious end."

It must not be supposed from the language of this extract, that Dr. Livingstone regards the direct work of the Christian missionary in preaching Christ as simply one agency amongst others which are on a par with it. So far from this, he always keeps in view the paramount value and importance of the gospel. Like Moffat, Williams, Saker, and a host of other illustrious labourers in the mission field, he would make the gospel a mighty influence in promoting the physical and temporal well-being of the heathen; but he never overlooks the fact that civilisation is but a small and subordinate part of the work of Christianity. Whatever tribes he visited, by whatever African monarch he was received, he never omitted "to preach unto them Jesus." He does not begin with morality and civilisation in order to work up to Christianity; but begins with Christ crucified, that from the cross he may work down to morality and civilisation.

"In beginning to speak with those who have never heard of Christianity, the great fact of the Son of God having come down to die for us, is the prominent theme. No fact more striking can be mentioned. *He actually came to man. He, himself, told us about his Father, and the dwelling-place whither he is gone. We have his word in this book, &c.* If this fails to interest them, nothing else will succeed."

No matter whether he was travelling, or with whom he was sojourning, the Sabbath was always observed as a day of rest and worship. We have repeatedly passages like the following:—

"We spent Sunday at the confluence of the Leeba and the Leeambye. Flowers of great beauty and curious forms grow everywhere. The ground begins to swarm with insect life; and in the cool pleasant mornings the welkin rings with the singing of birds, which is not so delightful as the notes of birds at home, because I have not been familiar with them from infancy. They, however, strike the mind as the wellings forth of joyous hearts, of praise to Him who fills them with overflowing gladness. All of us rise early to enjoy the luscious balmy air of the morning. We then have worship; but amidst all the beauty and loveliness with which we are surrounded, there is still a feeling of want in the soul in viewing one's poor companions, and hearing bitter impure words jarring on the ear in the perfection of the scenes of nature, and a longing that both their hearts and ours might be brought into harmony with the Great Father of spirits. I pointed out, as usual, in the simplest words I could employ, the remedy which God has presented to us in the inexpressibly precious gift of his own Son, on whom 'the Lord laid the iniquity of us all.'"

Most exceedingly do we rejoice that this work will thus forcibly and plainly bring the claims of the great missionary enterprise and the value of evangelical religion under the notice of multitudes who at present neither know nor care for either. Men of science who have hitherto looked with indifference, or contempt, or positive hatred upon Christian missions to the heathen, and whose only acquaintance with them has been derived from the sneers of Sydney Smith, or the slanders of Herman Melville, will now learn their true character from a man at whose feet they are thankful to sit and learn, and to whom they can impute neither

hypocrisy nor cant. It is within our own knowledge that many who have been accustomed to regard our missions with a contemptuous indifference, are already beginning to change their tone towards them. May we not hope that, whilst foes are thus conciliated, friends may be stimulated to a still warmer zeal on their behalf; and our own Society be enabled by the enlarged contributions of its supporters to accept Dr. Livingstone's invitation to join in the great work for which he has prepared the way?

"The Church, Wesleyan, Baptist, Free Church, would each find desirable locations. The country is so extensive that there is no fear of clashing. All classes of Christians find that sectarian rancour dies out when they are working together among and for the real heathen."

We feel the less regret that want of space prevents our adding more to this brief notice because we are persuaded that the book itself will soon be in the hands of the great bulk of our readers, to tell its own tale and teach its own lessons.

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### THE SABBATH.\*

"THE age we live in" has many aspects. They are all instructive, but to the eye of the calm observer some stand out in bolder relief than others. Among these, the spirit of cross-examination which has found its way into every sphere is impressively prominent. Taking things for granted is no longer the order of the day. Into whatever department of human thought or action we enter, we meet the crucible. Science, politics, ethics, education, theology are being put to a severer test than any to which they have been previously subjected. The best motives, equally with the worst, are at work in conducting the process. But unseen, unheard, and in many instances, we fear, unrecognised, the Supreme Refiner watches the whole, and "works his sovereign will." No misgiving, therefore, as to the result need distress us. It can be only golden. Truth will not only survive, but look all the brighter for the ordeal through which it shall have passed. Experience attests the justice of the remark. Atheism, which has been labouring for thousands of years to obliterate from the popular mind the conviction that there is a God, now seems a more hideous dogma than ever. Infidelity never appeared to more miserable disadvantage than it does at this moment, in the full blaze of those Christian evidences which, for ages, it has sought in vain to extinguish. While the history of the past increases our confidence in the foundations of our faith, it tends to enhance our estimate of the value of its institutes. Each of these has been rigidly scrutinised. The Sabbath has not escaped. Many of the professed friends of Christianity have virtually abetted the disparaging and contemptuous tone in which avowed enemies have spoken of the day. They have, in numerous instances, been betrayed into this, by what they have considered extreme views on the part of some who, meaning well, have resorted to untenable arguments to uphold its authority. The literature of the whole question now comprises a library of goodly dimensions, but the man who loves "the day which the Lord hath made" will, as he devoutly ranges the

\* The Sabbath made for Man; or, the Origin, History, and Principles of the Lord's Day. By the Rev. Micaiah Hill. The Evangelical Alliance Prize Essay. London: J. F. Shaw.

loaded shelves, find only growing reason for "rejoicing and being glad in it."

That the prayerful student of the Bible should ever have doubted the divine authority and perpetual obligation of the Sabbath law has always been to us a matter of surprise. Even were there no other arguments it strikes us that

THE ORIGIN OF THE SABBATH UNEQUIVOCALLY IMPLIES ITS UNIVERSAL OBLIGATION.

The sacred historian thus writes:—"Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended the work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made."\* That the day was divinely set apart at the creation of the world could not be more convincingly stated. It is difficult, therefore, to imagine how, in full view of this statement, the Sabbath should have been regarded by any as a merely Jewish institution. It has, however, been so regarded by some of the ancient fathers, by Waehner, Heidegger, Beausobre, by Le Clere, Rosenmuller, Geddes and other distinguished commentators. The most renowned advocate is unquestionably Dr. Paley. He thus precisely states the argument:—

"As the seventh day was erected into a Sabbath on account of God's resting upon that day from the work of creation, it was natural enough in the historian, when he had related the history of the creation, and of God's ceasing from it on the seventh day, to add, 'And God blessed the Sabbath day and sanctified it, because that on it he had rested from all his work which the Lord God created and made,'—although the blessing and sanctification—*i. e.* the religious distinction and appropriation of the day—was not actually made for many ages afterwards. The words do not assert that God *then* blessed and sanctified the seventh day; but that he blessed and sanctified it *for that reason*; and if any ask why the Sabbath or sanctification of the seventh day was *then* mentioned, if it was not *then* appointed, the answer is at hand; the order of connection, not of time, introduced the mention of the Sabbath in the history of the subject which it was ordained to commemorate."

Paley, however, candidly admits that—

"If the divine command was actually delivered at the creation, it was addressed, no doubt, to the whole human species alike; and continues, unless repealed by some subsequent revelation, binding upon all who come to the knowledge of it. If the command was published for the first time in the wilderness, then it was directed to the Jewish people alone; and something further, either in the subject or circumstances of the command, will be necessary to show that it was designed for any other."—"The former opinion precludes all debate about the extent of the obligation; the latter admits, and, *prima facie*, induces a belief, that the Sabbath ought to be considered as part of the peculiar law of the Jewish policy."

The author obviously proceeds on the supposition that the sacred historian, in the verses we have quoted, uses a *prolepsis* (anticipation.) This, however, takes for granted that the book of Genesis was not written till after the giving of the law—a pure assumption, unsustained by any proof. But conceding to him the benefit accruing from the assumption, we find insuperable objections to the argument he rears upon it; for

1. If, as he pleads, the first actual institution of the Sabbath was in the wilderness, then it had sole reference to the Jews. *But if this was its exclusive character, how can we account for its finding a place amongst the early records of creation?* Why should an institution, purely local and temporary, be ranged, side by side, with an event in which men in all nations and in all ages had a common interest? Can we believe that the

\* Gen. ii. 1—3.

inspired writer intended to inform his readers that the Creator constructed the world within six days, allowing a seventh day for rest; entirely with the view of furnishing the seed of Abraham with a reason for venerating an institution that was ceremonial in its nature, and fleeting in its duration? An affirmative answer may be given, but only by minds fond of the credulous.

2. *The Proleptical view is uncountenanced by Genesis ii. 1—3.* Let the passage be again perused, and it will be seen that what it advances respecting the seventh day it narrates as taking place—not upwards of 2,000 years afterwards, but *at the time*. Will it be said that the narrative setting forth the transactions pertaining to the six days is also proleptical? Will it be affirmed that the fact of creation itself is narrated by anticipation? If neither of these be contended for, where is the warrant for assuming this of the day appointed for the commemoration of the latter grand event? Very justly does the author of the admirable work indicated in our opening note, observe—

“We are called upon to disregard appearances, and place parenthetical marks around the first three verses of the second chapter in the Bible. We are besides, required to read it, so as to supply what, they assert, was in the *mind* of the historian, but does not appear in his written statements. ‘God rested on the seventh day from all his works that he had made; wherefore, *twenty-five centuries after*, God blessed and sanctified it.’ The mere sight of the parenthetical marks, and the ominous clause we have emphasised, is enough to deter from persisting in the view. Considering what is attributed to Moses, it would be more natural to suppose that he would have introduced some Jewish element as well as a Jewish design. For if there is no impropriety in anticipating a mere Jewish institution, there could be none in anticipating the Jewish reason. It would, then, have read thus:—God rested and sanctified the seventh day, *because* he would, twenty-five centuries later, deliver the Hebrew nation from bondage. On the contrary, he declares that God sanctified it *because* he rested on the seventh day.”

3. *The view to which we demur is not only uncountenanced by Moses, but offers decided violence to his language.* By the latter, the fact of the Creator’s resting on the seventh day, and the fact of his blessing and sanctifying it, are, as to time, linked together; by the former, the one fact is separated from the other by a space of 2,500 years. According to Moses God sanctified the seventh day that he might set it apart for religious purposes. According to Paley, that the Jews simply might have a Sabbath; and because its influential enactment was impossible without the emphasis derived from the fact of God’s resting on that day. If the cry is made, “a greater than Moses is here,” we shall bow when we see his credentials—not till then; and, therefore, in the meantime, pronounce his treatment of the passage utterly unlawful.

4. *All analogy militates against the proleptical view.* When the passover was appointed, its observance was intended to commence from the date of the event it was meant to commemorate. The same remark applies to the Lord’s supper. On what ground, therefore, can it be shown that between the institution of the Sabbath, and the memorial and worship which it enjoined, there must be the lapse of twenty-five centuries? Assuredly “the legs of the lame are not equal.”

5. *The language of Paul in the Epistle to the Hebrews is at variance with such a view.* “We who have believed do enter into rest; as he said “As I have sworn in my wrath, if they shall enter into my rest; although [before this oath of interdiction and exclusion was uttered, the rest of the seventh day had been instituted in the wilderness for the observance of Israel? Certainly not; but “although] the works were finished from the creation of the world;” \* words that render it unmistakably

\* Heb. iv. 3—5.

obvious that the seventh-day rest had been "entered into" *from the beginning*.

6. *The original narrative of the divine conduct on the Sabbath ought to be specially noted.* "God rested on the seventh day, and blessed it, and sanctified it." As we cannot, for a moment, imagine that "the Creator of the ends of the earth, who fainteth not, neither is weary," was the subject of lassitude, we regard the declaration "he rested," as intimating that he ceased from further acts of creation, and realised high delight in the contemplation of the world he had made. A parallel passage declares "he rested and was refreshed."

"The fact that God rested," says Mr. Hill, "would alone have suggested that it was for example. But he *blessed* it. The suggestion is converted, thus, into an allurements. His sanctifying it, moreover, accompanies the example set, and the motive given, with a prohibition. If God consecrated it, he has denied man its personal or private appropriation; 'Not that God kept it holy himself, which, in no sense, is the divine nature capable of; nor that he purified it, and made it inherently holy, of which the nature of the day is incapable; nor that he celebrated what, in itself, was holy, as we sanctify his name, which is the act of an inferior towards a superior; but he set it apart to sacred use authoritatively, requiring us to sanctify it in that use obediently.'"\*

7. *The parallel subsisting between the manner in which the institution of marriage was made known to Adam, and the manner in which the Sabbath was declared to him, is in our favour.* "God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and he brought her unto the man."† As our author pertinently remarks—

"We are not told that the process was described; but the inference is irrefragable that such was the case. So exquisite, however, was the wisdom of the *method*, that Adam instinctively caught the idea designed. 'Adam said, *This is now* bone of my bone and flesh of my flesh.' . . . The institution of marriage was thus the result of the method God adopted in conferring a help-meet upon man. Apply this principle to the Sabbath. First God created the world for man. To enhance the boon—priceless as it was—the *method* was revealed. A Sabbath was the natural result. In both cases we have a process on which the institutions respectively depend; each has a similar position assigned to it, 'in the beginning of the creation;' neither results from any formal enactments; as such both are suited to the state of innocency in Eden. There was no antecedent necessity why God should either have created the world in six days, and rested on the seventh, or have made woman 'out of the man,' instead of 'out of the dust of the ground.' The institution of both is said to be derived from the method of creation. Lastly, Adam required a Sabbath no less as a creature, than he, as a man, stood in need of a help-meet. The only difference is in favour of the Sabbath—man was wedded to the Sabbath before he was wedded to woman. 'What, therefore, God hath joined together, let no man put asunder.' Divorce, in either case, is fraught with evil."

8. *The declaration of our Lord as to the design of the Sabbath is at variance with the theory in question.* "The Sabbath," he says "was made for man."‡ Observe the term, "for man," not for Jews only, not for Gentiles only, but for man under all circumstances and in all ages of the world. It was made for the promotion of man's temporal good and spiritual welfare. It existed long before Moses, and Abraham, and Noah; and though adopted as a sign under the law, the fulfilment of the sign leaves the institution itself in the position in which it stood prior to such adoption. Could the Redeemer have more impressively associated the "making" of "the Sabbath" with the creation of "man"? Could he have more distinctly intimated that God did not rest on the seventh day as "the God of the Jews only"?

\* Owen's Treatise on the Sabbath.

† Gen. ii. 21, 22.

‡ Mark ii. 27.

Moreover, we must not forget the indubitable traces of the existence of a sabbath in patriarchal times—the allusions to its observance in the wilderness prior to the giving of the law—the almost universal division of time into weeks by heathen nations, and the admitted physiological fact that a day of weekly rest is, if not essential, so exceedingly desirable as to rank among the laws which even nature teaches. These considerations, it is true, open up too wide a field for us to enter upon now. We may recur to this, and other branches of our subject at some future day. In the meantime, we feel justified in reminding the anti-sabbatic admirers of Paley of his own concession, “if the divine command was actually delivered at the creation, it was addressed, no doubt, to the whole human species alike, and continues, unless repealed by some subsequent revelation, binding upon all who come to the knowledge of it.” In the absence of all such repeal, we plead for the divine and permanent obligation of the institution of the Sabbath.

We cannot conclude without putting our readers in possession of our estimate of the work that has occasioned the remarks we have submitted. It treats the whole question very fully. A glance at the contents will show them what they may expect in its pages:—“God and the Sabbath”—“Moses and the Sabbath—the Manna”—“Moses and the Sabbath—the Decalogue”—“Christ and the Sabbath”—“The Apostles and the Sabbath”—“Christianity and the Sabbath”—“Morality and the Sabbath”—“The Physiology of the Sabbath”—“Hallowing the Lord’s Day”—“Historical Survey of the Sabbath”—“Sabbath Observance and Sunday Desecration in Europe and America.” Every chapter is distinguished by acuteness, and is replete with argument, eloquence, and power. Apart from a sentence or two where he is at sea in allusion to “baptism among the Jews,” and very occasional bantering of his opponents, Mr. Hill has produced a volume that does him the highest credit. He is evidently familiar with all that has been written on the subject; and a greater than Paley—a greater than Whately—a greater than Arnold must meet him on this question, otherwise his book will be unanswered long as the water runs or the sun shines. We cordially thank him for the treatise, which we shall henceforth regard as the standard work on the day, which, in the language of Horsley, “as it began, will end only with the world itself.” If the Evangelical Alliance had done nothing more than enrich Christian literature by the splendid contributions of Wylie, on the Papacy—of Pearson, on Infidelity,—and of Hill, on the Sabbath, it would have earned for itself a title to imperishable fame. We hope, the council has made a present of this volume to the Archbishop of Dublin. The evening of his life cannot be better employed than in furnishing a reply, or in recanting much that he has written on the Sabbath. We hope, others who cherish his views will take the hint; for never did his Grace speak more truly than when he said, “a desire to have Scripture on our side is one thing, and a sincere desire to be *on the side of Scripture* is another.”\*

S.

\* Though not quite prepared to accept all the arguments and conclusions of the foregoing paper, we gladly give it insertion from its great ability and admirable spirit.—ED.

## Reviews.

*The New Testament Translated. Part the First. The Gospel of St. Matthew. The Epistle to the Romans.* By the Rev. THOMAS SHELDON GREEN, M.A., etc. London: Samuel Bagster & Sons.

BEFORE proceeding to express our own opinion of this work, it may be proper to state Mr. Green's object in his own words. "The translation," he says, "has not been put into the shape of a revision of the Authorised Version; though the latter cannot be without its influence, were it only in regard to certain terms and expressions which have become, in a manner, technical, and which it would be neither wise nor easy to discard. It has been made rather in the exercise of a freedom which the framers of that version were themselves most ready to allow; far, however, from any light or undutiful feeling towards that cherished heir-loom of our country."

The translation, however, is more than this. It is the translation of a revised text, and this should have been stated either in the title-page or in the introduction. The conclusions to which Mr. Green came in his late work on "Developed Criticism" are here maintained and popularised. The passages there considered as being materially affected by various readings, amount, in Matthew and Romans, to more than forty. In all these, with the exception of about eight, another reading than that of the received text is adopted. Many other changes in the text, not noticed in the above-mentioned work, because of less importance, have been also made. Thus the work must be regarded not only as expressing the translator's sense of the original, but as giving his views of the text itself. Whether, in every instance, the alteration thus made is for the better, may, we think, well be questioned.

Examining the translation, there is much to praise and not a little to condemn. As was to be expected, great attention has been paid to the tenses and the article. Were it for nothing but this, the work before us would be very valuable. The nicer shades of meaning in synonymous expressions, which have often escaped our translators, are accurately given. Thus, for instance, the distinction between *βούλομαι* and *θέλω*, Matt. i. 19; *θεόδομαι* and *ἔιδω*, Matt. xi. 7, 8; *ληστής*, Matt. xxi. 13; xxvi. 55; xxvii. 38; and *κλέπτης*, Matt. vi. 19, 20; xxiv. 43. The verbs compounded with prepositions in the original are well rendered. Thus, *διαναθασεῖ*, "he will clear out," iii. 12; *διεκώλυεν*, "was checking him," iii. 14. Sometimes the translation is happy, as in the passage xxiii. 24, "Blind guides, who strain out the gnat and drink down the camel."

As a whole, however, we cannot but regard the work as somewhat a failure. Scholarship there is in abundance, but not sufficient tact or taste in idiomatic translation. Surely either the one or the other would have prevented such renderings as the following:—"King Herod was in a stir," ii. 4; "Cheer, my son, thy sins are forgiven thee," ix. 2; "slapped him," xxvii. 68. Why are labourers in the harvest field or vineyard called "workmen"? ix. 37, etc; xx. 1, etc. To say the least of it, the expressions "scant of faith," for "O ye of little faith," and "a remarkable prisoner," xxvii. 17, for "a notable prisoner," are no improvements. Ofttimes the translation reads harshly, as in xxiii. 25. "rife with grasping and greed." A knowledge of the original is one thing, and an ability to translate into pure and powerful English is another. The latter is, perhaps, the harder task; yet it is one that must be mastered if the advantages enjoyed by scholars are at all to be shared by the nation.

*Adolphe Monod's Farewell to his Friends and the Church.* Translated from the French. London: James Nisbet & Co.

THE dying words of Addison to his son-in-law, "I have sent for you that you may see how a Christian can die," might fitly be prefixed as a motto to this volume. We are admitted into the death-chamber of the eloquent and devout Monod. Christian friends gather round his bed; they celebrate with him there "the feast of love divine;" breaking bread they "show forth the Lord's death;" the dying man lying on the brink of the tomb, on the verge of heaven, utters his farewell before he passes away to "sit down with Abraham, Isaac, and Jacob in the kingdom of God;" filial piety catches up and records the words which are here given as his last bequest to the church.

We owe this interesting volume to the following circumstances. For many months Adolphe Monod had been confined to his chamber by a very painful malady for which medical skill could suggest no remedy. Days and nights of intense suffering passed, with no prospect of release, save by death. A ministerial colleague suggested to him the desirableness of the frequent celebration of the Lord's Supper at his bedside, that he might by partaking of those memorials of his Master's sufferings, be strengthened to sustain his own. The suggestion was acted upon. A few Christian friends and ministers of various denominations were invited to join him in the ordinance. From the size of the room only thirty or forty could be present at a time, but in order to admit the greatest number possible to share in this much-coveted privilege, the communicants were varied each Sunday afternoon.

"The service consisted of prayer, the singing of a hymn, reading a chapter in the Bible, and the distribution of bread and wine. Then Mr. Monod gave a brief address, and those only who heard him, especially in the latter days, can form any idea of the peaceful serenity of manner, the deep expression of Christian love for those he was exhorting, often of the energetic and impressive eloquence characterising these addresses. But, at the same time, the spontaneity of the service precluded all pretension to oratory. And it was no longer the eloquent preacher, but the suffering brother near his end, giving his brethren the counsels drawn from his own experience, with a simplicity and familiarity which the reader will find perfectly preserved. Sometimes, however, led away by the impulse of the moment, all his natural and fascinating eloquence returned. . . . Mr. Monod's ministry required the seal of this last and cruel disease. Those who heard him in the days of his vigour, and those who saw him in the days of suffering and weakness, can judge whether the orator, in all the strength of body and liberty of mind, spoke more profitably to their souls than the humble dying Christian in this sickness in which God so strikingly showed the power of faith. He allowed him to speak in His name every Sunday. This little book is the fruit of it—an humble but eloquent testimony to the power of the gospel, without a parallel, perhaps, in the history of the church, in which we find repeated Sunday after Sunday, by a man who was expecting death without daring to wish for it, and repeated with increasing firmness, patience, peace, and joy, the same doctrine of the gospel as he had known it, preached it, *lived it*, during the twenty-five years of his ministry! *Glory be to God!*"

Those who come to this volume expecting to find in it intellectual or logical discourses will be disappointed. It contains simply the devout utterances of a dying Christian remembering his dying Lord. The addresses, of which there are twenty-five, are of a few pages each, and in some instances are followed by a brief prayer. Five of them form a connected series, and are entitled, "A Dying Man's Regrets." Not with vain repining, not with unmanly fear, not with an unfeeling stoicism, does he review his life now that it is gone, and look forward to death now that it is so near. He speaks with a calm, modest, manly confidence. He acknowledges manifold sins and failures, but rejoices in the conviction of pardon. He does not disguise from himself the awfulness of death, but he knows that Christ will be present to succour and sustain. Such deathbeds present a problem which infidelity cannot solve. Christianity alone is competent to explain and to produce them. We would with confidence put this volume into the hands of sceptics and say, "See how a Christian can die! Must not such a religion be true, and if true, of inestimable value?"

*Memoir of Josiah Conder.* By EUSTACE R. CONDER, M.A. London: John Snow.

(Concluded from our last.)

IN looking back on the life and character of Mr. Conder—whose pilgrimage, extending to sixty-six years, we have just sketched—Christian parents may find a stimulus to the discharge of their responsible and delightful duties to the children whom God has given them. "He feared the Lord from his youth." His piety was enlightened and earnest. The whirl of business—the sollicitudes of his various positions—the toils of literature, and the cups of trials which were often placed in his hands, only heightened his estimate of the joys to be found in the divine favour. His fellowship with "things unseen and eternal" was, as he advanced in years, increasingly and impressively apparent. The Christian was never lost in the critic. His spirituality of mind was unimpaired to the last, and he ever listened with exquisite relish to the grand doctrines of the cross. Some of his sayings will give an insight to the elevated tone of his piety. "It is a world of changes, but there is One who changes not; and if the *right* change is going on *within* us, we need not much care what changes are going on *without* us." "We are apt, unduly, to regret the blossoms of the past, and to call the change of growth, decay and devastation." "How do our associations, owing to the low character of religion among us, dwarf our characters!" "How much easier is it to be tired of earth, than to be heavenly-minded!" He loved to proclaim the truth as it is in Jesus. After one hard week's work, and in prospect of another, preaching seemed to refresh him. Three services on the Lord's day he often took, and all the reward he sought was in his Master's smile. "The love of Christ constrained him."

As a LITERARY MAN, Isaac Taylor thus describes him:—

"It was the symmetry and equipoise of the faculties which distinguished him, rather than the depth or power of any one of them. He wrote competently and well upon philosophical questions—moral, intellectual, or political; but he never professed to be the philosopher, nor did he win a reputation as such. He wrote ably, as a *layman*, upon professional subjects—biblical, theological, ecclesiastical—and displayed the freedom and the facility and the irresponsibility which usually characterise *lay* interferences with matters that are jealously guarded by authorised functionaries. It was thus he gave a popular and lucid aspect to what is often made to be abstruse or shrouded in the fog of conventional grandiloquence."

He also gives it as his opinion, that Mr. Conder was distinguished by "a vigorous understanding, a bright imaginative sensibility, a depth and tenderness of feeling;" and, he adds, "these gifts were combined with great assiduity and a constitutional love of method and order, apart from which the most brilliant endowments so often fail of their purpose." This testimony is as truthful as it is felicitously expressed. Though Mr. Conder never *avowed* himself a philosopher, every appreciative student of some of his contributions to "The Eclectic," will allow that had he *not been* a philosopher, he never could have written those able and searching disquisitions. "The Modern Traveller" was unquestionably the most laborious work of his life, and a fine monument it is of industrious research, luminous intelligence, and unswerving fidelity. It appeared in monthly parts. Two formed a volume, and the whole (including Italy) extended to thirty-three volumes. The work was highly valued at the time of its publication, and as a deeply interesting and popular compendium of information respecting the different countries of which it treats, we know of none that we can recommend with such unqualified pleasure. In his "Analytical and Comparative View of all Religions," he descants with a fulness and a power that show the writer was eminently competent to explore the region to which he addressed himself, and to return laden with spoil for the benefit of his readers. The issue of "The Literary History of the New Testament," without the author's name, awoke high curiosity, and produced considerable sensation in certain biblical circles. We never could, and we cannot now, endorse some of its rather fanciful hypotheses; but the light it sheds on the chronology and internal evidences of the apostolic writings, and the aid which it lends in harmonising the Gospels, entitle it to no mean place on the shelves of the critical student. "The Harmony of History with Prophecy" is a brief

but learned exposition of the Apocalypse. Elliott's great work is often referred to in eulogistic terms, while that erudite writer's views of the ten-horned beast, of the millennium, and of the first resurrection, are clearly shown to be untenable. To any of our readers contemplating, for the first time, the systematic study of the Book of Revelation, we cannot specify a safer or more interesting guide than Mr. Conder. Indolence to our friend was a stranger. He was constantly busy. The power of abstraction which he evinced in youth strengthened with his years. "While I was astonished," says his sister, "at the versatility of his mind and his industry, I often feared his mind would give way under the pressure. His mind, however, was remarkably buoyant; he could cast off care for a time, and dismiss subjects from his mind as often as he laid down the pen; and this saved him. I have often known him busily engaged writing a review, while a party were reading aloud an interesting book; when he would make intelligent remarks upon it, proving that he thoroughly entered into what was being read." He owed much to his naturally vigorous constitution, but as his biographer remarks, "his capacity for intellectual labour and delight in it were great; he wrote with amazing facility and rapidity, and if only his mind could have been kept free from care and anxiety, it seemed as if he could execute any amount of work without distress." His style is correct, lucid, transparent. His reader may always understand him, though he will wish the writer would occasionally relieve himself—and consequently his follower—by breaking the measured step which he so constantly maintains, and venture to run, even at the hazard of marring the gracefulness of his onward movement. His arguments are never worked in fire, an element in which Foster imagined reasoning might be conducted as effectually as in frost. Nevertheless an icicle-mosaic always attracts, if it does not delight, by its sparkle; and he certainly can be considered no unskilful master of the pen to whom an unrivalled judge of English style, says, "Your articles . . . are both *exceedingly well* written; in great part of both I agree with you; and where I do not, still I admire both the *manner* and the *spirit*." These are the words of Southey.

While fully admitting the truth, *Poeta nascitur, non fit*, we unhesitatingly pronounce Mr. Conder a poet. Had he chosen poetry as his principal sphere, he would have risen to eminence. He rather tarnished his reputation than otherwise, by the literary tinkering to which he lent himself in editing the "Congregational Hymn-book." We have scarcely yet forgiven him the alterations he perpetrated on some of the fine effusions he *attempted* to improve, and we marvel at the spoliation thus effected being the work of the same pen that has produced some of the most beautiful hymns in our language. We are astonished, however, vastly more at the dictum of a critic who has recently hurled the author of the "Reverie" to a place among "only *third or fourth-rate writers*." We are persuaded our readers will share in our astonishment with that exquisite poem in their memories; and wonder too by what "British Standard" it can be judged when it is pronounced "prosaic."

This self-constituted janitor of "the Temple of the Muses" demurs to Mr. Conder's "mere hymns" entitling him to admission. How delightfully "doctors differ" is apparent from a verdict pronounced, some twenty years ago, by an arbiter at whose feet this gatekeeper might sit with advantage. Speaking of the "Hymns of Prayer" and the "Hymns of Praise," he declares "some of them deserve to be sung as long as there is a church in the wilderness—a church militant—a church of Christ on earth;" and when he stamps the lines, entitled, "*Fear not*," as "NOBLE poetry," we, at least, cheerfully assent.

"Oh, cling not, trembler, to life's fragile  
bark;  
It fills—it soon must sink.  
Look not below, where all is chill and dark;  
'Tis agony to think  
Of that wild waste. But look, oh! look  
above,  
And see the outstretched arm of Love.

"Cling not to this poor life; unlock thy clasp  
Of fleeting, vapoury air;  
The world receding soon will mock thy  
grasp;  
But let the wings of prayer  
Take the blest breeze of heaven and up-  
ward flee,  
And life from God shall enter thee."

With one more extract we close our defence of the poet against his unpoetic and ruthless assailant :—

"Life is here in wandering spent ;  
Earth our place of banishment ;  
Virtue is but mortal strife ;  
'Tis at death we come to life,—

"Lay the shield and helmet down  
For the palm, the wreathed crown ;  
Death, the Christian's great reward !  
Death, the presence of the Lord !"

As a THEOLOGIAN, Mr. Conder was highly respectable. "The Village Lecturer," comprising two volumes of his sermons—some of his works which we have already noticed—his critique on not a few phrases of the much-lauded "Assembly's Catechism," as well as extracts from his letters bearing on sacred themes, prove him to have been a close, devout, and successful student of the Inspired Volume. His views of divine truth were clear and scriptural, but one rather wonders to find so enlightened an intellect floundering so terribly in the dark on the subject of baptism—proposing questions which a novice, with the New Testament in his hand, could readily answer, and insinuating reflections on the injurious tendency of Baptist sentiments which the children of Baptist parents will indignantly confute. As a DISSENTER he rendered service essentially great. His "*Protestant Nonconformity*" won for him a well-earned fame, and we can still point to its pages (all the more pleasurably for unwittingly exposing the limping character of Pædobaptist voluntarism, by its advocacy of *compulsory*, i. e. "infant baptism") as supplying a complete vindication of the principles that are sacred and dear to us, both as Protestants and Nonconformists. Mr. Conder worked hard in originating the "Religious Freedom Society," which was only short-lived. He failed to make it a "great fact," and we fancy we can discover the reason of the failure in the timidity rather than in the temerity of his views of Dissenting policy. Had these views permitted him to start the "Anti-state Church Association," there would have been somewhat less of the querulous tone that occasionally—in this memoir—breathes in his allusions to fellow-Dissenters. But this honour was reserved to one with whom he frequently broke a lance, but who, with a prowess that knew no flinching, kept the field, and is now reaping all the gratitude and esteem which the friends of the "Religious Liberation Society" believe to be only the due of so racy and valiant a "*Nonconformist*." As a POLITICIAN Mr. Conder was intelligent, vigilant, and liberal ; but we often felt uncertain where to find him when some measures of interest to "the body politic" demanded that the whereabouts of his position should be easily and thankfully anticipated. Nevertheless we cheerfully record his name among those whose memory the opponents of the "Test and Corporation Act," and the friends of the "Catholic Emancipation" and "Reform Bills," will long revere.

As an EDITOR, he deserves no ordinary praise. For twenty years he conducted the "Eclectic," and when, in the opinion of Robert Hall, the "Edinburgh Review" (now so improved) was "worthy of a sanhedrim of hell," he rendered, by the noble staff of contributors he employed, the "Eclectic" a special favourite with all who could appreciate Christian literature, faithful criticism, and splendid writing. Towards the close of his editorial career, and occasionally even during its course, articles appeared, the power of whose feebleness was patent in the rapidly-decreasing number of those who had formerly been readers. It is only just, however, to bear in mind that the chair of an editor in those days was not, any more than in these, lined with roses, and that he not only largely and ably contributed to almost every number himself, but occasionally wrote every article which a number contained. As editor of the *Patriot*, he had the high gratification, at the end of the second year, to find its circulation risen from 1,587 to 2,400. The change in the publication of the paper from twice to thrice a week, is in the "Memoir" declared to have been contrary to Mr. Conder's "judgment and advice." That paper, however, has recently affirmed that such change was "urged on the committee by the publisher and the whole of the editorial staff." How is the matter to be explained? Clearly, by supposing that *reluctant consent* was the real feeling with which Mr. Conder regarded the change, and that the memory of the biographer was as defective in stating the feeling to have been opposition, as

the memory of the *Patriot* reviewer was, possibly, inaccurate in declaring it to have been hearty approval. "The whole editorial staff" is an expression which, by the way, constrains us—desirous as we are that honour should be shown to whom "honour is due"—to ask why the biographer makes no allusion to the efficient service rendered to Mr. Conder by his able, and kind, and laborious colleague in the editorship of the *Patriot*? We find no fault with him, however, for printing the letter in which his parent adverts to his inadequate remuneration. Such fault has been found however.

The facts are these. The *British Standard* reviewer, after grumbling that "Mr. Conder speaks contemptuously of the remuneration awarded to him as editor of the *Patriot*," declares "now, it is a fact that £400 per annum was the sum for which he was engaged." We do not believe it. We know to the contrary, and the reviewer, for weeks past, has known it too, though he has not yet acknowledged his blunder. The proposal of the *Patriot* committee in November, 1832, was, "that Mr. Conder be guaranteed six guineas a week, from which he is to pay for the services of a sub-editor, and for all other literary assistance." What clear profits accrued from the paper were to be Mr. Conder's until his salary reached £400—nay, £500, if a certain circulation was attained. But neither the one sum, nor the other, was ever his annual remuneration. Far from its being so, when the committee, in 1835, undertook to provide a sub-editor, the salary of the principal editor was fixed at "two hundred guineas per annum." The reviewer informs us that Mr. Alderman Challis raised £800 among his friends, and presented the sum to Mr. Conder. While we think that the biographer ought to have made respectful mention of this private appreciation of Mr. Conder's services, the omission of such notice does not render the reviewer's grossly erroneous statement "A FACT;" far less does it invalidate THE fact of "two hundred guineas" being the senior editor's salary from November, 1835, besides, one of JOSIAH CONDER'S oldest friends, and one cognizant of all the details in the history of the paper, was, we understand, perfectly appalled on reading the review in the *British Standard*, and declared, 1st, some of the alleged facts to be mis-stated; 2nd, that Mr. Conder never received more than £300 per annum; 3rd, that the amount said to have been raised by Mr. Challis was greatly overstated; while he also expressed his conviction—in which we certainly join—that no one will more decidedly disapprove of these coarse and unfeeling revelations than Mr. Challis, and those who at the time were most interested in the accomplishment of the object. A voice from one of the sleeping dead in Abney Cemetery would have sounded reprovingly in our ears, if, having an opportunity of vindicating a traduced memory, we had not availed ourselves of it.

But we must say a word as to the manner in which the biographer has executed his difficult and delicate task. We thank him most cordially for the volume, and entreat our readers to make it their own. Apart from a few epistolary extracts—which are liable, now, to misinterpretation—it is highly judicious. There is no fulsome adulation of the father by the son. A larger infusion of the domestic and social element in the narrative of so excellent a life would have improved it. Something like reserve pervades the book, and has deprived us, we fear, of much that it would have been pleasing and profitable to have known. The curtain is now and then dropped—though always gracefully—just when our curiosity is most intense, and we are left to fill up the picture which only the touches of the biographic pencil could finish. A conviction, however, that the writer shares with ourselves in a feeling of disgust at the pseudo-Boswellising air that distinguishes and degrades many "memoirs" that have recently left the press, partially reconciles us to the loss we have sustained. Nevertheless, we have an impression that JOSIAH CONDER was really a greater man than he looks in the frame-work before us. Candour requires us thus to speak, and in doing so we honour at once filial modesty and departed worth.

S.

## Brief Notices.

*The Saint and his Saviour; or, the Progress of the Soul in the Knowledge of Jesus.*

By the Rev. C. H. SPURGEON. London: J. S. Virtue, A. Hall, Virtue and Co.

MR. SPURGEON has long ago passed beyond the sphere of criticism. Eulogy can no longer enhance, or censure diminish, his popularity. If we offer him advice he will not take it; if we applaud him he will not thank us; if we blame and condemn him he will only snap his fingers at our impotent detraction. Probably no man of our time—not even Lord Palmerston—has had so much said and written about him, or been the object of such indiscriminate applause and undistinguishing denunciation. The Spurgeon literature forms a library of itself. Few weeks pass without a pamphlet and article or two upon him. We have received six within the last month. As by this time everybody's mind is either made up, or is in a condition of hopeless perplexity and confusion about him, it would be a waste of words to enter afresh upon the discussion of his merits. We therefore simply announce the publication of this book, and give some extracts from it on another page. We may say, however, that this volume contains all his characteristic excellences, and few of his characteristic defects. There is abundance of vivid graphic description; old truths are presented with so much novelty of form that the thoughts themselves seem almost new; the appeals are intense and earnest, and the violations of good taste and propriety are so rare as to be unimportant. The portrait, at the commencement, is by far the best we have seen.

*The Three Gatherings.* By JOHN BROWN, D.D. Edinburgh: A. D. Padon. London: Hamilton, Adams and Co.

WE much regret that, by an oversight, this little volume should have lain upon our table so long unnoticed. Like all Dr. Brown's productions it is sound and sensible, vigorous in style, scriptural in sentiment, and earnest in appeal. It is based upon the words of Isaiah lvi. 18, from which prophetic announcement he deduces the gathering of the outcasts of Israel by our Lord and his disciples, the gathering of the Gentiles by the same instrumentality, and a third and final gathering of all Israel with the fulness of the Gentiles. Under the last head many doubtful points are discussed with great impartiality and cogency. We do not know a volume in which the whole subject is so fairly reviewed

as in the one before us. The remarks on sin as the cause of confusion and discord, Christianity as the means of recovery and peace, are excellent.

*The Ministers' Directory; or, Forms for the Administration of the Sacraments and other Rites and Ordinances according to the use of the Church of Scotland.*

By the Rev. JAMES ANDERSON. London: Hamilton, Adams, and Co.

THIS book is adequately described by its title. It contains forms of prayer and addresses to be used in ordinary pastoral work. Household visitation comes first, for which two prayers and an address, occupying together ten pages, are prepared. Visitation of the sick and the bereaved come last, for which cases forms of prayer without addresses are given. Between these the other engagements of pastoral, as distinguished from ministerial, duty are provided for; as marriage, baptism, discipline, communion, &c. The use of a set form on such occasions is so foreign to all our habits, that we are unable to express an opinion as to the fitness of those which are here prepared. Doubtless there are those to whom such a compilation may be useful, or even necessary. Our own feeling regarding such persons would be, however, that they mistook their vocation when they entered the ministry. It is only fair to the volume before us to say, that it is sound, evangelical, and orthodox.

*Closing Scenes in the Life of Christ; being a Sequel to Incidents in the Life of our Saviour.* By the Rev. A. L. FOOTE. London: Nisbet and Co.

OUR readers are doubtless familiar with that striking passage in the writings of Rousseau, which Fuller shrewdly compares to Balaam speaking in praise of the tabernacles of Israel,—where he pronounces the most exalted eulogium on Christianity, and especially on that Divine Person who forms its central figure. "Is it possible," he exclaims, "that this sacred personage should be a mere man! What sweetness! What purity! What grace! His maxims, how subtle! His discourses how profoundly wise! Where is the man, where the philosopher who could so live, could so die? Shall we suppose the evangelical history a fiction? The Jews were incapable of producing it: its inventor would be a more astonishing character than its hero!" For eighteen centuries devout men have been

endeavouring to attain some adequate conception of that Divine life, the sole records of which are included in a very few pages. But they have all found that it deepens, heightens, widens as they gaze, until it expands into the infinite. It is unfathomable and inexhaustible. The writer of the volume before us feeling this, speaks in his preface of "so many themes left untouched, and those handled being treated so far beneath, not only their own value, but our prescribed standard." So must it ever be. He who could give himself to the study of the great biography without this consciousness, would in that very fact show himself incompetent to his task. The present volume is similar in treatment and style to that which preceded it by the same author. We think it of somewhat higher value and merit. It is mainly occupied with the transactions of the last few days in our Lord's earthly life.

*The Sheepfold and the Common; or, Within and Without.* Vol. I. Blackie and Son.

FOR some weeks to come multitudes of our readers will be inquiring for gift books suitable to Christmas and the New Year. They will find few, or none, at a moderate price, preferable to the one before us. It is beautifully got up, and contains eighteen or twenty engravings, all of which are pleasing, whilst some possess considerable artistic excellence. The letter-press consists of the revised republication of a book, very popular thirty years ago, entitled the "Evangelical Rambler." When it first appeared, 100,000 copies were sold in England, and nearly as many in the United States. We can hardly predict for it so large a circulation in its present form; but we have no doubt that it will receive, as it deserves, a very large sale. The narratives, for the literal truthfulness of which the original editor vouched, are soundly evangelical and religious in their tone, and many of them are very striking.

*The Paragraph Bible in Separate Books—The Commentary wholly Biblical—The Treasury of Scripture Knowledge.* London: Bagster and Sons.

OF these works we have to report the completion of the first, and the very satisfactory progress of the second, on the list. We have so frequently spoken of them that we need not repeat our commendations here. The "Scripture Treasury" has, we believe, been published for some time, but having only recently come under our notice, we think that we shall be doing service to our readers by calling attention to it. It consists of the marginal notes, references and

appendices, which give so great a value to the large editions of Bagster's "Comprehensive Bible," and which are reprinted here, without the text, so as to be portable in form and moderate in price. We are sure that many students of the Bible, whose means will not allow them to purchase the somewhat costly edition from which these annotations are taken, will find this republication a great boon.

*"The Fountain Sealed."* A Memoir of Mary C. Methuen. BY HER MOTHER. Bath: Binns and Goodwin. London: Pewtreas and Co.

IS it desirable to add another to the stock of ephemeral memoirs which excite a momentary interest, and then pass into oblivion? The preface opens with suggesting this doubt, and assigns the usual reason for publication in such cases—the urgency of friends. We believe that this is one of the very few instances in which such advice has been wisely acted on. The Memoir, it is true, narrates a life which flowed on so tranquilly to its early close as to afford no events and few incidents; yet the piety of Miss Methuen was of so high a type, her intellect, bright and clear by nature, became so radiant and lustrous under the influence of religion, her high-toned sentiment was so free from sentimentalism, her zeal for God so unobtrusive and unpretending that it would have been a loss had her pure and beautiful example been allowed to pass away to heaven without leaving some record here on earth. We entirely concur with Dr. James Hamilton who, in advising the publication, says that he found its perusal "a very interesting and profitable employment." We trust that his anticipations of good to be effected by it will be widely realised.

*Gnomon of the New Testament.* By J. A. BENDEL. Now first translated into English. With Notes, explanatory and illustrative, by Rev. A. R. Faussett, M.A. Vols. I. and II. Edinburgh: T. and J. Clark.

WE exceedingly regret that we are unable to give more adequate space to the review of these invaluable contributions to our theological literature. We are, however, reluctant to let this number issue without calling attention to the appearance of these volumes, and hope speedily to return to them. Meanwhile we say, with the translator and editor of this edition, "It is quite superfluous to write in praise of the Gnomon of Bengel. Ever since the year it was published it has been growing in estimation, and has been more and more widely

circulated among the scholars of all countries. Bengel is unrivalled in felicitous brevity, combined with what seldom accompanies that excellence, namely, perspicuity. Terse, weighty, and suggestive, he often, as a modern writer observes, condenses more matter into a line, than can be extracted from pages of other writers." By the publication of this inestimable work, in five handsome volumes, at the very low price of twenty-eight shillings, Messrs. Clark have added to their many claims upon the gratitude of English Biblical students.

*British Land Birds.* London: The Religious Tract Society.  
An admirable volume, full of information, conveyed in an interesting and pleasing manner. The writer is evidently master of the subject and writes upon it with fulness of knowledge. In a book of less accuracy and value we should not have thought it worth while to notice so slight an error as that in p. 276, where it is said that the last Bustard was seen on Salisbury Plain in 1813. Two or three have been killed there within the last few years.

## BOOKS RECEIVED.

Gnomon of the New Testament. By John Albert Bengel. Revised and edited by Rev. Andrew R. Fausset, M.A. 2 vols. Edinburgh: T. and T. Clark.

Bible Manual; an Introduction to the Study of Scripture History, &c. By James Sime, M.A. Edinburgh: Sutherland and Knox. London: Simpkin, Marshall, and Co.

The Saint and his Saviour, &c. By the Rev. C. H. Spurgeon. London: James S. Virtue.

The Philosophy of Theism. London: Ward and Co.

The Atonement; being Four Discourses. London: The Religious Tract Society.

The Gospel Narrative; or, the Life of our Lord and Saviour Jesus Christ. By James Peddie, Esq. Edinburgh: William Oliphant and Sons. London: Hamilton, Adams, and Co.

The Life and Journals of the Rev. Daniel West. By the Rev. Thomas West. London: Hamilton, Adams, & Co., and John Mason.

The Sheepfold and the Common; or, Within and Without. Vol. 1. Blackie and Son.

British Land Birds. London: Religious Tract Society.

Musings of a Pilgrim at Jacob's Well. London: James Nisbet & Co., and Hamilton, Adams, & Co.

The Atlantic Telegraph; a History of Preliminary Proceedings, &c. London: Jarrold & Sons.

An Examination of the Facts, Statements, and Explanations of the Rev. Dr. Samuel Davidson, &c. By John Kelly. London: John Snow.

The Protestant Theological and Ecclesiastical Encyclopædia; being a condensed Translation of Herzog's Real Encyclopædia. By the Rev. J. H. Bomberger, D.D. Part 5. Edinburgh: T. & T. Clark. London: Hamilton, Adams, & Co.

The Commentary Wholly Biblical. Part 12. London: Samuel Bagster and Sons.

Braintree Church Rate Case, Report of the Proceedings. London: Haddon Brothers and Co.

Revised English Version of the Holy Scriptures. By the American Bible Union. Part 4. London: Trübner and Co.

Commentary on the Book of Kings. By Karl Friedrich Keil, D.D., Ph. D. Translated by Jas. Murphy, LL.D. Vols. 1 and 2. Edinburgh: T. and T. Clark. London: Hamilton, Adams, and Co.

The Outlines of Theology. By the Rev. James Clark. London: Ward and Co.

Earnest Christianity Illustrated; or, Selections from the Journal of the Rev. James Caughey. London: Partridge and Co.

Devotional Retirement. By Thomas Wallace. London and Glasgow: Richard Griffin and Co.

The Homilist, Vol. 6. London: Ward and Co.  
Geology and Genesis: a Reconciliation of the two Records. By the Rev. George Wright. London: John Snow.

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# Intelligence.

## ANNIVERSARY AND OPENING SERVICES.

**TORQUAY, DEVON.**—The anniversary services of the Baptist cause in this town were held on the 8th and 9th of November. Sermons were preached by the Rev. E. Webb, of Tiverton, and a tea-meeting was held at the Union Hall. After tea a public meeting was held, when the large hall became filled. F. Man, Esq., was called to the chair, and the Revs. E. Webb, J. Keller, J. E. Gladstone, J. Curnack, J. Rood, J. Kings, and Messrs. Vesey and Brown, took part in the meeting. Two years since the Baptist cause in Torquay was in a very depressed state. Mr. Kings visited Torquay, and was chosen pastor. The chapel became too small, and the church resolved to enlarge it to the extent of 300 more sittings. The enlarged chapel was re-opened twelve months since, and at the present time the chapel is so crowded that additional seats are required; and upwards of fifty persons have been added by baptism.

**COSELEY.**—Deeply interesting services were held on Monday, the 12th ult., in connection with Ebenezer Baptist church, Coseley. At three o'clock the memorial stone of their new chapel was laid by Samuel Groucutt, Esq. Addresses were delivered by the Revs. W. Jones, J. J. Brown, C. Vince, and J. Davies, to a very large and attentive audience. At a meeting held in the evening, the Rev. W. Jones, on behalf of the congregation, presented the chairman, Samuel Groucutt, Esq., with the ebony mallet and silver trowel, as an expression of their obligation for the assistance he had rendered. The Revs. J. Davies, C. Pass, T. Cox, and J. Fanshaw, took part in the service.

**BIRCHINGTON, NEAR MARGATE.**—A new chapel, built of galvanised iron, has been erected in this village, and was opened on the 29th ult., when a sermon was preached by the Rev. D. Jones, M.A., of Folkestone; and in the evening, a public meeting was held, when the Revs. J. Croft, J. Brook, T. Moore, W. B. Davis, and D. Jones, addressed the meeting. An address of thanks, etc., was presented to the pastor.

**GAMBLINGAY, CAMBRIDGESHIRE.**—Services were held at this place, on November 5th, on the occasion of the third enlargement within forty years. The present addition consists of a large lecture-room and gallery opening into the chapel. This additional gallery being for the school, leaves that formerly occupied by them for the

use of the congregation. The services were conducted by the Revs. W. Landels and C. J. Middleditch.

**MONMOUTHSHIRE ASSOCIATION OF ENGLISH BAPTIST CHURCHES.**—On Wednesday last a meeting to inaugurate the first session of this Association was held in Crane Street Chapel, Pontypool. The Rev. Dr. Thomas, President of Pontypool College, was chosen moderator; the Rev. W. Aitchison, of Newport, the mission secretary; the Rev. S. Young, of Abergavenny, association secretary; and W. W. Phillips, Esq., of Pontypool, treasurer. The business was commenced at half-past two by the Rev. S. Packer, of Monmouth, offering prayer. Rules for the proper conduct of the Association were then discussed and adopted, and arrangements made for the next meeting, which is to be held at Newport. The services were closed with a sermon from the Rev. W. Aitchison.

**THE WELSH BAPTISTS IN LONDON.**—The annual tea-meeting of the Welsh Baptists in London was held on Monday, the 26th ult., at South Place Chapel, Finsbury. The attendance was unusually large. After tea the Rev. B. Williams, was elected to the chair, and addresses were delivered by the Revs. S. Roberts, W. Evans, J. D. Williams, and D. Davies. The proceeds of the meeting are to be devoted to the funds of the "Baptist Missionary Society for the scattered Welsh of London." The society in connection with which the meeting was held operates by opening places of worship in those localities where the Welsh are numerous, supporting missionaries to visit them in their houses, and to preach the gospel to them in the various stations.

**CHURCH STREET, BLACKFRIARS ROAD.**—On Monday, November 2, the friends held a social tea-meeting, to commemorate the first anniversary of their pastor's settlement. After tea, the Rev. W. Barker, gave a report of the progress made during the year; the superintendent reported the prosperity of the schools, which was only limited by the inadequate size of the rooms; and the secretary of the Young Men's Christian Association reported the formation of a library, of classes, and a course of useful lectures. The meeting was addressed by Benjamin Pardon and Thomas Cox, Esqs., and by Joseph Maitland, Esq., and the Rev. B. Preece, of Poplar. This meeting was eminently calculated to encourage a spirit of earnest effort, and believing prayer for yet greater blessings.

**EYESHAM.**—On Tuesday, October 27th, services were held in celebration of the union of the two Baptist churches here, the separation of which has existed about seventy years. Sermons were preached by the Rev. John Aldis, M.A., and in the evening by the Rev. J. J. Brown. At the close of the morning service the friends dined together, after which the Rev. Thomas Michael gave a brief statement of the past history and present position of the church; and the Revs. T. Wilkinson, M. Philpin, F. Overbury, J. Wassall, J. Green, J. J. Brown, and J. Aldis, addressed the assembly.

**YOUNG MEN'S MISSIONARY ASSOCIATION IN CONNECTION WITH THE BAPTIST MISSIONARY SOCIETY.**—The ninth annual meeting of the Young Men's Association in Aid of the Baptist Missionary Society was held on Tuesday evening, the 27th instant, in the library of the Mission House, Moor-gate Street; Mr. Miller in the chair. The proceedings having been opened with prayer, the chairman introduced the object for which the meeting had been convened, and then called upon the secretary (Mr. Tresidder) to read the report. The meeting was subsequently addressed by the Revs. J. Stent, Leonard, W. Barker, Mr. J. Francis, Revs. W. Brock and J. George.

**VELLY, NEAR CHIPPENHAM.**—A chapel, of which the foundation stone was laid a few months ago, was recently opened for public service in this village. Sermons were preached in the morning by the Rev. S. Manning, of Frome, and in the afternoon by the Rev. C. Stanford, of Devizes; in the evening a public meeting was held, at which several ministers from the neighbourhood were present and spoke. There were likewise a public dinner and a tea-meeting. The congregations were very good throughout the day.

#### RECOGNITION AND ORDINATION SERVICES.

**HARLOW, ESSEX.**—Services in connection with the settlement of the Rev. F. Edwards, B.A., in this place, were held on November 3rd. In the afternoon, the Rev. J. Angus, D.D., delivered an address to the minister, and the Rev. E. Edwards, of Chard, preached to the people. In the evening a public meeting was held, at which the Rev. T. Finch presided. Addresses were delivered by the Revs. S. Brown, Dr. Angus, C. Berry, J. Wood, H. C. Leonard, M.A., E. Edwards, S. Pearce, and C. Barnard, Esq.

**FALMOUTH.**—On Wednesday, the 14th instant, the Rev. John Walcot, was publicly recognised as pastor of the church.

At half-past six a meeting was held, when John Freeman, Esq., presided. The chairman called upon Mr. Gutheridge, a brother deacon, to state the circumstances which had induced the church to seek Mr. Walcot's ministerial services. This statement was followed by a deeply interesting address from Mr. Walcot. Mr. Walcot was followed by the Revs. John Stock, Mr. Haswell, J. P. Barnett, and H. Lawrence.

**AMLWICH.**—On Sunday, October 18th, a meeting was held to recognise the Rev. R. Richards, as co-pastor with the Rev. H. Williams. Several ministers took part in the services of the day.

**HEMEL HEMPSTEAD, HERTS.**—The Rev. William Emery having accepted the unanimous invitation of the Baptist church in this town, recognition services were held on Wednesday, October 28th. In the afternoon the Rev. J. P. Hewlett presided, after which the friends adjourned to the Assembly Room: Nearly 200 persons sat down to tea. In the evening addresses were delivered by the Revs. W. Upton, W. Payne, J. P. Hewlett, and W. Emery. The services were well attended.

**BLISWORTH.**—On Thursday, the 29th of October, the Rev. G. G. Bailey was recognised as pastor of the Baptist church, Blisworth. In the afternoon and evening services were held. The Rev. J. T. Brown, of Northampton, presided. After Mr. Brown's opening address, Mr. Bailey spoke. He was followed by the Revs. T. Marriot, Chamberlain, Jones, Ashmead, and Sutton.

**ABERDEEN.**—The induction of the Rev. G. S. Mee into the pastorate of the church assembling in John-street, took place on October 26th. The Rev. J. Williams, Glasgow, addressed the church. The Rev. J. Watson, Edinburgh, followed, with an address on "The Pastoral Relation." Mr. Mee gave a statement of his views; after which, the Rev. A. Anderson offered prayer. The Rev. D. Arthur gave the charge. The interest of a crowded audience was maintained to the last.

**EPSOM.**—Services in connection with the opening of the temporary chapel, and recognition of the pastor, the Rev. W. Elliot, were held on the 4th of November. The opening sermon was preached by the Hon. and Rev. B. W. Noel, A.M. In the evening the Revs. W. Gittens, C. Woolacott, Mr. Burn, the Hon. and Rev. B. W. Noel, A.M., the Revs. S. Wills, D.D., W. Howieson, and W. Gittens took part. A collection was made after each service, when upwards of £200 were secured. We are informed that the congregation has steadily increased, and the church more than doubled since its formation a few months ago.

**LOUGHWOOD AND KILMINGTON, DEVON.**—On October 28th, services were held in connection with the settlement of the Rev. G. Medway. At the very ancient chapel at Loughwood, in the morning, a sermon was preached by the Rev. A. Wayland, the Rev. T. Turner offered prayer. At Kilmington, in the afternoon, the Rev. E. Edwards, the Rev. R. Green, of Taunton, and the Rev. J. Lemon, took part in the services. In the evening, addresses were delivered by Mr. Evans, the Revs. T. Turner, J. Lemon, and G. Medway.

#### TESTIMONIALS, PRESENTATIONS, ETC.

**RAYLEIGH, ESSEX.**—The church and congregation in this place, presented twenty volumes, including Dr. Kitto's Pictorial Bible, Dwight's Theology, Leighton on Peter, Dr. Angus's Bible Handbook, Eadie's Cyclopædia, &c., to Mr. John Edwards, as an expression of their gratitude for his indefatigable efforts and zeal in connection with the cause of Christ at Rayleigh.

**PILL.**—A tea-meeting was held in the Baptist chapel, on August 27th, when a very handsomely bound copy of the Scriptures was presented to Mr. Duncan, as a token of the high esteem the church entertain for him. Mr. Duncan has laboured in this locality for some years; he is now removed to Gloucester, and the village has lost a valued servant of the Redeemer.

**HEYWOOD, LANCASHIRE.**—A tea-meeting was held in the Baptist school-room, on the 4th instant, when a testimonial was presented to the Rev. Francis Britcliffe, on behalf of the church and Sabbath school, of a splendidly bound copy of Bagster's comprehensive edition of the Holy Scriptures.

**CONLIG, IRELAND.**—The friends of the Rev. John Brown assembled on the 2nd instant, in the school-house adjoining his chapel, when they presented him, in token of regard, with a valuable gold watch and chain. H. Montgomery, Esq., Reformed Presbyterian, presided. Mr. Johnston, of Donaghadee, read the address. Speeches were then delivered by the Messrs. Bass (Wesleyan), Argue (New Connection), and Eccles (Baptist). Every one seemed delighted to honour the guest of the evening.

#### MINISTERIAL CHANGES.

The Rev. John Broad has intimated his intention of resigning the pastorate of the church worshipping in Salem Chapel, Hitchin, at the close of the present year.—The Rev. Francis Britcliffe, of Heywood, near Manchester, having accepted the cordial invitation to the pastorate of the

Baptist Church meeting in Spring-gardens, Doncaster, entered upon his stated labours, October 11th.—The Rev. T. Vasey has resigned the pastorate of the church meeting in Scarisbrick-street, Wigan.—The Rev. J. S. Stanion has received a cordial invitation from the Baptist Church at Shacklewell, London, and commenced his labours on Lord's-day, October 25th.—The Rev. Thomas D. Bain has resigned the pastorate of the Baptist Church, Banbridge, and will be willing to supply any vacant pulpit. His present address is, Banbridge, County Down, Ireland.—The Rev. W. Crowe, late of Worcester, having removed to 6, Ravenscourt-terrace, Hammersmith, will be happy to supply any pulpit in the metropolis, or its vicinity, which may require occasional services.

#### RECENT DEATH.

##### MR. RUSSEL PONTIFEX.

Mr. RUSSEL PONTIFEX, of Trinity Street, Southwark, was born at Beaconsfield, in Buckinghamshire, in 1774. He was the son of a respectable farmer, who trained up his children, six in number, to habits of industry and morality. At an early age he was sent to London, as an apprentice to a trade, in which God afterwards largely prospered him. While a mere youth he was induced to hear the venerated James Upton, so long the able pastor of Church Street Chapel, Blackfriars Road. He accomplished this at first by standing upon the gallery stairs, his early prejudices hindering him from going to sit down in a "dissenting meeting house." The Lord met with him on the stairs, and subdued his heart by divine grace, so that in the year 1794 he was baptized by Mr. Upton, and continued attached to his faithful ministry till the Lord called that honourable veteran to his reward. Often has the writer heard him allude to the times and seasons of his first love and zeal; and couple them with a desire to join his sainted pastor in the realms of bliss. He became a deacon of the Church in 1810, in which office for many years he had faithfully served the Lord, "purchasing to himself a good degree, and great boldness in the faith," and the sincere attachment of all who knew him.

A short time after Mr. Upton's decease, in 1834, he went to reside at Totteuham, where for upwards of four years he united with the church then under the pastoral care of the Rev. J. J. Davies. Upon his return to London, he joined the friends at Waterloo-road, where the Rev. M. Francis laboured, who for some years was the honoured collector for our "Bible Translation Society." There also his ability and

energy led to his election as a deacon, in 1837, which office he held till 1851, when the Rev. John Branch, the successor of Mr. Francis, with a very large proportion of the members and congregation joined the sister church in the Blackfriars-road; where our brother continued to enjoy the means of grace till the end of his long pilgrimage. He was deeply interested in the uniting of these two churches, believing that great good would result therefrom; and, to show his unselfishness in the matter, he retired from all office, and took his place, in the united church, as a private member, respected and loved of all with whom he was associated. He was a man of extensive knowledge, of deep experience, and a rich scriptural gift in prayer. He was a zealous promoter of our denominational institutions; feeling especial interest in the Baptist Fund, on whose Committee he sat with his pastor, as one of the representatives of Church Street, for many years. For this place he was eminently qualified by his extensive acquaintance with the condition of the denomination in nearly every county, and his thorough sympathy with devout and earnest ministers of Christ, in circumstances of trial.

He was twice married; the first time to Miss Elizabeth Brown, of respectable family, and a member of the same place. They were entrusted, by Providence, with the care of fifteen children, six of whom yet remain to mourn the loss of a kind, wise, and venerable father. Being left a widower in 1832, God raised up for him a second wife, in the widow of Mr. David Evans, late a brother deacon. With her he lived

happily for 27 years, finishing his journey at the ripe age of 82 years—"a shock of corn ripe in its season." The dear widow mourns the loss of a good husband, the family of an honoured father, and the church of a useful and exemplary member. But the church above has received in him an accession to the number of blood-washed souls, whose grateful song will swell the anthem of praise to the Lamb, singing of converting, preserving, and sanctifying grace. The influence of his demeanour was hallowed to many in the church below; and there are not a few in the church above, who will sing with him of sweet reminiscences, which, as tributary streams of heavenly felicity, will contribute to swell the ocean of divine joy which is at God's right hand, while they will all drink of the river before the throne of God and the Lamb.

He was remarkably calm in the prospect of death. The day before his departure he said to his pastor, "Don't pray for my recovery, I don't want to continue. I am like a bird in a cage; I want the Master to set the door open, that I may fly away. I often pray that you may be abundantly blessed at Church Street. I hope soon to be with dear Upton." And his desire was given to him, for the next day, September 7th, 1857, he fell asleep, resting from his labours, and his works following him. By the request of the family, Mr. Barker improved his death on the morning of Lord's day, 27th September, from the 2nd Cor. v. 1, to a deeply affected and numerous auditory.

W. BARKER.

## Correspondence.

### NATIONAL FASTING AND HUMILIATION.

*To the Editor of the Baptist Magazine.*

SIR,—I have read with pleasure the interesting article, in a recent Magazine, on fasting; but I cannot say that "I, as a Nonconformist, take a preliminary objection to the Government having appointed a day for fasting and humiliation."

I think that the protest of the writer of the article is made without a due consideration of all the facts of the case.

When our Queen desires to have the company of any one, however high in rank, she does not invite her guests, but command their attendance. By changing the language of command in her proclamation for the approaching fast into that of invitation, I submit that it instantly loses its supposed objectionable character, as being an interference with religious rites. It cannot be denied, that the nation is desirous to make a national demonstration of

its sense of sinfulness and of its conviction of the necessity of having Divine favour, to insure victory over its Indian enemies. A royal proclamation to the people to fast, and humble themselves, has hitherto been considered by a large portion of the nation to be a suitable mode of accomplishing the purpose, and especially as it is known that there being no penalty attached to a disregard of the proclamation, it is practically the mere expression of a wish.

It should be known, that the issuing of a royal proclamation for a public fast, or a public thanksgiving, has the effect of altering the day for the presentation of bills of exchange, and that in the absence of such alteration, bankers and merchants having bills due on that day must disregard the fast or lose their rights upon them.

This state of the law rendered a special Act of parliament necessary on the occasion of the Duke of Wellington's funeral, to secure the day as one of mourning, because the Queen could neither proclaim it one of fasting or thanksgiving.

This special law made a presentation of bills the day before the funeral the only lawful one, and notice of non-payment

given the day after the funeral the only one by which the indorsers of the bills could be made liable to pay them.

As I think the Baptists owe it to themselves to avoid stating needless grounds of complaint against the laws of their country, I bring these facts under your consideration.

A BAPTIST LAWYER.

Camberwell, 5th October, 1857.

## Notes on the Month

OLIVER GOLDSMITH quaintly said, that "a man would be more affected by the amputation of his little finger than by the intelligence of an earthquake which had swallowed up a whole city in China." After making due allowance for the exaggeration of the epigram, his idea is essentially true. Evils which affect ourselves, or occur under our own eyes, divert attention from greater calamities which are remote in their operations and effects. Though no one would presume to compare the loss of wealth produced by the commercial pressure in our own land with the bloody horrors still being enacted in India, yet it cannot be denied that, to a certain extent, the monetary pressure at home has called off attention from the more grievous calamities abroad. The first column of the newspaper looked at now is the *City Article*. The first inquiry used to be, "Is there any news from India?" Now it is, "What is the rate of discount?" "How are the Funds?" "Who has suspended payment?" Nor can we wonder at the amount of feeling excited. Firms and companies, whose credit was good for millions, have been compelled to suspend payment. Individuals who, a few short weeks ago, enjoyed ample means, now find themselves destitute. Districts, which till lately were resounding with the busy hum of manufacturing industry, are now compelled to a reluctant idleness, and their operatives, recently so prosperous, are looking forward to a winter of hunger or pauperism. That our traders and merchants will learn the lesson which God is again teaching us, of the evil of "making haste to be rich" and the danger which always attends the greed of gain, we hardly dare to hope. We cannot forbear, however, pointing out, what a little reflection must make obvious to all, that those panics can only result from overtrading, and constitute a providential judgment upon it.

We hardly know how to speak of the news from India. That Delhi is fallen and Lucknow relieved must be a cause of gratitude. But when we remember the fearful price at which these victories have been secured, and that hordes of desperate wretches have been set at liberty to perpetrate their atrocious crimes throughout the country, our joy is mingled with sadness and anxiety. Mainly do we feel concern, from the fact that our Indian rulers evince no sense of dependence on God, and are still ashamed or afraid to confess that Jesus Christ is the true King. We call attention to the article on this subject in a preceding page.

Our Indian troubles and our commercial disasters have so pre-occupied every thought, that events which would otherwise have excited deep interest now pass *sub silentio*, or at best gain a merely passing notice. Under other circumstances the illustration of the true working of the so belauded "parochial system" of the English Church, which the break down of the Exeter Hall services has given, must have attracted a much larger measure of attention. Mr. Edouart has been severely censured by men, from whom he only differs in the fact that he carries out the theory which they hold in common, whilst they do not. Upon the fundamental principles of the Anglican Church, he is right and they are wrong. To be consistent, they should either approve his practice or abandon their own theory. We are thankful to Mr. Brock for the promptness and energy with which he has availed himself of the opportunity of showing the greater freedom and efficiency of our congregational action. This is not the first time we have been indebted to the esteemed pastor of Bloomsbury Chapel for proving the value of our principles by the irresistible logic of facts.

## Editorial Postscript.

OUR readers will be glad to learn that our first number for the coming year will be enriched by an admirably engraved portrait, by Cochran, of the Rev. W. Groser, for many years the editor of this Magazine. We hope likewise, in the same number, to give articles by the Revs. Dr. Angus, and the Rev. C. M. Birrell; a sketch of the life of Colonel Hutchinson, by the Rev. T. E. Fuller, of Melksham; the first of a series of narratives, entitled, "Passages in the Life of a Country Pastor;" an elaborate review of the Rev. C. Ginsburg's volume on Solomon's Song, etc. Arrangements have been made for a series of articles on St. Paul at Athens, the Church in the Catacombs, and similar subjects, from the pen of a gentleman long resident in those localities. The first of these articles will appear early in the new year. Contributions have likewise been promised from many of our best known, and most highly esteemed ministers, which will appear in due course.

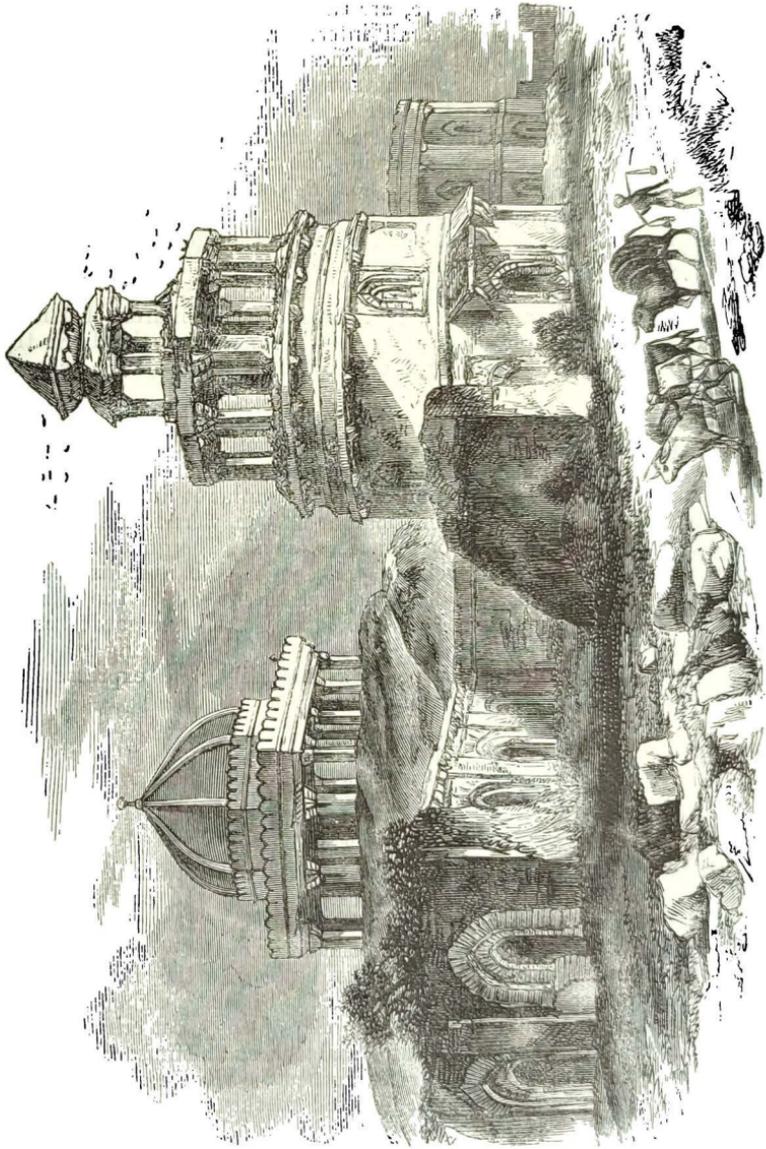
Amongst communications received too late for insertion are letters from Mr. B. L. Green, respecting the new Hymn-book, and from Mr. James, of Hartwell, Northamptonshire, cautioning the public against an impostor who has been collecting in that neighbourhood, professedly for two chapels in Montgomeryshire.

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### THE LAST PAGE.

Now that our book is closed with the old year,  
That solemn spirit passing from us here  
To witness of us when tunes cease to be;  
Fancies crowd in upon us, and a fear  
Falls on our spirits, whispering plaintively  
Of Autumn mists, in their grey gloom half-seen  
A lone leaf fluttering sere: of sombre screen,  
Dropped by the twilight o'er the fair frail day:  
The consciousness of beauty that *has been*:  
The haunting sorrow that forebodes decay:  
A sailing shadow, or a sense of eve,  
Or of fond feelings fading, things which leave  
A touch of tender tears upon one's heart;  
A sympathy with showers; and we may grieve  
To find how soon this passes, or in part  
Is found asleep upon our souls at least.  
Ah, lived it on! each hour would be increased  
By its sweet presence, love and kindliness;  
Its teaching is that we should look around  
Tenderly, trustfully, with silent sound  
Dropping in every ear a word to bless;  
So living as to show that we have found  
That all we see are dying—we and they  
Vanishing from each other—each must fade  
Away like summer, and that we should aid,  
And do them good before they pass away:  
So memory in nothing may upbraid.—  
Nor this alone, but we should learn to long,  
From the heart's emptiness, for lasting things,  
For something failing never, and which springs  
From the unseen—it is not everywhere!  
And we should seek it as a new-born song  
Seeks out the echoes—seek it through the throng  
That crowds around us here, and find it there  
In heaven where all is full, and free, and fresh, and fair.

# THE MISSIONARY HERALD.



ANCIENT BUILDINGS NEAR FEROZE SHAH'S KOTLA, DELHI.

## GOD'S JUDGMENTS ON IDOLATRY.

THE fundamental principles of the divine administration are in their very nature immutable. Amid all the changes of times and dispensations, the relations of men to God are founded on unalterable realities. However men may worship him, under whatever ritual observance they may approach him, that HE IS, that HE has an indefeasible and irresistible right to man's obedience and love, are truths that must lie at the basis of all morality, of all worship, of all intercourse with the one Creator of the universe and its illimitable existences. Idolatry is of all crimes against God the greatest. It denies his sovereignty, disclaims his right to man's obedience, and transfers to other objects and beings, or to the wild fantastic shadows of the imagination, the honour, the homage, and the attributes of the Supreme. It is treason against the majesty of the Ruler of the universe. Hence the stringency and solemnity of the command—a command placed in the forefront of those prohibitions it has pleased God to lay upon human actions—"Thou shalt have no other gods before me."—"Thou shalt not make unto thee any graven image, thou shalt not bow down thyself to them, nor serve them." Hence the fearful threat of punishment which was announced by Moses to the children of Israel:—"Ye shall not go after other gods, lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth."

The laws of Moses accordingly contain regulations for the punishment of the crime. If the inhabitants of a city fell into idolatry, they were to be slain and utterly destroyed. Even the cattle were to participate in the penalty, and the entire spoil was to be gathered into a heap and consumed by fire. If an individual, man or woman, were found addicted to heathen practices, he was to be stoned to death. The guilt of idolatry and its deserved punishment were fully known to Job and his friends, although they appear to have lived beyond the range of the Mosaic institutes; if indeed that remarkable book may not be regarded as of greater antiquity than the Pentateuch itself. In the following beautiful language Job both vindicates his religious integrity, and expresses his thoughts on the nature of idol worship:—

"If I beheld the sun when it shined,  
Or the moon walking in brightness,  
And my heart hath been secretly enticed,  
Or my mouth hath kissed my hand;  
This also were an iniquity to be punished by the judge,  
For I should have denied the God that is above."

The history of the Israelites presents us with many painful examples of the lapse into idolatry of God's chosen people, and of the fearful punishment with which their offences were visited. The worship of the golden calf at Sinai was followed by the slaughter of three thousand men, and in the execution of God's righteous displeasure the Levites were forbidden to give heed to the promptings of affection; neighbours, companions, brothers, were alike to suffer, if guilty of this great crime against God. The worship of the Moabite idol Baalpeor, at Shittim, accompanied as it was with the most licentious orgies, roused the "fierce anger" of the Lord, and in the plague which he inflicted on the guilty "twenty and four thousand" died. The relapses recorded in the Book of Judges were punished with long years of captivity, and never failed to call forth the severe reprobation of the servants of God. King after king came to an

untimely end, because the sin of Jeroboam was imitated by his successors; nor did idolatry cease to be the ever-recurrent crime of the Jewish people until both its sections were deported from the land, and learned under the oppressions of a Sennacherib and a Belshazzar to yield obedience to the command of God. On the return of the people from the Babylonian captivity, they appear for the first time to have been duly impressed with the greatness of the offence, with the criminality of an act which is an insult to the Most High, and which involves the moral and social degradation of every race addicted to the abominations that in all ages and countries accompany idol worship. Their chastisement had been prolonged through centuries. Bitterly did they groan under the divine indignation against their iniquity. Their history is a perpetual warning to all nations of the evil of departing from the living God.

The history of other nations, recorded in the Scriptures, is no less an exemplification of the great law that God will not suffer the deniers of his supremacy to defy his authority with impunity. The Dead Sea remains as nature's testimony to the solemn judgments of Jehovah. On the spot where now float in gloomy silence the briny waters of desolation and sterility, once stood the fairest cities of the early world. They sank into the lascivious worship of false gods, and their name is a name of infamy and horror to all generations of mankind. So the Canaanites corrupted themselves. Baal and Ashtoreth received the honours of divinity, and with worship so debasing as to demoralise every class of society, the youngest child not escaping the pollution, nor receiving protection from maternal instinct against the cruelties and degradation to which it was exposed. In righteous retribution the entire race was doomed to extinction, and at God's command Israel wielded the exterminating sword.

It is needless to recount the judgments for their idolatry which fell upon Philistia and Edom, Egypt and Assyria, Babylon and Nineveh—those mighty nations which defied the God of Israel. Their glory is passed away. Their gods are crumbled into dust, or are objects of curiosity in the museums of Christian lands. Again and again did the rod of God's anger chastise them, and smite their idols to the ground. Their history establishes the truth of the prophetic declaration, as a universal law of the divine administration of human and national affairs, that "the nation and kingdom that will not serve Jehovah shall perish; yea, those nations shall be utterly wasted."

If, then, idolatry is so fearful a crime against God; if in all ages it has received such marked manifestations of God's anger, is there not reason to think that the revolt of the Sepoy army of India is alike a judgment of God on the nation to which it belonged, and on the people of the land who continue so blindly to cling to the false deities they worship? The Government of England has fostered idolatry in India. It has touched and defiled itself with the polluted thing. It has gone beyond a mere toleration, or regard for the indefeasible rights of conscience, and has actively upheld, countenanced, and approved a worship which God has most solemnly denounced, and visited in all ages with the most direful punishments. With the word of God in our hands, with the innumerable examples before us in which he has visited such conduct with the most signal chastisement, can we doubt that in this dread calamity we have another proof that there is a righteous Ruler of the nations, and that no people can defile themselves with this great crime without sooner or later gathering to itself lamentation and woe?

But it is not on our countrymen alone that this calamity has fallen.

While hundreds of Englishmen and Englishwomen have become a prey to violence and to sanguinary deeds, thousands of the wretched heathen inhabitants of the land have and will become food for the sword, or for the famine and pestilence which will too surely follow in the train of devastating armies and an enraged soldiery. It is frightful to contemplate the results of the revolt, whether in the destruction of the lives of a large proportion of the mutineers, or in the misery and agonising deaths of the inhabitants of desolated villages, pillaged towns, and ravaged fields, throughout the regions which are the chief scene of the strife. It is the Sepoy army which has most bigotedly adhered to the false deities of the land. It is in the North-west, in Central India, and in Oude, that the people have clung with the most stubborn tenacity to their idols. In these countries are found the chief centres of the horrible systems of Krishna and Shiva worship; and here has idolatry wrought out its debasing results in the vilest and most disgusting forms. And here it is that the vial of divine wrath is most signally poured out. Here are the chief localities of treason, slaughter, and atrocities unspeakable; and here it is that the sword, famine, and pestilence, will have their hecatombs of slain.

Surely these facts assure us that God's judgments against idolatry and its abettors do not slumber; that, as in ancient days, the "fierceness of his anger" is still excited against every people who cleave to the "accursed thing." This is the lesson which he would now teach us, in order that for the future we may cleanse our hands of all connection with the abominations of the land; and while exercising the power he has been pleased to grant to Great Britain over myriads of idol worshippers, that we take no part in their crimes, but so far as circumstances will allow, and the inalienable rights of the people will justify, discountenance, displace, and overthrow systems of evil as fatal to the everlasting welfare of the people as they are mischievous in all their social and individual results.

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## FOREIGN INTELLIGENCE.

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### INDIA.

THE letters received by the last mail contain no intelligence of importance. From the extracts which follow, it will be seen that all was well at Agra and Cawnpore when our brethren wrote. Mr. Gregson had arrived at the latter place, and entered on his duties. His letter will be read with peculiar interest. From Calcutta, we learn from Mr. Thomas's letter that the excitement still continues among the European part of the population, especially in regard to the act for gagging the public press, and there is a most decided conviction of the inefficiency of the Government. It is a little remarkable that this feeling does not extend to Bombay or Madras. The reason would seem to be, that Calcutta people are in the centre of intelligence, and have themselves been menaced, while the presidencies of Bombay and Madras have been comparatively undisturbed. We have a strong conviction that, when all the facts are known, it will appear that Lord Canning has neither been so wanting in courage or wisdom as our Calcutta friends have supposed.

Mr. Thomas has forwarded a letter from Mr. Parsons to him, dated Agra, September 25th, from which we make the following extract:—

"We are distressed that we continue to look in vain for any letter from Calcutta or Monghyr. All is barren, dark, and uncertain. No intelligence in the papers either for a long time, except the bare announcement that certain steamers, with troops, had passed Bhaugulpore and Monghyr. Strangely enough, Mr. Mendes showed me, the other day, a letter that had come to him from his father in your office, addressed to my care; but we seem particularly unfortunate. However, we have vastly more than we deserve in every way. It seems long, very long, to wait four months and a half since the Meerut massacre, and to have seen not a soldier sent to our relief, and to have our communications with the capital all but closed. But yet what a signal mercy that we have not been besieged; but this fort has proved a place of safety to us, and our discomforts have not more seriously affected our health.

"It is cheering to hear that Delhi has

been in part taken by our troops, who have attained such a position within the walls, that the capture of the remainder of the city and the palace seems certain, only the commanders of the force seem to be desirous of saving the lives of their men, by reducing the place by bombardment rather than assault. Not a mention has ever transpired of our dear brother Mackay. Large bodies of troops have escaped from Delhi, and will spread an increased feeling of insecurity throughout the country. Already rumours begin to fly about of large bodies being on their way to Muttra and Agra. So that our comfort for a time will be rather abridged by this success than otherwise. Blessed be the Lord, the Arbiter of life and death, that he is our Father in Jesus Christ our Lord. To him we would commit ourselves. May he sanctify these trials to us, and fit us by them, whether for further service below, or for an entrance into his kingdom."

Mr. Gregson writes:—

"Cawnpore, Sept. 18, 1857.

"Yours of the 8th of August is just to hand. The Bombay mail was stopped for some days by the rebels, otherwise I should have received it a week ago; the road, however, is again open. In regard to my future settlement, matters can be held in abeyance for the present. As I have already left Benares, it will be easy, when the time comes, to make arrangements as to my location. You would learn from my last that I had accepted an offer of Mr. Tucker to come up to Cawnpore and labour among the troops. I came up with General Outram's column, the road not being safe for single travellers, and reached here two days ago. I have received the utmost kindness and respect, as well as valuable aid, from all the generals and officers I have met with. Of course, Mr. Tucker's influence, which was used freely on my behalf, has secured much of this. Captain Freeling, a pious man, and an Independent, kindly gave me half his tent, and found me with all necessaries on our march from Allahabad upwards. A Mr. Edwards, formerly magistrate of Benares, more recently of Budaon, from which place he had to escape to Futteghurh, who is one out of four survivors from the 250 Europeans of this last place, came to the camp one day's march from Cawnpore. He brought me on here, and wishes me to stay and live with him, which, for the present, I am doing. (He is a cousin of Lord Glenelg's.) General Neil also asked me to take my meals with him as long as he remains here, and General Havelock, who is just leaving, asked me to breakfast, and is lending me his large tent

whilst he is away. One of General Neil's staff officers, to whom the general introduced me, is trying to procure a building for divine worship on Sunday. Thus far everything has encouraged me in the step I have taken. There are here 230 to 250 men in hospital. Among these my duties will principally lie. I go twice daily, and usually spend from five to fifteen minutes, according to circumstances, with each group of two or three, or five or six men, who may be lying near each other. The men receive my visits always with civility, often with marked attention, and sometimes with apparent pleasure.

"Whilst I am writing, skirmishing is going on within a couple of miles, just across the river, and I can hear distinctly the crack of rifles, and the occasional report of a twenty-four pounder. General Outram is here, and we have an army of nearly 3000 men just crossing over to the relief of Lucknow, from which place the news is still good—though the garrison are longing for relief. General Havelock is to command, and there is an almost certainty of his success. He will have two eight-inch howitzers from field batteries and some heavy siege guns. Boom, boon, boom, go the cannons as I write. The enemy has lost most of his guns, and is not expected to make a very formidable resistance. Still large numbers are across the river, and, this morning, with the aid of a glass, I saw hundreds of rebels and several companies within two or three miles of our entrenchment, but on the opposite side of the river. On this side of the river we are quiet, and are scarcely likely to be attacked,

but if we should be, the entrenchments are strong, and well stored with provisions and ammunition, &c.

"Benares is still quiet and no prospect of a riot. The rebellion remains substantially the same, though some fear has been entertained for Bombay. Several regiments there have mutinied, and if mutiny becomes general, the consequences will be appalling. At Agra, Mr. Colvin is dead, but the city quiet, though the fort is still filled with residents. From Delhi the news is good. The king is offering to cut up his infantry by his cavalry, and to do many other equally absurd things if we will pardon

him and secure to him his pension. At the same time he is inviting the Gwalior and other troops to his aid. Altogether, I think our position is not getting worse; what we lose in one place we fully gain in another.

"The effect of these mutinies, I sincerely trust and believe, will be good; and when I can find time will write a few words on the subject. Now I must close.

"P.S.—The battle waxes hotter and hotter. Several hundreds of our men have crossed, and are keeping up a heavy cannonade upon the enemy."

### AGRA.

Very many of our readers will have read the accounts of recent events in India which have appeared in the newspapers. To them the letter from Mr. Evans, who writes under date of September 30th, will afford no fresh light in regard to them; but to those who have not seen these accounts, it will be deeply interesting. We print it, therefore, at length. The closing portions of this letter contain some very judicious remarks, and we hope that when read they will excite similar feelings as the circumstances stated have excited in Mr. Evans's own mind. Very many Europeans are still in great danger, and their condition is one which calls for deep sympathy. May God, who has hitherto preserved them and many of their brave defenders, still continue to shelter them by his Almighty arm!

"You will, I am sure, rejoice to hear that Delhi has fallen, and that the rebels have been completely routed from their stronghold.

"Our troops made the assault on the 14th instant, when they gained possession of a part of the city, with some of the bastions, with the loss of 600 men killed. But only 60 European soldiers were killed and 200 wounded, the rest being Punjaubees who fought with us.

"In order to spare life, our people did not push on their victory through the narrow streets and lanes at the point of the bayonet; but they now planted two batteries of heavy mortars, which played away on the palace and the unconquered parts of the city with great effect.

"The rebels found the place rather hot, and made all possible haste to be off. On the 20th, the palace, with the whole of the city, was taken. Most of the mutineers made their escape, the old king and his *begum* were taken prisoners, and three of the princes were taken and shot as traitors; after which their bodies were exposed for public show at the Kotwalee, where the scoundrels put so many innocent women and children to death.

"A large body of the fugitive rebels from Delhi are now in Muttra, getting a bridge made to cross the Jumna, in order to get home to Oude. We, however, hear that they cannot find sufficient boats to complete the bridge, and we hope that the flying

column from Delhi, which is pursuing them, will get at them in Muttra. Indeed there is a native report to-day in the city, that a battle has been fought at Muttra, and that 4,000 of the rebels have been killed. This, however, has not yet been confirmed.

"That our troops must soon overtake them is highly probable; for having some 2,000 sick and wounded, they will not be able to travel fast. Last Sunday at two p.m., the news of the complete capture of Delhi reached us; and at half-past two, the cheering intelligence was announced by the thundering roar of forty-two guns from our ramparts. How thankful ought we to be that the guns of our fort have first been used to fire a salute for the fall of Delhi. I cannot describe to you the joy with which everyone listened to the *boom-booms* of the guns.

"The good news filled every sad heart with gladness, and lit up every fallen countenance with joy. We have also good news from Cawnpore. Havelock has routed the enemy with great slaughter on his march to Lucknow. We hope soon to hear that our poor suffering countrymen in Lucknow have been relieved. Troops are pouring into Calcutta, and marching up the country fast now. India was for four months in the balance, but now I think the cause is decided in our favour. The capture of Delhi will have a very good moral effect on the natives, who certainly thought that

the reign of the British in India was about to close, and as certain as that they have now changed their minds. As a proof of this, take one instance:—For the last three months the money changers here have been endeavouring to get rid of the Company's copper coinage (the pice) as much as possible. Sixteen annas is the regular change for the rupee; but they now gave as high as eighteen annas, and lately, even nineteen annas for the rupee. The pice are not equal in value to copper if sold by weight, and the *mahajans*, believing the Company's rule to be gone, thought they could now only sell the pice at the rate of old copper. But ever since the news of the fall of Delhi has been confirmed, the *mahajans* have come to respect and value the pice as much as ever, and no one will now give more than the usual sixteen annas for the rupee. Again, a great number of the natives' houses in the vicinity of the Fort were taken down by order of Government, that no enemy could take shelter behind them. A compensation, in Government paper, was made to the proprietors; but they viewed it only as so much waste paper and sold it off to English brokers at a discount of 70 and 75 per cent., for which I doubt not they now are sorry. The change of feeling is also most evident in the general bearing of the natives towards the Europeans. For a long time one could hardly see a *salaam* (or a bow) from a native outside the Fort; but now they are *exceedingly* modest and polite.

"On Monday evening last we had a united thanksgiving meeting for the Lord's goodness in prospering our troops before Delhi, as well as for the many signal deliverances we have had in Agra.

"It is to be hoped that the Government as well as the British people in India, will

see and acknowledge the manifest interposition of Providence at this important crisis. Some ten years ago we conquered the Punjab by the Bengal army, and now we scatter the mutinous Bengal army by the help of the Punjab soldiers. Had the Punjab revolted at this crisis, India would have certainly been gone to the British, and I suppose every Christian in it would have perished.

"And why did not the Punjabees avail themselves of such a favourable opportunity, at least to regain their own country? Again, considering the great disparity of numbers, it is a miracle of wonders that the enemy did not quite overwhelm our camp before Delhi.

"It must not be forgotten that the Sepoy has been trained and disciplined by European officers, and that they have British guns and shot and shell to fight with. In fact the Sepoy is in some things superior, and only in *one* thing inferior to, our own soldiers. He has none of the bull-dog courage of the Englishman. Also, what a mercy it is that the armies of Bombay and Madras did not rise contemporaneously with that of Bengal. Doubtless they have had a strong current pressing upon them from Delhi. The rebels there, we hear, were for weeks hourly awaiting the arrival of the Bombay army to their help.

"Another consideration, calling for gratitude to God, is the fact that all the native princes and rajabs, of any real power, have stood firm to their allegiance to the British power. True, they have not generally been able to prevail on their troops to take any active part in our favour. Yet they have managed to keep them quiet, which is a great deal."

### JESSORE.

While the work of the Lord seems stayed in some portions of the field our brethren occupy, God does not leave his grace without witness, as the following deeply interesting communication from Mr. Anderson will testify. He writes under date of July 29th:—

"During the interval which has elapsed since my last letter, the Lord has blessed our labours and given us occasion to rejoice in the accession of several families to our body of Christians. We have also great reason to hope that a religious movement has commenced through which hundreds will be led to forsake the worship of dumb idols, to serve the living and true God.

#### *Gratifying prospects.*

"You are aware that the Cobbaduk river near which our house is situated, separates Jessore from Nuddeah. When Mr. Parry resided here, between two and

three years ago, a number of people of the shoemaker caste instructed by him and by Ali Mahomet, one of my native preachers, became convinced of the worthlessness and wickedness of idolatry, and were ready to have embraced Christianity. At that time Mr. Parry was removed to Beerbhoom. I heard of these people, I think, about the beginning of the year, and I became desirous to ascertain where they were and what their state of mind might be. About that time too, when Warish, our native preacher, was one day preaching at Tecumohuncy, near Satteriya, he observed a *muchee* (shoemaker) weeping. So he

entered into conversation with him and ascertained that he lived near Jhinger-gatchee, and that he had been moved to tears by what he had heard, and concluded that he was one of the number of those whom Mr. Parry had taught. So I sent twice to find out in what village these people live, but Ali Mahomet not being with me at the time, I could not find them out. Shortly after coming here, Ali Mahomet went to look after them, and found them still favourably disposed towards the reception of the gospel. They expressed their wish that I should preach to them, which I have done several times. For awhile they hesitated; they did not know what treatment they would receive among us. The other castes despise and hate them; could they be welcome among us, and eat and drink with us? When assured that we despised no man, and that in Christ we are all brethren, they were gladdened, and doubtless felt that this afforded a strong proof of the truth of Christianity. Before they could decide, they made themselves acquainted with the customs which we observe, and received instruction again and again. Still they hesitated and expressed a wish that I should hold an interview with a Brahmin, a zemindar, residing some distance from here. This I consented to do, but before going I went and reasoned with them on the impropriety of deferring to any one in a matter which concerned their souls' eternal salvation.

*Decision for the gospel.*

"At length they became satisfied and emboldened, and declared their resolution to forsake idolatry and embrace the Christian religion. The name of the village to which they belong is Bonyeallee, in the Nuddea district, about two miles from here. There are thirteen families of them. They are employed in weaving, but some work at shoemaking too. Their parah is a pattern of cleanliness. It gratified me to see this, but I have been more pleased at the fact that they have not in any way sought from me pecuniary assistance as so many converts do. This is a strong proof of their sincerity. When I spoke of putting up a chapel among them, they said they were poor and could not render assistance, their own work would be hindered; so I told them it was not the few rupees that would be saved by any assistance they might render that I regarded, I wished to see them zealous and desirous to help in the erection of a house of God, which was designed for themselves; whereupon they said that they would do what they could, they would undertake the lighter part of the work, such as out-

ting up the bamboos and constructing with the cuttings the skeleton roof. I am sorry, however, that the native preacher whom I sent to look after the erection of the house, employed six of the men as labourers upon a daily hire, thus frustrating in a measure the advice to which they had acceded. When six of their own number were hired to work, there was not so much occasion for them to render the help they proposed to render. The rains had set in and it was desirable to get the house put up as speedily as possible, but still it was indiscreet to nip in the bud the habit of helping themselves which I had taught them to form. In matters of this kind we are sometimes distressed by the want of judgment the natives evince.

*Other villages hopeful.*

"Of these new converts an old man of the name of Boloram is the principal person. His influence among the people of his own village is very great, and he is looked up to by the shoemakers of many villages in these parts; so that as soon as these people became Christians, they themselves said, and others also affirmed, that hundreds would follow him and journey in his path. As the news of the Boneyallee mucbees becoming Christians has gone to many places, a spirit of inquiry has been elicited, and a desire to see us and to hear our message expressed.

"These shoemakers have relatives in a large number of villages across the Cobbaduk, and they wish that I should go to them all. The old man Boloram has a house both at Boneyallee and at a village called Simleagopyathpoor, about four miles from this. He has a son living at both places. The people at Simlea wished me to visit them; so I went some days ago, and I found some of them disposed to become Christians, others undecided. The old man's son and his wife, not waiting for the rest, have joined us. An old woman, when asked by me whether she had understood my address, replied, Why should I not understand the word about Christ (the news regarding him)?

"The last two Lord's days we have had some of the residents of another village (Tahora) at our worship here. I sent Ali Mahomet, (who, I am glad to say, is now working with praiseworthy industry and zeal), to look after them. An interesting young man, named Petumber, and his mother, have declared their intention of becoming Christians, not waiting for the decision of the rest, who, however, will, I trust, follow.

*A visit to the people.*

"Last week having been invited by the shoemakers in the villages of Bodekhannch

and Mudekhallee to go and see them and converse with them about religion, we went in company of the Boneyallee Christians. At the first place we found them already well disposed to hear our message. They listened with great attention to my address, and at the close the leading man among them, whose relatives indeed constitute the majority of the muchee parish, accompanied me to the other village and carried me through a long piece of water, which had to be passed in order to get to it. I mounted upon his back, as it seemed to me the most convenient and the safest mode of proceeding. You gain the confidence of the people by making yourself at home with them. A woman from that village called on me yesterday and was greatly pleased, because she could talk with me without being at all afraid, as such women generally are, of salibs, and expressed her gratification to her companion. When we reached Mudekhallee, we were pleased at seeing how neat and clean the houses were. A place was immediately prepared for our reception. I was struck by the intellectual appearance of an old man who seemed to be their leader, and my subsequent intercourse with him has quite borne out the supposition I had formed—a man of excellent sense; with him and with another, a young man from a village named Dehee, we had a long discussion. The young man was full of the religious notions imbibed from their shastres, but their folly and wickedness were soon made apparent to him and he went home to his own village, to communicate the news of what he had seen and heard. He has been to me since and again been silenced in argument. When Ali Mahomet, my native preacher, who is very skilful as a disputant, divulged the muntra, which the guru (teacher) of the muchee had taught him, he had no more to say. Surprised that so profound and awful a secret should have been divulged, he could say no more; he requested that the subject might be dropped. He had previously been placing his hope upon the efficiency of that mystic sentence which the avaricious deceiver, his guru, had taught him, and among all the religious acts of the Hindoo, there is none in their estimation so efficacious as the reception and repetition of the muntra; but before he left he made remarks which lead me to hope that he will speedily renounce the religion of devils to receive and follow Christ. The Mudekhallee people came to worship last Sunday; they seemed pretty well decided, and I hope soon to place them on the list of catechumens. These visits produced a recurrence of my old complaint, but I feel much better again.

"As soon as I am able, I intend going

northwards, where there are large paras of shoemakers; in one 100 families, in another eighty. I understand that in these parts there are altogether about 130 villages in which mucchees reside.

#### *Increasing interest.*

"31st July, 1857.

"Since I wrote the above, I have received further intelligence of a gratifying description. Old Boloram called on me this morning and told me he had been to other villages, and had been told by those he visited, 'When you have entered that path, we also are prepared to enter it.' A young man, whom I sent to a village, called Gudkhallee, this morning, returned, telling me that there were no less than five paras of mucchees; he visited two of them, and found the people ready to embrace Christianity. At this place, Ali Mahomet preached again and again some three years ago, and also twice at a village called Shuma, the mucchees of which are similarly disposed.

"We are thus privileged to behold and to reap the fruit of bygone labours, and it may well encourage us to persevere even where we are met by discouragement and opposition.

"I have further learnt that the leading men among the shoemakers of some of these villages are to meet together in the course of a day or two at Mudekhallee, to discuss the subject of their embracing Christianity *en masse*. We have no reason to fear the result, but rather the contrary. It may give an impulse to the movement which may lead to a more hearty reception of the gospel and to its wider diffusion among them.

#### *Value of prayer.*

"When we were somewhat disheartened at the hesitation of the Boneyallee people, and of some Mussulman inhabitants of their village, regarding whom we had great hopes, we met together every night for prayer, and from that time we have been rejoiced by the seemingly rapid progress of a great and glorious work of God among the people of these parts.

"I have had plenty of work at home. Many people of all ranks have visited me, and some attended our worship for a considerable period. I was particularly gratified by the visits of a young man, a high-caste Brahmin, one of Dr. Duff's pupils; he is like Nicodemus of old; he wants to be a Christian, but fears to make the avowal. It would entail upon him the loss of all. I have still some hope of him.

#### *Encouraging prospects sustained.*

"Cobbaduk River, 19th Aug., 1857.

"I deferred sending away this letter, as I met with a slight discouragement before

the mail-day arrived, and I thought, in consequence, this letter might be premature. I tried hard to get bearers to take me about among the villages I want to visit. You will remember this is the rainy season, and you have often to travel through mud and water. Eight days ago I succeeded, and since then I have been out every day, except Sunday, visiting two or three villages a day. The expectations I have indulged are quite sustained by what I have encountered; I cannot yet reckon the inhabitants of another parah (in the village of Simlea Nuddea) among the number of those who have renounced the worship of dumb idols, and accepted the Christian religion; they and the people of a parah contiguous, number some twenty to twenty-four families. They are the most influential among the members of the shoemaker caste in these parts, and they, as well as the people at Boneyalloe, have relatives scattered about in the villages in all directions. The people of a third village—some twenty houses—have all but avowed their determination to become Christians. The males are to come in a body to our worship on Sunday next. We have met with almost as much encouragement in other quarters; so that I do not now entertain any doubt of the propriety of sending home the representations of the movement, and the suggestions as to the mode of conducting it contained in the preceding pages.

#### *Arrangements.*

“Bockersbad is languishing for want of a native preacher; we have a beautiful chapel and a fine sphere of labour there, but I have not been able to find a preacher. Some six or seven rupees a month would be required for the salary of a suitable man for that place.

“I have sent a young man (the brother-in-law of Par, the native preacher at Boneyalloe) to conduct a school there, and to teach both adults and young people; he is also to do what he can for the children and young people of other Christians whose

abodes may be not too far removed. He may be able to teach the Simlea people. Par's wife has commenced teaching the women at their station. The chapel we have here is the admiration of every one who sees it; it is admirably and very prettily situated. It cost from forty to fifty rupees, which I shall be able to pay from the 100 rupees allowed me by the Committee for incidental expenses, chapels, &c. A pretty spot has been selected at Simlea for the erection of the chapel—a spot just facing an orchard of mango trees; materials are now very expensive, and so we have determined to delay a month or more the work of building. In the meantime we are permitted to use a house in the course of erection, but which will not be occupied for some weeks.

“I have been much pleased with the spirit I have observed among the Christians at Boneyalloe. This did not come under the influence of excitement. They increase in stability, and seem happy in the step they have taken. What a work is before us! Though some of the people who are embracing Christianity are intelligent, there are others in gross darkness, and one is astonished at the difficulty they experience in apprehending and retaining the religious truth we have to inculcate. The plainest language uttered in the most forcible manner may convey to their minds some correct impression of divine truth, but the truths of the gospel are so far removed in their nature from all these people have been accustomed to think and feel about, that you must reiterate them again and again before a permanent impression is made upon their minds. But this is emphatically our work; I long to see Christ form in them the hope of glory. I long to see those who were in darkness, light in the Lord; and those who were dead in blasphemy and sins alive with Christ. You at home will aid us in your supplications, and beseech the Lord to grant his Spirit to us and to them.”

Although the above account is long, it will well repay perusal. We trust that our missionary brother will be endowed with all necessary wisdom to guide these poor people in the way of eternal life.

## AFRICA.

Mr. Diboll has been obliged to leave Fernando Po for a season, through ill-health. He has taken a trip in the mail steamer as far as Sierra Leone, and when we heard from him, under date of that place, his health had materially improved. The opportunity of change which the steamers afford, will be most advantageous to our brethren. On his return, Mr. and Mrs. Saker will try the effect of a similar excursion.

The following letter is from Mr. Diboll, who has been to Sierra Leone for a short time on account of his health. It will be read with interest, as giving

some account of the doings of brethren of other denominations who have agencies there; and on that account we insert it with all the more pleasure:—

"In writing to you again from this place, I rejoice that I am able to say we are in good health. For this we are the more thankful, as we have been greatly inconvenienced, as far, at least, as our lodging is concerned. For comfort it was not what we needed. But it was the only place we could obtain. There is no hotel or boarding-house in the place.

"We have, however, met with much kindness from several persons of station and influence in the town, among whom are Revs. Jones, Milward, and Pocock, of the Established Church; Rev. Teal, Wesleyan; Dr. Witt, of the American Mission, and my good old friend — McCormack, Esq.

"Sickness and death have been making havoc in the churches. I found the Church ministers working short-handed, and expressing their desire for reinforcements; Mr. Pocock goes away this week in search of health; Baptist minister, sick; Lady Huntingdon's, without a minister; Wesleyans, one dead; the Superintendent's wife dead; himself at Teneriffe, sick; *one European* (Mr. Teal) in the colony.

"Since I have been here, I have engaged once for the Church, once for the Wesleyans, three times for Lady Huntingdon's, and three times for the Baptists. We have taken several short sea trips, and have felt the better. Once we went to Waterloo, a colonial town, about twenty-two miles distant, containing about 4,000 inhabitants, 1,000 of whom are in communion with the several churches in the place. Here we saw seven persons baptized. The Baptist mission in that place belongs to the American Southern Board.

"14th.—The mail is in this morning,

having on board the Rev. Trotter and his lady, both in good health. They are to labour in this place for Lady Huntingdon's connection. The mail had in tow a slaver, with more than 300 slaves on board, many of whom are said to be in a dying state. Another slave prize is said to be in sight. H.M. steam ship *Alecto* is said to have taken both prizes; if so, she has taken four within about a month.

"In Sierra Leone, decorum in the streets, impartial justice in the courts, and profession of religion in the churches, are observable; but the ministers all deplore the want of spirituality. In missionary operations, but little is done beyond the English-speaking population; ministers die before they are able to acquire the native languages.

"Of the 18,000 inhabitants of Freetown, several thousands are rather a floating population of Mandingoes and other Mohammedan natives from the interior, These men are the heart and lungs of the trading community here. They throng every street, fill every store, and occupy several of the landing-places. But there is no man here who can preach to them. If a missionary had time to weep, he would weep abundantly over these deluded followers of the Prophet.

"I need not say that I long to be back again among the dear people of my charge, and to renew my acquaintance with the natives of the hills. I am thankful that prayer has been heard for us, and that our health has been entirely restored. Our great desire is that our renewed strength may be devoted to HIM, whose we are, and whom we hope to serve in the great work to which, in his gracious providence, he has called us.

It will perhaps be remembered by our friends that the Jamaica churches have been very anxious to help the African mission, and offered to do their best to sustain a brother in the field. Mr. Pinnock, a promising student of the Calabar Institution, having expressed a strong desire to give himself to the Mission work in Africa, was publicly set apart to that work. He came over and met the Committee, and all who saw him welcomed him with sincere cordiality. He embarked at Plymouth, and our friends in that town were greatly gratified by his visit. He had a prosperous voyage, and the vessel touching at several ports, he had an opportunity of seeing many places of which he had read, and, on going on shore, had pleasant intercourse with Christian friends.

## HOME PROCEEDINGS.

The meetings of the past have not been so numerous as those of the preceding month. Mr. Trestrail has been down to Bedford, Amphilh, and Sevenoaks, and attended a meeting at Westbourne Grove. Mr. Underhill and Mr. Denham have visited Waltham Abbey and Watford, the latter also attending a meeting at Harrow, and the former giving a lecture to our young friends at Hackney, and with Mr. Smith attended meetings at Battle, Brighton, Lewes, and Forest Row, Mr. Underhill going on thence to Downton and Salisbury. Mr. Smith has also finished his tour in the Northern Auxiliary of Durham and Northumberland, taking Huntingdonshire in his way south, and giving a lecture at Leicester to a large and interested audience. Mr. Oughton has gone over the East Gloucestershire District, and Isleham, and its vicinity in Cambridge.

## FINANCES.

It is almost superfluous to say to our friends that, just now, money is a very precious article. If the Treasurers and Secretaries of Auxiliaries have any amounts on hand, no matter how small, they would do the Society great service by sending them up at once on account. To such we say, dear brethren, pray remember this hint!

## WIDOWS AND ORPHANS.

Last year we made an appeal for a sacramental collection, the first Lord's-day in the new year, to aid our Widows' and Orphans' Fund. We asked only for what might be contributed over and above the usual collection. We ask for the same again, for never was any money given more cheerfully, and the churches sending their contributions up—and many, *very* many, were poor churches—testified to the interest which the subject excited. Circulars will be sent out in due course, and we trust that even a larger amount will be realised this year.

## ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following:—  
 Friend, unknown, for a parcel of books and magazines;  
 Friends, Edinburgh, by Mrs. Duncan, for a case of clothing, value £54, for *Rev. J. Allen*,  
*Ceylon*;  
 Rev. A. Foster, Modbury, for four years' "Baptist Magazines;"  
 Sunday School, Rugby, for a parcel of books, for *Mr. J. Laroda, Nassau*.

## FOREIGN LETTERS RECEIVED.

AFRICA—CAMEROONS, Fuller, J. J., Sept. 24; Saker, A., Sept. 26.	MONGHIR, Lawrence, J., Sept. 17, Oct. 2.
CAPE TOWN, Grey, Sir G., Sept. 15.	SERAMPORE, Jonatan Dass, Oct. 7; Robinson, J., Oct. 7; Sampson, W., Sept. 7; Trafford, J., Sept. 24.
SIERRA LEONE, Diboll, J., Oct. 13.	SEWRY, Williamson, J., Sept. 1.
ASIA—AGRA, Evans, T., Aug. 27, Sept. 9 and 30.	BAHAMAS—NASSAU, Littlewood, W., Oct. 12.
ALIPORE, Pearce, G., Sept. 22, Oct. 8.	BRITANNY—MORLAIX, Jenkins, J., Nov. 5.
BABASET, Ram Naxion and Chard, Sept. 28.	HAITI—JACMEL, Webley, W. H., Oct. 28.
BARISAUL, Martin, T., Oct. 3.	JAMAICA—BROWN'S TOWN, Clark, J., Oct. 10 and 24.
BENARES, Heinig, H., Sept. 3.	CALABAR, East, D. J., Oct. 9 and 16.
BISHTOPORE, Johannes, E., Sept. 21.	CLARKSONVILLE, Johnson, F., Oct. 12.
CALCUTTA, Lewis, C. B., Sep. 8 and 23, Oct. 8; Thomas, J., Sept. 23, Oct. 8; Wenger, J., Sept. 7, Oct. 7 and 8.	EBENEZER, Milliner, G., Sept. 29.
CUTWA, Parry, J., Sept. 5.	FOUR PATHS, Claydon, W., Oct. 7.
DACCA, Bion, R., Sept. 19; Supper, F., Sept. 4.	MONTEGO BAY, Henderson, J. E., Oct. 9.
JESSORE, Anderson, J. H., Sept. 20, Oct. 6; Sale, J., Sept. 5 and 19, Oct. 6.	MOUNT CAREY, Hewett, E., Sept. 30.
KANDY, Carter, C., Oct. 12.	PORUS, Duckett, A., Sept. 23.
MADRAS, Page, T. C., Oct. 14.	REFUGE, Fray, E., Sept. 24.
	ST. ANN'S BAY, Millard, B., Oct. 23.
	SAVANNA-LA-MAR, Clarke, J., Sept. 22, Oct. 8.



Rochdale—		
Collections .....	63	13 6
Contributions .....	166	8 1
Do., for <i>India</i> .....	50	0 0
Do., Sunday School, West Street .....	8	14 2
	288	15 9
Less district expenses	13	8 11
	275	6 10

LEICESTERSHIRE.

Arnsby—		
Collections .....	18	19 9
Contributions .....	8	14 3
Do., Sunday School	3	6 0
Blaby—		
Collection .....	2	19 9
Contributions .....	1	14 6
Cosby .....	0	13 9
Foxton .....	1	8 0
Husbands Bosworth—		
Contributions .....	1	5 0
Do., Sunday School	0	3 0
Leicester, Belvoir Street—		
Collections .....	35	14 8
Contributions .....	103	18 11
Do., Sunday School	1	5 0
Do., do., Harvey Lane .....	0	10 7
Leicester, Charles Street—		
Collections .....	12	14 8
Do., Public Meeting	18	8 4
Contributions .....	81	4 11
Do., for <i>India</i> .....	10	10 0
Do., Sunday School	0	5 11
Longhborough .....	2	0 0
Monks Kirby .....	2	0 0
Sheepshead—		
Collection .....	9	13 0
Contributions .....	7	2 0
Sutton-in-the-Elms .....	2	9 10
Syston—		
Collection .....	1	5 0
Contributions .....	0	3 10
	328	10 8
Acknowledged be- fore and expenses	326	5 10
	2	4 10

LINCOLNSHIRE.

Lincoln .....	23	10 6
Less expenses .....	0	12 6
	22	18 0

NORFOLK.

NORFOLK, on account, by Mr. J. D. Smith .....	55	0 0
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NOTTINGHAMSHIRE.

Basford, New .....	5	0 0
Collingham—		
Collections, &c. ....	5	15 8
Contributions .....	9	8 0
Do., Sunday School	0	16 4
Newark—		
Collection .....	4	13 4
Contributions .....	4	1 6
Do., Juvenile* .....	4	12 1
Nottingham—		
Contributions—		
George Street .....	15	2 2
Park Street .....	4	10 0
Public Meeting .....	6	16 1

Contributions .....	55	10 6
Do., Juvenile Society* ..	5	15 0
Collection .....	10	9 6
George Street .....	3	12 9
Park Street .....		
	136	2 11
Less expenses .....	2	10 1
	133	12 10

\* £10 from these Juvenile contributions for two Orphan Children in Mrs. Sale's School, Jessore.

SHERBOROUGH.

Dawley Bank—		
Collection .....	1	12 8
Contributions .....	1	14 2
Oswestry, on account ...	7	0 0
Shrewsbury, &c., on account	39	10 0

Wellington—		
Collection .....	7	1 6
Contributions .....	5	18 6
	13	0 0
Less expenses .....	0	9 6
	12	10 6

WEM.

Collection .....	1	14 3
Less expenses .....	0	10 0
	1	4 3

SOMERSETSHIRE.

Beckington—		
Contributions .....	4	10 0
Taunton—		
Collections .....	8	17 5
Contributions .....	8	9 5
	17	6 10
Less expenses .....	0	18 6
	18	8 4

WELLS.

Contributions .....	1	9 0
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STAFFORDSHIRE.

Walsall, Goodall Street— Gameson, Mr. T., A.S.	2	12 0
Wolverhampton—		
Contributions, by Mr. Fleeming .....	2	6 6

SURREY.

Norwood, Upper—		
Mason, Miss M. ....	2	0 0

SUSSEX.

Lewes—		
Collections, &c. ....	11	12 0
Contributions .....	5	5 0
Do., Sunday School	7	10 0
	24	7 0
Less expenses .....	0	18 0
	23	9 0

WORCESTERSHIRE.

Astwood Bank—		
Collections .....	8	15 10
Contributions .....	1	16 6
Do., Sunday School	1	8 0
	10	0 4
Less expenses .....	0	6 0
	9	14 4

Blookley—		
Collections .....	6	10 5
Contributions .....	6	0 4
Do., Sunday School	3	1 1
	15	17 10
Less expenses .....	0	18 6
	14	19 4

Eresham—		
Collections .....	8	18 6
Contributions .....	2	11 6
Netherton—		
Contributions, by Miss E. Woodhall .....	1	5 0
Upton-on-Severn— Collection .....	3	5 0

YORKSHIRE.

Baldersby, Boroughbridge, and Dishforth—		
Collections .....	4	13 4
Contributions .....	11	5 2
	15	18 6
Less expenses .....	1	9 6
	14	9 0

Bramley—		
Collections .....	11	13 8
Contributions .....	8	14 8
	20	8 4
Less expenses .....	0	6 6
	20	1 10
Huddersfield .....	5	14 3

Leeds—		
E. O., by Rev. R. K. Brower .....	0	5 0
Ossett— Collection .....	0	17 0

SOUTH WALES.

GLAMORGANSHIRE.		
Corntown—		
Collection .....	0	13 9
GLAMORGANSHIRE ASSO- ciation, for W. & O. ...		
	8	7 6

MONMOUTHSHIRE.

Goitre, Baron—		
Collection; for <i>Relief Fund, India</i> .....	0	15 0
Llanviangel, Crucorney— Collection, for <i>do.</i> ....	0	13 6

FOREIGN.

NEW ZEALAND.		
Nelson—		
Turner, Ralph, Esq., two years .....	4	0 0
Do., for <i>Continental</i> ..	1	0 0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by Sir Samuel Morton Peto, Bart., Treasurer; by the Rev. Frederick Trearail and Edward Bean Underhill, Esq., Secretaries, at the Mission House, 33, Moorgate Street, LONDON; in EDINBURGH, by the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by John Jackson, Esq.; in DUBLIN, by John Purser, Esq., Rathmines Castle; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by Messrs. Colgate and Co. Contributions can also be paid in at Messrs. Barclay, Bevan, Tritton, and Co.'s, Lombard Street, to the account of the Treasurer.

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# IRISH CHRONICLE.

DECEMBER, 1857.

## CORK.

THE church in this populous city has had to suffer great changes and much trial. It has of late been reduced to an exceedingly low and feeble state, and the congregation had become almost extinct. On his recent visit the Secretary succeeded in initiating certain pecuniary arrangements which are now happily almost completed; and which, it is confidently hoped, will tend to the renewal of the interest that formerly was taken by the inhabitants of Cork in the prosperity of the cause of Christ there.

Arrangements having been made with Mr. McCleiland, of Horton College, Bradford, to spend his vacation there, he furnished the following Report at the close of that period.

Cork, August 25th, 1857.

REV. C. J. MIDDLEDITCH.

Dear Sir,—Although I have now spent nearly two months here I am not sure that I can furnish you with any details of my own labours that might be considered at all interesting. True, I have done what I could, and I have some reason to hope that my endeavours have not been altogether unblest.

When you were here you requested me to send you a report; and I comply with your wishes the more heartily because I think the state of the mission here is not quite so well known as it ought to be in England. And I know how anxious you and others, who have the best interests of the people here at heart, are to glean all the information you can in regard to the moral and religious condition of Ireland.

Cork, as you already know, is a beautiful city, containing about 100,000 inhabitants, of which number about one-tenth come from England, Scotland, and Wales.

The people are well-educated, exceedingly polite, peaceable, warm-hearted, and most obliging to *strangers*. I have been told, on what I considered good authority, that the Romanists are to the Protestants in the proportion of eight to one; but for the accuracy of this statement I cannot vouch; for, looking at the number of churches and Dissenting chapels, I am inclined to think that the disparity in their number is not so great. Of Protestants the Episcopalians are by far the most numerous. After them I believe I may say the Methodists; next the Presbyterians; next the Independents; next the Plymouth Brethren; and then, what I am sorry for, our own denomination last of all. But

here I only speak of professing Baptists, for Baptist principles are both widely spread and deeply rooted; and I have good reason to believe that among all the denominations I have mentioned there are some who are quite at one with us on the subject of baptism. How is it, then, you are ready to ask, perhaps, that they do not join the Baptist church? Two or three reasons might be given for this want of consistency; and yet if you were to talk with them on the subject, you would find that their own ideas of consistency stand more in their way than anything else. They say they cannot think of being professing Baptists this year, and next year Presbyterians or Independents, on account of the Baptist chapel being shut up; and so they prefer just remaining as they are. And I may say that the same objection operates very strongly on the minds of those who have been baptized, and were once members of the church here, but who have latterly gone elsewhere. "Give us," they say, "some guarantee that the chapel will not be shut up next month, or next year, and then we will attend regularly."

Cork is certainly a very important mission station, and it is a pity that your chapel here should be closed even for one day. Captains of vessels, who are Baptists, come here on the Sabbath-day; and hardly a Sabbath passes without some seafaring men being present, either at the morning or evening service.

Besides, there is, during the summer months at least, a constant accession of strangers—tourists and others; and I have met on the same day, in the chapel, people from America, England, and Wales. The inhabitants of Cork have a great apprecia-

tion of the truth, and I believe they are more ready to *act* upon their honest convictions than most others that I have met with. They will very courteously receive any religious teacher who *courteously* puts himself in contact with them. I have been well received by all classes, and although I distributed a good number of tracts, never did I get a refusal but from one—a Romanist and a patient in an infirmary, and then my offer was declined most respectfully.

When you were here, I believe I told you that many of the conversions that we had heard of, from Romanism, were thought to be more nominal than real. Never was there a greater mistake. Such conversions are common. I have conversed with several, who have given satisfactory evidence that they are not only intellectually convinced of the errors of Romanism, but that, by the operation of the truth upon their minds, they have been converted to God, and are now his children by faith in Christ Jesus. Within the last month I have had visits from two such persons; both of them men of more than ordinary intelligence and scriptural knowledge. They appeared to be quite as well acquainted with those portions of God's word that related to baptism as myself. The first is a Scripture reader in connection with the Episcopal church. He had his attention drawn to the subject of believers' baptism by immersion by a tract written by the Hon. Baptist Noel. I lent him a work written by Mr. Noel on the subject, and "Pengilly's Guide." He has read them both; and a few evenings since he told me that he had not a single doubt. The other man came from the country, a distance of forty miles. He is a respectable farmer, and I have no hesitation in saying, a godly man. He had never been in a Baptist chapel, and had never before talked with a Baptist minister; but he had talked with God, and he was well acquainted with his word, which is "profitable for doctrine," and which is able to make wise unto salvation. I gave him a number of tracts on baptism for distribution, for he said very many of his neighbours were anxiously inquiring on the subject. I had a communication from him a day or two since. He said that, before leaving Cork, he purchased a lot of Mr. Spurgeon's sermon's, and that having circulated them and the tracts I had given him, he purposed returning to Cork in the course of another month. All this, I think, is very encouraging; when God himself is sowing the seed, we ought to be ready to water it. The harvest will come in due time, and I hope it will be abundant. I might mention several things that I think

augur well for the church's future. The business to which you gave such special attention when you were here will, if carried out, remove many an obstacle out of the way to success. Other things are not to be overlooked; but there is nothing which would raise my own hopes so much as the labours of Miss Crosbie. They far surpass, both in usefulness and extent, my preconceived notions; indeed, she cannot be too highly commended for her indefatigable and self-denying exertions in the cause of Christ. To the poor she is no less than a ministering angel, and while she attends to their spiritual wants she is not unmindful of their temporal necessities; and her benevolence is by no means bounded by a female missionary's yearly income. Previous to her coming here there had been no Sabbath School for a long time in connection with the Baptist church. Knowing the revenue of members which a well-organized Sabbath School usually yields to a church, Miss Crosbie resolved on opening both a Day and Sabbath School. After much difficulty, opposed by much determination and zeal, she succeeded—succeeded, too, to the great satisfaction of her pupils and their parents; and many a family, who at first would not have bade her "God-speed," now feel that to them she has been made a real blessing. I can only say further, that her pupils are well instructed in the Word of God, and that they appear to be quite conversant with its leading doctrines.

Is it too much to expect that, being thus instructed, many of them will become pious Christians, and afterwards Baptists? From Miss Crosbie's labours there may be fairly expected to be accessions made to the church. Nevertheless I would not be too sanguine, for every one must know how many drawbacks there are to the best-formed plans and the highest hopes, and much more may these be expected in a place where "Dissent" is unpopular in the degree that it is here. But, making every allowance, I think that the dawning of better days may soon be expected for the church, and the dark clouds of adversity that have hung over her so long now assume a silvery hue. The sun of prosperity is already on the horizon. That she may soon arise and shine, her light having come, and the glory of the Lord having risen upon her, and that under your fostering supervision, she may be yet made a blessing to thousands, is the hearty wish and ardent prayer of,

Rev. and dear sir,

Yours, faithfully and affectionately,

ROBERT McCLELLAND.

In compliance with the request of the Committee, Mr. McClelland continued to supply the pulpit till Michaelmas; when, having received satisfactory testimony as to the acceptableness of his services, and the prospect of usefulness, if he remained, the Committee invited him to take charge of the station for twelve months. With this request he has complied, and the Committee have the satisfaction of knowing that his labours are well received; and that the congregation to which he ministers is steadily increasing.

It is pleasing also to know that the school, conducted by Miss Crosbie, is well attended. She states that she can no longer find room enough to accommodate those who seek admittance. Sixty has been the average attendance, many of whom have reached an age at which it may be reasonably expected their characters will be formed under the influence of Christian principles. Miss Crosbie herself states, "now applicants, Romanist as well as Protestant, it is daily my painful task to refuse." Miss C. is not, however, exclusively employed in the instruction of the young. She is truly a *missionary*, visiting the abodes of the ignorant, and bearing to many families in Cork, the word that is able to save their souls. The Committee, therefore, indulge the hope that, by the divine blessing, happier results may soon have to be reported than any they have had to record for a considerable time.

### NEWTONARDS.

In the statement presented to the conference, held October 15th, and given in our last Number, it was reported that Mr. Brown of Conlig preached at five out-stations, and that one of these, Newtonards, is a town containing 11,000 inhabitants. The secretary, therefore, submitted to the Committee that an effort ought to be made to maintain a regular and constant service there on the Lord's-day. It was resolved to instruct Mr. Brown to obtain a suitable place for this purpose. The Committee have much satisfaction in an arrangement by which he occupies, every Lord's-day afternoon, a chapel belonging to the New Connection Methodists. It is not to be expected that a large congregation should at once be gathered; but there is cause for thankfulness on account of the number who have been induced to attend already, and for hope that still more will be brought beneath the preaching of that Gospel, which is the power of God unto salvation.

### IRISH EMIGRANTS.

It is well known that the congregations and churches gathered in Ireland have been greatly diminished and weakened by the emigration of many of the Irish people during the last few years. In this respect the mission to Ireland has probably suffered more than any mission to *Heathen* lands; the Christian communities gathered in those countries have not, at any rate, in many cases, been subject to losses so great by the removal of their members to foreign homes. This fact has not been commonly borne in mind, as it needed to have been, in forming an estimate of the results of Christian effort in the neighbouring isle. But though our churches there are weakened, and the returns given by our agents may be numerically less, yet the benefits resulting from evangelical labours have not been less extensive; they have, doubtless, on the other hand, been more widely diffused; for many who have thus gone to distant lands have carried with them the knowledge of divine truth that may exert the happiest influence on nations destined to flourish in those remote parts of the world. The following passage from a daily journal, lately furnished by one of our agents, encourages this pleasing expectation.

"Australian letters to the mother of two members of the church who left two years ago;—handsome remittance to their mother;—love to their former pastor;—with the joyful intelligence of much denomi- national prosperity in Melbourne and other towns. Thank God, though we are weakened by these emigrations, we are cheered by the knowledge that in foreign lands they are blessed, and blessing others there by communicating to them truths by which they themselves have been saved."



# Supplement.

DECEMBER, 1857.

## PRINCIPAL BAPTIST SOCIETIES.

### Baptist Missionary Society.

*Formed 1792.* OBJECT:—"The diffusion of the knowledge of the religion of Jesus Christ throughout the whole world, beyond the British Isles, by the preaching of the gospel, the translation and publication of the Holy Scriptures, and the establishment of schools."

INCOME, year ending March 31, 1857 . . . . .	£21,467 4 6
EXPENDITURE . . . . .	22,039 0 9
BALANCE due to the Treasurer . . . . .	286 0 11

Treasurer, Sir SAMUEL MORTON PETO, Bart.

Secretaries, Rev. FREDERICK TRESTRAIL, EDWARD BEAN UNDERHILL, Esq.

Accountant, Rev. THOMAS SMITH.

#### Committee.

Acworth, Rev. James, LL.D., Bradford  
 Aldis, Rev. John, Reading  
 Allen, Joseph H., Esq., Aston Clinton  
 Benham, John Lee, Esq., London  
 Birrell, Rev. Charles M., Liverpool  
 Bowes, Rev. William B., Paddington  
 Brock, Rev. William, Bloomsbury  
 Brown, Rev. J. J., Birmingham  
 Brown, Rev. J. T., Northampton  
 Burchell, Rev. William F., Rochdale  
 Cartwright, Richard, Esq., London  
 Coote, Thomas, Esq., Fenstanton  
 Dowson, Rev. Henry, Bradford  
 Evans, Rev. Benjamin, Scarborough  
 Gotch, Rev. F. W., M.A., Bristol  
 Harris, Richard, Esq., Leicester  
 Hayercroft, Rev. N., M.A., Bristol  
 Katterns, Rev. Daniel, Hackney

Landels, Rev. William, Regent's Park  
 Leechman, Rev. J., M.A., Hammersmith  
 Manning, Rev. Samuel, Frome  
 Middleditch, Rev. C. J., Holloway  
 Mursell, Rev. James P., Leicester  
 New, Rev. Isaac, late of Birmingham  
 Newman, Rev. Thomas F., Shortwood  
 Pewtress, Thomas, Esq., Camberwell  
 Pottenger, Rev. Thomas, Newcastle  
 Robinson, Rev. William, Cambridge  
 Russell, Rev. Joshua, Blackheath  
 Stevenson, George, Esq., Blackheath  
 Stovel, Rev. Charles, London  
 Tucker, Rev. F., B.A., London  
 Watson, William H., Esq., London  
 Webb, Rev. James, Ipswich  
 Wheeler, Rev. T. A., Norwich  
 Williams, Rev. Benjamin, Finsbury

#### Honorary Members of Committee.

Angus, Rev. Joseph, D.D.  
 Bickham, Thomas, Esq., Manchester  
 Brawn, Rev. Samuel, Loughton  
 Foster, George, Esq., Sabden  
 Godwin, Rev. Benj., D.D., Rawden, Leeds  
 Hinton, Rev. J. H., M.A., London  
 Hoby, Rev. James, D.D., Twickenham  
 Kelsall, Henry, Esq., Rochdale

Marshman, John, Esq., London  
 Müller, Professor, Amsterdam  
 Murch, Rev. W. H., D.D., Bath  
 Sheppard, John, Esq., Frome  
 Sherring, R. B., Esq., Bristol  
 Steane, Rev. E., D.D., Camberwell  
 Winter, Rev. Thomas, Bristol

#### Auditors.

Messrs. James Benham, Stephen Green, Wills Kitson, and Gilbert Bright.

Baptist Mission House, 33, Moorgate Street, London.

#### Statistics.

MISSIONARIES.—Calcutta and District, 12; Bengal, 15; Northern India, 12; Southern India, 1; Ceylon, 3; Trinidad, 1; Bahamas, 4; Jamaica, 1; Haiti, 2; Africa, 8; France, 1.

NATIVE PREACHERS.—Calcutta and District, 20; Bengal, 52; Northern India, 15; Ceylon, 18; Trinidad 3; Bahamas, 15.

INDIA.—Baptized, 153; restored, 50; received by dismission, 42; died, 40; dismissed, 54; excluded, 55. Clear increase, 96. European members, 371; native members, 1,158; attendance at public worship, 3,500.

CEYLON.—Baptized, 41; restored, 1; died, 8; excluded, 6. Clear increase, 28. European members, 28; native, 417; attendance, 519.

WEST INDIES.—Baptized, 103; restored, 97; by dismission, 1; died, 33; dismissed, 44; excluded, 144. Clear decrease, 20. European members, 13; natives, 2,933; attendance, 5,200.

SCHOOLS.—India: Girls' schools, 9; Day schools, 42; Sunday schools, 20. Ceylon: Girls' schools, 15; Day schools, 26. West Indies: Day schools, 6; Sunday schools, 46.

## Baptist Home Missionary Society.

*Formed 1797.* OBJECT :—"To encourage the formation and growth of Baptist churches, both in the agricultural and manufacturing districts of Great Britain, particularly in large towns; and this object shall be sought by the preaching of the gospel, the distribution of religious tracts, the establishment of Sunday schools, and such other methods as may commend themselves to the judgment of the Committee."

INCOME, year ending March 31, 1857 . . . . .	£4,015 9 2
EXPENDITURE . . . . .	3,658 14 2
BALANCE against the Society . . . . .	5 5 0

Treasurer, GEORGE LOWE, Esq., F.R.S., 39, Finsbury Circus.

Secretary, Rev. STEPHEN JOSHUA DAVIS, 33, Moorgate Street, London.

### Committee.

Barker, Rev. W.	Eastty, Mr. N.	Miall, Mr. James
Bayley, Mr. G.	Freeman, Mr. G. S.	Moore, Mr. G.
Bigwood, Rev. J.	Grace, Mr. R.	Powell, Mr. J.
Cooke, Mr. J. H.	Heath, Mr. H. H.	Todd, Rev. J. W.
Chandler, Mr. J.	Inglis, Mr. James	Wallace, Rev. R.
Dennis, Mr. J. D.	Miall, Rev. W.	Young, Mr. T.

Auditors, Mr. William Sarl and Mr. John Stabb.

STATIONS RECEIVING GRANTS—Bedfordshire, 1; Bucks, 2; Cambridge, 2; Cornwall, 2; Dorset, 2; Essex, 3; Gloucestershire, 4; Hants, 11; Hereford, 2; Herts 1; Hunts, 2; Middlesex, 2; Monmouth, 7; Northampton, 6; Notts, 4; Shropshire, 2; Somerset, 4; Stafford, 1; Surrey, 1; Sussex, 1; Warwick, 2; Worcester, 2; North Devon, 7; Pembroke, 4; Leicestershire Auxiliary, 3.

AFFILIATED SOCIETIES.—East Kent, 2; Wilts and East Somerset, 2; Lancashire, 7; Yorkshire, 8; East Riding, 3.

## Baptist Irish Society.

*Formed 1814.* OBJECT :—"The diffusion of the gospel of Jesus Christ in Ireland, principally by the employment of missionaries and readers, the establishment of schools, and the distribution of Bibles and tracts."

INCOME, year ending March 31, 1857 . . . . .	£2,022 19 0
EXPENDITURE . . . . .	1,929 18 9
BALANCE against the Society . . . . .	24 0 4

Treasurer, THOMAS PEWTRESS, Esq.

Secretary, Rev. CHARLES JAMES MIDDLEDITCH, 33, Moorgate Street, London.

### Committee.

Barker, Rev. W.	Hanson, Mr. W.	Pillow, Mr. T., jun.
Betts, Rev. H.	Hirons, Rev. J.	Todd, Rev. J. W.
Bigwood, Rev. J.	Lowe, G., Esq., F.R.S.	Trestrail, Rev. F.
Bowes, Rev. W. B.	Miall, Rev. W.	Watson, W. H., Esq.
Bowser, A. T., Esq.	Miall, Mr. J.	Webb, Mr. J.
Cole, Mr. T. J.	Millar, W. H.	Wills, Rev. F.
Fishbourne, Rev. G. W.	Oliver, Mr. J.	Wills, Rev. S., D.D.

Auditors, John Hill, Esq., and Alfred T. Bowser, Esq.

Stations, 8; Sub-stations, 32; Missionaries, 10; Female Missionaries, 2; Scripture Readers, 4; Schoolmasters and Mistresses, 7; Schools, 18; average attendants, 4,200; Members, 418; Day school children, 225; Sunday ditto, 620.

## General Baptist Missionary Society.

*Formed 1816.* OBJECT :—"To conduct missions to the heathen on the principles of the New Connection of General Baptists."

INCOME, year ending May 31, 1857 . . . . .	£2,939 12 11
EXPENDITURE . . . . .	3,195 12 10
BALANCE due to the Treasurer . . . . .	901 9 6

Treasurer, ROBERT PEGG, Esq., Derby.

Secretary, Rev. JAMES CAREY PIKE, Quorndon, Leicestershire.

Committee.

Allsop, Mr. Solomon S.  
 Andrews, Mr. William  
 Baldwin, Mr. Benjamin  
 Bennett, Mr. William  
 Earp, Mr. John  
 Harvey, Mr. Joseph

Heard, John, Esq.  
 Hensley, Mr. Thomas  
 Hill, Mr. Thomas  
 Hinton, Mr. Henry  
 Jolley, Mr. Henry  
 Mallet, Mr. Henry

Stevenson, Mr. Charles  
 Stevenson, Mr. William  
 Walker, Mr. Benjamin  
 West, Mr. Lambert S.  
 Wilkins, Mr. William  
 Winks, Mr. Joseph F.

And all such General Baptist Ministers as are members of the Society.

Missionaries, 8; Female Missionaries, 10; Native Preachers, 13; Baptized during the year, 37; received by dismission, 23; restored, 15; dismissed and withdrawn, 16; excluded, 16; died, 3. Clear increase, 39. Number of members, 329.

Society for Aged or Infirm Baptist Ministers.

Formed 1816. OBJECT:—"The relief of those Baptist ministers who have become beneficiary members in conformity with the rules, when they appear to be permanently incapacitated for pastoral or ministerial duties by reason of age or infirmity."

INCOME, year ending June, 1857.	£406 19 10
EXPENDITURE	306 19 0
Capital invested during year	236 12 9
Total Capital	7,143 7 9
Claimants receiving aid, £8 11s. 6d. each	35
Number of Beneficiary Members	89

Treasurer, R. B. SHERRING, Esq., Ashley Place, Bristol.  
 Secretary, Rev. F. W. GOTCH, M.A., Brunswick Square, Bristol.

Fundees.

H. Kelsall, Esq., Rochdale; W. L. Smith, Esq., St. Alban's; R. Leonard, Esq., Bristol.

Committee.

Anstie, Mr. G. W.  
 Ashmead, Mr. G. C.  
 Barnes, Rev. W.  
 Cross, Mr. W. J.  
 Fowler, Mr. W.  
 Gotch, Rev. F. W., M.A.  
 Gouldsmith, Mr. J.  
 Griffiths, Mr. J.  
 Hansan, J., Esq.  
 Hinton, Rev. J. H., M.A.

Horsey, Mr. W. D.  
 Howe, Rev. G.  
 Kelsall, H., Esq.  
 Leonard, G. H., Esq.  
 Leonard, R., Esq.  
 Leonard, J. H., Esq.  
 Manning, Rev. S.  
 Rodway, Rev. G. W.  
 Russell, Rev. J.  
 Sheppard, J., Esq.

Sherring, R. B., Esq.  
 Shoard, Mr. John  
 Smith, W. L., Esq.  
 Steane, Rev. E., D.D.  
 Wassell, Rev. D.  
 Webb, Rev. E.  
 West, Mr. G.  
 Winter, Rev. T.  
 Yates, Rev. W.

Bible Translation Society.

Formed 1840. OBJECT:—"To aid in printing and circulating those translations of the Holy Scriptures from which the British and Foreign Bible Society has withdrawn its assistance on the ground that the words relating to the ordinance of baptism have been translated by terms signifying immersion; and further to aid in producing and circulating other versions, similarly faithful and complete."

INCOME, year ending March 31, 1857	£1,199 19 2
EXPENDITURE	1,175 2 6
BALANCE in hand	62 18 6

Treasurer, Rev. EDWARD STEANE, D.D., Camberwell.  
 Secretary, Rev. JOHN BIGWOOD, Tregunter Road, Brompton.

Committee.

Acworth, Rev. J., LL.D.  
 Allen, J. H., Esq.  
 Angus, Rev. J., D.D.  
 Benham, J. L., Esq.  
 Birrell, Rev. C. M.  
 Bowes, Rev. W. B.  
 Brock, Rev. W.  
 Brown, Rev. J. J.  
 Brown, Rev. J. T.  
 Burohell, Rev. F. W.  
 Burls, Charles, Esq.

Burns, Rev. J., D.D.  
 Cartwright, R., Esq.  
 Dickie, H. D., Esq.  
 Dowson, Rev. H.  
 Evans, Rev. B.  
 Foster, Richard, Esq.  
 Gotch, Rev. F. W., M.A.  
 Haycroft, Rev. N., M.A.  
 Hinton, Rev. J. H., M.A.  
 Hoby, Rev. James, D.D.  
 Katterns, Rev. Daniel

Landels, Rev. William  
 Leechman, Rev. J., M.A.  
 Low, James, Esq.  
 Lowe, G., Esq., F.R.S.  
 Marshman, J. C., Esq.  
 Middleditch, Rev. C. J.  
 Mursell, Rev. J. P.  
 New, Rev. Isaac  
 Newman, Rev. T. F.  
 Paterson, Rev. J., D.D.

Peto, Sir S. M., Bart.  
Pewtress, T., Esq.  
Pottenger, Rev. T.  
Robinson, Rev. W.  
Russell, Rev. J.

Soule, Rev. I. M.  
Stevenson, G., Esq.  
Trestrail, Rev. F.  
Tucker, Rev. F., B.A.  
Underhill, E. B., Esq.

Watson, W. H., Esq.  
Webb, Rev. James  
Wheeler, Rev. T. A.  
Williams, Rev. B.  
Wills, Rev. F.

Travelling Agents, Rev. W. W. EVANS, Liverpool, and Rev. T. HANDS, Salisbury.

Scriptures printed from the commencement of the Society—Languages, 13; Editions, 293;  
Number of Copies, 1,231,405; Pages, 184,168,292.

### Baptist Highland Mission.

BAPTIST HOME MISSION FOR SCOTLAND, CHIEFLY THE HIGHLANDS AND ISLANDS.

Formed 1816. OBJECT :—“The dissemination of the gospel of Christ in Scotland.”

INCOME, year ending April, 1857	£1,389	11	10
EXPENDITURE	1,329	8	6
BALANCE in hand	60	3	4

Number of Missionaries, 22.

Treasurer, W. J. DUNCAN, Esq., 18, Coates Crescent, Edinburgh.

Secretary, H. D. DICKIE, Esq., 3, Ann Street, Edinburgh.

Travelling Agent, Mr. JOHN FORSAYTHE, Shrub Place, Edinburgh.

London Committee.

Croll, A. A., Esq., Finsbury Circus  
Heriot, W., Esq., Canonbury Park  
Inglis, George, Esq., Dalston  
Leechman, Rev. J., Hammersmith

M'Laren, J. W., Esq., Kensington Gore  
Steane, Rev. Dr., Camberwell  
Thomas, Rev. A. C., Islington  
Todd, Rev. J. W., Sydenham

The General Committee consist of members of churches in the principal towns of Scotland.

### Particular Baptist Fund.

Formed 1717. OBJECTS :—“For the relief of ministers and churches of the Particular Baptist denomination in England and Wales; the education of young persons of the same persuasion for the ministry; donations of books to young students and ministers; and for any other charitable purpose (consistent with the general design) which the managers shall approve.”

INCOME, year ending March 1, 1857	£2,540	0	2
EXPENDITURE	2,499	1	6

Treasurers, W. L. SMITH, W. BEDDOME, and J. H. ALLEN, Esqs.

Secretary, Mr. ROBERT GRACE, 11, The Grove, Lyndhurst Road, Surrey, S.E.

Cases relieved, 243. Grants, £1,799. Expended on support and education of Students, £420.  
Libraries granted, £36.

### Baptist Magazine.

Commenced 1809. PROFITS :—“The profits arising from the sale of this work are given to the widows of Baptist ministers, at the recommendation of the contributors.”

Grants to widows from the commencement	£6,164	0	0
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Editor, Rev. SAMUEL MANNING, M.A., Frome, Somerset.

Treasurer, JOSEPH TRITTON, Esq., 54, Lombard Street, London.

Secretary, Rev. JAMES HOBY, D.D., Twickenham.

### Selection of Hymns.

Grants for the year ending June 17, 1857	£245	0	0
Grants from the commencement	4,675	0	0

Treasurer and Secretary, W. L. SMITH, Esq., Denmark Hill, Camberwell.

Publisher, Mrs. HADDON, Castle Street, Finsbury.

A new edition of the Selection has been published, containing upwards of 260 Hymns extracted from Dr. Watts's Psalms and Hymns.

## Baptist Union.

*Formed 1813.* OBJECTS:—"1st. To extend brotherly love and union among those Baptist ministers and churches who agree in the sentiments usually denominated evangelical. 2nd. To promote unity of exertion in whatever may best serve the cause of Christ in general, and the interests of the Baptist denomination in particular. 3rd. To obtain accurate statistical information relative to Baptist churches, societies, institutions, colleges, &c., throughout the kingdom and the world at large. 4th. To prepare for circulation an annual report of the proceedings of the Union, and of the state of the denomination."

INCOME, for the year ending April, 1857 . . . . .	£86 16 11
EXPENDITURE . . . . .	92 13 10
BALANCE against the Union . . . . .	11 16 6

Treasurer, GEORGE LOWE, Esq., F.R.S., 39, Finsbury Circus.

Secretaries, Rev. EDWARD STEANE, D.D., Camberwell;

Rev. J. H. HINTON, M.A., De Beauvoir Square, London.

Committee:—Official Members.

- Bigwood, Rev. J., Secretary to the Bible Translation Society
- Davis, Rev. Stephen J., Secretary to the Baptist Home Missionary Society
- Easty, Mr. John, Secretary to the Baptist Building Fund
- Grace, Mr. R., Secretary to the Particular Baptist Fund
- Hoby, Rev. J., D.D., Secretary to the Hansard Knollys Society
- Middleditch, Rev. C. J., Secretary to the Baptist Irish Society
- Pike, Rev. James Carey, Secretary to the General Baptist Missionary Society
- Trestrail, Rev. F., Secretary to the Baptist Missionary Society
- Underhill, Mr. E. B., Secretary to the Baptist Missionary Society

Elected Members.

- |                                  |                                |
|----------------------------------|--------------------------------|
| Bowser, Mr. A. T., London        | Miall, Rev. W., Dalston        |
| Burns, Rev. J., D.D., Paddington | Marten, Rev. R. H., Lee        |
| Clowes, Mr. F., London           | Murch, Rev. S., Waltham Abbey  |
| Cox, Mr. G., Shacklewell         | Owen, Rev. J. J., Paddington   |
| Crassweller, Mr. H., London      | Pewtress, Thomas, Esq., London |
| Green, Mr. S., London            | Wallace, Rev. R., Tottenham    |
| Heaton, Mr. W., London           | Wills, Rev. F., Holborn        |
| Lewis, Rev. W. G., Paddington    |                                |

Corresponding Members.

In ENGLAND AND WALES, the Secretaries of the Baptist Associations; SCOTLAND, the Secretary of the Baptist Union for Scotland, and the Rev. J. Watson, Edinburgh; HAMBURG, the Rev. J. G. Oncken; PRUSSIA, the Rev. G. W. Lehmann, Berlin; NOVA SCOTIA, the Rev. Dr. Cramp, Acadia College, Horton; AUSTRALIA, Rev. J. Voller; UNITED STATES, the Rev. Baron Stow, D.D., Boston; WEST INDIES, the Rev. John Clark, Brown's Town, Jamaica; EAST INDIES, the Secretaries of the Bengal Baptist Association.

## Baptist Building Fund.

*Formed 1824.* OBJECT:—"To assist, by gift, or loan without interest, in the building, enlargement, or repair of places of worship belonging to the Particular or Calvinistic Baptist denomination throughout the United Kingdom."

INCOME, year ending July, 1857 . . . . .	£1,635 4 7
LOANS to churches . . . . .	1,640 0 0
GRANTS to churches . . . . .	35 0 0
HOME EXPENSES . . . . .	72 9 11
BALANCE in hand . . . . .	98 7 6

Treasurer, JOSEPH H. ALLEN, Esq., Aston Clinton, Bucks.

Secretary and Collector, Rev. C. WOLLACOTT, 4, Compton Street East.

Solicitor, WILLIAM H. WATSON, Esq., Bouverie Street, Fleet Street.

Committee.

- |                     |                       |                        |
|---------------------|-----------------------|------------------------|
| Baines, Mr. Cooke   | Easty, Mr. John       | Poole, Mr. M.          |
| Bayley, Mr. George  | Haddon, Mr. John      | Reynolds, Mr. J.       |
| Bayley, Mr. G. S.   | Lamb, Mr. William     | Trestrail, Rev. F.     |
| Benham, Mr. J. L.   | Moore, Mr. G.         | Warnington, Mr. Joseph |
| Blight, Mr. Gilbert | Oliver, Mr. E. James  | Webb, Mr. John         |
| Bowser, Mr. William | Patterson, Mr. S. R.  | Wilkin, Mr. M.         |
| Bowser, Mr. A. T.   | Pewtress, Mr. Stephen | Woollacott, Mr. J. C.  |
| Dixon, Mr. R. S.    | Pillow, Mr. Thomas    |                        |

## Baptist Tract Society.

Formed 1841. OBJECT :—“To disseminate the truths of the gospel by means of small treatises or tracts, in accordance with the subscribers' views, as Calvinistic and Strict Communion Baptists.”

INCOME, year ending December 31, 1856 . . . . .	£177 19 2
EXPENDITURE . . . . .	122 18 4
BALANCE in Treasurer's hands . . . . .	47 4 1

Treasurer, E. JAMES OLIVER, Esq. Editor, Rev. W. NORTON.

Secretary, Rev. C. WOOLLACOTT, 4, Compton Street East, Brunswick Square.

### Committee.

Betts, Rev. H. J.	Burgon, Mr. J. T.	Pillow, Mr. T.
Blake, Rev. W. H.	Cooke, Rev. J. H.	Wilkin, Mr. S.
Bloomfield, Rev. J. E.	Chalmers, Mr.	Wilkin, Mr. M. H.
Bowser, Mr. W.	King, Mr. F.	Wills, Rev. F.

Collector, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Square, Camden Town.

Depositaries, Messrs. HOULSTON and STONEMAN, 65, Paternoster Row ;

Mr. ABBOTTS, 103, High Street, Southwark.

Tracts circulated during the year,	84,000 ;	Pages do.,	450,000.
„ „ from commencement,	2,512,750 ;	Pages do.,	13,638,700.

## The Hansard Knollys Society.

Formed 1814.

OBJECT :—“The publication of the works of early English and other Baptist writers.”

Treasurer, CHARLES JONES, Esq.

Honorary Secretaries, E. B. UNDERHILL, Esq., Rev. Dr. HOBY.

Secretary, Rev. G. W. FISHBOURNE, 33, Moorgate Street.

Auditors, J. J. SMITH, Esq., J. CHANDLER, Esq.

## Young Men's Association in aid of the Baptist Missionary Society.

Formed 1848. OBJECTS :—“To diffuse a missionary spirit, especially among the young, by the dissemination of missionary information ; the establishment of missionary libraries ; and the delivery of lectures ; to form and encourage Sunday school and other juvenile missionary auxiliaries, and to promote systematic efforts on behalf of missions.”

INCOME, year ending October, 1857 . . . . .	£181 10 1
EXPENDITURE, including payments to Parent Society . . . . .	189 11 5
BALANCE due to the Treasurer . . . . .	11 1 0

President, Sir S. MORTON PETO, Bart. Vice-President, Rev. JOSEPH ANGUS, D.D.

Treasurer, Mr. JOHN TEMPLETON.

Secretary, Mr. HENRY JAMES TRESIDDER, 33, Moorgate Street.

### Committee.

Baylis, Mr. Alfred	Ellis, Mr. H.	Rabbeth, Mr. G.
Birt, Mr. H. H.	Green, Mr. B. L.	Robertson, Mr. G.
Boyes, Mr. J.	Harrison, Mr. W.	Rothery, Mr. W.
Caiger, Mr. William	Jackson, Mr. W.	Ruddick, Mr. C.
Cole, Rev. T. J.	Keen, Mr. Henry	Smith, Mr. R. B.
Dickes, Mr. William	King, Mr. George	Tresidder, Mr. J. E.
Dosseter, Mr. D. B.	Pratt, Mr. Samuel	

And two representatives from each Juvenile Auxiliary.

OPERATIONS during the year :—43 Illustrated Lectures to young—attendance, 16,000 ; 6 Lectures to adults ; Conferences, Fraternal Prayer Meetings, Meetings with Missionaries, &c.

### Baptist Metropolitan Chapel Building Society.

*Established 1852.* OBJECT :—"To erect and aid in the erection of commodious chapels, seating not fewer than 600 persons each, in eligible situations within eight miles of the General Post Office."

Trustees, Sir S. MORTON Peto, Bart., JOSEPH TRITTON, Esq.

Secretary, Rev. W. G. LEWIS, Bayswater.

Collector, Mr. W. F. CAREY, 1, Vernon Terrace, Portobello Road, Kennington Park.

### Baptist Evangelical Society.

FORMERLY CALLED "THE STRICT BAPTIST SOCIETY."

*Formed 1845,* for "Educating young men for the ministry and for missionary purposes."

INCOME, year ending March 31, 1857	£428	1	6
EXPENDITURE	398	1	5
BALANCE due to the Treasurer	33	1	2

Treasurer, Wm. SHAW, Esq., jun.

Editor, Rev. W. STOKES.

Secretary, Mr. J. C. WOOLLACOTT, 4, Thorney Place, Oakley Square, Camden Town.

#### Committee.

Betts, Rev. H. J.  
 Bloomfield, Rev. T. E.  
 Bowser, Mr.  
 Box, Rev. C.  
 Briscoe, Mr. J.

Burton, Mr.  
 Chalmers, Mr. W.  
 Clark, Mr.  
 Norton, Rev. W.  
 Oliver, Mr. J.

Pillow, Mr. T.  
 Whitaker, Mr. T. M.  
 Williams, Mr.  
 Woodard, Rev. J.

### Baptist Association of Scotland.

*Formed 1856.*

"The Association shall consist of Evangelical Baptists, namely, Baptists who hold the doctrines of free, sovereign, unmerited grace; who view salvation as originating in God, carried forth and perfected by the Word of God made flesh, and effectually applied by the Holy Spirit."

OBJECTS :—"1st, To promote the revival of spiritual religion in the denomination. 2nd. To encourage young men of promising ability and piety to devote themselves to the work of the ministry, by providing, where necessary, educational aid. 3rd. To aid comparatively feeble churches in sustaining the ordinances of the gospel, and to promote similar purposes."

Treasurer, W. B. HODGE, Esq., 69, St. George's Place, Glasgow.

Secretary, WILLIAM TOMLIE, Esq., 8, Prince's Square, Glasgow.

### Birmingham Scholastic Institution

*For Sons of Ministers.*

*Established 1850.* OBJECT :—"To assist ministers (of limited income) of all denominations to educate their sons.

Managed by a Central and General Committee.

Secretary, Rev. T. H. MORGAN, Shireland Hall, Birmingham.

## BAPTIST COLLEGES AND EDUCATIONAL INSTITUTIONS.

## Bristol.

Instituted 1770.

INCOME, year ending June, 1857	£1,428 9 0
EXPENDITURE	1,137 11 3
BALANCE due to the Treasurer	34 9 4

Present number of Students, 20; Educated since commencement, 229.

President, Rev. T. S. CRISP.

Classical and Mathematical Tutor, Rev. F. W. GOTCH, A.M.

Teacher of German, Dr. KOCH. Treasurer, ROBERT LEONARD, Esq.

Secretary, GEORGE C. ASHMEAD, Esq., 19, Small Street, Bristol.

Medical Referee and Honorary Surgeon, Mr. J. M. CHANDLER.

## Committee.

Anstie, Mr. G. W.	Haycroft, Rev. N., M.A.	Ransford, Mr. O.
Bosworth, Rev. F., M.A.	Leonard, Mr. John H.	Reed, Mr. C.
Bunce, Rev. J. S.	Leonard, Mr. R., jun.	Ryland, Mr. J. E.
Chandler, Mr. J. M.	Leonard, Mr. S.	Sheppard, Mr. John
Crisp, Rev. T. S.	Livett, Mr. J.	Sherring, Mr. R. B.
Cross, Mr. W.	Morcum, Mr. A. F.	Shoard, Mr. John
Cross, Rev. W. J.	Morris, Rev. R.	Smith, Mr. J. G.
Daniel, Mr. G. C.	Pratten, Mr. B.	Stearns, Rev. E., D.D.
Gotch, Rev. F. W., M.A.	Probert, Rev. E.	Whittuck, Mr. C. J.
Griffiths, Mr. John	Phillips, Mr. E. H.	Winter, Rev. T.

## Bradford.

Instituted 1804.

INCOME, year ending August 5, 1857	£1,097 8 2
EXPENDITURE	1,105 3 6
BALANCE due to the Treasurer (since received by special Contributions)	8 15 4

Present number of Students, 21; Educated since commencement, 197.

President and Theological Tutor, Rev. JAMES ACWORTH, LL.D.

Resident Tutor, Rev. C. DANIELL. Classical Tutor, Rev. S. G. GREEN, B.A.

Treasurers, THOMAS AKED, Esq., and WILLIAM STEAD, Esq., Bradford.

Secretaries, Rev. H. DOWSON and JOHN COOKE, Esq., Bradford;

JOSEPH HANSON, Esq., Brixton; and Rev. JOHN ALDIS, Reading.

## Committee.

Barry, Mr.	George, W., Esq.	Marshall, Mr.
Bilborough, Mr. J. B.	Greenwood, Mr. W.	Murgatroyd, W., Esq.
Burton, Mr. John	Gresham, Mr. H.	Ross, A., Esq.
Carlill, Mr. J.	Harris, R., Esq.	Town, Mr. Joseph
Chapman, Mr.	Heard, John, Esq.	Town, Mr.
Crowther, Mr. A.	Illingworth, Miles, Esq.	Walker, Mr. John
Culley, S., Esq.	Jones, Josiah, Esq.	Wheldon, Mr. John
Foster, G., Esq.	Kelsall, Henry, Esq.	Wilson, J., Esq.

And Ministers who subscribe or make an annual collection.

## Pontypool.

Instituted at Abergavenny, 1807. Removed to Pontypool, 1836.

INCOME, year ending May 21, 1857	£649 0 10
EXPENDITURE	744 15 7
BALANCE due to the Treasurers	121 2

Present number of Students, 15; Educated since commencement, 177.

President, Rev. THOMAS THOMAS. Classical Tutor, Rev. GEORGE THOMAS.

Treasurers, W. W. PHILLIPS and W. C. JAMES, Esqs. Secretary, Rev. S. PRICE.

## Regent's Park.

*Instituted 1810. Removed from Stepney to Regent's Park 1856.*

President and Theological Tutor, Rev. JOSEPH ANGUS, D.D., M.R.A.S.  
 Classics, Mathematics, and Natural Philosophy, J. R. CARR, Esq., LL.D.  
 Treasurer, JOSEPH GURNEY, Esq. Secretary, Rev. G. W. FISHBOURNE.  
 German Tutor, Professor NENNER. Surgeon, WILLIAM COOKE, Esq., M.D.  
 [ Auditors, Mr. JAMES BENHAM; Mr. J. CHANDLER; Mr. ROBERT CHARLES.

## Haberfordwest.

*Instituted 1839.*

INCOME, year ending August 1, 1857 . . . . .	£514	3	4
EXPENDITURE . . . . .	512	15	8
BALANCE in hand . . . . .	22	5	9

Present number of Students, 14. Educated since commencement, 70.

President, Rev. THOMAS DAVIES.  
 Classical and Mathematical Tutor, Rev. T. BURDITT. Treasurer, W. REES, Esq.  
 Secs., Rev. H. DAVIES, Llangloffan, Pembrokes.; Rev. T. E. THOMAS, Trehale, Pembrokes.

## Nottingham.

*General Baptist Academy. Instituted 1843. Removed from Leicester 1857.*

INCOME, year ending August, 1857 . . . . .	£437	15	3
EXPENDITURE . . . . .	497	6	9
BALANCE against the Institution . . . . .	124	10	2

Present number of Students, 6. Educated since the commencement, 41.

President, Rev. W. UNDERWOOD.  
 Classical and Mathematical Tutor, Rev. W. R. STEPHENSON, M.A.  
 Treasurer, W. BENNETT, Esq., Sawley.  
 Secretaries, Rev. J. GOADBY, Loughborough; Rev. J. LEWITT, Nottingham;  
 Mr. J. F. WINKS, Leicester.

## Dr. Ward's Trust.

Trustees.

Rev. EDWARD STEANE, D.D.		WILLIAM LEPAED SMITH, Esq.
Rev. GEORGE BROWNE.		Rev. JOSEPH ANGUS, D.D.
JOSEPH TRITTON, Esq.		

John Ward, LL.D., a Professor in Gresham College, who died in 1758, had in 1754 put in trust £1,200 Bank Stock, to be applied after his decease to the education of two young men at a Scotch University with a view to the ministry, preference being given to Baptists.



### Weekly Tract Society.

*Formed 1847.* OBJECT :—“ To inculcate religion, and to promote the social, intellectual and moral improvement of the labouring population, by the publication of a new tract every week, and its gratuitous circulation throughout the country.”

RECEIPTS for the year ending March 31st, 1857 . . . . .	£1,186	8	6
EXPENDITURE . . . . .	1,174	7	1
Balance in hand . . . . .	44	6	4
Tracts circulated during the year . . . . .	1,000,761		
“ issued since commencement . . . . .	11,218,761		
Publications granted during the year . . . . .	154,500		

Treasurer, WILLIAM GARLICK, Esq. Secretary, ROWLAND ELLIOTT, Esq.  
 Travelling Agent, Rev. ROBERT STEPHENS.  
*Office and Depository, 62, Paternoster Row, London.*

### Book Society.

*Instituted 1750.* OBJECT :—“ The gratuitous distribution and sale of Bibles and Testaments, and other books of established excellence, and the publication of original and standard works, adapted to promote religious and moral instruction.”

INCOME, year ending December 31, 1856 . . . . .	£3,309	2	11
EXPENDITURE . . . . .	3,318	7	4
BALANCE in hand . . . . .	0	17	3
STOCK possessed by the Society . . . . .	2,995	18	7

Treasurer, THOMAS CHALLIS, Esq. Sub-Treasurer, JAMES PALMER, Esq.  
 Trustees, THOMAS CHALLIS, Esq., Ald. ; J. R. MILLS, Esq. ;  
 SAMUEL WILSON, Esq., Ald. ; JOSEPH PAYNE, Esq.  
 Honorary Secretaries, Rev. J. R. BARBER, D.D. ; Rev. OWEN CLARKE.  
 Secretary, Rev. I. VALE MUMMERY, F.R.A.S. Collector, Mr. C. GORDELIER.  
*Depository, 19, Paternoster Row, London.*

### British and Foreign School Society.

*Formed 1808.* OBJECT :—“ Promoting the education of the labouring and manufacturing classes of society of every religious persuasion.”

INCOME (including £3,528 10s. from the Council on Education) . . . . .	£15,021	18	1
EXPENDITURE . . . . .	15,396	15	7
BALANCE against the Institution, January 31, 1857 . . . . .	374	17	6

President, The DUKE OF BEDFORD.  
 Treasurer, HENRY E. GURNEY, Esq. Secretary, MR. WILKES.  
 Schools within ten miles of London, 215 ; Scholars, 33,995.  
*Central School, Borough Road.*

### Ragged School Union.

*Formed 1844.* OBJECTS :—“ To encourage and assist those who teach in ragged schools ; to help such by small grants of money, where advisable ; to collect and diffuse information respecting schools now in existence, and promote the formation of new ones ; to suggest plans for the more efficient management of such schools, and for the instruction of the children of the poor in general ; to visit the various schools occasionally, and observe their progress ; to encourage teachers' meetings and Bible classes ; and to assist old and young in the study of the Word of God.”

INCOME, year ending May 1, 1857 . . . . .	£7,758	3	0
EXPENDITURE . . . . .	6,947	5	1
BALANCE in hand . . . . .	872	0	7
Deposited as a Reserve Fund, £2,474 19s. 4d. ; and Consols, £1,821 9s. 9d.			
Voluntary Teachers . . . . .	2,461	Week-day Schools . . . . .	103
Paid Teachers . . . . .	355	Attendance . . . . .	13,979
Ragged Sunday Schools . . . . .	128	Week Evening Schools . . . . .	121
Attendance . . . . .	19,946	Attendance . . . . .	7,538

President, The Right Hon. the EARL OF SHAFTESBURY.  
 Treasurer, R. C. L. BEVAN, Esq. Honorary Secretary, Mr. W. LOCKE.  
 Secretary, Mr. JOSEPH GEORGE GENT. Collector, Mr. W. A. BLAKE.  
*Office, 1, Exeter Hall.*

## Ragged Church and Chapel Union.

*Formed 1853.* OBJECT :—“To raise funds to assist in providing buildings for places of worship on Sundays, for the sole and exclusive use of the destitute poor of the Metropolis, by granting money to local committees engaged in adapting or erecting buildings for such purposes.”

INCOME, year ending April 30, 1857 . . . . .	£163	0	6
EXPENDITURE . . . . .	217	2	3
BALANCE in hand . . . . .	35	1	8

President, The Right Hon. LORD ROBERT GROSVENOR, M.P.

Chairman of Committee, J. IVATT BRISCOE, Esq. Treasurer, A. SPERLING, Esq.

Hon. Secretary, J. A. MERRINGTON, Esq. Secretary, Rev. W. A. BLAKE.

*Offices, 15, Exeter Hall, Strand.*

## Sunday School Union.

*Formed 1803.* OBJECT :—“1st, To stimulate and encourage Sunday school teachers, at home and abroad, to greater exertions in the promotion of religious education. 2nd, By mutual communication, to improve the methods of instruction. 3rd, To ascertain those situations where Sunday schools are most wanted, and promote their establishment. 4th, To supply books and stationery suited for Sunday schools at reduced prices. In carrying these objects into effect, this society shall not in any way interfere with the private concerns of Sunday schools.”

INCOME, year ending March 31, 1857, Benevolent Fund Account . . . . .	£1,115	5	4
TRADE PROFITS, to March 31, 1856 . . . . .	983	3	7
EXPENDITURE . . . . . ditto . . . . .	1,693	8	2
BALANCE overdrawn . . . . . ditto . . . . .	253	16	1
JUBILEE ACCOUNT, receipts. . . . .	6,009	6	7
JUBILEE BUILDING, cost . . . . .	8,327	5	9
DEFICIENCY . . . . .	2,317	19	2

President, The Hon. ARTHUR KINNAIRD, M.P.

Treasurer, THOMAS CHALLIS, Esq., Alderman.

Secretaries, Mr. WM. H. WATSON, Mr. WM. GROSER, Mr. JOSIAH FORSAITH, and Mr. AUGUSTUS BENHAM.

Trade Superintendent, Mr. PETER JACKSON.

Collector, Mr. C. T. HOWSHALL, 13, Blomfield-street North, Dalston.

*Offices, Jubilee Memorial Buildings, Old Bailey.*

## Home and Colonial School Society.

*Formed 1836.* OBJECTS :—“The improvement and extension of the infant school system, and of education in general, on Christian principles, as such principles are set forth and embodied in the doctrinal articles of the Church of England.”

INCOME, including £896 from Government . . . . .	£7,123	14	0
EXPENDITURE . . . . .	6,294	3	6
BALANCE in hand, December 31, 1856 . . . . .	833	10	6

President, The Right Hon. the EARL OF CHICHESTER.

Treasurer, JOHN BRIDGES, Esq. Honorary Secretary, J. S. REYNOLDS, Esq.

Assistant Secretary and Accountant, Mr. CHARLES.

*Institution, Gray's Inn Road.*

## Voluntary School Association.

*Formed 1848.* OBJECT :—“The promotion of secular and religious education, exclusively of state aid, in the United Kingdom and its dependencies. The society shall also be at liberty, so far as it may be practicable consistently with a due attention to its primary object, to render assistance to schools conducted upon similar principles in other countries.”

INCOME, year ending May 14, 1857 . . . . .	£660	2	3
EXPENDITURE . . . . .	766	16	2

Grants amounting to £472 10s. have been made during the year to 36 Schools.

Treasurer, GEORGE W. ALEXANDER, Esq., 40, Lombard Street.

Honorary Secretaries, Rev. H. RICHARD and JOSEPH BARRETT, Esq.

Assistant Secretary, Mr. GEORGE KEARLEY, 7, Blomfield Street, Finsbury.

## Society for Promoting Female Education in the East.

Formed 1834. OBJECT:—"The establishment and superintendence of schools in the East, where favourable opportunities are presented; the selection and preparation, in this country, of pious and well-educated persons to go out as superintendents; and the training and encouragement of subordinate native teachers."

INCOME, year and a half ending December 31, 1857 . . . . .	£3,231	18	2
EXPENDITURE . . . . .	3,256	2	11
BALANCE in hand . . . . .	201	19	8

Treasurer, JOHN LABOUCHERE, Esq. Sub-Treasurer, Miss ADAM.

Hon Secretary, Miss E. LEYCESTER.

Secretary, Miss WEBB, 15, Shaftesbury Crescent, Pimlico, London.

Letters may be addressed to the Secretary, "Care of Mr. Suter, 32, Cheapside."

## British Society for the Propagation of the Gospel among the Jews.

Formed 1842. OBJECT:—"The propagation of the gospel among the Jews: "the more immediate field of the society's operations" being "London and the larger towns of the United Kingdom."

INCOME, year ending April 24, 1857 . . . . .	£4,286	10	8
EXPENDITURE . . . . .	4,045	3	4
BALANCE in hand . . . . .	1,101	18	7

Number of Missionaries:—Foreign, 12; Home, 7.

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.

Honorary Secretaries, Rev. E. HENDERSON, D.D.; Rev. JAMES HAMILTON, D.D.;

Rev. W. M. BUNTING. Resident Secretary, Mr. GEORGE YONGE.

Offices, 1, Crescent Place, Blackfriars.

## Orphan Working School.

Founded 1758. OBJECT:—"To provide food, clothes, lodging, and education for orphans and such other necessitous children as shall be elected by the subscribers." "That they stately attend the public worship of God in some congregation of Protestant Dissenters."

INCOME (including £3,230 sale of stock) . . . . .	£9,807	6	8
EXPENDITURE . . . . .	9,995	10	4
BALANCE at Bankers', Dec. 31, 1856 . . . . .	13	0	3
CAPITAL, producing Annual Income of . . . . .	1,664	5	2

Orphans in the School: Boys, 178, Girls, 76. Received from commencement, 1,774.

Patron, Her Majesty THE QUEEN. President, JOHN REMINGTON MILLS, Esq.

Treasurer, THOMAS MERRIMAN COOMBS, Esq.

Honorary Physician, Dr. JAMES RISDON BENNETT.

Secretary, Mr. JOSEPH SOUL. Collector, Mr. W. H. CHAPLIN.

Matron, Mrs. ELIZABETH BAYRD. Principal Master, Mr. W. F. TARTLTON.

Office, 32, Ludgate Hill. Schools, Haverstock Hill, Hampstead Road.

## Chinese Evangelization.

Formed 1850. OBJECT:—"The evangelization of China and the adjacent countries by means of medical and other missionaries, by printing and circulating the Bible, by native teachers, and other plans."

INCOME, year ending March 31, 1857 . . . . .	£2,254	11	0
EXPENDITURE . . . . .	3,033	12	4
BALANCE against Society . . . . .	593	10	8

The Society has at present 8 Missionaries, 2 Colporteurs, 6 Native Evangelists, 2 Medical Assistants, 6 Schools, and 7 Teachers.

Treasurer, R. N. FOWLER, Esq., 50, Cornhill, London.

Hon. Secs., GEORGE PEARSE, Esq., RICHARD BALL, Esq., Kingstown, Bristol.

Secretary, CHARLES BIRD, Esq.

Bankers, Messrs. DIMSDALE, DREWETT, and Co., 50, Cornhill, London.

Offices, 15, Bedford Row, Holborn, London.

## New Asylum for Fatherless Children.

*Founded 1844.* OBJECT:—"To board, clothe, nurse, and educate fatherless children from the birth till they are fourteen and fifteen years old respectively. Namely, till the boys shall have arrived at fourteen, and the girls at fifteen." It being the design of this charity to receive and bless the fatherless infant, without distinction of sex, place, or religious connection, no denominational catechism whatever shall be introduced, and no particular forms shall be imposed on any child, contrary to the religious convictions of the surviving parent or guardian.

INCOME, year ending May 15, 1857 . . . . .	£8,421	18	8
EXPENDITURE* . . . . .	8,051	13	3
BALANCE in hand . . . . .	370	5	5

Number of Orphans, 150. Received since commencement, 349.

\* Of the expenditure, £4,873 was on account of the new building, which will be opened in the spring.

Treasurer, Baron LIONEL DE ROTHSCHILD, M.P. Sub-Treasurer, Rev. Dr. REED.  
 Honorary Secretaries, DAVID W. WIRE, Esq., Ald.; Rev. T. AVELING.  
 Bankers, Messrs. BARCLAY, BEVAN, TRITTON, and Co.  
 Sub-Secretary, Mr. JOHN CUZNER.

*Office, 10, Poultry, London. Establishments, the Asylum, Stamford Hill.  
 Nursery Branch, High Street, Stoke Newington. Elder Boys, Kingsland Green.*

## Society for the Liberation of Religion from State Patronage and Control.

*Formed 1844.* OBJECTS:—"The abrogation of all laws and usages which inflict disability, or confer privilege, on ecclesiastical grounds, upon any subject of the realm. The discontinuance of all-payments from the Consolidated Fund, and of all Parliamentary grants and compulsory exactions, for religious purposes. The application to secular uses, after an equitable satisfaction of existing interests, of all national property now held in trust by the United Church of England and Ireland, and the Presbyterian Church of Scotland, and concurrently with it, the liberation of those churches from all state-control."

INCOME, year ending May 5, 1857 . . . . .	£2,371	6	10
EXPENDITURE . . . . .	2,619	14	2
BALANCE in hand . . . . .	64	10	7

Treasurer, WILLIAM EDWARDS, Esq.  
 Secretary, JOHN CARVELL WILLIAMS, Esq.  
 Electoral and Travelling Secretary, Rev. EDWARD S. PRYCE, A.B.  
 Financial Agent, Mr. W. W. OULTON.  
*Office, 2, Serjeants' Inn, Fleet Street.*

## City Mission.

*Formed 1835.* OBJECT:—"To extend the knowledge of the gospel among the inhabitants of London and its vicinity (especially the poor), without any reference to denominational distinctions, or the peculiarities of church government."

INCOME, year ending April 30, 1857 . . . . .	£30,698	6	3
EXPENDITURE . . . . .	31,610	12	3
BALANCE in hand . . . . .	931	18	2

RESERVE FUND, £3,889 11s. 4d., and £227 5s. Annuities.

Missionaries employed . . . . . 339	Attendance at open-air addresses 226,668
Visits during the year . . . . . 1,528,162	Meetings for prayer, &c. . . . . 30,081
Readings of Scripture . . . . . 478,049	Copies of Scriptures distributed . . . . . 17,470
Open-air addresses . . . . . 2,770	Tracts distributed . . . . . 2,109,375

Treasurer, Sir EDWARD NORTH BUXTON, Bart.  
 Secretaries, Rev. JOHN GARWOOD, M.A.; Rev. JOHN ROBINSON.  
 Superintendents of Missionaries, W. D. ATWOOD, Esq.; T. B. BROOKE, Esq.  
 Association Secretary, Rev. F. TYRELL, M.A.  
 Cash Clerk, Mr. J. B. PRESS. Travelling Agent, Mr. J. R. PHILLIPS.

*Office, 8A, Red Lion Square.*

### Turkish Mission Aid Society.

*Established 1854.* OBJECT:—"To aid existing evangelical missions in the Turkish empire, especially the American."

INCOME, year ending March 31, 1856 . . . . .	£2,162	1	5
EXPENDITURE . . . . .	2,953	1	5
BALANCE in hand . . . . .	638	16	0

American Missionaries, 51; Female American Missionaries, 5; Native Preachers, Colporteurs, and Helpers, 150.

President, The Right Hon. the EARL OF SHAFTESBURY.

Treasurer, HON. A. F. KINNAIRD, M.P. Sub-Treasurer, R. T. WHEATLEY, Esq.

Office Secretary, Rev. GEORGE ROYDS BIRCH.

Clerical Secretary, Rev. Dr. BLACKWOOD, LL.D., D.D.

Travelling Secretary, Rev. HENRY JONES.

Office, 7, Adam Street, Adelphi, Strand, London.

### Soldiers' Friend and Army Scripture Readers' Society.

OBJECT:—"Diffusing religious knowledge throughout the British army."

INCOME, year ending May 1, 1857 . . . . .	£3,858	12	8
EXPENDITURE . . . . .	4,260	4	4
BALANCE due to the Treasurer . . . . .	347	13	11

Tracts distributed, 247,456; Visits to Soldiers, 17,205.

Scriptures read, 12,406; Bibles distributed, 1,450.

Exclusive of operations in Turkey.

Treasurer, WILLIAM BRAMSTON, Esq., Paddington.

Honorary Secretaries, Rev. T. BENNETT, M.A.; Rev. W. LEASE, D.D.

Secretaries, Rev. J. P. WALDO, B.A.; Mr. W. A. BLAKE.

Secretary for Scotland, Rev. G. HALL; Ireland, Rev. G. S. SPENCER.

Offices, 14 and 15, Exeter Hall, London; 6, York Place, Edinburgh; 54, Upper Sackville Street, Dublin.

### Evangelical Continental Society.

*Formed 1845.* OBJECT:—"To assist and encourage evangelical societies on the Continent in their endeavours to propagate the gospel, and by other means to promote the same important end."

INCOME, year ending May 13, 1857 . . . . .	£1,431	16	9
EXPENDITURE . . . . .	1,443	18	8
BALANCE in hand . . . . .	7	6	5

Treasurer, WILLIAM ALERS HANKEY, Esq. Sub-Treasurer, E. P. SMITH, Esq.

Secretary, Rev. B. HARRIS COWPER. Collector, Mr. RENDLE.

Office, 7, Blomfield Street, Finsbury.

### British and Foreign Sailors' Society.

*Established 1818.* OBJECT:—"The religious, intellectual, and social elevation of British and foreign seamen. The religious instruction given shall be confined to those doctrines of Christianity which are held in common by all evangelical churches."

INCOME, year ending March 31, 1857 . . . . .	£2,261	10	2
EXPENDITURE . . . . .	2,715	5	3
LIABILITIES . . . . .	453	15	1
CONTRIBUTIONS to Institute Building Fund . . . . .	4,794	17	11

President, the Right Hon. EARL OF DUCIE.

Treasurer, THOMAS HANKEY, Esq., M.P.

Secretary, Mr. THOS. AUGUSTUS FIELDWICK.

Chaplain and Association Secretary, Rev. GEORGE WILKINS.

Travelling Secretary, Rev. T. CLARKSON FINCH.

Society's Offices, Sailors' Institute, Mercers' Street, Shadwell.

### Evangelical Alliance, British Organization.

OBJECT:—"To aid in manifesting the unity which exists among the true disciples of Christ, and to seek the full accomplishment of his prayer recorded in John xvi. 21." "To receive information respecting the progress of vital religion in all parts of the world: to correspond with Christian brethren in different parts of the world, especially with those who are engaged amidst peculiar difficulties and opposition in the cause of the gospel." "To exert a beneficial influence on the advancement of Evangelical Protestantism, and on the counteraction of infidelity, Popery, and other forms of superstition, error, and profaneness, especially the desecration of the Lord's day."

INCOME, year ending June 30, 1856 . . . . .	£2,201 6 2
EXPENDITURE . . . . .	2,295 0 8
BALANCE in hand . . . . .	120 16 2

Chairman, Sir CULLING E. EARDLEY, Bart.

Treasurers, R. C. L. BEVAN, Esq.; JOHN FINCH, Esq.

Hon. Secs., Rev. T. R. BIRKS, M.A.; Rev. Dr. STEANE; Rev. Dr. BUNTING;

Rev. Dr. KING. Secretary, Rev. JOSEPH P. DOBSON.

### Peace Society.

Formed 1816. OBJECT:—"To print and circulate tracts, and to diffuse information tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace, upon the basis of Christian principles."

INCOME, year ending May, 1857 . . . . .	£1,066 18 6
EXPENDITURE . . . . .	1,210 18 1
BALANCE in hand . . . . .	327 2 11

President, CHARLES HINDLEY, Esq., M.P.

Treasurer, SAMUEL GURNEY, Esq. Secretary, Rev. HENRY RICHARD.

Assistant Secretary, Mr. ALEXANDER BROOKWAY.

Travelling Agent, Mr. WILLIAM STOKES.

Office and Depository for Tracts, 19, New Broad Street.

### Early Closing Association.

Instituted 1842. OBJECTS:—"1st. The reducing of the hours of labour of shopmen, assistants, and journeymen, in all branches of business, to a just and reasonable standard. 2ndly. The establishment of a Saturday half-holiday, wherever the requirements of business will admit of it. 3rdly. The abolition of Saturday night payments of wages."

INCOME, year ending December 31, 1856 . . . . .	£1,098 2 0
EXPENDITURE . . . . .	1,007 12 8
BALANCE in hand . . . . .	100 6 11
LIABILITIES . . . . .	441 12 0

President, Sir JAMES EMERSON TENNETT.

Treasurer, GEORGE HITCHCOCK, Esq. Hon. Secretary, JOHN LILWALL, Esq.

Assistant Secretaries, Mr. EDWARD KENNEDY, Mr. J. H. HARRISON.

Office, 35, Ludgate Hill, London.

### Working Men's Educational Union.

Formed 1852. OBJECTS:—"To furnish every facility for the elevation of the adult working classes, as it regards their physical, intellectual, moral, and religious condition, by providing for their instruction, combined with needful relaxation and amusement, by encouraging throughout the country the delivery of popular sound lectures, the formation of similar lending libraries, and mutual instruction classes."

INCOME, year ending December 31, 1856 . . . . .	£1,805 15 5
EXPENDITURE . . . . .	364 12 5
BALANCE in hand . . . . .	95 15 7

Treasurer, ROBERT C. L. BEVAN, Esq.

Honorary Secretary, BENJAMIN SCOTT, Esq.

Secretary, Mr. CHARLES THEODORE JONES. Depository, Mr. FRANÇOIS BARON.

Office and Dépôt, 25, King William Street, Trafalgar Square, London.

### Young Men's Christian Association.

*Instituted 1844.* OBJECT:—"The improvement of the spiritual and mental condition of young men." AGENCY:—"The members of the association in the sphere of their daily calling, devotional meetings, classes for Biblical instruction, and for literary improvement, the delivery of lectures, the diffusion of Christian literature, a library for reference and circulation, and any other means in accordance with the Holy Scriptures."

The Association has 7 Metropolitan and 40 other Branches in the United Kingdom, 40 in America, 4 in Canada, 3 in Australia, 24 in France, 3 in Switzerland, and 1 Branch in Holland.

President, The Right Hon. The EARL OF SHAFTESBURY.

Chairman, ROBERT C. L. BRYAN, Esq. Hon. Sec. Mr. T. HENRY TARTLTON.

Treasurer, GEORGE HITCHCOCK, Esq. Corr. Sec., Mr. W. EDWIN SHIPTON.

### Widows' Fund.

*Formed 1733.* OBJECT:—"The relief of the necessitous widows and children of Protestant Dissenting Ministers."

INCOME, year ending March 28, 1857 . . . . .	£2,597	0	{8
EXPENDITURE . . . . .	2,572	9,	0
BALANCE in hand . . . . .	589	2	{6
FUNDED PROPERTY, £58,861 4s. 7d., producing an annual income of	2,400	0	{0

Amount paid to Widows since the formation of the Society, £187,184 18s. 2d.

Treasurer, STEPHEN OLDING, Esq.

Trustees, JAMES ESDAILE, Esq.; STEPHEN OLDING, Esq.;

WILLIAM LEPARD SMITH, Esq.; and JOSHUA WILSON, Esq.

Secretary, Mr. H. K. SMITHERS, Queen's-road, Peckham.

Collector, Mr. DAVID HINE,

From whom Forms of Petition and other information may be had.

### Aged Ministers' Society.

*Formed 1818.* OBJECT:—"The relief of aged and infirm Protestant Dissenting Ministers of the Presbyterian, Independent, and Baptist denominations, in England and Wales, accepted and approved in their respective denominations; who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other infirmities."

CAPITAL, £15,850, yielding about £483 per annum.

Treasurer, THOMAS PIPER, Esq. Trustees, JAMES ESDAILE, Esq., THOMAS PIPER, Esq.,

WILLIAM HARVEY, Esq., JAMES CARTEE, Esq.

Secretary, Rev. G. ROGERS, 6, Frederick Terrace, Commercial Road, Peckham.

### Open-Air Mission.

*Formed 1852.* OBJECT:—"The proclamation of the gospel of Jesus Christ in the open-air in the cities and towns of Great Britain."

INCOME, year ending June 30, 1857 . . . . .	£340	16	3
EXPENDITURE . . . . .	380	13	0
BALANCE in hand . . . . .	39	18	9

Honorary Secretary, JOHN MACGREGOR, Esq.

Secretary, Mr. JOHN WILDE TAYLOR.

Office, 1, Robert Street, Adelphi, Strand.

### Protestant Union.

*Founded 1798.* OBJECT :—“The benefit of the widows and children of Protestant ministers of all denominations who became members by subscribing according to its rules.”

INCOME, year ending March 31, 1857 . . . . .	£3,247	0	3
EXPENDITURE . . . . .	2,810	5	11
CAPITAL, invested in Government security . . . . .	30,424	18	2
BALANCE in Treasurer's hands . . . . .	512	6	1

Annuity, 40. Number of Members, 195.

Treasurer, W. ALERS HANKEY, Esq. Secretary, Rev. HENRY BROMLEY.

Trustees, WILLIAM ALERS HANKEY, Esq.; JOSHUA WILSON, Esq.;

Rev. J. BENNETT, D.D.; Rev. A. TIDMAN, D.D.

*Office, 7, Blomfield Street, Finsbury.*

### Apprenticeship Society.

*Formed 1829.* OBJECT :—“To assist to apprentice the children of Dissenting ministers of evangelical sentiments.”

INCOME, year ending March 31, 1857 . . . . .	£307	6	6
EXPENDITURE . . . . .	283	0	0
BALANCE in hand . . . . .	151	17	2

Treasurer, Alderman CHALLIS, Esq.

Secretaries, Rev. I. V. MUMMERY, Albion-square, Dalston;

Mr. W. W. KILPIN, Alderman, High-street, Bedford.

In the year 13 Premiums have been granted, amounting to £185.

The Elections are half-yearly. An Annual Subscription of Five Shillings gives as many votes as there are candidates to be elected.

Since the formation, 173 Grants have been made, amounting to £3,054.

### British and Foreign Anti-Slavery Society.

*Formed 1839.* OBJECTS :—“The universal extinction of slavery and the slave-trade, and the protection of the rights and interests of the enfranchised population in the British possessions, and of all persons captured as slaves.”

INCOME, year ending December 31, 1856 . . . . .	£756	12	0
EXPENDITURE . . . . .	676	14	8
BALANCE in hand . . . . .	97	19	1

Treasurer, GEORGE WILLIAM ALEXANDER, Lombard-street.

Secretary, Mr. L. A. CHAMEROVZOW.

*Office, 27, New Broad Street, London.*

## PÆDOBAPTIST SOCIETIES.

### London Missionary Society.

INCOME, 1856-57, including receipts from the stations and special Funds . . . . .		£70,218	3	2
EXPENDITURE . . . . .		74,003	7	9
BALANCE in hand . . . . .		2,395	8	8
STOCK possessed for general and special purposes, about . . . . .		41,285	10	6

Treasurer, Sir CULLING EARDLEY EARDLEY, Bart.  
 Foreign Sec., Rev. ARTHUR TIDMAN, D.D. Home Sec., Rev. EBENEZER PROUT.  
*Mission House, Blomfield Street, Finsbury.*

### Wesleyan Missionary Society.

INCOME, for the year ending December 31, 1856 . . . . .		£112,908	18	1
EXPENDITURE . . . . .		119,205	8	2

Treasurers, THOMAS FARMER, Esq., and the Rev. JOHN SCOTT.  
 Secretaries, Rev. ELIJAH HOOLE, Rev. G. OSBORNE, and Rev. W. ARTHUR, M.A.  
*Wesleyan Mission House, Bishopsgate Street Within.*

### Church Missionary Society.

Treasurer, JOHN THORNTON, Esq. Secretaries, Rev. HENRY VENN, B.D., Rev. W. KNIGHT, M.A., Rev. J. CHAPMAN, B.D., Major HECTOR STRAITH, JOHN MYRIE HOLL, Esq.	
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*Mission House, Salisbury Square, Fleet Street.*

### Congregational "British Missions."

#### HOME MISSIONARY SOCIETY.

INCOME, year ending April 30, 1856 . . . . .		£7,614	2	10
EXPENDITURE . . . . .		6,389	13	6
BALANCE in favour of Society . . . . .		449	17	1
STOCK belonging to the Society . . . . .		966	11	10

Treasurers, THOMAS THOMPSON, Esq., BENJAMIN HANBURY, Esq.  
 Secretary, Rev. JAMES WILLIAM MASSIE, D.D., LL.D., Blomfield Street, Finsbury.

#### IRISH EVANGELICAL SOCIETY.

INCOME, year ending April 30, 1857 . . . . .		£2,296	16	2
EXPENDITURE . . . . .		2,088	3	7
BALANCE in hand . . . . .		617	7	2

Treasurer, T. M. COOMBS, Esq., Ludgate Street.  
 Secretary, Rev. J. W. MASSIE, D.D., LL.D., Blomfield Street, Finsbury.

#### COLONIAL MISSIONARY SOCIETY.

INCOME, year ending April 30, 1857 . . . . .		£6,148	16	1
EXPENDITURE . . . . .		4,628	11	9
BALANCE in hand . . . . .		70	1	3

Treasurer, JAMES SPICER, Esq. Secretary, Rev. THOS. JAMES, Blomfield St. Finsbury.

### Society for the Propagation of the Gospel in Foreign Parts.

INCOME, year ending Dec. 31, 1856 (including Special Funds) . . . . .		£104,470	6	8
EXPENDITURE . . . . .		88,381	10	5
BALANCE in hand . . . . .		16,061	14	6

Treasurers, Rev. J. RUSSELL, D.D., J. R. MOWBRAY, Esq., M.P., P. CAZENOVE, Esq.  
 Secretary, Rev. EARNEST HAWKINS, Esq., D.D.  
 Treasurer's Clerk, Mr. EDMUND REYNOLDS FAYERMAN.

*Office, 79, Pall Mall, London.*

## ALPHABETICAL LIST OF BAPTIST MINISTERS IN ENGLAND.

It should be understood that many ministers in this list do not now sustain the pastoral office; and that there are great differences of opinion and practice among them, though they are all believed to be ministers holding the distinguishing sentiment of the Baptist denomination, that Christian Baptism is immersion on a personal profession of faith. A considerable amount of labour having been spent, and some expense incurred, to render this list as complete as possible, it is believed it will be found much more accurate than that of any former year.

- Abbott, R., Over, Cambridgeshire.  
 Abbott, W., Blunham, near St. Neots.  
 Abington, L. J., Hanley, Stafford.  
 Acock, J., Stow-on-the-Wald, Gloucester.  
 Acworth, J., LL.D., Bradford, York.  
 Adam, David, Scarborough.  
 Adey, Edward, Leighton Buzzard, Beds.  
 Aikenhead, R., Wantage.  
 Ainsworth, J., New Romney.  
 Aitchison, W., Newport, Monmouth.  
 Albrecht, H. S., Mirfield, Yorkshire.  
 Alcorn, J., Gilbert, Cheshire.  
 Alderson, W., Willingham, Cambridgeshire.  
 Aldis, John, Reading.  
 Alldis, R., Pentonville, London.  
 Allen, — Charlton-on-Otmoor, Oxon.  
 Allen, G., Long Crendon, Bucks.  
 Allen, William, Oxford.  
 Allnut, W., Syddenham, Oxon.  
 Amery, John, Lustleigh, Devon.  
 Amory, E., Aldwinkle, Northamptonshire.  
 Anderson, A., Bures St. Mary, Suffolk.  
 Anderson, Hugh, Bratton, Wilts.  
 Angus, Henry, Rugby, Warwick.  
 Angus, J., D.D., The College, Regent's Park.  
 Archer, W. E., Spaldwick, Hunts.  
 Armstrong, W. K., B.A., Ashton-under-Lyne.  
 Arnold, E., Cuckfield, Sussex.  
 Arnot, G., Portsea, Hants.  
 Arnsby, George, Shrewsbury.  
 Arthur, B., Coate, Oxfordshire.  
 Ash, J., Stalybridge, Lancashire.  
 Ashberry, H., Sheffield.  
 Ashley, D., Whittlesea, Cambridgeshire.  
 Ashmead, G., Northampton.  
 Ashmead, Joseph, Rotherham.  
 Ashworth, A., Bury, Lancashire.  
 Ashworth, J. W., Oldham, Lancashire.  
 Aston, H., Clayton, Yorkshire.  
 Atkinson, J., Woolwich, Kent.  
 Attwood, Thomas, Kennington, Surrey.  
 Austin, John, Kent Terrace, Deptford.  
 Avery, T., Aston Clinton, Bucks.  
 Ayres, R., Chalford.
- Baillie, J., Newcastle-on-Tyne.  
 Bailey, G. G., Little Gransden, Cambridge.  
 Bailey, Josephus, Brettle Lane, Stafford.  
 Bailhache, Clement, Leeds.  
 Baker, —, Dartford, Kent.  
 Baker, Charles, Bradninch, Devon.  
 Baker, Richard, Necton, Norfolk.
- Baker, Samuel, Chelmontiston, Suffolk.  
 Baker, Thomas, B.A., Ridgmount.  
 Baker, T., Burrowbridge, Somerset.  
 Baker, T. S.  
 Baldwin, J., Cransford, Suffolk.  
 Baldock, Thomas, Wivelsfield, Sussex.  
 Balfern, W. P., Bow, Middlesex.  
 Ball, W., Wandsworth, Surrey.  
 Bamber, John, Wainsgate, Yorkshire.  
 Bane, J., Skidby, Yorkshire.  
 Banks, C. W., Bermoudey.  
 Banks, R., Newcastle-on-Tyne.  
 Banns, W., Bacton, Norfolk.  
 Barber, Joseph, Warford, Cheshire.  
 Barker, J., Fenstanton.  
 Barker, G., Leighton Buzzard.  
 Barker, W., Blackfriars, London.  
 Barnes, Robert, Glemsford, Suffolk.  
 Barnes, W., Walsham-le-Willows, Suffolk.  
 Barnes, W., Trowbridge, Wilts.  
 Barnett, J., Offord.  
 Barnett, J., Blaby, Leicester.  
 Barnett, J. P., Penzance, Cornwall.  
 Barras, T., Peterborough.  
 Bartholomew, H., Halstead, Essex.  
 Bartlett, B.  
 Batey, John, Burnley, Lancashire.  
 Bather, A., Mount Bures, Essex.  
 Bayly, Richard, Newark, Notts.  
 Bayne, R., Langham, Essex.  
 Baynes, J., Wellington, Somerset.  
 Baynes, J. A., B.A., Wellington, Somerset.  
 Bedding, E., Cuddington, Bucks.  
 Beddow, B.  
 Bee, G., Houghton-le-Spring, Durham.  
 Bell, W., Brooke, Norfolk.  
 Bennett, T., Barnoldswick, Yorkshire.  
 Bennett, W. C., London.  
 Benson, William, Burston, Surrey.  
 Bentley, W., Sudbury, Suffolk.  
 Berry, A., Halifax.  
 Berry, John, Martham, Suffolk.  
 Best, G., Drayton, Berks.  
 Best, W., B.A., Ramsey, Hunts.  
 Betts, Henry John, Bradford, Yorkshire.  
 Bevan, John, Enfield Highway.  
 Bevan, T., Nantyglo, Monmouth.  
 Bidder, W., Walworth.  
 Bidde, T., Brockham Green, Surrey.  
 Biggs, H., Dunkerton, near Bath.  
 Bigwood, John, Brompton, Middlesex.  
 Bilings, D. D., Gedney Hill, Lincoln.

- Bilson, J. E.  
 Bird, Robert, Rattlesden, Suffolk.  
 Bird, Samuel, Hatfield.  
 Birrell, Charles M., Liverpool.  
 Birt, I., B.A., Weymouth.  
 Birt, John, Oldham, Lancashire.  
 Binns, T. A., Warwick.  
 Black, T., Ford Forge, Northumberland.  
 Black, W. London.  
 Blackburn, James, Foxton, Leicester.  
 Blackmore, James B., Princes Risborough.  
 Blackmore, Samuel, Eardisland, Leominster.  
 Blackmore, T. W., Kentisbury, Devon.  
 Blake, J. H., Sandhurst, Kent.  
 Blake, W., Broughton Gifford, Wilts.  
 Blake, W. A., London.  
 Bland, J.  
 Bland, S. K., Cheshunt.  
 Blinkhorn, R. R., Willingham, Cambs.  
 Bliss, W. B., Pembroke Dock.  
 Blomfield, Henry, Hastings.  
 Bloomfield, J. E., London.  
 Boast, J., Salhouse, Norfolk.  
 Bolton, J., Highbridge, Somerset.  
 Bonner, W. H., Oxford.  
 Bontems, William, Hereford.  
 Booth, Samuel Harris, Birkenhead.  
 Bosworth, F., M.A., Bristol.  
 Bott, E., Barton, Leicestershire.  
 Bottle, H.  
 Bottomley, W. C.  
 Bottrill, R., Colnac.  
 Bowden, Andrew, Hunslet, Leeds, Yorks.  
 Bowden, R., Towersey, Bucks.  
 Bowes, W. B., London.  
 Bowler, J., Spitalfields, London.  
 Box, C., Woolwich, Kent.  
 Boyce, D., Lechlade, Gloucestershire.  
 Brasted, J. B.  
 Brawn, Samuel, Loughton, Essex.  
 Breeze, R., Swindon, Wilts.  
 Brewer, E. H., Dartmouth, Devon.  
 Brewer, R. K., Leeds, Yorkshire.  
 Brand, Joseph, Aldringham, Suffolk.  
 Bridge, W., Cosely, Stafford.  
 Bridgman, D., Horsington, Somerset.  
 Briscoe, J. P., Chesterton, Cambridgeshire.  
 Britcliffe, Francis, Doncaster.  
 Broad, John.  
 Brock, William, Gower St., London.  
 Brocklehurst, S., Colchester, Essex.  
 Brockway, G., Culmstock, Devon.  
 Bromwich, J., Sheepshead, Leicester.  
 Brook, J., Broadstairs, Kent.  
 Brook, W., St. Austell, Cornwall.  
 Brooks, T., Bourton-on-the-Water.  
 Brown, A., Fressingfield, Suffolk.  
 Brown, Hugh Stowell, Liverpool.  
 Brown, J., Upwell, Norfolk.  
 Brown, J. T., Northampton.  
 Brown, Joseph, Northampton.  
 Brown, J. J., Birmingham.  
 Brown, J. J., Ilfracombe.  
 Brown, L. B.  
 Brown, S. B., B.A., Redruth.  
 Brown, R., Padiham, Leicestershire.  
 Brown, William, Godmanchester, Hunts.  
 Brown, W., Friston, Suffolk.  
 Brown, W., Attleborough, Norfolk.  
 Brown, W., Poulner, Hants.  
 Bruce, R., Sunderland, Durham.  
 Buck, James, Liverpool.  
 Bug, —, Heybridge.  
 Bugby, Fitzherbert, Preston.  
 Bull, T., Over, Cambridgeshire.  
 Bullock, J., M.A., Wallingford, Berks.  
 Bull, W., B.A., Sutton-in-the-Elms.  
 Bumpus, T., Stratford-on-Avon, Warwick.  
 Bunce, J. S., Bristol.  
 Burchell, W. F., Rochdale, Lancashire.  
 Burdett, A., Warwick.  
 Burditt, Thomas, Haverfordwest.  
 Burns, Dawson, London.  
 Burns, Jabez, D.D., London.  
 Burns, S., Gornal, Stafford.  
 Burroughs, J.  
 Burrows, C., Walsall, Stafford.  
 Burrows, J., Riddings, Derbyshire.  
 Burt, J. B., Beaulieu Rails, Hants.  
 Burton, E. H., Portsea, Hants.  
 Burton, Joseph, Birmingham.  
 Burton, S., Donnington, Lincoln.  
 Bury, James, Haslingden, Lancashire.  
 Bussell, J., Ross, Hereford.  
 Butcher, T., Shiffhall, Salop.  
 Butcher, J., Thorpe-le-Soken.  
 Butterworth, J. C., M.A., Abergavenny.  
 Cakebread, C., Landport, Portsea.  
 Cameron, R., Blackburn.  
 Campbell, J. P., Shipley.  
 Cantlow, W. W., Isleham, Cambridge.  
 Cardwell, T., Hamsterley, Durham.  
 Carey, J. P., Wolverhampton.  
 Carpenter, Charles, Bury St. Edmunds.  
 Carpenter, W., Dunstable, Beds.  
 Carrick, J. D., North Shields.  
 Carter, Thomas, Reading, Berks.  
 Cartwright, J., Lee Common, Bucks.  
 Cater, Philip, Bath.  
 Catterall, G. C., Horsforth.  
 Chamberlain, F., Fleet, Lincoln.  
 Chamberlain, T., Pattishall, Northampton.  
 Chapman, W. S., B.A., Amersham.  
 Chapman, I.  
 Chapman, J., Uppottery, Devon.  
 Chapman, W., Longford, Warwick.  
 Chappell, J., Isle Abbotts, Somerset.  
 Cheatle, G., Birmingham.  
 Chegvidden, Daniel, Ogden, near Rochdale.  
 Chenery, R., Manchester.  
 Cherry, W., Burford and Milton, Oxon.  
 Chew, G., Sunningdale, Berks.  
 Chislet, J., Walworth.  
 Cholerton, J., Coalville.  
 Cholerton, J., Pinchbeck, Lincolnshire.  
 Chown, J. P., Bradford, Yorkshire.  
 Clark, Henry, M.A., Bristol.  
 Clark, James, Leanington.  
 Clark, J., Hull, Yorkshire.

- Clarke, E., Twerton, Bath.  
 Clarke, Owen, London.  
 Clarke, Robert, Shaldon, Devon.  
 Clarke, Thomas, Wellington, Salop.  
 Clarke, W., Bath, Somerset.  
 Claypole, E. A., Wallingford.  
 Clements, T., Woodford.  
 Clements, W., Halstead, Essex.  
 Clift, Zenas, Westbury Leigh.  
 Clifton, W. S., Downton, Wilts.  
 Cloake, W., Beckington, Somersct.  
 Clowes, Francis, London.  
 Cobbin, J. T.  
 Coleroff, W., Bramley, Yorkshire.  
 Cole, A., Walsall, Stafford.  
 Cole, C. H., Brentford, Middlesex.  
 Cole, George, Naunton, Gloucestershire.  
 Cole, T. J., Peckham  
 Coles, J., Blakeney, Norfolk.  
 Collier, J. T., Downton, Wilts.  
 Collings, S., Ryde, Isle of Wight.  
 Collings, T., Budleigh Salterton, Devon.  
 Collings, William, Gloucester.  
 Collins, G., Broughton, Cumberland.  
 Collins, S., Grundisburgh, Suffolk.  
 Collis, I., Coggeshall, Essex.  
 Collyer, W., Fringhoe, Bucks.  
 Compston, John, Bramley, Leeds.  
 Compton, R., Lyndhurst, Hants.  
 Cook, J., Painswick, Gloucestershire.  
 Cook, J., Luton, Beds.  
 Cooke, J. H., St. John's Street Road, London.  
 Coombs, T., Wallop, Hants.  
 Cooper, James, Aberdare.  
 Cooper, J., Wattisham, Suffolk.  
 Corbet, T., Frome, Somerset.  
 Corbet, John, Norwich.  
 Corben, T., Langton, Purbeck, Dorset.  
 Cornford, Philip H., Luton, Beds.  
 Cotton, J., Holbeach, Lincoln.  
 Couthall, G., London.  
 Coutts, James, Chatham.  
 Cowdy, Samuel, Leighton Buzzard, Beds.  
 Cox, Alfred, Newark, Notts.  
 Cox, James, Walgrave, Northampton.  
 Cox, John, Pimlico, London.  
 Cox, John, Enfield, Middlesex.  
 Cox, Samuel, Ryde, Isle of Wight.  
 Cousins, G., Kington, Hereford.  
 Cozens, S., Somers Town, London.  
 Crampin, J., Streatham, Cambridge.  
 Cranbrook, D., Maidstone.  
 Craps, John, Lincoln.  
 Crassweller, H., B.A., Woolwich, Kent.  
 Crate, C. T., Chenies, Bucks.  
 Crawford, J.  
 Crisp, Thomas S., Bristol.  
 Crofts, J., Birchington, Kent.  
 Croggan, W., Gramppound, Cornwall.  
 Cronwell, William, Bath.  
 Crook, J., Hebden Bridge, Yorkshire.  
 Crook, James, Somersham, Suffolk.  
 Crooke, G., Killingholm, Lincoln.  
 Cross, R. F., Taunton.  
 Cross, T., Newton Abbott, Devon.  
 Cross, W. J., Bristol.  
 Crossman, H., Marlborough, Devon.  
 Crowe, William, Hammersmith.  
 Crowest, B., Billericay, Essex.  
 Crumpton, David, Salendine Nook, Yorks.  
 Crumpton, Thomas, Shrewsbury.  
 Cubitt, James, Thrapstone, Northampton.  
 Cutcliffe, W., Brayford, Devon.  
 Daniell, Charles, Horton, Bradford, York.  
 Daniell, J. M., Ramsgate, Kent.  
 Dark, S., Market Lavington, Wilts.  
 Davcy, W., Combmartin, Devon.  
 Davigde, J., Iwerne, Dorset.  
 Davies, B., D.D., The College, Regent's Park  
 Davies, Benjamin, Wells, Somerset.  
 Davies, H. C., Longhope, Gloucester.  
 Davies, Isaac, Newcastle-on-Tyne.  
 Davies, J., Tabor, Brynmason, Monmouth  
 Davies, J., Abercalu, Monmouth.  
 Davies, J., Willenhall.  
 Davies, J., Jordan.  
 Davies, M., Langibby, Monmouth.  
 Davies, T., Paulton, Somerset.  
 Davies, William B., Margate, Kent.  
 Davis, George, Wednesbury, Staffordshire.  
 Davis, B., Horsell, Surrey.  
 Davis, Ebenezer, Portsea, Hants.  
 Davis, James, Bristol.  
 Davis, Joseph, Portsea.  
 Davis, Stephen Joshua, Peckham, Surrey.  
 Davis, T., Cubberley, Gloucester.  
 Dawson, J., Buxton, Norfolk.  
 Dawson, J., Barking, Essex.  
 Dawson, John, Bishop Burton, Yorkshire.  
 Dawson, Thomas, Liverpool.  
 Day, G., Wincanton, Somerset.  
 Day, W., Saxmundham, Suffolk.  
 De Fraine, R., Lutterworth, Leicester.  
 Dennett, E., Northampton.  
 De Putron, M., Guernsey.  
 Dickerson, Philip, London.  
 Dixon, J., White Colne, Essex.  
 Dobney, H. H., Maidstone.  
 Doke, W., Chudleigh.  
 Domoney, Josiah, Camberwell, London.  
 Dore, James, Pontesbury.  
 Dore, John, Ashhurton.  
 Dore, William, Brixham.  
 Dovey, J. E., Lowestoft, Suffolk.  
 Dovey, W., Stoke Newington, Middlesex.  
 Dowsing, Occold, Suffolk.  
 Dowson, Henry, Bradford, Yorkshire.  
 Doxsey, Isaac, London.  
 Drawbridge, C., Rushton, Northampton.  
 Drew, Joseph, Newbury, Berks.  
 Dring, J., Wilburton, Cambridgeshire.  
 Dumbleton, J., Swanburne, Bucks.  
 Dunckley, H., M.A., Salford, Lancashire.  
 Dunckley, James, Knutsford, Cheshire.  
 Dunn, G., Bradford, Yorkshire.  
 Dunn, J., Gillingham, Dorset.  
 Dunn, Stephen, Atch Lench, Worcestershire  
 Dunning, Robert, Islington, London.  
 Dyson, Amos, Rotherham, Yorkshire.

- Dyson, Eli, Rishworth, Yorkshire.  
 Eacote, W.  
 Eden, T., Chadlington, Oxon.  
 Edgcomb, J. P.  
 Edger, Samuel, B.A., Abingdon, Berks.  
 Edmunds, Robert, Otley, Suffolk.  
 Edmonds, T., M.A., Cambridge.  
 Edwards, John, Liverpool.  
 Edwards, James, Nottingham.  
 Edwards, Evan, Chard, Somerset.  
 Edwards, E., Brynmawr.  
 Edwards, D., Blaenavon, Monmouth.  
 Edwards, F., B.A., Harlow, Essex.  
 Edwards, Morris, Keysoe, Beds.  
 Edwards, T., Tunbridge Wells, Kent.  
 Edwards, William, Weston Turville, Bucks.  
 Edwards, W.  
 Elliott, E. E., Lydney, Gloucester.  
 Elliott, T. R., Hinckley, Leicester.  
 Elliott, W. H., London.  
 Elliott, William, Epsom.  
 Ellis, W. C., Great Sampford, Essex.  
 Ellison, William, Wigan, Lancashire.  
 Elliston, W. D., Blakeney, Gloucestershire.  
 Elton, Romeo, D.D., Exeter.  
 Elven, Cornelius, Bury St. Edmunds, Suffolk.  
 Emery, William, Hemel Hempstead.  
 Etheridge, B.C., Ramsgate.  
 Evans, B., D.D., Scarborough, Yorkshire.  
 Evans, D., Ebbw Vale, Monmouth.  
 Evans, D. D., Pontrhydryn, Monmouth.  
 Evans, D. M.  
 Evans, Edward, Snailbeach, Salop.  
 Evans, J., Caerleon, Monmouth.  
 Evans, J., Carlton, Beds.  
 Evans, R., Burnley, Lancashire.  
 Evans, Shem, Arnsby, Leicester.  
 Evans, W. W., Chelsea.  
 Evans, W., Crewkerne.  
 Evans, W. W., Liverpool.  
 Everett, George, Wortwell, Norfolk.  
 Ewence J., Henley in Arden.  
 Eyres, John, Midhurst, Sussex.  
 Facy, A., Ashwater, Devon.  
 Fall, E., Newbold, Rugby.  
 Felkin, J., Sevenoaks.  
 Felton, William, Ipswich, Suffolk.  
 Field, —, Broseley, Salop.  
 Figg, —, Redbourne.  
 Finch, R. R., Deptford.  
 Finch, T., Harlow.  
 Finch, T. C., London.  
 Fish, C., Great Gidding, Hunts.  
 Fishbourne, G. W., Stratford, Essex.  
 Fishbourne, James C., Hastings.  
 Flack, W.  
 Flanders, M. W., Cottenham.  
 Flavcl, J., Earith.  
 Flood, James Melbourne, Cambridge.  
 Flory, J., Somersham, Huntingdonshire.  
 Flower, H., Yaxley.  
 Foreman, J., London.  
 Foot, U., Collumpton, Devon.  
 Foote, W. Evans, Honiton, Devon.  
 Forbes, F., Nottingham.  
 Fordham, T., Caxton, Cambridgeshire.  
 Forster, E. L., Stony Stratford, Bucks.  
 Forth, Charles, New Basford, Notts.  
 Foster, A., Ringmore, Devon.  
 Foster, J., Farsley, Yorkshire.  
 Francis, G., London.  
 Francis, J., Westmancofe  
 Franklin, E. J., Golcar, Yorkshire.  
 Franklin, J.  
 Freckelton, J. W., Longton, Stafford.  
 Freeman, B.  
 Freeman, J.  
 Freer, J., Woodstock, Oxon.  
 Frize, J., Fairford, Gloucester.  
 Fuller, A. G., Quadrant Road, London.  
 Fuller, H. J., Ashampstead, Berks.  
 Fuller, J. G.  
 Fuller, Thomas E., Melksham, Wilts.  
 Fuller, W. H., Minehead, Somerset.  
 Gard, T., Brixham.  
 Garner, William, Harston, Cambridgeshire  
 Garrard, W., Leicester.  
 Garritt, T., Stoke Newington, Middlesex.  
 Garside, J., Slaithaife.  
 Garwood, William, Deal, Kent.  
 Gatenby, W., Manchester.  
 Gay, R., Little Kingshill, Bucks.  
 Gedge, George, Backton, Norfolk.  
 George, Jonathan, Camberwell.  
 Gibson, E. T., Gullsborough.  
 Gibson, J., West Drayton, Middlesex.  
 Giles, J. E., Sheffield.  
 Gill, J. V., Millford, Hants.  
 Gill, Thomas, Melbourne, Derby.  
 Gillson, W. A., Saffron Walden, Essex.  
 Gipps, J., Potter Street, Essex.  
 Glanville, W., Lewisbam, Kent.  
 Goadby, J., Loughborough, Leicestershire.  
 Goadby, J. J., Linton, Notts.  
 Goadby, Thomas, B.A., Coventry.  
 Godwin, Benjamin, D.D., Rawden, Yorks.  
 Golsworthy, J.  
 Gooch, S. B., Fakenham, Norfolk.  
 Gooding, W. J., Halesworth, Suffolk.  
 Goodman, W., B.A., Lincoln.  
 Goodman, W. E., Ely, Camb.  
 Gotch, F. W., M.A., Bristol.  
 Gough, J. J., Sutton-in-Elms, Leicestershire  
 Gough, T. T., Clipston, Northampton.  
 Gould, D., Dunstable, Beds.  
 Gould, George, Norwich.  
 Gordon, J., Tenbury, Worcester.  
 Goret, Robert, M.A., Norwich.  
 Goss, W., Yarmouth, Norfolk.  
 Gowing, J., Norwich.  
 Grace, J., Brighton, Sussex.  
 Grace, R., Winchcomb, Gloucestershire.  
 Gray, W., Ripley, Derby.  
 Gray, Jos., Norwich.  
 Green, Joseph.  
 Green, J., Upton-on-Severn.

- Green, J. C., Niton, Isle of Wight.  
 Green, Richard, Taunton.  
 Green, Samuel, Hammersmith.  
 Green, S. G., B.A., Bradford, Yorkshire.  
 Green, William, Bromsgrove.  
 Griffin, Thomas, Trowbridge.  
 Griffith, D., Ackerington, Lancashire.  
 Griffiths, Enoch, Wrexham.  
 Griffiths, Philip, Biggleswade, Beds.  
 Griffiths, J. P., Sabden Whalley, Lancas.  
 Griffiths, M., Rymney, Monmouth.  
 Griffiths, R., Ponthir, Monmouth.  
 Grigg, H. T., Dorman's Land, Surrey.  
 Guinnell, T.  
 Gunner, G., Southwark.
- Haddy, J. P., Ravensthorpe, Northampton  
 Hall, B. S., Bourton-on-the-Water.  
 Hall, J., Gorsley, Hereford.  
 Hall, R., B.A., Hull.  
 Hall, S., Ashley, Hants.  
 Hamblin, Jos., Saxlingham, Norfolk.  
 Hammond, E. R., West Malling, Kent.  
 Hands, E., Appledore.  
 Hands, T., London.  
 Haunam, J., Bourton, Dorset.  
 Hanson, J., Huddersfield, Yorkshire.  
 Hanson, T., Idle, Yorkshire.  
 Harbottle, Joseph, Oswaldtwistle, Lancas.  
 Harcourt, C. H., Wokingham, Berks.  
 Harcourt, James, Bow Road, London.  
 Hardwick, W., Gretton, Northamptonshire.  
 Hardy, Richard, Queenshead, Yorkshire.  
 Harris, E., Chelsea, London.  
 Harris, G., Rishangles, Suffolk.  
 Harris, P., Wymondham, Norfolk.  
 Harrison, —, Llandago.  
 Harrison, J., Ulverstone, Lancashire.  
 Hart, C., Framsdon, Suffolk.  
 Hart, Thomas, Cranfield, Beds.  
 Harvey, Jos., Little Leigh, Cheshire.  
 Harvey, R., South Lopham.  
 Hasler, J., Neatishead, Norfolk.  
 Hatch, S. S., Highgate, Middlesex.  
 Hatton, J., Outwood, Surrey.  
 Hatton, J., Wolverhampton, Stafford.  
 Hawkins, C., Uffculme, Devon.  
 Hawkins, S., Wildon, Bedford.  
 Hawkins, W., Bradford, Wilts.  
 Hawkins, W., Hail Weston, Hants.  
 Hawson, Charles, Woolwich, Kent.  
 Hawson, Gregory, Staines, Middlesex.  
 Haycroft, Isaac, B.A., Lewes.  
 Haycroft, N., M.A., Bristol.  
 Hedge, W., Helmdon, Northampton.  
 Henderson, W. T., Banbury, Oxon.  
 Heritage, W. A., Tenbury.  
 Hewett, J. H., Bexley Heath.  
 Hewlett, M.  
 Hewlett, J. P., Watford, Herts.  
 Hiley, F., Llanwenarth, Monmouth.  
 Hill, Charles, Stoke Ash, Suffolk.  
 Hill, J. H., Swansea.  
 Hill, William, Bristol.  
 Hillman, J., Deptford, Kent.
- Hinton, J. II., M.A., London.  
 Hirons, John, Brixton Hill, Surrey.  
 Hirst, J., Blackley, Yorkshire.  
 Hirt, W., Horeham, Suffolk.  
 Hithersay, —, Kilham.  
 Hobson, Jesse, London.  
 Hoby, J., D.D., Twickenham.  
 Hockin, J.  
 Hoddy, T., Horham, Suffolk.  
 Hodgkins, B., Bishop's Stortford, Herts.  
 Hoc, B., Clapham, Surrey.  
 Holroyd, Jos., Burton, Leicester.  
 Holmes, H. W., Pole Moor, Staithwaite, York.  
 Holmes, R., Rawdon, Yorkshire.  
 Hood, W., Ford, Bucks.  
 Hoopell, R., Clevedon, Somerset.  
 Horbury, M., Blackburn.  
 Horsfall, J., Stone, Yorkshire.  
 Horsfield, R., Leeds, Yorkshire.  
 Horsfield, T., Todmorden.  
 Horton, Thomas, Devonport.  
 Hosken, C. H., Crayford, Kent.  
 Hossack, J., Smethwick, Stafford.  
 House, W., London.  
 Howe, Thomas, Shrewsbury.  
 Howarth, T., Preston.  
 Howe, George, Cardiff.  
 Howe, J., Macclesfield, Chester.  
 Howe, John, Bacup.  
 Howells, George, Whitebroke, Monmouth.  
 Howell, J., Bradfield, Suffolk.  
 Howieson, W., Walworth, Surrey.  
 Howlett, Benjamin, Stratford-on-Avon.  
 Hull, Edmund, Brixton, London.  
 Hull, E. L., B.A., Kimbolton.  
 Humphreys, G. W., B.A., Arlington.  
 Humphrey, W., Norwood.  
 Hunt, J., Croxide, Devon.  
 Hunt, W., Kensington, Middlesex.  
 Hunter, James, Bradford, Yorkshire.  
 Hunter, H., Nottingham.  
 Huntley, W., Limpley Stoke, Wilts.  
 Hurlstone, Joseph, Westbury, Wilts.  
 Husband, T., South Moreton, Berks.
- Ibberson, A., Husband's Bosworth.  
 Ibberson, W. C., Culworth.  
 Ingham, Richard, Halifax.  
 Ingley, J., Duffield, Derbyshire.  
 Irish, D.  
 Isaac, George, Brighton.  
 Ivory, John, Cossey, Norfolk.
- Jackson, J., Knutsford, Chester.  
 Jackson, W., Colchester.  
 Jackson, W. E., Cloughfold, Lancashire.  
 James, Ben., Middlesborough, Yorkshire.  
 James, George, Bewdley, Worcester.  
 James, R., Yeovil, Somerset.  
 Jarron, James M.  
 Jeavous, D., Cradley, Worcestershire.  
 Jefferson, John, Newbridge, Monmouth.  
 Jefferson, J., Goodshaw, Lancashire.  
 Jeffrey, W., Amersham, Bucks.  
 Jenkins, D. J.

- Jenkins, E., Madeley, Shropshire.  
 Jenkins, T., Bristol.  
 Jenkinson, John, Oakham, Rutland.  
 Jennings, Daniell, Newport, Isle of Wight.  
 Johnson, E., Buckingham.  
 Johnson, B., Skenfrith, Monmouthshire.  
 Johnson, Peter, Great Driffield, York.  
 Jones, Albert, Gosberton, Lincoln.  
 Jones, D., B.A., Folkestone, Kent.  
 Jones, D., Horicastle, Lincoln.  
 Jones, D. R., Rymney, Monmouth.  
 Jones, E., High Wycombe.  
 Jones, John, Towcester.  
 Jones, J., March, Cambridgeshire.  
 Jones, J., Monk's Kirby, Warwick.  
 Jones, J., Pailton, Warwick.  
 Jones, J., Newport, Monmouth.  
 Jones, J., Tunbridge Wells.  
 Jones, J. H., Lays Hill, Hereford.  
 Jones, J. A., Gosberton, Lincoln.  
 Jones, J. A., London.  
 Jones, J. C., M.A., Spalding, Lincoln.  
 Jones, J. Emlyn, Ebbw Vale, Monmouth.  
 Jones, J. E., M.A., Nebo Penycæ.  
 Jones, L., Argoed, Monmouth.  
 Jones, Maurice, Wargate.  
 Jones, T., Blackheath.  
 Jones, T., Chepstow, Monmouth.  
 Jones, T. D., New Malton.  
 Jones, W.  
 Jones, W., Camden Town.  
 Jones, William, Nottingham.  
 Jones, W., Pont Aberargoed, Monmouth.  
 Jones, W., West Bromwich, Stafford.  
 Joplin, J. J., Chippenham.  
 Joseph, D., Bootle, Lancashire.  
 Judd, G., Coningsby, Lincoln.  
 Judson, Josephus, Wellington, Salop.  
 Jukes, J., Hull, Yorkshire.  
 Kattens, Daniel, Hackney, Middlesex.  
 Kay, J., Milwood, Yorkshire.  
 Keed, J., Cambridge.  
 Keen, C. T., Foulsham, Norfolk.  
 Keen, C. T., jun., Bridgnorth.  
 Keighley, J.  
 Keller, J., Bovey Tracey, Devon.  
 Kelley, W., Leicester.  
 Kemp, Samuel, Hadleigh Heath.  
 Kendall, Thomas, Chadwell Heath, Essex.  
 Kenny, R., Burton-on-Trent, Stafford.  
 Kent, Manoh, Birmingham.  
 Kenworthy, A., Hill Cliff, Warrington.  
 Kershaw, J., Roehdale, Lancashire.  
 Kiddall, J., Maltby, Lincoln.  
 Killen, Hugh, Bedford.  
 Killingworth, J., Hackney.  
 King, F., Aldreth, Cambridge.  
 King, H., Tawstock, Devon.  
 King, Thomas, Semley, near Shaftesbury.  
 Kings, J., Torquay, Devon.  
 Kirkbride, D., Maryport, Cumberland.  
 Kirkland, Charles, Canterbury.  
 Kirton, J. W.  
 Kitchen, William, Ringstead, Northampton.  
 Kitching, H., Sabden, Lancashire.  
 Kiteley, Joseph, Middleton.  
 Kneebon, J., Hartlepool, Durham.  
 Knight, Joseph, Wolvey, Warwick.  
 Knott, B., Maidstone.  
 Knowles, W., Hackleton, Northampton.  
 Lancaster, R. B., South Shields, Durham.  
 Lance, J. W., Newcastle-on-Tyne.  
 Landels, William, Regent's Park, London.  
 Langford, R., Colchester, Essex.  
 Langridge, R. J., Nuneaton.  
 Large, William, Sutton, Suffolk.  
 Larkin, —, Bourton, Berks.  
 Larom, Charles, Sheffield, Yorkshire.  
 Larwell, J., Dartmouth.  
 Lash, Henry, Waldringfield, Suffolk.  
 Lawrence, Henry, Truro, Cornwall.  
 Lawson, T., South Shields, Durham.  
 Lawton, J., Leake, Leicester.  
 Laxon, H., Ormesby, Norfolk.  
 Lay, James, Milwood.  
 Leach, T., Northampton.  
 Leader, William, Woolwich, Kent.  
 Le Clerc, J., Guernsey.  
 Lea, A. Joseph, Moulton, Northampton.  
 Lee, Job, Slack Lane, Yorkshire.  
 Lee, T. H., Westbury-on-Trym, Gloucestershire.  
 Lee, T., East Retford.  
 Leechman, J., M.A., Hammersmith, Mid.  
 Lefevre, E., Willenhall, Staffordshire.  
 Lefevre, H., Thornbury, Gloucester.  
 Le Maire, R. G., London.  
 Leng, W., Stockton-on-Tees, Durham.  
 Leonard, Frederick, LL.B., Ross, Hereford.  
 Leonard, T., Mavor, Monmouth.  
 Lewis, Benjamin, Camberwell.  
 Lewis, David, Leominster.  
 Lewis, E., Burwell, Cambridgeshire.  
 Lewis, E.  
 Lewis, E., Llanelly, Monmouthshire.  
 Lewis, J., Blaenau Gwent, Monmouth.  
 Lewis, John, Houghton Regis, Beds.  
 Lewis, John, Harrow Road.  
 Lewis, Joseph, Raglan, Monmouth.  
 Lewis, J. P., Diss, Norfolk.  
 Lewis, L., Trosnant, Monmouth.  
 Lewis, Thomas, Llanelly, Monmouth.  
 Lewis, W. G., Cheltenham, Gloucester.  
 Lewis, W. G., jun., Bayswater.  
 Lewitt, J., Nottingham.  
 Light, C., Shrewton, Wilts.  
 Light, John, Penuel, Monmouth.  
 Lillycrop, S., Windsor, Berks.  
 Lingley, I., Meophan, Kent.  
 Lislign, W., New Basford, Notts.  
 Litchfield, J., Kingsthorpe, Northampton.  
 Little, J. B., South Molton, Devon.  
 Lloyd, J., Llanhilleth, Monmouth.  
 Lloyd, W., Eye, Suffolk.  
 Lockyear, H. B., Yarcombe, Devon.  
 Lockwood, J. B., Birchcliffe, Yorkshire.  
 Lodge, D.  
 Lomas, T., Leicester.  
 Long, —, Ashfield Magna, Suffolk.

- Lord, Isaac, Ipswich, Suffolk.  
 Lovering, G., Swimbridge, Devon.  
 Lowden, G. Rouse, Uxbridge.  
 Lyon, J., Chatteris, Cambridge.  
  
 Macpherson, James, Hull.  
 Maden, J., Gambleside, Lancashire.  
 Maddeys, Thomas, Forncott, Norfolk.  
 Maddcys, G., Tydd St. Giles.  
 Maddocks, W., Ramsden Crays, Essex.  
 Maisey, W., Hook Norton.  
 Major, A., Faringdon, Berks.  
 Makepeace, Jonathan, Luton, Beds.  
 Malcolm, J.  
 Mann, —, King's Herswell, Devon.  
 Manning, E., Gamlingay, Cambridge.  
 Manning, Samuel, Frome, Somerset.  
 Marchant, Charles, Stoke Gabriel, Devon.  
 Marks, Samuel, Cambridge.  
 Marriott, J., Inskip, Lancashire.  
 Marriott, T., Milton, Northampton.  
 Marshall, J., Crosby.  
 Marston, C. H., West Bromwich, Stafford.  
 Marten, B. H., B.A., Lee, Kent.  
 Martin, C., Loscoe, Derby.  
 Martin, T., Malmesbury, Wilts.  
 Massey, J., Tamworth, Stafford.  
 Mason, John, Wells, Somerset.  
 Matthew, Samuel, Hadleigh, Suffolk.  
 Matthews, D., Rowley Regis, Stafford.  
 Matthews, H., Ensham, Oxford.  
 Mathews, J., Aldborough.  
 Matthews, T. W. Boston, Lincoln.  
 Matthews, W., Glosop.  
 Maurice, J.  
 May, John, Saltash, Cornwall.  
 May, J. H., Taunton, Somerset.  
 May, W., Burton Latimer, Northampton.  
 McCarthy, Isaac, Egerton, Kent.  
 McLaren, A., B.A., Southampton.  
 McLean, T., Harborne, Birmingham.  
 McMaster, B. P., Coventry.  
 McMichael, G., B.A., Bridgewater.  
 Mead, J., Ludgershall, Wilts.  
 Mead, W.  
 Medlock, R., Wyboston.  
 Medcalf, F. F., Middleton Cheney.  
 Medway, G., Kilmington, Somerset.  
 Medhurst, T. W., Kingston.  
 Mee, T., Isleham.  
 Meeres, J. L., Bermondsey, Southwark.  
 Menzies, B., Bromley, Northumberland.  
 Merrett, Charles, Mendlesham, Suffolk.  
 Merriman, Edward, Clapham Common.  
 Messer, T. J., London.  
 Metcalfe, John, Higher Bebington.  
 Miall, William, Dalston, London.  
 Michael, J., Ponthir, Monmouth.  
 Michael, Thomas, Evesham.  
 Michael, John, Magor, Monmouth.  
 Middleditch, C. J., Holloway, London.  
 Middleditch, Thomas, Calne, Wilts.  
 Miles, Joseph, Stow-on-the-Wold.  
 Millard, B., Wigan, Lancashire.  
 Millard, James H., B.A., Huntingdon.  
  
 Miller, Richard, Braunston, Northampton.  
 Miller, J., Penn, Bucks.  
 Miller, J., London.  
 Miller, J. P., Wycombe Marsh.  
 Mills, John, Stogumber, Somerset.  
 Milner, Samuel, Pentonville, London.  
 Mitchell, Jos., Downend, Bristol.  
 Moase J., Birmingham.  
 Mombert, J. Isidor.  
 Moore, J., Withington, Hereford.  
 Morgan, Henry, Cwmbarn, Monmouth.  
 Morgan, Joseph, Donnington Wood, Salop.  
 Morgan, J. W., Bridlington, York.  
 Morgan, S.  
 Morgan, M., Beulah, Monmouth.  
 Morgan, Thomas, Birmingham.  
 Morgan, T. H., Birmingham.  
 Morgan, T., Machen, Monmouth.  
 Morgan, Thomas, Willen Park, Durham.  
 Morgan, —, Newtown, Monmouth.  
 Morrell, C., Wolverhampton.  
 Morris, R., Clifton, Somerset.  
 Morris, Richard, Kilham, Yorkshire.  
 Morris, Thomas, Whitchurch, Hants.  
 Morris, T. M., Romsey, Hants.  
 Morton, J., Collingham, Notts.  
 Moss, Richard, London.  
 Mostyn, John, Haddenham, Cambridgeshire.  
 Mountford, J., Sevenoaks, Kent.  
 Moyle, G., Peckham, Surrey.  
 Mullett, P., Guernsey.  
 Munday, W., Lynn, Norfolk.  
 Murch, Spencer, Waltham Abbey.  
 Murch, W. H., D.D., Bath.  
 Murrell, George, St. Neots, Hunts.  
 Mursell, A., Manchester.  
 Mursell, J. P., Leicester.  
 Mursell, James, jun., Kettering.  
 Muskett, George, Westoning, Beds.  
  
 Nash, Thomas, Leominster.  
 Needham, G., Castle Dorrington, Leicester.  
 Neville, J., Sutton-at-Hone, Kent.  
 Newborn, J., London.  
 Newell, W., Bradford, Wilts.  
 Newman, T. F., Shortwood, Gloucester.  
 Newth, John, Hanham, Somerset.  
 Newnam, S., Pilton, Barnstaple.  
 Nichols, A., Sunnyside, Lancashire.  
 Nicholson, B., Car Green, Cornwall.  
 Nightingale, R., Princes' End, Stafford.  
 Noel, Hon. B. W., M.A., London.  
 Nokes, Moses, Catshill, Worcester.  
 Norman, William, Ashwater, Devon.  
 Norris, J., Swavesey, Cambridge.  
 Norris, T.  
 Norton, W., Egham Hill, Surrey.  
 Nott, Clement, Saffron Walden.  
 Nottage, W., Okington, Cambridge.  
 Nunnick, D., Bloxham, Oxford.  
  
 Offer, C., Enford, Wilts.  
 Offer, S., Netheravon, Wilts.  
 Oldham, J., Dorchester, Oxford.

- Oliver, T., Monkwearmouth, Durham.  
 O'Neil, A. G., Birmingham.  
 Orchard, G. H., Nottingham.  
 Orton, W., Louth, Lincoln.  
 Osborn, J. J., Carlisle, Cumberland.  
 Osborne, J. H., Poole, Dorset.  
 Osborne, William.  
 Overbury, F., Pershore, Worcestershire.  
 Overbury, R. W., Devonport.  
 Owen, J. J., Paddington, London.  
 Owen, T., Cranfield, Beds.
- Packer, Joseph, Ramsgate, Kent.  
 Packer, Stephen, Monmouth.  
 Page, J., Rotherfield, Sussex.  
 Palmer, J., Bedford.  
 Palmer, W., Homerton.  
 Park, J. C., Bilston.  
 Parker, E., Milnsbridge, Yorkshire.  
 Parkins, D., Breachwood Green, Herts.  
 Parkinson, T., Coxhill, Lincoln.  
 Parkinson, W., Gretton.  
 Parsons, J., Chesham, Bucks.  
 Partridge, J., Wallingford, Berks.  
 Pawson, H. T.  
 Payn, D., Lee, Isle of Wight.  
 Payne, J. E., Kingsheath, Worcester.  
 Payne, W., Chesham, Bucks.  
 Pechey, W., M.A., Loughboro', Leicesters.  
 Peacock, D., Masham, Yorkshire.  
 Peacock, John, London.  
 Pearce, Fred., Bradford, Wilts.  
 Pearce, J., Newington Causeway.  
 Pearce, Standen, Romford, Essex.  
 Pearce, William, Hemyock.  
 Pedley, R., Wheelock Heath, Chester.  
 Pegg, D., Claxton, Norfolk.  
 Pegg, G. W., London.  
 Pells, John, Clare, Suffolk.  
 Pengilly, R., Penzance, Cornwall.  
 Penny, John, Coleford, Gloucester.  
 Pepper, T., London.  
 Perkins, F.  
 Perratt, William, Harlington, Middlesex.  
 Perrey, A., M.D., Wakefield.  
 Perrin, J. E.  
 Peters, Thomas, Kingsbridge, Devon.  
 Phillips, H., Nantyglo, Monmouth.  
 Phillips, J., Astwood Bank, Worcester.  
 Philpin, M., Alcester, Warwick.  
 Philpotts, J. C., M.A., Stamford, Lincoln.  
 Pike, J., Carey, Leicester.  
 Pike, J. B., Bourne, Lincoln.  
 Pike, R. J., Beeston, Nottingham.  
 Pitt, Alexander, Dover.  
 Player, C., Duxford, Cambridgeshire.  
 Player, C. R., jun., Great Shelford, Cambs.  
 Player, John, East Wickham, Kent.  
 Pledge, Daniel, High Wycombe.  
 Pledge, E., Eythorne, Kent.  
 Polly, W.  
 Ponsford, J., Cowland Grove, Surrey.  
 Poock, T., Ipswich, Suffolk.  
 Poole, H., Abergavenny, Monmouth.  
 Popley, W. A.
- Porter, C., Ludham, Norfolk.  
 Porter, J., Swavesey, Cambridgeshire.  
 Pottenger, Thomas, Newcastle-on-Tyne.  
 Pound, S., Dartmouth.  
 Powell, Alfred, St. Peter's, Kent.  
 Pratt, C. E., Stokeville, Stafford.  
 Pratt, W. C., Keynsham, Somerset.  
 Pratten, B. P., Boxmoor, Hertford.  
 Predgen, L. H., Orcop, Hereford.  
 Preece, Benjamin, Poplar.  
 Preece, J., Westbury, Wilts.  
 Preston, G., Sunderland, Durham.  
 Preston, Isaac, Chesham.  
 Price, D., Liverpool.  
 Price, J., Montacute, Somerset.  
 Price, John, Warminster.  
 Price, S., Abersychan, Monmouth.  
 Price, W. T., Cheddar.  
 Priske, Richard, Watchet.  
 Probert, E., Bristol.  
 Proctor, W., Lancaster.  
 Prout, Peter, Haslingden.  
 Pryce, E. S., B.A., Gravesend, Kent.  
 Pugh, S. S., Southampton.  
 Pulling, G., Crosscombe, Somerset.  
 Pulman, J., Parley, Hants.  
 Pulsford, W., St. John's College, Cambs.  
 Pulsford, J., Hull, Yorkshire.  
 Pulsford, T., Shaldon, Devon.  
 Pym, —, Newport Pagnell, Bucks.  
 Pyne, R., Tittleshall, Norfolk.  
 Pywell, Joseph, Stockport.
- Radburn, W. H., Hampstead.  
 Ragsdell, W., Wellingborough.  
 Ramsey, J., Whitestone, Hereford.  
 Randle, W., Sutton Courtney, Berks.  
 Ray, T., Lamberhust, Sussex.  
 Read, W., Wellow, Hants.  
 Redman, J., Sunderland, Durham.  
 Rees, A. A., M.A., Sunderland, Durham.  
 Rees, David, Braintree, Essex.  
 Rees, J., Blaenavon, Monmouth.  
 Rees, R., Glasgoed, Monmouth.  
 Rees, W. D., Ebbw, Monmouth.  
 Reynolds, T. D.  
 Reynoldson, R., Wisbeach, Cambridge.  
 Rice, —, Catworth, Hunts.  
 Richards, J., St. Bride's, Monmouth.  
 Richards, J., Deal, Kent.  
 Richardson, James, Barton Mills, Suffolk.  
 Ricketts, D., Cutsdean, Gloucester.  
 Ridgway, J., Lymme, Cheshire.  
 Ridley, Geo., Wetherden, Suffolk.  
 Riley, J., Rothby, Leicester.  
 Roberts, E., Bethel, Bassaleg, Monmouth.  
 Roberts, Thomas, Wendover.  
 Roberts, W., Blaenau, Monmouth.  
 Roberts, W., Trosnant, Pontypool.  
 Robertson, J., M.A.  
 Robinson, C., Borough Green, Kent.  
 Robinson, J., Boughton, Nottingham.  
 Robinson, J., Hackney, Middlesex.  
 Robinson, J., Maulden, Bedford.  
 Robinson, J., Kingston.

- Robinson, T., Staughton, Bedford.  
 Robinson, W., Cambridge.  
 Robson, Charles, Berwick-on-Tweed.  
 Robson, George, Shipston-on-Stour.  
 Rockhey, T., Appledore.  
 Rodgers, George, Milford, Derby.  
 Rodway, E. J., Weston-super-Mare, Somerset.  
 Rodway, G. W., North Bradley, Wilts.  
 Rofe, T., Smarden, Kent.  
 Rogers, J., Mersea, Essex.  
 Rogers, N., Trowbridge.  
 Rogers, W., Dudley.  
 Rolestone, F. H., Sodbury, Gloucester.  
 Room, Charles, Portsca, Hants.  
 Rootham, J., Canterbury.  
 Rosevear, W., Coventry, Warwick.  
 Ross, W. G.  
 Rothery, Joseph, Hoxton, London.  
 Rouse, W., Chudleigh, Devon.  
 Row, Thomas, Little Gransden, Cambridge.  
 Rowe, John, Lytchett, Dorset.  
 Rowe, James, Risca, Monmouth.  
 Rowe, W., Steventon, Beds.  
 Rowley, C., Manchester.  
 Rowson, H., Warrington.  
 Rudman, J., Trowbridge, Plymouth.  
 Ruff, J., Boston, Lincoln.  
 Rumsey, —, Withington, Hereford.  
 Runnacles, J., Charsfield, Suffolk.  
 Rush, W., Eaton Bray, Bedford.  
 Russell, J., London.  
 Russell, Joshua, Greenwich, Kent.  
 Rutter, T., Sway.  
 Ryland, J. R., Bolton.  
 Saffery, J. P., Tottenham.  
 Sagas, W., Clayton, Yorkshire.  
 Sage, John, Kenninghall, Norfolk.  
 Salisbury, J., Barrowden.  
 Salter, W. A., Hanwell, Middlesex.  
 Samuels, S.  
 Sanderson, R. B. jun., Newcastle-on-Tyne.  
 Sarah, H., Shaldon, Devon.  
 Sargent, J., Gildersome, Yorkshire.  
 Sargent, J. E., Wyken, Warwickshire.  
 Sargent, S. C., Derby.  
 Saunders, Moses, Brixham, Devon.  
 Scarr, A., Aylesham, Norfolk.  
 Scoble, T., Haberton Ford, Devon.  
 Scorey, P. G., Kingstanley, Gloucestershire.  
 Scott, Peter, Brearley, Yorkshire.  
 Scott, T., Norwich.  
 Searle, J., London.  
 Searle, R., Twowaters.  
 Serle, E., North Curry.  
 Sexton, W., Tring, Herts.  
 Shakspeare, B., Malton, Yorkshire.  
 Shakspeare, Charles, Somerclyton.  
 Shakspeare, W., Belper.  
 Sharman, W., Epworth, Lincolnshire.  
 Shaw, William, Lancaster.  
 Shirley, T., Sevenoaks, Kent.  
 Shoobridge, S., Instow, Devon.  
 Short, C., M.A., Swansea.  
 Short, George, B.A., Plymouth.  
 Shorter, J., London.  
 Shuttlebotham, J., M.A., Macclesfield.  
 Shuttleworth, John, Hillsfield, Skipton, Y.  
 Simmons, J., M.A., Olney, Buckingham.  
 Simmons, J. E., M.A., Bluntisham, Hunts.  
 Simons, A., Lincholve, near Todmorton.  
 Sincox, S., Shirley, near Southampton.  
 Sincox, S., Preston.  
 Sissons, John, Stourbridge.  
 Skemp, T., Dawley Bank, Salop.  
 Skemp, C. W., Great Missenden.  
 Slim, Cornelius, Hailsham.  
 Sloper, —, Wallingford, Berks.  
 Small, George, Croydon.  
 Smedmore, J., Forton, Hants.  
 Smeed, J., St. Peter's, Kent.  
 Smith, A., St. Ives, Hunts.  
 Smith, Amos, Braunston.  
 Smith, Andrew.  
 Smith, Charles.  
 Smith, Charles, Langley, Essex.  
 Smith, F., Downton, Wilts.  
 Smith, G. C., Penzance, Cornwall.  
 Smith, H., Tarporley, Cheshire.  
 Smith, John, Waterbeach.  
 Smith, J., Bacup, Lancashire.  
 Smith, J., Bowling Green, Worcester.  
 Smith, James, Cheltenham.  
 Smith, J., Spring Meadow, Stafford.  
 Smith, J. C., Maltby, Lincoln.  
 Smith, J. O., Kirton Lindsey, Lincoln.  
 Smith, Joseph, Pontesbury, Shropshire.  
 Smith, Thomas, Harrow-on-Hill, Middlesex.  
 Smith, T., Little Leigh, Cheshire.  
 Smith, Thomas, Islington.  
 Smith, Thomas, Wootton, Beds.  
 Smith, W., Bedworth, Warwick.  
 Smith, W. F., Burnley.  
 Sneath, James, West Bromwich.  
 Solomon, W., Tipton, Stafford.  
 Soule, Israel May, Battersea Rise, Surrey.  
 Sone, J., Berwick-on-Tweed.  
 Southern, G., London.  
 Sparke, J. F., Wigan, Lancashire.  
 Spencer, —, Long Preston.  
 Spencer, J., Guildford.  
 Spiller, Charles, Campden, Worcestershire.  
 Spooner, J., Soham, Cambridgeshire.  
 Sprigg, J., M.A., Westbury Leigh, Wilts.  
 Springthorpe, C., Heptinstall Slack.  
 Spurden, C., Lee, Kent.  
 Spurgeon, C. H., Clapham, Surrey.  
 Spurgeon, S., Guernsey.  
 Squirrell, W., Dunmow, Essex.  
 Staddon, J., Quarndon, Leicester.  
 Stalker, A. M., Frome, Somerset.  
 Stanbridge, S., Stotfold, Bedfordshire.  
 Stanford, C., Devizes, Wilts.  
 Stanion, J. S., Shacklewell.  
 Stanion, R., Preston, Lancashire.  
 Stanley, W., Peterchurch, Hereford.  
 Staples, G., Measham, Leicester.  
 Statham, John, New Mill, Tring.  
 Steane, E., D.D., Camberwell, Surrey.  
 Stenbridge, J., Charnmouth, Dorset.

- Stenbridge, H. W., Bridport, Dorset.  
 Stenson, Elam, Audlem, Cheshire.  
 Stenson, Silas, Hinckley.  
 Stent, John, Shepherd's Bush, Middlesex.  
 Stephens, J. M., Cirencester, Gloucester.  
 Stevenson, E., Loughborough, Leicester.  
 Stevenson, J., M.A., Derby.  
 Stevenson, J. F., B.A., Long Sutton.  
 Stevenson, T., Leicester.  
 Stevenson, W. R., M.A., Nottingham.  
 Stuart, W. J., Swanwick, Derbyshire.  
 Stock, John, Devonport.  
 Stocks, R., Macclesfield, Cheshire.  
 Stovel, Charles, London.  
 Stubbings, W., Northallerton, Yorkshire.  
 Stubbins, S., Sherston, Wilts.  
 Stutterd, J., Castle Acre, Norfolk.  
 Sutcliffe, J., Rocester, Stafford.  
 Sutcliffe, J., Staleybridge, Lancashire.  
 Sutton, S., Watchett.  
 Sutton, T., Cottenham, Cambridge.  
 Sutton, W., Roade, Northampton.  
 Swan, Thomas, Birmingham.  
 Swinbourn, James, Gravesend, Kent.  
 Swinton, Thomas, Acton, Northwich.  
 Syckelmoore, William, Smarden, Kent.  
 Syme, G. A., M.A., Nottingham.  
 Symonds, William, Downham, Norfolk.
- Taylor, B., Pulham, St. Mary, Norfolk.  
 Taylor, George, Derby.  
 Taylor, J., Kegworth, Leicester.  
 Taylor, J., Alerton, Yorkshire.  
 Taylor, Thomas.  
 Taylor, W., Manchester.  
 Teall, J., Hatch Beauchamp.  
 Thomas, Alfred C., Islington, London.  
 Thomas, E., Tredegar, Monmouth.  
 Thomas, G., Pontypool, Monmouth.  
 Thomas, G. B., St. Neot's.  
 Thomas, Henry, Rymney, Monmouth.  
 Thomas, T., Meltham, Yorkshire.  
 Thomas, T., D.D., Pontypool, Monmouth.  
 Thomas, W., Newport, Monmouth.  
 Thomas, W., Taliwain, Monmouth.  
 Thompson, David, Torrington, Devon.  
 Thompson, D. M. N., Hull, Yorkshire.  
 Thompson, J., Askett, Buckingham.  
 Thornsett, W. E., Burgh, Lincoln.  
 Thornby, —, Bedford.  
 Thornley, John, Stowmarket, Suffolk.  
 Thorpe, T. M., Long Buckby, Northampton.  
 Thring, E., London.  
 Thursfield, J. S., Adleyn, Cheshire.  
 Tibbett, S., Ashburton, Devon.  
 Tiptaft, —, Abingdon, Berks.  
 Tipple, S. A., Norwood.  
 Tite, W., Potton, Beds.  
 Todd, J. W., Sydenham.  
 Toms, R., Holcombe, Devon.  
 Footman, W., Blackmore, Essex.  
 Totnan, J., Laxfield, Suffolk.  
 Townsend, R., Kingston Lisle, Berks.  
 Trestrail, Frederick, Hammersmith.  
 Trimming, J., Irthlingboro, Northampton.
- Tryon, F., Deeping, Lincoln.  
 Tubbs, R., Rickmansworth.  
 Tucker, F., B.A., Camden-road, London.  
 Tuckett, E. H., Exeter.  
 Tunnicliffe, J., Leeds, Yorkshire.  
 Turner, R., Desborough, Northampton.  
 Turner, W., Great Brickhill, Bucks.  
 Tyler, Peter, Haddenham, Bucks.
- Underwood, W., Nottingham.  
 Upton, William, St. Alban's, Herts.  
 Upton, W. C., Beverley, Yorkshire.
- Vasey, T.  
 Veals, George, Braunston, Northampton.  
 Venimore, J., Ingham, Norfolk.  
 Vernon, C. W., Broughton, Hants.  
 Veysel, C. Frithelstock, Devon.  
 Vince, Charles, Birmingham.  
 Vince, H., Castle Acre, Norfolk.
- Wake, T. W., Markyate Street, Herts.  
 Walcot, John, Falmouth.  
 Walcot, J. B., Stanwick, Northampton.  
 Walker, D., Quainton, Bucks.  
 Walker, S., Thame, Oxford.  
 Walker, S., Ryeford, Hereford.  
 Wall, J., Ledbury.  
 Wall, Thomas, Rye, Sussex.  
 Wallace, R., Tottenham, Middlesex.  
 Wallis, Joseph, Bexley Heath, Kent.  
 Wallis, W., Boroughbridge.  
 Walters, John, Earl's Colne.  
 Walters, William, Halifax.  
 Walton, N., Cowlinghill, Yorkshire.  
 Walton, W., Shipley, Yorkshire.  
 Warburton, J., Southill, Beds.  
 Ward, G., Nayland, Suffolk.  
 Ward, J., Glossop.  
 Ward, S., Calverton, Nottingham.  
 Ward, T., Woodborough, Notts.  
 Ward, W., Peckham.  
 Ware, R., Hampstead.  
 Warne, G., Sarratt, near Rickmansworth.  
 Warren, J. S.  
 Wassell, Joseph, Blockley.  
 Wassell, David, Bath.  
 Watts, J., Ebbw Vale, Monmouth.  
 Watts, J., Wotton-under-Edge.  
 Watts, Thomas, Wisbeach.  
 Wayland, A., Lyme Regis, Dorset.  
 Webb, E. S., Tiverton, Devon.  
 Webb, James, Ipswich, Suffolk.  
 Webb, J., Worsted, Norfolk.  
 Webb, J. W., Dunchurch, Warwick.  
 Webley, H., Corsham, Wilts.  
 Webley, S., Avening, Gloucester.  
 Webster, John, Trowbridge.  
 Welch, W.  
 Welsh, Thomas, Reading.  
 Wells, J., London.  
 Wells, S., Thurlough, Beds.  
 Wessley, George, Tillingham, Essex.  
 West, G., St. Alban's.  
 Wheeler, J. A., Lifton, Devon.

- Wheeler, T. A., Norwich.  
 White, Robert, Bath.  
 Whitbread, G. H., Ashford.  
 White, Edward, Camden Town.  
 White, W., Rushall, Wilts.  
 Whitehead, Geo., Shotley Bridge, Durham.  
 Whitewood, S., Halifax, Yorkshire.  
 Whiting, E., Needingworth, Huntingdon.  
 Whitlock, H., Eastcombs, Gloucester.  
 Whittaker, D., London.  
 Whittemore, J., Eynsford, Kent.  
 Wigg, S., Leicester.  
 Wigner, J. T., Lynn, Norfolk.  
 Wilkins, Joseph, Brighton.  
 Wilkinson, J., Stockton Heath, Warrington.  
 Wilkinson, T., Tewkesbury.  
 Willey, W.  
 Williams, B., Daran-veen, Monmouth.  
 Williams, Benj., Wilton Square, London.  
 Williams, C., Accrington, Lancashire.  
 Williams, E. P., Cwmbran, Monmouth.  
 Williams, H.  
 Williams, G., Great Ellingham, Norfolk.  
 Williams, John, East Dereham, Norfolk.  
 Williams, John, Rhos, near Wrexham.  
 Williams, Owen, Twyngwyn, Monmouth.  
 Williams, S., Nantyglo, Monmouth.  
 Williams, T., Sharnbrook, Bedford.  
 Williams, Thos. S., Petherwin, Cornwall.  
 Williams, W., Studely, Warwick.  
 Williams, W., Coleford, Gloucestershire.  
 Williams, W., St. Melon's, Monmouth.  
 Williamson, J., Lytham.  
 Williamson, P. W., Kensington, Middlesex.  
 Williamson, S., Exeter.  
 Wills, Francis, Holborn, London.  
 Wills, Samuel, D.D., Pentonville, London.  
 Wilshire, J., Bideford, Devon.  
 Wilson, W. J., Middleton Teesdale, Durh.
- Wilson, B. G., Bradford, Yorkshire.  
 Wilson, Charles, Helston, Cornwall.  
 Wilson, D., Saffron Walden.  
 Wilson, Thomas J., Cambridge.  
 Wilson, W., Woburn Green, Buckingham.  
 Wilson, William J., Middleton Teesdale.  
 Winks, J. F., Leicester.  
 Winslow, O., D.D., Bath.  
 Winter, T., Earl Soham; Suffolk.  
 Winter, Thomas, Bristol.  
 Wise, William, Tunstall, Suffolk.  
 Wise, H.  
 Wise, J., Marylebone, London.  
 Wittington, W. B., Devizes, Wilts.  
 Wood, B.  
 Wood, J., Mansfield, Nottingham.  
 Wood, J. H., Haworth, Yorkshire.  
 Wood, T., London.  
 Wood, W., Toddington, Bedford.  
 Woodward, J., Ilford, Essex.  
 Woodington, T., Croydon, Surrey.  
 Woodgate, P. W., Carlton Rode, Norfolk.  
 Woods, William, Swaffham, Norfolk.  
 Woodstock, W., Northall, Buckingham.  
 Woollacott, Christopher, London.  
 Woolston, J., Keysoe Row, Bedford.  
 Wooster, J. C., Landbeach, Cambridgesh.  
 Wright, George, Beccles, Suffolk.  
 Wright, William, Knowle, Birmingham.  
 Wrigley, W.  
 Wyard, George, Tring, Herts.  
 Wycherley, T. E., Darlington.
- Yates, Thomas, Wirksworth, Derbyshire.  
 Yates, W., Stroud, Gloucester.  
 Young, B. C., Cosely, Stafford.  
 Young, H., Beech Hill, Berks.  
 Young, T., Chard, Somerset.  
 Young, William, Bermondsey.

## ALPHABETICAL LIST OF BAPTIST MINISTERS IN SCOTLAND.

The Ministers in the following list whose names are marked \* are named leaders, though discharging pastoral functions.

- Anderson, Alex., Aberdeen.  
 Anderson, Robert, Edinburgh.  
 Anderson, Wm., Hawick.  
 \*Bain, Alex., Keiss.  
 Bannister, —, LL.D., Paisley.  
 Blair, James, Bridge of Allan.  
 Blue, Malcom, Colonsay.  
 Callander, Thomas, Rothsay.  
 Cameron, Duncan, Lawers, Perthshire.  
 \*Campbell, Wm., Greenock.  
 Clare, Joseph, Perth.  
 Craighead, Alex., Newburgh, Fife.  
 Cuthross, James, A.M., Stirling.  
 Dickie, H. D., Edinburgh.  
 Dickie, —, Helensburgh.  
 \*Dunnet, George, Thurso.  
 Ferguson, Duncan, Ross, Island of Mull.  
 \*Garden, John, St. Fergus.
- Grant, Alex., Tobermory, Island of Mull.  
 Grant, Donald, Tullymet, Perthshire.  
 Grant, Peter, Grantown, Invernesshire.  
 Grant, Wm., Grantown, Invernesshire.  
 Greig, John, Bervie.  
 Haig, James, Airdrie.  
 Hall, George, Edinburgh.  
 Marcus, Henry, Westray, Orkney.  
 Marcus, Stewart, Westray, Orkney.  
 Henderson, John, Dundee.  
 Henderson, Thomas, P., Glasgow.  
 Horsburgh, J., Edinburgh.  
 Inkster, John, Burray, Shetland.  
 Johnstone, F., Glasgow.  
 Johnstone, James, Bonnyrigg, near Lasswade.  
 \*Johnstone, Robert, St. Andrews.  
 Kelloch, Wm., Largo, Fife.  
 Lees, Wm., Berwick-upon-Tweed.

Livingstone, Archibald, Forfarshire.	Renton, James, Kirkaldy.
Livingstone, A., Broadford, Isle of Skye.	Robertson, John, St. Ninans, Stirling.
Macalpine, Thomas M., Paisley.	Robson, Charles, Berwick-upon-Tweed.
Macquarrie, Charles, Ross, Island of Mull.	Ross, Donald, Uig, Skye.
Martin, James, B.A., Edinburgh.	Scott, James, Alloa.
Mc Donald, I., Aberdeen.	Scott, James, Breckwall, Orkney.
Mc Gowan, W., New Pitsligo, Aberdeenshire.	Scott, Robert, Scalloway, Shetland.
Mc Farlane, John, Tiree.	Shearer, John, Glasgow.
Mc Farlane, D., Tobermory, Island of Mull.	Shields, D., Kirkaldy.
Mc Intosh, John, Lochgilphead.	Smith, Alex., Paisley.
Mc Intyre, D., Ross, Island of Mull.	Sole, John, Berwick-upon-Tweed.
*Mc Ilvain, John, Greenock.	Sowerby, Robert, Pulteney Town, Wick
Mc Kirdy, Wm., Milport, Cambray.	Steadman, George, Glasgow.
Mc Lean, Malcom, Dundee.	Stewart, David, Arbroath.
Mc Lellan, Donald, Glenlyon, Perthshire.	Stewart, John, Aberchirder, Banffshire.
Mo Leod, Alex., Glasgow.	Thompson, Robert, Dunfermline.
Mc Lintock, Wm., Sanguhar.	Thompson, Sinclair, Dunrossness, Shetland.
Mc Naughton, Angus, Islay.	Thompson, Alex., Galashiels.
Mc Naughton, D., Oban.	Tulloch, Wm., Blair Atholl, Perthshire.
Menzies, Robert, Dundee.	Tulloch, Wm., Westray, Orkney.
Mee, G. S., Aberdeen.	Tulloch, Wm., Edinburgh.
Millar, James, Bowmore, Islay.	Wallace, David, Paisley.
Mills, David, Dundee.	*Waters, Wm., Wick.
Mitchell, John, Paisley.	Watson, Arch., Glasgow.
Moodie, Charles, Sandsting, Shetland.	Watson, Jonathan, Edinburgh.
Mouat, Gavin, Dunrossness, Shetland.	Wight, James, Echt.
Muir, John, Glasgow.	Williams, John, Glasgow.
Paterson, James, D.D., Glasgow.	Wilson, Thomas, T., Edinburgh.
Paterson, George, Galashiels.	Wood, Joshua, Edinburgh.
Pearson, John, A.M., Leith.	

GENERAL BODY OF DISSENTING MINISTERS  
OF THE THREE DENOMINATIONS,

RESIDING IN AND ABOUT THE CITIES OF LONDON AND WESTMINSTER;

*With the Address of each per Post, and the Year when he became a Member of the General Body, formed 1727.*

Secretary to the General Body,

Rev. JOHN HOWARD HINTON, M.A., De Beauvoir Square, Kingsland.

Baptist Board.

*Formed 1723.*

OBJECT:—"The design of this Society is to afford an opportunity for mutual consultation and advice on subjects of a religious nature, particularly as connected with the interests of the Baptist Denomination."

Secretary, Rev. WILLIAM MIALI, Brockham Villas, Richmond-road, Dalston.

Aldis, R. ....	1852	.....	27, Doughty Street, Mecklenburgh-square.
Angus, Joseph, D.D. ....	1838	.....	The College, Regent's-park.
Barker, W. ....	1857	.....	12, Rockingham-row E., New Kent-road.
Beits, H. J. ....	1848	.....	2, Trinity-terrace, Trinity-square.
Bigwood, John ....	1851	.....	10, Tregunter-road, Brompton, Middlesex.
Blake, W. A. ....	1850	.....	38, South Bank, Regent's-park.
Bloomfield, John ....	1857	.....	15, Colledge-passage, Camden-town.
Bowes, William Blackwell ...	1836	.....	Blandford Cottage, 28, Alpha-road.
Brawn, Samuel ....	1828	.....	Loughton, Essex.
Brock, William ....	1849	.....	12, Gower-street.
Cater, Philip ....	1855	.....	Falcon-bank, Battersea.

Clarke, Owen	1838	2, Vernon-square, Pentonville.
Cole, T. J.	1854	Sunderland Wharf, High-street, Peckham.
Cooke, J. H.	1857	7, Owen's-row, St. John-street-road.
Cox, John	1839	Enfield.
Davis, Stephen Joshua	1837	Lyndhurst-terrace, Peckham.
Dickerson, Philip	1832	13, Princes-street, Jubilee-street, Mile-end.
Elliott, W. H.	1842	5, Colebrook-row, Islington.
Fislibourne, G. W.	1847	The Grove, Stratford, Essex.
Francis, George	1838	6, Albert-terrace, Old Kent-road.
Fuller, A. G.	1857	Canonbury-road, Islington.
Green, Samuel	1835	18, The Grove, Hammersmith.
Hinton, John Howard, A.M.	1838	De Beauvoir-square, Kingsland.
Hirons, John	1857	Brixton.
Hobson, Jesse	1853	19, Moorgate-street.
Hoby, James, D.D.	1845	The Poplars, Twickenham.
Howieson, William	1852	St. John's-place, Albany-road, Camberwell.
Katters, Daniel	1841	Hackney.
Leechman, John, M.A.	1849	The Manse, Shaftesbury-road, Hammersmith.
Lewis, Benjamin	1828	Albion Cottage, Coldharbour-lane, Camberw.
Marten, Robert H., B.A.	1855	Rose Cottage, High-road, Lee, Kent.
Miall, William	1841	Brockham Villas, Richmond-road, Dalston.
Milner, Samuel	1849	27, White Lion-street, Pentonville.
Murch, William Harris, D.D.	1828	Bath.
Murch, Spencer	1853	Waltham Abbey.
Noel, Hon. and Rev. B. W.	1855	38, Westbourne-terrace, Paddington.
Palmer, W.	1855	11, Homerton-terrace, Homerton.
Peacock, John	1825	7, Owen's-row, St. John-street-road.
Preece, Benjamin	1855	Alpha Cottage, East India-road.
Prethery, Joseph	1832	47, Benyon-road, Southgate-road.
Russell, Joshua	1847	Blackheath-hill.
Smith, Thomas	1845	33, Moorgate-street.
Soule, Israel May	1838	St. John's-hill, Battersea-rise.
Steane, Edward, D.D.	1824	Champion-park, Camberwell.
Stovel, Charles	1832	5, Stebon-terrace, Philpot-street East.
Todd, J. W.	1855	Perry-hill House, Sydenham.
Trestrail, Frederick	1845	25, The Grove, Hammersmith.
Wallace, Robert	1855	Tottenham.
Ware, Richard	1842	Hampstead.
Williams, Benjamin	1856	37, Wilton-square, New North-road.
Wills, Francis	1845	2, Kingsgate-street, Holborn.
Wills, Samuel, D.D.	1855	19, Regent's-square, Gray's-inn-road.
Woollacott, Christopher	1828	4, Compton-street East, Brunswick-square.
Young, William	1828	1, Grove-pl., Upper Grange-rd., Bermondsey.

## GENERAL BAPTIST MINISTER, MEMBER OF THE BODY.

Burns, Jabez, D.D.	1836	17, Porteus-road, Paddington.
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## Congregational Board.

*Formed 1727.*

Secretary, Rev. ROBERT ASHTON, Congregational Library, Blomfield Street.

Adey, John	1840	19, Surrey-square, Old Kent-road.
Allon, Henry	1844	10, St. Mary's-road, Canonbury.
Ashby, J. E., B.A., F.R.S.A.	1857	Enfield.
Ashton, Robert	1839	St. John's-hill, Wandsworth.
Aveling, Thomas	1839	13, Amherst-road, Shacklewell.
Baker, W. R.	1843	Norwood.
Beadle, J. C.	1857	Warwick-lodge, Hadley, Middlesex.
Bennett, James, D.D.	1829	49, Gibson-square, Islington.
Botts, R. W.	1857	Peckham.
Binney, Thomas	1829	Saville-row, Walworth.
Birch, George R.	1843	Westbourne-grove.

Bodington, John	1817	2, Thanet-place, Spa-road, Bermondsey.
Bramall, John	1852	5, Park-place, Liverpool-road, Islington.
Bromley, Henry	1857	21, Benyon-terrace, De Beauvoir-town.
Brown, James	1839	Gibraltar-place, Bethnal-green-road.
Brown, J. B., B.A.	1846	3, Albert-road, Regent's-park.
Bunter, John	1835	Tulse-hill.
Burder, H. F., D.D.	1811	20, Woburn-square.
Burnot, John	1830	Grove-lane, Camberwell.
Bergne, S. B.	1848	Upper Clapton.
Byrnes, Laurence Henry, B.A.	1852	Kingston, Surrey.
Campbell, John, D.D.	1841	Tabernacle-house, Finsbury.
Campbell, William	1841	4, Wellington-street, Islington.
Clayton, George	1805	Gains, Uprainster, Essex.
Corbin, J.	1857	Hornsey.
Cowper, B. H.	1857	Richmond-road, Hackney.
Davies, David	1852	25, Oxford-terrace, Clapham-road.
Davies, John	1834	Clapton.
Davies, S. A.	1829	5, South-terrace, Rye-lane, Peckham.
Davis, J.	1848	25, Amptill-square, St. Pancras.
Davis, Samuel	1843	33, Tredegar-square, Bow-road.
Dobson, J. P.	1826	22, Doughty-street, Gray's-inn-road.
Dukes, Clement, A.M.	1839	Malvern-road, Dalston.
Eastman, Samuel	1857	3, Tredegar-square, Bow-road.
Edwards, W. S.	1850	13, Tyndale-place, Islington.
Eldridge, Samuel	1843	Water-lane, Brixton.
England, S. S.	1847	Walthamstow.
Fleming, J.	1857	Kentish-town.
Galloway, J. C., M.A.	1849	1, Upton-road, Kilburn.
Gamble, H. J.	1847	Upper Clapton.
Gilbert, Charles	1831	Bexley-heath.
Glass, J. F.	1857	15, Newington-green.
Godwin, J. H.	1839	New College, St. John's-wood.
Gogerly, George	1852	5, Charlotte-row, Walworth.
Good, A.	1848	Rotherham-house, Hackney.
Hall, J. B.	1845	Tulse-hill.
Harrison, J. C.	1842	24, Queen's-road, Camden-town.
Henderson, E., D.D.	1826	East Sheen, Mortlake, Surrey.
Hill, James	1841	Clapham.
Hopkins, J. H.	1857	14, Gloucester-buildings, Old Kent-road.
Hopkins, J.	1857	Kilburn, N.W.
Hoppus, John, D.D.	1829	39, Camden-street, Camden-town.
James, Thomas	1817	4, Blomfield-street.
Jefferson, John	1831	Stoke Newington.
Kennedy, John, M.A.	1847	4, Stepney-green.
Kennerley, Thomas	1839	Eltham, Kent.
Kent, Benjamin	1843	Norwood.
Kirkus, W., LL.B.	1853	Pembrey-villas, Hackney.
Liefchild, Dr.	1857	4, Fitzroy-terrace, Primrose-hill.
Lister, J. B.	1853	Congregational School, Lewisham.
Littler, Robert	1845	26, Gloucester-road, Regent's-park.
Loekyer, John	1847	Pounder's End.
Lucy, William	1847	Union-place, Blackheath-road.
Macbeth, Robert	1854	Hammersmith.
MacBrair, R. M., M.A.	1857	2, River-terrace, Islington.
Mannering, Edward	1836	36, Finsbury-square.
Martin, David	1819	13, Seymour-place, Euston-square.
Martin, Samuel	1843	75, Warwick-square, Pimlico.
Massie, J., D.D., LL.D.	1848	Congregational Library, Finsbury, or Clapton.
Mather, Joseph	1843	42, Camden-street, Camden-town.
Morison, John, D.D., LL.D.	1815	27, Montpelier-square, Brompton.
Morris, A. J.	1846	2, Turle's-road, Tollington-park.
Mummary, I. Valo	1847	Warren-cottage, Albion-square, Dalston.
Newth, Samuel, M.A.	1855	12, Adelaide-road North, St. John's-wood.
Nunn, John	1853	Haverstock-hill, Hampstead.

O'Neill, William	1857	21, Brudenell-pl., New North-rd., Islington.
Owen, William	1843	10, Gibson-square, Islington.
Pearsall, S.	1857	8, Eccleston-terrace south, Pimlico.
Philip, Robert	1826	Maberley-cottage, Richmond-road, Dalston.
Price, Benjamin	1857	Park-crescent, Clapton.
Pulling, John	1834	4, Elizabeth-place, New Cross.
Richard, Henry	1836	10, Surrey-square, Old Kent-road.
Richards, J. E.	1826	78, Stainsby-road, East India-road.
Richardson, J. W.	1843	7, Tonbridge-place, New-road.
Roberts, W., B.A.	1853	2, Denbigh-road, Notting-hill.
Robinson, John	1830	City Mission House, Red Lion-square.
Rogers, G.	1838	4, Frederick-pl., Commercial-rd., Peckham.
Rose, George	1826	23, Trafalgar-road, Old Kent-road.
Saunders, Richard	1853	56, Leadenhall-street.
Seavill, T.	1850	3, York-place, Barnsbury-park, Islington.
Sherman, James	1841	Blackheath.
Smith, George	1842	Trinity Parsonage, East India-road, Poplar.
Smith, James	1850	Victoria-grove, Kensington New Town.
Smith, J. S., B.A.	1850	Enfield.
Smith, Philip, B.A.	1844	Grammar-school, Mill-hill.
Smith, R. H.	1855	Surbiton, Kingston.
Spence, J., M.A.	1854	Clapton-square.
Spong, J.	1846	Mortimer-road, Kingsland.
Stewart, A.	1825	Palmer-terrace, Holloway.
Stoughton, John	1844	Hammersmith.
Stowell, Dr.	1852	10, Vernon-road, Barnsbury.
Stratten, James	1819	65, Hamilton-terrace, St. John's-wood.
Tarquand, P. J.	1854	4, Terrace, Walworth.
Thomas, David	1845	Loughborough-park, Brixton.
Thomas, F. F.	1853	Tooting, Surrey.
Tidman, Arthur, D.D.	1828	27, Finsbury-square.
Timpson, Thomas	1826	Lewisham.
Townley, Henry	1828	3, Highbury-place.
Tyler, W.	1848	2, Trafalgar-place East, Hackney-road.
Unwin, W. J., M.A.	1849	Homerton College.
Vardy, C. F., A.M.	1845	Clapham-rise.
Vautin, James	1818	Upper Clapton.
Verrall, George	1841	Bromley, Kent.
Viney, Josiah	1844	Upper Clapton.
Watson, John	1848	Hackney College.
Wilkins, George	1844	13, Henstridge-villas, St. John's-wood.
Williams, C.	1840	1, College-crescent, St. John's-wood.
Williams, J. de Kewer	1847	42, Bark-place, Bayswater.
Wright, George	1849	Cheshunt.
Yonge, W. C.	1841	Brentford.

### Presbyterian Members of the Body.

Archer, T., D.D.	1836	18, Hans-place, Chelsea.
Redpath, R., M.A.	1833	12, College-place, Camden-town.
Simson, Robert, M.A.	1836	Colebrooke-row, Islington.
Macfarlane, John, B.A.	1855	Albion Chapel.
M'Whirker, John	1855	<i>Address not known.</i>
Young, John, M.A.	1855	<i>Address not known.</i>
Robinson, Robert	1856	16, Barkham-terrace, Lambeth.
Ross, John	1856	Bedford House, Hackney.

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